Evangelical Repentance
unto
SAVATION
Not to be Repented of,
Upon 2 Cor. 7. 10. "Book
And as most Seasonable;
Short Considerations on that Great
more I shake not only Earth, &c.
Upon the Solemn Occasion of the Late Dreadful
Earthquake in Jamaica; and the Later Monito-
ry Motion of the Earth in London, and other
Parts of the Nation, and beyond the Sea.
Whereunto is Adjoined a
DISCOURSE on
Death = Bed Repentance,
On Luc. 22. 39.
Now God commandeth every one every where to
By T. Beverley.
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vinity, Church-Government, Humanity, Sermons on
most Occasions, &c. MDCXCIII.
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THE

Epistle Dedicatory

TO THE

KING and QUEEN.

To Their Majesties is most Humbly presented These Discourses of Repentance, extending to National Reformation, in order to the Kingdom of Christ. Into which are inserted Considerations upon the late Earthquake in Jamaica, and the later Motion of the Earth in London, and other Parts in the Nation,
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...tion, and beyond the Seas: And all this on greatest Right and Due. For who, as Religious Princes, are so concerned in Publick Reformation according to all the Precedents of Scripture? Who, as Protestant Princes, are Interest-ed in the Kingdom of Christ? of which the Protestation against Papal and Antichristian Abom-inations, and Usurpations, was a Preparation; even for that Kingdom of Christ; tho at the distance of 180 Years, styled in Prophecy, Half Time, near expiring into the Succession of that Kingdom; when Reformed Princes, truly so, shall not lose, but highly gain in Glory; Who, as
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as Good, and, indeed Gracious Princes, are so deeply affected in publick Judgments, unhappy Revolutions; or general Mercies and happy Revolutions; foreboded by Earthquakes or Gentle Moves of the Earth? For they are Nursing Fathers and Nursing Mothers of their People. And of what Princes can we hope or promise our selves better than of their so United Majesties, Two-One in True Religion? As therefore the Supream Majesty was pleas'd to give particular Directions to Themselves of those Tremblings of Earth; whether for Judgment and Repentance; or for Mercy; in their Port in Jamaica
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Jamaica; styl'd Royal; and in this their Capital City; and not only so, but peculiarly in the Camp Royal in Flanders; So All these Discourses upon All, are most Humbly and with profound Obey'sance first laid at their Majesties Feet; as having the first National Episcopacy committed to them from God in Succession to Constantine the first Christian Prince; in much greater and truer Right, than the Popes have their Primacy from Peter; or his Hierarchy their Episcopacy, from the Apostles; And next it is Presented to the National Episcopacy so Constituted by their Majesties, even as an Evangelical
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gelical Ministry, is, I hope, more immediately committed to them by Christ; wherein being near to Christ; as in their National Episcopacy to their Majesties; they can, and I doubt not, will Represent to them what is according to his Gospel by this Ministration. For wherein have we in the History of Scripture found a greater Configuration of the happiness and stability of Times? than when David's, and Nathan's; Jehosaphat's, Micaiah's, and Jehaziel's; Joash's and Ichoiadah's; Zerubbabel's, and Joshuah's; Nehemiah's and Ezra's have been conjoin'd! And in Church History, than when Constan-
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Constantine's and Athanasius's; Theodose's and Ambrose's; the Protestant Princes and Luther's &c. and in our Nation; than when such as K. Edw. VI. and Cranmer, &c. or Q. Eliz. &c. Jewel, &c. have been United in Publick Reformation. And oh that at such a time as this, General Reformation by Both might be tintur'd with the Knowledge of the Kingdom of Christ; when (by the Sure Word of Prophecy (deeply to be search'd,) it is so near; How great Honour would be return'd from hence! All which is most Humbly Prayed by

Their Majesties most Humble and Obedient Subject and Servant in the Kingdom of Christ,

T. BEVERLY.
TO THE

READER,

BY A

Friend of the Authors.

WE live in an Age, where in Names and Professions are many Thousands; and ten Thousands are distinguished thereby, every one saying, Lo, here is Christ, and Lo, there; that thou hast a Name, that thou livest, may be said to the National Church, and to all the Dissenting Churches among us; the Temple, the Temple, faith the one, and faith the other; yet may it not be said to the most of these Churches; But thou
To the Reader.

art dead, be watchful and strengthen the things, that remain, that are ready to Dye, Rev. 3. 2, 3, 4. God hath (I am persuaded) a few Names in all, and every the said Churches, who have not defiled their Garments, but do indeed repent, and turn to the Lord; who are born not of Flesh, nor of Blood, nor of the will of man, but of God; such to whom the kindness and love of God our Saviour hath appeared, not by works of Righteousness, which they have done, but according to his mercy he hath saved them by the washing of Regeneration, and renewing of the Holy Ghost; and for others, let them be of the lowest, or of the highest form, such that have made the first step to
To the Reader.

Reformation, or higher and greater steps thereto; they are but the leaves of the Fig Tree that is cursed of Christ, and shall soon wither away: It is no matter what name you have (I would there were not any Name among us but Christian); It is the Nature and Power of Christianity: What is the Chaff to the Wheat? It is said in the Prophesies of Isaiah and Micah, that the Mountain of the Lord's House shall be exalted to the top of the Mountains, and all Nations shall flow unto it; I do not think by Mountain in these places is meant any one particular Church, by what Name soever they be dignified or distinguished: But the true Living, Mistick and Catholick Church; such, who having been in the Apostacy, with others, do Repent, and
and turn to the Lord; and that you may the better know them, you have these following Discourses to help you in so great a work; some Despise this great Grace, and stumble at this mighty work of God upon the Heart, as too high, too hard, and too difficult a work; but God hath his Fire in Zion, and his Furnace in Jerusalem and he will throwly purge his Floor: There must be a cutting off a right Hand, a plucking out a right Eye; and it is better going to Heaven with one Eye, and with one Hand, maimed and Halt, than to go to Hell with both. Others say, Repentance is a legal work, fit only for old Testament Saints; There is indeed a sorrow, a repentance that worketh Death; but the Repentance here called
called for, and exorted to, is such, that is never to be Repented of; That which brings the Soul poor and naked, trembling, and melting to Christ, the Prince and Saviour, that gives Repentance to Israel, and Forgiveness of Sins; And blessed you: For ever Blessed are they, whose sins are forgiven, and whose Iniquities are pardoned; here are the Rivers of the Waters of Life, the Tree in the midst of the Paradise of God; Jesus Christ thus Revealed, and thus received, and heartily embraced, will put an end to all differences, debates and controversies; He that hath this Anointing from above; this well of Life springing up in him unto Everlasting Life; will not Bless himself in an Idol, nor be pleased with any pompous Worship,
To the Reader.

ship, knowing the King's Daughter is all glorious within, and Circumcision is that of the Heart; he knows not, nor acknowledges any, as Lords, over God's Heritage; but is assured, That the Son of Man came not to be Minister'd to, but to Minister. The things contained herein are the true sayings of God, according to the Holy Scriptures, making the man of God perfect, throughly furnished to every good work; Did all men that have the worthy Name of Christian, profess, and practise, what is herein pressed to, and called for, we should see Jerusalem a quiet Habitation, a sure Dwelling Place; for none shall then indeed harm us, if we are followers of that which is good: Here are plain Gospel Truths, that whoso-
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whosoever stumbles thereat, it is, because Christ is to him a stumbling stone, and rock of offence; and yet mysterious and deep, that one cannever find the bottom; a River that men may swim in: O Christian! whenever thou art so conversant in these things, let thy profiting appear to all men; let the Dead bury the Dead; but go thou and follow Christ, as soon as ever he calleth thee; Never go to thy Father's House; and bid them there farewell; go to Christ, whenever in the Gospel he calls thee, or speaks to thee by any private whispering; Go in all thy rags; say with the Prodigal, Tho I have spent all upon Harlots, and am starving, having fed upon Husks; I know in my Father's House, there is Bread enough, and to spare
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spar, and here I perish with hunger; I will arise, and go to my Father, and will say unto him, Father I have sinned against Heaven, and before thee; yet Take me into thy Family, tho I be but as one of thy Hired Servants: To whom the Father will say; Don't stand Doubting, come in, come in to my House, bring forth the best Robe and put it on him, &c. I think nothing too good for thee (my Son) now thou art returned, not a word what thou hast been, now thou art returned, I will receive thee; tho thou hast not a penny in thy Purse, nor any good quality in thee, but this thy coming back to me; Thou must starve if thou keep wandring from thy Father's House; If I don't
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don't feed thee, thou perishest; thou hast be-thought thy self at last, and art come home; stand not at the door any longer starving in the cold, and for hunger; Away, Away, with thy previous Dispositions, and good qualifications before coming Welcome, Welcome, come in, come in, do not stand at the door, I am glad thou art come; Who e'er thought to have seen thee returning again? Bring hither the Fatted Calf, kill it, and eat, and be merry; How merry (sinner) canst thou be? And they now begin to be merry, yea, and all the Angels stand by, and rejoice: O! here is a Feast indeed. But this makes the Elder Brother, the proud Pharisee, to stand off powting and grumbling; And he will never more come
To the Reader.

come into his Father's House; For he was never so kindly dealt with, yet never Transgressed at any time, he was qualified, and deserved Entertainment; he had done many a good Work, he had bore the Burthen and Heat of the Day, and therefore expected to have received more than they that came at the Eleventh Houre; to whom God will say, Is thine Eye evil because mine is good? Let us then all be diligent to lay up for our selves a Treasure in Heaven; we see, or may see, All things here Perish with the using. This is a shaking time, God is now shaking all Nations, and it is, that the desire of all Nations may come. He that Epistleizes this, is a Friend
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A friend to the Author, and well acquainted with his endeavours to press after, (and Witnessing for him, as well skilled in) the truth and the inside of Religion; That he is a man taught of God, and wishing well to all that are gone beyond him; and hoping the Lord will not despise the day of small things; knowing, the humble he will teach his way, and the meek he will guide in Judgment. I have pressed the Author to permit these things to come to light, which at last is condescended to: If God bless it to they Edification, Conversion, Reformation, say, It is not in him that willeth, nor in him that runneth, but in God that shews mercy; for neither is he that planteth any thing,
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thing, nor he that watereth Any thing; but God that giveth the Increase; to him be glory, and praise for ever, and ever, Amen.
To the most Reverend,

THE EPISCOPACY OF THE Church of ENGLAND.

I do not arrogate to myself (Most Reverend in our Lord) in Presenting to your Hands this following Discourse, to offer you any thing but what you have before receiv'd from the most Excellent Master, and Teacher, the Holy Spirit, in the Scriptures,
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Scriptures, and Word of God; Given by the Great High Priest, and Apostile of our Profession, that One Shepherd, the Chief Shepherd, and Bishop of our Souls, Christ Jesus; and what you your selves have often, I have greatest Reason to hope, and believe, Discours'd, with clearest Evidence to the Understandings, and Convictions upon the Consciences of them, that heard you.

This notwithstanding I have very great Reasons, for making this Humblest Offer'ture to you.

1. That by discoursing and arguing a point so acknowledg'dly Great, so Fundamental and Essential, not only to Chris-

\[\text{...}\]
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Alianity, but to Natural Religion, and all Morality: If it shall be acceptable to you, as I cannot but trust it will, because it is so agreeable to Scripture; I may reconcile my self to your more, not only Favourable, but Deep Consideration in so great Points of the sure Word of Prophecy, as I have heretofore presented to you; and have made some Reference unto, in this very Doctrine of Repentance, as most Connatural to it.

For though I know there is a Difference between such a plain, and uncontestable Truth of Scripture, as Repentance is; and what lies in the darker Folds
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Folds and Plaits of Scripture, in the Hieroglyphick Figures, and Prophetic Numbers of it; and it may seem therefore impossible, or highly improbable, that I especially should attain the Certainty of the Words of Truth, to answer and apologize the Words of Truth, in the great dependencies of Prophecy, to them that send to me for them.

But, as it is well urged against the enemies of the Natural Religion, as well as Revealed; that though there cannot be Mathematical Demonstration of those Great Truths, as of Euclid's Propositions; yet there may be as Convincive Proofs, in their kind, and as satisfactory to true
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true Understanding: Even so I affirm, that the Prophetick Images, and Numbers, if they are attently eyed, and compared, may be as certainly Assur'd; and Intellectual enquiries even satiated with the evidence of them; Though they are not under such Proofs, as the plain Doctrines and Precepts of Scripture, yet by such a Probation, as is most proper to them, they are certain in their kind: As the proof of so plain a point in its kind, as Repentance is, is as certain in its kind, as the proof of Natural Religion, in its Kind; which is as certain, as a Mathematick Proposition, in its kind: So sure is Prophecy: In the Good-
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giving, and sustaining our Faculties in the true use of themselves; so sure are each of these; and each of them, in their kind, as sure the one, as the other; even the Word of Prophecy, sure as any. For as I have often said, even these Enigmatical parts of Scripture, are most certainly, as will be easily allowed, infallibly true in their own sense: They are therefore to be understood; For so is all Truth: They are Revealed; and therefore it is intended by God, they should be understood. If to be understood, they may be known, they are truly understood, by the Consciousness to ones self of the
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the evidence of those Critierions, and Marks of Truth, most Con-
natural to them; that All Parts answer one to another; that
they answer to what must be most apparently the main Scope
and Intention of the whole; and that Historical Matter of Fact
answers all along; which makes all certain; As he that
hath a Key to a Cyphar, or to History in Picture or Emblem, may
be assur'd he hath it, when he Finds all agree, one part with anoth-
her; and the whole with what was reasonable to be expected, and supposed to be
the Design.

And if any one should say, Why should this be Revealed to me

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so unworthy; so little prepared with all the Advantages of Learning and Books.

I do most humbly Acknow-
ledg the Dint of this Prejudice; and can only Answer, as I have done γὰς ἐγένετο ἐυδοκία: So it pleased him, and to humble me to lowest Abasement (However I most humbly Confess wholly by my own sin, and guilt) as in a solitary Patmos for it; And I cannot but hope, now I look upon my Testi-
mony as near Finished, and that things are just now upon their Complement, he may be pleas'd also to Disconfine me when his Witnesses are so near, Comming out of their Sack.
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Sackcloth, and that I shall in their Rising, rise out of this Civil Death: But not my will, but his will be done.

I have therefore, I say, upon the whole, presented this Discourse, as upon one Reason; that by it you may look upon my other Treatises, as not the Performances of a Fanatick or Phantastick; or one that would Φησίν, παγ. ο. δεί but εἰς τὸ σω-Φησίν. Much less, ὅ, τι γέγραπται, or what is Written, but to speak forth the words of Soberness and Truth, as well in the one, as the other.

2. That from the Conjunction of the one part with the other, the Prophetic with the Doctrinal,
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Doctrinal, you may be, (as however I hope; and am persuaded you are) more excited, and may move more vigorously and zealously in the Promoting National Repentance and Reformation; as I have also in the Inferences of the discourse press'd; seeing therein is most certainly the greatest Magnification of your National Office, or Episcopacy; that as having greatest nearness to the Affairs, and Persons, that are at the Top; and who, as Springs, move what is below them; you do therein minister in Offering them up to God; For not Worldly Grandeur, nor any of the Cathedralties of your State, nor an Animal
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Animal or Sensitive, (however not Sensual) Hospitality will sustain you; but this is the best Account that can be given of such a Pre eminence; when it is indeed of National Superiority in an Elijah Like Fervor, and Influence for National Reformation; seeing it is certain in an Union in true Religion; a National Episcopacy Devoted to its true ends, tho in it self but Civil, may be serviceable to National Godliness.

Hereon I have set my Foot in this Dedication to you, and Acknowledgment of you; that if you are indeed for, and with God in your Prelations; you will be Blessed, not only with Good
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Good Wishes, and Endeavours, but with happy Successes; not only in Word, but in Power, in such your Character and Station. For all Wise and Good Men's Eyes are now upon you, to know not your Names or Titles, or Speech, but your Power in Holy Influences upon the Nation from you.

But the very want of Blessing from Heaven and Success therein, and to find that National Vices, and Irreligion surmount your Sphere, and grow up above it to Heaven, is reason for great Humiliation, and even Jealousy over your Constitution; tho without your guilt.

But this will bear you in so great a Revolution, soonear, as I
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I declare to you. For even as that Building, call'd Pauls, that is rising so Sumptuous, e're it climb to its top, shall only stand, if it can be any way Serviceable in that Kingdom's Succession so nigh, so it may be supported; else its goodly Stones and Building will not, at least, to such an use, as Cathedral only, be one Stone left upon another, with how magnificent a Zeal soever it be carried on: It is begun too late to such a purpose, if it be so intended: Even so a National Episcopacy suffering the Loss of all that is but Hay and Stubble in it, as by Fire, may yet be Sav'd, or Continue in its National Presidency, if it can be found as such, Service-
able for offering up whole nations more speedily to God, and Christ; else it will vanish away as froth, and empty bubbles; for let us all be sure, the Kingdom of God is coming upon us, which is not Word but Power; Although therefore, you do not smite the men-servants, or maid-servants, or eat and drink with the drunken; yet I humbly beseech you to take heed, that as wise, and good stewards set over the household, you give diligently that portion of meat in due season, all the most efficacious persuasions and influences for repentance, and even national reformation.

And herein what can be so mighty to persuade, as if with United
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United Applications to it, You would search, and encourage all that do search, and hold out that Jure Word of Prophecy, that hath shone so long, and yet shines in the Dark place of this Apostacy, till the very day dawn, and the day Star arise; Because I most Humbly Assure you in the Name of the Great Master of the Family, he will no longer delay his Coming, but he is very near at hand. I hope Providence hath introduced you to such a purpose; and as I humbly hope, this Doctrine of Repentance is presented to your Hands, together with so many Discourses, that the Kingdom of Heaven is nigh at Hand; that upon that very Consideration you may be most
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most Zealous in it: So I earnestly Pray, you may be Blessed in your Lord finding you so doing: Verily, I say unto you, he shall make you greater Rulers in a truly Evangelical Sense, than now you are: And as to the black and dark side I make no mention of it; because I am persuaded better things of you, and such as Accompany the Salvation, and Glory of that Kingdom.

Herein I am

Your most Humble and

Affectionate Orator,

T. BEVERLEY.
THE INTRODUCTION TO THE Following Discourse.

The great context of the Apostle, upon which the first of these discourses is founded, arose from the scandalous, and loud sounding desilement (ολεσεις Ακριβετει.) of the Church of Christ, at Corinth by the enormous sin of the incestuous person, that married his father's wife, a fornication not parallel'd, as the Apostle saith, among the heathen, 1 Cor. xiv. 5. 11. &c.

This sin, the person guilty, and offending had no penitent remorse for, nor sense of, nor did a
the Church in general lie under such an Holy sorrow and Mourning for it, as they had so great obligation to do; that so gross an Impurity, and Scandal might be Cast out by their gathering together in the Apostolical Spirit, or Power; that such an evil might not Ferment, but the very Flesh of the Offender might be purg'd off; or destroy'd; and probably by some Miraculous Bodily Infliction call'd Delivery of him to Sathan, that the Spirit might be saved in the Day of Christ; and all this was to be performed in the Name of the Lord Jesus, in the Solemn Avouching his great Judicature.

Upon this the Apostle wrote so severely concerning it in his former Epistle, as we find; and it had so good Effect through the grace of God; that the particular Person, who had given the Scandal, was so deeply humbled, and Dissolv'd into so great a Penitential Sorrow, and Mourning; that the Apostle in the second Epistle takes greatest care on the other side; that he might not be swallowed up of too much sorrow, c. 2. and the Church itself gave those great Evidences of Repentance, the Apostle Expresses in this chap. 7th, and appears in this Context.

From these evil manners, and the so blessed Repentance; arises this admirable Instruction of the Apostles concerning the nature of true Repentance; and the sorrow after God that marks it; and the vehement Affections, and Emotions of mind towards God, and Holiness, and against it; that always attend and accompany, and Minister
Minister to Repentance, and Godly Sorrow; and the Blessed issue and effect of it; that it is to Salvation, and so never to be Repented of.

This I have Discoursed especially in the plain, and universally acknowledged Doctrine, Grace, and Duty of this Repentance; but having a Dispensation committed to me of Ministry concerning the Kingdom of Christ, and the Evidence of Scripture of its near approach; Resolved, I would not decline or back-slide from the Testimony of it; according to the the most general drawing back of Christians from the Declaration of it; because the Apostasy Hovers with its Darkness over them, and obscures this Apostolical Doctrine concerning it; but I have given open Testimony of this Kingdom, in this Doctrine of Repentance.

And indeed the very whole case of the Sinner, and his Sin, that was the occasion of this Context; the Apostles sever Reproof of the Church of Corinth about it; the wonderful grace of God in this extraordinary Repentance, and sorrow after God, in both the Particular Offender, and the Church, consequent upon it; may make a very admirable Symbol or Representation of that Repentance, and Mourning that shall be at the Kingdom of Christ, in preparation of its Appearance.

For that Foul Apostasy of the Chriftian Church into Antichristianism, so often styled Fornication, a 2 Adultery,
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Adultery, Whoredom, the great Whore; may very much be likened to that unparalleled Fornication of the Incestuous Corinthian. The insensibleness of not only the Antichristians themselves, but of all the Christian Churches, and not Mourning, that it might be cast out; but having, and suffering it in the Churches of Pergamus, and Thyatira, may be much shadowed, and Typed out by the Corinthian Church not Mourning, that the Incestuous Person might be cast out; the little Leaven Leavening the whole Lump, was too much Full-filled in Ephesus, or the very Primitive Church of the Apos- tles times, leaving the first Love; the Apostasy becoming a Synagogue, a Throne; an ancien Kingdom of Satan having his Depths, in following Time; even throughout Time, Times, and half Time.

But when God shall pour out a Spirit of Grace, how great shall be the Mourning of Penitent offencers; even in that Remnant, aghrighted, and giving Glory to the God of Heaven, in whom the Flesh is Destroyed by a Miracle of Grace, that the Spirit may be saved in that day of Christ, Rev. 11.13. How Universal a Repentance and casting out Antichristianism by the whole Church of Christ shall then be, and a return to highest Purities; and to Salvation, in the Glory of Christ's Kingdom, Reentance never to be Repented of! This shall be in his Name at his Comming, by the Apostolic Spirit, and Power.

And how much this very Representation might be Intended, as an Allegory by the Holy Spirit, I will not dare to affirm; but I know, Scripture hath designations beyond what we are able to Find,
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Find, till particularly Revealed, or that day declares them; and so this may be an Holy Dispose of God, that this Impurity should be Permitted in the Church of Corinth, and the solemn Repentance should become an Emblem, as hath been now set out.

And so I am very propenfe to think, the Case of Eating things offered to Idols with Conscience of the Idol; under the obligation to conform to those, who pretended to do so without any such Conscience of the Idol; was given, as a great Parable of the Cheat of Transforming Heathen and Pagan Idolatry into Antichristian Idolatry under the Disguise of Christian Liberty and Honour to Martyrs; and so the Epifles to Pergamus and Thyatira import concerning eating things Offered to Idols, Rev. 2. compared with 1 Cor. 8. and chap. 10.

Of the same Kind are Distinction of Meats, and Days; that obtained so much under the Synagogue of Sathan, under glossy pretences of False Jews, as some way serving the Honour of Christianity; and that are yet retained by those, who in the Reformation are the They; or who are on the side of that Synagogue, as the Vene- rators of Antiquity, for the three first Centuries at least; not considering, how early the Mystery of Iniquity wrought even in the Apostles days, Rev. 29. compared with Rom. 14.

And lastly, Those great Scriptures, 2 Pet. c.3. the Epift.of Jude, and some passages in the Epiftles of the Apostle
Apostle John, however their immediate occasion, and ground were some foul, and impure Heresies, whether of the Gnosticks, or others, Heresies properly so called; yet they give the great Types of the Antichristian Impurities, as is plain by those Deeds and Doctrine of the Nicolations. We meet with so Branded; Deeds, Canonized into a Doctrine, Rev. 2. 6, 15.

All this will, I hope, justify my joyning the Doctrine of the Kingdom to the Doctrine of Repentance.

How, even Providentially, I was summoned to the Publication of these two Treatises, although it is of great Remark, and Observation to my self; yet I think not necessary to give an open Account of; but hope, this Doctrine of Repentance, was, as I may most Humbly say, called for by God in my, however most unworthy, Administration of it; that all might be moved to it at this very season, when I declare the Kingdom of God so nigh at Hand; and wherein I acknowledg, I my self ought to be the Principal Auditor, Reader and Learner, and, as I may say, Chief Mourner.

And I cannot but hope, that through the Grace of Christ; and his good Hand upon this Discourse; it will make that Prejudice against the Doctrine of the Kingdom, and especially of a Line of Time to it, in so many good Persons, in some measure to Abate; when they find it
it so close conjoin'd with the Discourse of
so acknowledged a Point, as this of Repentance,
Treated with all seriousness of Heart, and sobri-
ness of Judgment; as I have good hope through
Grace, God hath herein Enabled me; and see-
ing such Commotion of Nations, such Earth-
Quakes in Divers places, and So gentle an Admo-
nition in this very City, so just now agree with my
Line of Time; and that the moving of the Earth is so
constant an umbrage of Preparatories for the King-
dom of Christ, I hope all this will perswade.

I am as cautious, as any one can desire, of laying
too much stress on unusual Events: such may be tra-
ced back, possibly, to their Natural Causes, by Great
Philosophers. But as this does not lessen God, the
Supream Cause; so it does not lessen their Predictive-
ness, or Fitness to Foretell Events. For he who had
the whole Scheme of all his Works lying before
him, knew how to lay such Causes, such Admo-
nitions by Prodigies, and the Great Events togeth-
her, into an admirable Harmoniousness to his
Ends.

I know too, These Prodigies have been in all
Times and Places: But seeing they are foretold
near Christ's Kingdom, and Coming; and that by
the Sure Word of Prophecy, much surer indeed Fore-
telling it, than such Appearances; the Kingdom of
Christ is near; This Warning-piece, should much a-
wake us to Repentance.

For how much better is it for us, that God
should be own'd, as the Supream Lord of All,
than such a Foolish impertinent Cause as Chance;
or so full'd a one as Nature, who have no gra-
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ious End in what they do, nor are to be applied to by Prayer and Repentance, to protect us in the Danger, or give a good issue.

Now seeing all this, I hope this Discourse of Repentance, together with the great motive of it; The Kingdom of Christ at Hand, will move all to Repentance, and Expectation of that Kingdom, and make Acceptable the Discourse it self, as in its Season; for all which, I dayly bow my Knees to the Father of Glory.

M. 7th, D. 12.
1692.

T. BEVERLEY.
A Discourse upon Evangelical Repentance to Salvation, not to be Repented of, and the Godly Sorrow working it.

2 Cor. 7. 10. For Godly Sorrow worketh Repentance to Salvation not to be Repented of, but the Sorrow of the World worketh Death.

There is no more Universal Notion in the Soul of Man in those Things, wherein he hath to do with God, or even with Man, or with Himself, then to Repent; that is, to be sorry for what he hath done Amiss, and wherein he hath Offended: and to Resolve, and Promise to Amend, and to do the Evil he hath done, no more; It is fitted as a great Instrument of Reconciliation, and a Second state of Innocency; a Reserve after the Ruin and Shipwreck of our First Innocency, a Remedy, a Reparation after, the first Advantages of doing well, are lost: And it is the infinite Grace of God in a
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Mediator, that there is such a Notion in the World; it preserves it from being a Hell in regard either of the extremity, and utmost Rages of Wickedness; or of the Horrors, and Fury of Despair. It is the infinite Grace of God in a Redeemer, that there is a Place of Repentance, as the Apostle calls it, Heb. 12. that is, place, and room for it in man's Heart, and that there is place for it in the Acceptance of God; that God does not scorn, and utterly reject it, against him, that hath once sinned; That he is not inexorable, and not to be intreated concerning it; For how woful, and even Hellishly Miserable would man be without it? That the Nature of Man is inclin'd to offer, and accept such Repentance, one towards another, and so, that there are mutual Forgivenesses among men, and not unappealable hatreds; and that there is in a man's own Conscience a preparedness to acquiesce, to be satisfied, to Rest, and to be Appealed upon finding in the Soul, and Action, a sorrow for sin, and Reformation from it: All this keeps the World from being absolutely Hell.

For Sorrow, Dislike, Trouble, Remorse, for what a Man hath done evil, move a man to review, to acknowledgment, to bewailing, to confession, to change, and reformation, to a new course of Life, and Action. But Jesus of Nazareth, i.e., which is seeing then Man is such a fallen, such a Peccant, and offending Nature; it is infinite grace in God, that there is such a Notion, such Action in man's Soul, as Repentance; and that there is not an utter irreconcilableness, an unpardonableness after Offence committed: neither in Heaven nor on Earth; not in the Court of Heaven, nor in the Court of Human Nature.
Nature one towards another; nor in the Court of a mans Conscience within himself. If it were not so, every sin would be like the Blasphemy against the Holy Spirit, Matt. 12. Unpardonable; and because Unpardonable, Impenitable, or not to be Repented of; and that not only in this World, but in that which is to come; the World would become a Theater of sin, and damnation; even a Hell, without any Chancelry, any Appeal to Grace, to Mercy; or Relenting of Repentance from the hopes of Mercy, the reverence and awes of Goodness, and Forgiveness.

Now that which lies loose and scattered, or differentiated, fown through the whole human Creation; That, the word of God, especially in the Gospel, in the New Testament; that the Spirit of God hath collected into a more full, and solemn Doctrine, and opened the Foundation, and laid bare, and in view the root, or the great place of it; How it hath room, and reception; what are the Sources, Springs of Efficacy, from which it Rises: even in the Sacrifice, Blood, and Redemption of Christ; and the mighty Efficacy, and Grace of the Divine Spirit; what is that godly sorrow, which is given by God, as the Laboratory or the Instrument of God for the Operation of it; what are the Laws and Rules of it; the true form and constitution of it; what are the motives, and inward considerations moving to it; what are the signs, and evidences of its Truth; what is the proper time, and space for it; It resolves the Scruples or Cases of Conscience, that may arise in the Soul of Man concerning it; it shews the great Fruit, certain Benefit, and Advantage of it.

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And all these are either most innately residing or some way reducible to this great, and excellent Context of the Apostle; in which regard I have chosen it, and shall endeavour to bring Light accordingly to it; and according to these Heads, I will by the grace of God endeavour to Discourse it.

1. In regard it is Repentance to Salvation, and that Salvation is no other, but in Christ alone, Acts 4. 12. it plainly shews, That the whole Redemption and Salvation of Christ, is the proper Basis, and Foundation of it; the whole Area, Court, Space and most proper place of it; and that the whole Notion and Spirit of it, as any way Commensurate to, or extended upon the whole human Nature, hath its Rise, and Original; flows from some Communication to the human Nature from Jesus Christ, the Redeemer; and that yet the word of God and his Gospel only Reveals it fully and genuinely; and his Spirit is the supreme Operator of it.

2. Here is plainly laid down to us the Elaboratory, or Instrument God hath prepared in infinite Wisdom, and Grace, and inlay’d the Soul with, in order to Repentance. First, as it is a Natural Affection subservient to it; and then as it is Sanctified by God to so great an end. Godly sorrow, or sorrow after, and according to God worketh down Repentance, or brings it forth; a sorrow opposed to the sorrow of the World, that worketh Death.

3. In that it is, 1. Repentance to Salvation, effectual to it.

2. Repentance not to be Repented of.
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1. Not as a false counterfeit Repentance to be Repented of.
2. Always to be carried on, and promoted; and not recall'd, repeal'd, or revers'd, but confirm'd by progressive, repeated Acts, and renewed after Falls.
3. In that it is, to, or lays hold of Salvation.
4. In that it rises not from an earthly spring, or any sorrow, not after God.

In all these Regards, it yeilds just reason to Discourse the true Laws, and Rules; the Frame, and true constitution; the motives, means and considerations for; the signs, and evidences of sincere Repentance.

4. The admirable Fruit and Benefit of it is most visibly, and illuftriously set forth before us in those words, It is Repentance to Salvation, not to be repented of.

1. It is to Salvation; It is a great and certain security against Ruin, Damnation, Perishing for ever.
2. It shall not only be a security from Damnation, but an assurance of a state of Life, Glory, Blessedness.
3. There shall never be the least cause to Repent, to look back with Sorrow, or Regret, that we have Repented. For we shall find, we have lost no good, we have run upon no evil, in having Repented.
4. It shall give us Reason of everlasting Joy, Rejoycing, Triumph, Blessing and Adoring God in Christ, we have so by his grace Repented to Salvation.

5. I will Reduce to the Doctrin of Repentance the Scruples, and Cases of Conscience that may arise concerning either the true Doctrinal State of it, or the grace of, or practice it self of repentance.
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These are the heads, I propose by Divine Grace, and Assistance, to Discourse the Doctrin, and grace of Repentance upon; but I find it is in the first place necessary to give some short descriptions of the thing, Repentance, according to the very importance of the word; and of the General Importance, and Nature of the Notion, or the thing itself.

The words us’d by the Spirit of God in the Old Testament, are either that strict word מים, a word that also signifies Consolating a man’s self; shewing, after sin, and offense reflected upon, viz. with Grief, and Trouble supposed; the greatest consolation is recovery of a man’s self by Repentance: Or else, it is a word, that signifies Turning from what a man has been Turnd and Posited, and set himself to before. On this Account we meet so often with the words of Turning in the Old Testament, and being Converted, and Turning in the New.

The most proper and strict words in the New Testament, are either an After Care, a Reflection with sorrow, and solicitousness upon what a man hath done, with Trouble, He did so; and a care, a caution not to do so any more for the time to come; or an after-mind, an after-wit, an after understanding, a transmutation, a new Mind, a new Heart and Spirit.

To speak of it therefore in the general; Repentance is given by God, as a mighty Spiritual Instrument, or Engine in the hand of his Grace, in the Arm of God made Bare, by which the sinful Nature, in every true Penitent, is unhing’d, uncenter’d from sin, and corruption. It is a return of the Soul home to itself, after a Spiritual Phrenzy, and Madness; The Prodigal is said to come to him-
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It is a return to its Fathers House, after a long bewildred State; *This my Son was lost, and is found.* But beyond all this, it is a Spiritual Resurrection, a return from Death to Life; *This my Son was Dead, and is A Live*, Luke 15.

And indeed, as there is no notion of Scripture, that is more suited to express the corrupt Nature of Man, than Death; so the first Threat Ran, *In the day thou eatest thereof, thou shalt die the Death*. Death by sin passed upon all. *Dead in Trespasses, and sins. Universal Death.* And so in the *Levitical Law*, there was no greater uncleanness than the Touch of a Dead Body. Accordingly when the Apostle, *Heb. 6* names Repentance among the grand Fundamentals, or, *Principles of the Doctrin of Christ*, He calls it *Repentance from Dead Works*, or *Re-enfrating the Soul in Life after sin, or Works, as Unclean, and Loathsome, as a Dead Body removed from the sight of the Living. Or as a Dead Body was in the Eye of God under the Levitical Law*.

This is the general Notion of Repentance; but it may be further Explained in these three Particulars, and yet in a general way.

1. Repentance is an inward, sincere, habitual Change of the Heart, and of the design, and purpose; and so of the outward Action, and Course of Life, and Conduct of a mans ways; arising from an utter dislike of his, former Counsel, Purpose and Design, and the course of Conversation, Life, and Action proceeding from it; so that it becomes wholly New: This is the general Nature of Repentance.
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Repentance, as it looks to the government of a man's self, and of his Actions: Now this in Scripture, and Evangelical Repentance is the change from sin to Holiness, from a worldly state, and conversation to an Heavenly; and from the Creature, to God, and to Christ; an utter dislike of, and trouble at the former Regiment, and fleerage of a man's course, so as utterly to forsake it; and with sorrow, shame, and astonishment, to say to his sinful ways, so contrary to the Rules of Holiness, Righteousness, and Purity, Get ye hence, and what have I to do any more with you? I will now guide myself by the word of my God, and hate every false way, Psal. 119. This is that, of which Scripture is full every where; the through amending the ways, and doings, which were not good; the wicked man forlaketh his way, and the unrighteous man his thoughts, and

Jerem. 7. 3. returns to the Lord; Christ blesseth in 
Eskay. 55. 7. Turning us every one from our Iniquities.
Acts 3. 26. Cleanse your Hands, you sinners; and
Rom. 6. 21. What profit had you in these things, where-of you are now ashamed? For the end
1 Cor. 6. 11. of those things is Death; such were some of you. But now ye are washed.

&c.

2. Repentance, as it looks to an offended Person, is full of sorrow, that it hath offended; moves earnestly to Pardon, and Reconciliation; and is ready to make use of any powerful Mediator, in order to Reconciliation; and desires ever after to please, and to offend no more; and herein the Affections are all mov'd according to the degrees of obligation. Now in Scripture and Gospel Repentance, the offending
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Of an Evangelical Repentance, the sinner, hath to do with God, the offended person, in and through Christ; and so bewails offence, and moves earnestly to Pardon, and Reconciliation with God by the Mediation of Christ, and with Christ for his own Name's sake, I beseech thee, O Lord! Take away the Iniquity of thy Servant. Take away all Iniquities; Receive us graciously.

And here also arises an ingenuous sorrow, shame, and confusion, that we have offended a God so Good, so Holy, so Wise, so Tender, and Compassionate a Father, and despis'd so gracious and obliging a Redeemer. David's Heart smote him; and he said to the Lord, I have sinned in that I have done; I have done very foolishly, 2 Sam. 24. 10. I was ashamed, yea, even confounded. I smote on my thigh, because I did bear the Re- proach of my youth. We are ashamed, and blush to lift up our Faces. They shall under a Spirit of Grace, and melting sense of God, look upon him whom they have pierced, and mourn. It is meet to be said to God, If I have offended, I will do so no more. Oh foolish people, and unwise, do you thus requite the Lord our God. This is a faithful saying and worthy of all Acceptation; that Jesus Christ came into the World to save sinners, of whom I am chief. The deep and duly Affecting consideration of God, and of Christ, the infinite excellency of their Nature, their so great Benefactions and loving kindness towards us; and that God pro-

Jerem. 31. 19.

Ezra. 9. 6.

Zach. 12. 10.

Job. 34. 31:

Deuteroum. 31, 6.

1 Tim. 1, 15.
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serve; that he cries out, as one that would move compassion; Oh! do not that abominable thing that I hate; These do enkindle all the Affections of shame, sorrow, gratitude, holy desire, zeal, revenge upon our selves, that there is such a change wrought, as is always found in true Repentance.

3. In Repentance in general, there is found, as motives and perswatives of it; self-preservation; a desire of happiness, and an avoidance of, and flying from misery; Men, dearly, as we say, Repent it, when the folly of their own ways is seen in the bitter Fruits; the loss of their Health,

Prov. 5. 11: loss of Estate, loss of Friends, of Reputation, and of all Enjoyment; and when they see all manner of distress,

Marc. 9. 43- &c. then they mourn at the last, when they see all consumed, and say, How have we hated Instruction, and despised Reproof! Thus in Scripture, and Evangelical Repentance; there is a fear of Hell, and an Eternity of Misery; A cutting off the right hand, and Foot, a pulling out the right Eye, when any of them are understood in Repentance, to have offended, and to continue to offend; under the sense; It is better to enter into Life, blind, halt, than having two Hands, Eyes, Feet: maimed, rather than to be cast into Hell whole; where their Worm dyeth not, and their Fire is not quenched. There is a seeking Honour, Glory and immortality, By ingaging in Repentance into a patient continuance in well doing; on the other side tribulation, and anguish, indignation, and wrath, vehemently Agitate the Spirit, and Thoughts, against a continued course of doing evil. What shall it profit a Man if he gain the whole World, and
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and lose his own Soul; or what shall a man give in ex-
change for his Soul? I say unto you, my Friends, fear
not them that Kill the Body, and have no more that
they can do; but I will forewarn you, whom you shall
fear, fear him, who after hath killed, hath power to
cast into Hell, yea, I say unto you, fear him: Ob! that
they were wise, that they understood this, that they
would consider their latter ends: I say unto you, repent,
else you shall likewise perish; who hath forewarned you
to fly from the wrath to come; God hath commanded
all men every where to Repent; because he hath ap-
pointed a day, in which he will Judg the World: Rep-
entance unto Life: Repent, and turn your selves, that
Iniquity may not be your ruin; Repent, and be Converted,
that your sins may be blotted out, when the times of Re-
freshing shall come forth from the presence of the Lord;
Repent, for the Kingdom of Heaven is at hand. Thus
Scripture having these two handles of the Soul,
Fear of Evil, and desire of happiness, mightily
moves it to Repentance by them; it holds these
two great Globes, the World of Happiness, and
the World of Misery, both present, and to come;
and so with a Scepter to Porent, it sways the Spirits
of Men; as the Divine Spirit, that dwells in it, plea-
ses.

I have thus far given the Nature of Repentance in
general, that it may be the better understood, what
we are now to Discourse: I begin therefore with
the first Head: that Repentance, which is so Com-
municated to the very inward sense of mankind,
spings from, and hath its whole place in the Re-
demption of Christ. The Apostle speaks of Esau,
that he found no place for Repentance; there is a pro-
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per place for Repentance. And this, I say, is the Redemption of Christ, that hath laid the Basis, the Foundation of Repentance; that hath spread over Human Nature, the notion and sense of Repentance. And where it is truly wrought, the Spirit of Christ takes it from Christ, and gives it to the Soul, and it is accepted only in, and through Christ.

It is therefore to be understood, that there had no Place been Found for Repentance, had it not been for the undertaking of Christ; For Repentance being a rational Act, it must have a Rational Foundation, and Encouragement. If there were then no Mercy, no Forgiveness, no Salvation; there could be no Repentance but that of fruitless sorrow, horror, and despair: the Repentance of wailing and Gnashing the Teeth: that is, the Repentance that is in Hell, a Repentance without being chang'd or made better. Seeing then Salvation, Forgiveness, Mercy are all bound up in the Name of Christ; For they are no where else; the Redemption of Christ is the only foundation of Repentance, such a Repentance as hath in it a change from sin to Holiness: David gives us this great Instruction, Psal. 130. There is forgiveness with thee, that thou maist be feared; that thou maiest be feared with the Awes, with the Reverences of Repentance, there is Forgiveness with thee; there had been no place for such Fear of thee, if thou hadst been so extreme to mark what is done amiss, as that there had been no Forgiveness with thee.

And this is most evident also in that Doctrine of the Apostle before mentioned, concerning the Repentance in the case of Esau: When he had despised and sold his Birth-right, and would after Inherit
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the Blessing, he was Rejected, or Reprobated from it; and he found no place of Repentance, tho' he sought it, that is, the blessing carefully with Tears; Heb. 12.17. He found no Place of Repentance, because he was rejected. Whether we understand it of Isaac's, or of Esau's Repentance, it is much at one: If we understand it of Esau's Repentance, finding no place in himself; so it hath this sense; That Repentance flies into Despair, if it be not accepted, when we tender it: Or if we understand it of Isaac not Repenting, when Esau wept to procure it, but still fixed the blessing on Jacob, it is still the same thing; for if God did not please to accept our Repentance, or himself, to Repent in a sense worthy of him; our Repentance would be to no more purpose, than Esau's Tears, or than the weeping in Hell; we should be Rejected, and Reprobated in our Repentance.

The Law, that says, cursed is every one that hath not continued in all things, to do them, Gal. 3. and Do this in the first Act, and Live, leaves no room for Repentance; but the bringing in a better hope even pardon of Sin, Attonement, and Reconciliation in the Blood of Christ, does, by this we draw nigh to God in Repentance, and are not Rejected, but Accepted.

Here then there is Rational Foundation, and Encouragement for Repentance; because it shall not be thrown upon, and into Despair; there is Hope concerning this thing in the Gospel; let us therefore by Repentance press home, and return to God in Christ.

2. Again, Repentance is the gift of God, a Grace given by him; If God, peradventure, will give Repentance, and, then hath God granted unto the Gentiles Re-
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Repentance unto Life; Christ is a Prince and Saviour raised up by God to give Acts 5, 31. Repentance, and Remission of Sins. So Repentance is a Gift or a Grace; It cannot be Educ'd, it cannot be drawn out by any Powers of Nature; It is not of Man, or of the Will of Man, It is not of Bloods: It is not by Derivation, or Descent from Adam; It does not run in the Channel of Human Blood. God therefore does not give such Grace in Vain; but when he hath settled a Fund of Pardon, Reconciliation, and Salvation:

He first settled that; else Repentance had been in Vain, as the Eye would have been, if God had not first made Light; Light is alone in Christ. He does not give Grace that shall be to no purpose, he gives no man the Repentance he will not Accept and Pardon upon: He does not expose his own Grace to Damnation, or to the Flames of Hell; nor does he give any Grace, but in the Mediator, in the Redeemer: So the Redemption of Christ must needs be the Foundation of Repentance; there had never been else the Notion the possibility of Repentance; there had never been the sound, or report of it heard in the World.

This then being the Foundation, let us take the true degrees of the State of Repentance in two Positions.

Posit. 1. God hath written in the very Heart of Man the excellency of this Grace, and Duty of Repentance; that it is not far from him, Rom. 10. that he should go up into Heaven, or down into the Deep, or beyond the Sea for it; It is in his Heart: So the Knowledge of it is very
very near him: God hath also put a Tenderness towards it, a Flexibleness, he hath made the Soul of Man, the Conscience; and Affections plyable to it: And this, we shall see, is from the Mediator.

I confess, this may seem hard to be understood; seeing Repentance is fitted and prepared for a sinful fallen Creature: Now in that man was at first Created upright, and perfect, and good; and what was written in man's Heart, was written there in his Creation; what place could there be for Repentance? Adam was so righteous a person he could need no Repentance, why then should repentance be written in his Heart?

And yet notwithstanding, we find by experience, and universal Observation; It is a notion very intimate to every man's Soul, and even dear'd to his Thoughts. Every man seems to be glad, there is such a notion, such an Idea in his Soul; and they that hear of it, and know it from Scripture, acknowledge immediately the goodness and reasonableness of it, and rejoice in it: And tho a man do not fall down right upon the Practice of it, yet he is pleased with the promise to himself, he will at some time repent, and reform, and grow better; and there is proportionally a general Faith, Repentance will be accepted, and the repenting Offender Pardoned. If men are told, they must of necessity change, repent and reform from their sinful courses: If they are persuaded to become other men, they are not so apt to be Angry, but rather say, They will take Acts 24.35: a convenient time for it; tho Temptation carry them away, yet they heartily Embrace the thing itself, as to the assent, and submission, and
and acknowledgment, that it ought to be so. Men are convinced, that while they defer to enter into the Practice, that yet they ought to repent.

This I assert is through the Grace of the Redeemer; I would therefore endeavour to find out, how this notion of repentance comes to be so very intimate and connatural to men's souls; and with such a Engraven, Engrafted Hope, and belief of Pardon upon it? How it comes to pass, that the demands of Natural Conscience do so wonderfully lead to Repentance; and are like those of Natural Justice, and common Honesty; of Sobriety, and Temperance, of Truth, Mercy, and Compassion, or whatever is accepted in the World as morally good and excellent; and even as the deep impressions of natural Religion, sense of God, and obedience to him? All these give an honour to Repentance, exert and urge the Soul to it. By the same sentiments of Soul, we allow the one, we allow the other also: If the remains of natural Conscience call a man out to the one, they summon him to the other also: And yet all this, I affirm, is from the Grace of the Redeemer. And this I would make out by two things.

1. The Lord Jesus Christ, the one Mediator, between the one God, and man; who is

1 Tim. 2. 5. the Light that Lighteth every Man that
John 1. 9. commeth into the World, hath natural
Heb. 1. 3. Conscience under his hand, and upholdeth all things, even as Redeemer, by

the word of his Power: He then bears up that Law of Holiness, engraven on man's Heart in Creation; he holds up that rational Moral Frame; he keeps that Light,
Light, that Candle or Taper of God in mans Spirit, that it may not be a Lamp put out in obscure Darkness; Through him therefore, there are remains of that excellent Image, wherein Man was first Created; even in that Knowledge, Righteousness, and true Holiness; so that Man does not sink, either into that blackness of darkness, an utter Ignorance of God, and insensibleness of him; or into an extreme hatred, and enmity to God, and all Goodness, as damned Spirits do: Here is the great Efficacy of the Mediator, that he shores up, and stays this Law of Original Goodness and Holiness in Mans Heart, that it does not slide utterly away, nor sink.

2. Through the Redeemer, there is yet so gracious an Administration of the Government of the World; the Vengeance of God, his just Indignation and Fury against a sinful World, and against particular Sinners, is restrained; God Refrains himself in, and through Christ; and does not speedily execute Judgment: He Exercises an admirable Patience and long Suffering, and loving Kindness in the Earth. The Earth is full of his Goodness in the midst of much Provocation; It is of his tender Mercy we are not Consumed, and because his Compassions fail not. I am the Lord, I change not; therefore you the Children of Men are not Consumed: The Lord is gracious, merciful, long-suffering, slow to wrath, and of great mercy; And all this is very Visible, every Man may see it, Man may behold it afar off. The Heaven and the Earth, the Sun and the Moon, and the Stars Proclaim it; every motion of Nature within
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Now these two laid together, explain to us how Repentance is through the Grace of the Mediator, written: even as all natural Religion, and Morality in the very Heart of Man, and discernable by that Light: For when the first Commands and Emotions of Natural Conscience are to do the things that are Holy, and Righteous, and Good; and we find, that tho' we have violated and perverted the thing that is right; yet we retain a love to those Laws of Eternal Righteousness and Goodness; we have not lost all sense of them, of desire of likeness to, and agreement with them: thus we find a sorrow in and trouble within us, that we have offended; and that the wrath and justice of the supreme Ruler, and Governor, and Judge of all the World is not so sudden and immediate in his Revenges upon us; but that we have space and time for return to God, and to Holiness: There is by the very same Authority of natural Conscience, that requir'd Holiness in our first Acts, and thereby to please God: a close obligation to return to him by Repentance, and to amend what we have done of evil against him, and to beseech Pardon and Reconciliation with offended Justice: Now when on the other side, the Patience and long-suffering of God gives encouragement, and even Assurance, he will accept Repentance by his giving scope, space and opportunity for it: Here is great ground for Repentance: For the Soul and Mind of Man finding still in it self that Primitive Love to, reverential sense of Righteousness, and that it cannot bid defiance to it, as lost Spirits do; there immediately rises in it an earnest endeavour to Self-re-
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Restoration, to restore, and recover oneself by Repentance; thus that Light given to a Man in his first Creation, and the state of Innocency (the grace of Christ sustaining it by an Universal Grace to human nature) does not loose it self by sin; but as it points and directs it self, first to Holiness without sinning or falling from it; so it now points and directs it self to Repentance, when it hath fallen by Iniquity; and, as first, it moves it self to the Favour of God by not offending, or sinning against him; so after sin finding him not presently executing wrath, and taking vengeance, it beseeches him to Receive it Graciously, and to Hosea 14. 1. take away its Iniquities, that, may &c.

not Die: For that God is a most good, and gracious, and merciful Being in himself is a clear principle in the Law of Natural Religion; even where ever God hath not awakened that Natural Conscience, to find it self in the Chains of everlasting Displeasure, as the Devils and Damned are; against whom he hath in Anger shut up for ever his Tender Mercies; when therefore a man finds, notwithstanding the so great degeneracy, and boldness in sin, that every where Testify to our very Faces, and that we so well know; yet that God leaves not himself without so great Witness of his goodness, giving fruitful Times and seasons; filling mens Hearts with Food and Gladness; and that in Relation to himself in particular, he hath spared, and forborn, it draws out Natural Conscience to return to him by Repentance; For the riches of Goodness, the long Suffering and Forbearance of God lead to Repentance, Rom. 2. 4.
Thus the King of Nineveh by Natural Light reason'd, even when God had positively declared, 

for forty Days, and Nineveh shall be destroyed: Surely in that there are forty Days allowed, they are allowed as a Quarantine, as a time of Trial and Probation whether they would Repent, or not; else why not presently Destroyed? Why forty Days delay, if there were not Hope of Pardon in such a Repentance; so they humbled themselves in that extraordinary manner, and turned to God by Repentance; and God saw it and Repented of the evil, he had said, he would do unto them, and he did it not, Jonah 3. 5. &c.

How much more have the generality of Mankind, against whom no such positive Denunciation hath gone forth from God, and to whom the time of Patience is not so limited and defined: How great reason have they to look upon the time of God's forbearance, as a most gracious Call, and Opportunity, and space for Repentance.

Thus we see Repentance, in some light and sense concerning it, runs through the whole World, so that the very Heathen, who have not had, nor so much as heard, many of them of Scripture, yet have great sense of some way of expiating sin, and turning from evil; and the very seeing, God hath made Repentance and Forgiveness a most necessary and useful expedient of mutual Conversation of Men one with another; without which Human Society could not support it self; it shews very plainly there is a Mediator between God and Man, a Redeemer of lost Man, that hath for the great purposes of his Redemption inlay'd the Soul of Man with the intimate and inward notices of Repentance.
tance, and that men shew the work of it written in their Hearts, and that their Consciences accordingly, either Accuse, or Excuse; to allude to Rom. c. 2. 14, 15, and hath given assurance from Providence, and the manner of God's Government of the World; That Repentance shall be accepted, and therefore hath given the same motions of Natural Conscience to Repentance, when a man hath sinned, as to Holiness and Righteousness before sin; and hath manifested them, both alike, within man, and hath shewed it to them; and by the visible things of Human Preservation hath made clearly known the eternal Goodness and Mercy, that pardons sin through the Redeemer, to allude again to Rom. c. 20.

Thus we read in the Book of Job, a Book treating much of Natural Religion, assisted by such measures of Divine Revelation concerning Christ, as God had vouchsafed to Job and to his Friends; very high expressions on this great point, c. 33. 27. God looketh upon man, and if any say, I have sinned, and perverted, that which is right, and it profited me not; he will deliver his Soul from going down into the Pit, for he will say, I have found a ransom for him, and his life shall see the Light. A man, any of mankind have just reason to say thus, have great occasion to say so; I have sinned, and perverted that which is right, and do find, it hath not profited. It is very near to any man to say so; and if this take place in them, and they do from their Hearts say so, and ratify it by Action; God looks upon them, he beholds them with Acceptance, he Delivers through the great Ransom, Jesus Christ, &c. It is repentance to Salvation; so c. 34. 31, 32. surely it is meet to be said to God, I have born Chastife-
ment; I will not offend any more; That which I see not, teach thou me; If I have done Iniquity, I will do no more. Even according to the sense of Natural Religion, and natural Conscience, It is meet to be so said to God; All this is meet to be done. This is even the Discipline of Natural Conscience, as God is said to open the Ear to Discipline, and to seal Instruction, c. 33, 16. c. 36. 10.

This is that earnest motion of Natural Conscience; to take fast hold of Repentance, to return all it can, after it hath lost its Innocency, Purity and Perfection, of Righteousness and Obedience; even as it should have mov'd, first powerfully and effectually against sin, and to good: and the same motion of Natural Conscience, that is to the one, is to the other also; when it is stirr'd up by further Grace from the Spirit of God; and there are generally such motions as argue this work in the Heart, when the Conscience is not depriv'd of sense, Feeling, Vigor, not twice Dead, pull'd up by the roots, deliver'd up to a reprobate sense; and when God hath given so great, and gracious Assurance, that Repentance shall find Place for it self; That this state is not Hell, either in regard of the height of Wickedness or unpardonableness; it is an easy and very Intelligible Declination of Conscience from the Azimuth, the highest point of Innocency to the next point, Repentance: which by the righteousness and obedience of the Redeemer shall transcend the very first heighth; But that indeed is known by Revelation, and not by Natural Light: But take Repentance, as it is the necessary reserve after sin, and that God hath provided it a Place; so it is near, and even next to Natural Conscience.
Posit. 2. The second position I lay down concerning Repentance, and that gives the truest degree of its Elevation through the Redeemer, is; that the word of God in the Old and New Testament gives the clearest and fullest knowledge of Repentance, and of the Divine Spring of it; the grace of God in Christ, and the blessed operation of the Holy Spirit through his Redemption: Repentance therefore is found to be one of the principal Doctrines of Scripture, wherein it is conveyed unto us under all the variety, and complex of Notions, that can express so great a point to us, viz. remembering, bethinking, turning, converting, renewing, amending, searching and trying our ways, turning to the Lord, bringing forth fruits meet for Repentance. The Revelation of the word of God beyond all expression excels Natural Knowledge concerning it: It opens to us the great Prince, the Redeemer and Mediator; who gives it a place, a possibility; he is the Prince, whom God hath raised up to make this supreme Donation, repentance, and forgiveness of Sins, and Acts c. 5. 35. blesses in turning us away from every one of our Iniquities: Scripture opens to us that great and blessed Spring, and efficient of it, viz. the true grace of God; and the blessed Spirit is the efficient of it; It lays before us the great motives of it, the sense of the favor and goodness of God who will have mercy, and abundantly Pardon; seal'd to us by so great an Attonement, as the Blood of Jesus speaking better things than the Blood of Abel; and on the other side, a dread of him, who is a consuming fire; the living God, into
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whose hands in his wrath and displeasure, It is a dreadful thing to fall; the wrath that

is to come, and ever to come; it gives us all the qualifications of it,

Repentance with the whole Heart, turning from all our evil ways, and all the evil in our evil ways; it moves us with all manner of Application; that may stir us up to it; commands, exhortations, counsels, Threats; it never leaves

Ezek.18.30 speaking, and crying out to us, Repent; it says to us, Repent, and turn your selves; so Iniquity shall not be your Ruin: It preaches, Repent, for the

Ezek.18.30. Kingdom of Heaven is at hand; it even weeps over us, that we would

Luke 19.42. do it; Turn you, turn you, for why will ye Die? It weeps, when we have not known, even we, in our day the things of our peace; It offers it as the only remedy against Eternal Miser-

ry; Repentance is advised expressly to five of the seven Churches, Revel. c. 2. c. 3. to shew the universality and necessity of its use: It is one of the great principles of the Doctrine of Christ, Heb. 6. i. and thus Repentance is the most Native, Domestick Doctrin of the Word of God, and of the Gospel of Jesus Christ; so that what is found in the Light of Nature, serves to these lower purposes only:

1. It serves to the purpose of Human Order, Government, and preservation of the World from falling into a perfect Hell; for were there not some sentiments of God, of his Mercy, and readiness to forgive, tending to make men better; were there not a sense of the goodness of Righteousness, Temperance, Mercy, and of all Virtue;
not only as what we should first be, but also, what
we should endeavour to return to, when we have
Fallen; were there not such a thing, as Vicious
Men being restrain'd from running into utmost ex-
cess and extremity; and as, being reclaim'd, cor-
rected, reform'd, moderated, and cultivated by
precepts of Natural Religion, Wisdom, add Morali-
ty; all which flow from, and are specimen of the
Scripture Doctrine and grace of Repentance; the
World would be a sty of sensualists and impure
Creatures, wallowing in brutifh, and worse than
Swinifh Lufts: And did not this Notion sweeten
men one to another, the World would be a Desert
or Wilderness of Savage, and Wild Beasts, tear-
ing in peices one another; and both ways a Hell of
a World.

2. Hereby God will justify himself in the con-
demnation of the Pagan World; that they have not
only the Law Written in their Hearts, but so much
of the Gospel also, as this great notion of Repen-
tance Teaches; For when the Respit of forty Days
imported it to the King, and City of Nineveh; why
should not that Patience, wherewith God governs
even the Pagan World, Preach Repentance to it?
Why should they not be led to Repentance by the Wit-
ness they have of God, and of his goodness in giv-
ing them fruitful times and seasons, and filling their
Hearts with food and gladness; which he would not
leave himself without in his great Wisdom, and
Righteousness, as well as Mercy and Grace? How
does this riches of Goodness, Long-
suffering, and Forbearance, if not lead Rom. 2.3.4.
them to Repentance, justify their Con-
demnation; who after their hardness and Impenitent
Hearts
Hearts Treasure up to themselves wrath, against the day of wrath? So that as Nineveh shall rise up in Judgment with those, who repented not at the Preaching of Christ, the greater than Jonah; so it shall rise up in Judgment with other Heathen Nations, Cities and People, who might by the same proportion have been argued to Repentance; so that tho God hath in his supreme Dominion and Justice, thought fit to deny them, what Christ says, They would have repented in Sack-cloth and Ashes upon; yet even by the standard of Nineveh's Repentance, they're not Repenting by that Light they have, will be Condemned at the manifestation of that righteous Judgment of God the Apostle speaks of in that forenam'd, Rom. 2.

3. The great Goodness of God, in Christ, giving the Notion of Repentance into the Heart of Man; (seeing the Original of whatever is worthy, or Excellent in Man, is but a Transcript, or Copy taken from the supreme Excellency and Goodness) hath thereby dispos'd the Heart of Man to a Readiness to forgive, one man to forgive another; and thereby to be engaged to an Acknowledgment of Offences one against another: to desire Pardon, and to offend no more: Wherein much of the Peace and Happiness of Humane Nature, in this present state, is supported and preserved: And herein, and by these very mutual Repentances toward, and Forgivenesses one of another, is there a greater Illustration of the Grace and Goodness of God, in Pardon and Forgiveness upon Repentance, and thereby an Invitation, Encouragement, and leading to Repentance towards God. For in that the Gospel-Command, to forgive them, who having trespassed against us, the
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seven times a day, turn again, and say, I repent: and that if we forgive not men their trespasses, neither will our Heavenly Father forgive us: Our Lord both appeals to the Sense of Mankind, and excites and encourages unto Repentance towards God, in hope of Forgiveness; as well as to mutual Repentances, and Forgiveness for the Peace and Good of Mankind; to which our Lord had great Regard in all he said, and did.

4. The Natural Light God hath given concerning Repentance, and the Sense in Man's Soul concerning the Goodness and Reasonableness of that Grace and Duty; upon which the Redeemer hath pointed the Law written in the Heart; is as a Ground, and Rude Draught, that the Knowledge of Repentance, by the Word of God, and Divine Revelation, accomplishes, and fills up; and that the Spirit of God plants his Supreme Operations upon; even as Sanctification is engraven into that Sense of Good and Evil that is found in the Soul of Man; and those Irritations, and Provokings of Natural Conscience, to do the Good, and fly from the Evil.

For thus Jesus Christ hath, as our Creator and Redeemer, our Preserver and Mediator in one, taken Care to secure a Remnant, and Remainder, of whatever was excellent in his first Creation; that it may be taken hold of, and be applied to in Redemption.

And thus I have endeavoured to discourse the Ground-work and Foundation of this Grace, Duty and Doctrine of Repentance; That it is all settled in the Grace and Mercy of God in the Redeemer, without which it had been an utter Impossibility, and there had
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had been no more, nor any other Repentance, than what is in Hell. I come therefore to the Second Head:

Head 2. Here is plainly laid down to us the great Elaboratory, or Instrument God hath prepared in infinite Wisdom, and Grace, and in-laid the Soul with in order to Repentance: Godly Sorrow, or Sorrow after, and according to God, worketh down, or brings into Effect this Repentance: This God hath prepared as a Natural Affection of it self, and in its own General and Original Form, fit to such a purpose; and then God sanctifies it to this Great Acts 4. 12. Purpose, to work this Repentance to Salvation, not to be repented of. It is an immediate Instrument in the Hand of God, to operate under his Spirit, to so great an Effect: Of this I shall discourse in Three Generals:

General 1. I begin therefore with a Description of Sorrow, first, as it is a Natural Affection, or Passion of the Humane Nature; and then as it is sanctified by God, or as it becomes a Sorrow after God, and is fitted to so great an End and Purpose; and as it is so, it is counter-distinguished to worldly Sorrow, that worketh Death.

General 2. I will consider the excellent Use and Service of godly Sorrow, to so great an End and Purpose, as the working Repentance to Salvation.

General 3. I will open the Wisdom of God, and the Reasonableness of his making use of Sorrow, and setting it as after himself, or according to himself, to so great an End and Purpose; and that according to the very Reason and Nature of Things, it could not be
be otherwise, but that godly sorrow must be to made use of above, and before any other Affection; and that it becomes him, by whom, and for whom are all things so to make use of it.

General i. For the Description of this Affection of godly Sorrow: First, as it is a Natural Affection, or Passion of the Humane Nature; and then as it is sanctified by God, or becomes Sorrow after God, and is counter-distinuish'd to the Sorrow of the World, that worketh Death.

Sorrow then, as it is an Affection, or Passion of the Humane Nature, must be considered two ways; and each of them must be applied to the Sorrow that works Repentance, or to Sorrow according to God; and so a different and opposite Sorrow to the Sorrow of this World.

1. Sorrow, that is a Humane Passion, or Affection, must either begin in the Body, and so passeth from the Soul, and ascends up to the Spirit of a Man; or it begins in the higher Region, the Spirit, and descends by the Soul into the Body, and makes Impressions suitable to its own Nature there; and the Body is govern'd according to this Affection, and to its Place, Estimation, Power with, and Interest in the Spirit.

Now indeed all Affection, and even Passion, to speak most strictly and properly, is in the Spirit; For it is all one to matter, how it be used; or into what Form it is made to pass: or out of what, or in dis-junction from what Form it is forc'd to move. So that All we feel, by way of Suffering, or Enjoyment, is by the Spirit's having a Pleasing, or an Afflicting Sense of Things: But this I wave, as not so necessa-
ry to the Practical Discourse of Repentance I intend. It is plain and certain, the sense of some things begins in the Spirit; viz. those things which are proper to the Nature of a Spirit, and which are so, proper to a Spirit, whether it dwelt in a Body or not. But yet when the Spirit is affected with them, because it inhabits a Body, the Affection of the Spirit, even whether the Spirit will or not, works upon the Matter and Frame of that Body; and thereby the Truth, and Reality of the Spirit's being affected, is discovered to it self; and it may also be thereby discovered to others: On the other side, there are Passions, or Affections, that the Spirit is affected with, as finding itself moved and concerned; as that Frame of Body, wherein it dwells, is either more or less fitted for its Enjoymcnt of itself in that Body; or put, quite out of Order; or is in pain, and afflicted so, as to afflict the Spirit: And both, and each of these is in some Degree serviceable to godly sorrow, though the first is the Chief and Principal in godly sorrow.

1. The Spirit of Man affected with the consideration of Sin, as it hath all the Reasons of sorrow in it; as it is a foul, and impure, and shameful thing; and as it is an Offence against the Holy, and only Wise and gracious Majesty of God; and as it brings Wrath, and Ruine, and Condemnation upon it; contemplates, considers, and weighs those Reasons, and thereby finds itself affected with sorrow and affliction, as if it were after the manner of a broken Bone, or bruised Flesh: Thus we read of a broken and contrite Spirit; and of those who are bruised in Spirit, and grieved in Spirit; and of a wounded and a troubled Spirit; and of a sorrowful Spirit: And this when
when it eyes God, as a Father in Christ, Gracious, and Good, and ready to be Reconcil’d, and to forgive, is a true godly Sorrow, or a Sorrow after God: For it is in the True Region of godly sorrow, the Spirit; and it hath the Right Sense and Affection, even such an apprehension of God: And such a Sorrow the Spirit communicates to the Body in which it dwells, so as to make the Appearance of it Solemn, Humble, and Lowly: It denies it those Ornaments or Refreshments, that it self at other Times desires for it; it bridles, and curbs its own appetites and desires of pleasure and satisfaction in it; it humbles it by Fasting, it lays it in the Dust, it keeps it waking, it dissolves it into Tears; and if it be very great, as sometimes, it dries up the Benign Juices of it, and it carries all the Marks of the Spirit so affected. And because these arise from a sorrow within, after God, God is pleased with them, and accepts them, as signs of such sorrow, and calls for them.

2. The Sicknesses, or Wants, or Pains, or Notes of Disgrace, that the Wise, and Holy Providence of God sends sometimes upon the Body, that make it an uneasy, or a dishonourable Habitation of the Spirit: These the Spirit takes Notice of with troublesome and unquiet thoughts; the thoughts being in a Motion, a Conflict, and Agony; if by the Grace of God, they are guided to search the Causes of these Strokes on the Body; and finds them to be an offended Justice, a provoked and displeased Holiness, upon the account of Sin and Iniquity; and that it apprehends These are but the Beginnings of Sorrows; and that they are Indications and Fore-bodes of Wrath to come, and of further Judgments from Heaven, even at the present, upon both Body and Spirit, if there be not that course taken
taken, of seeking Pardon and Reconciliation in Christ, and turning from Iniquity: These thoughts sanctified, and conducted by God upon himself thus, upon the occasion of outward affliction, become that sorrow after God, of which the Apostle speaks, and often works that Repentance to salvation, never to be Repented of.

Thus Scripture very often speaks of Outward Afflictions, made serviceable to Conversion, to returns to God: Famine, and Pestilence, and War, and Captivity in the Land of Enemies, are Represented in the Prayer of Solomon, as great Motives, and even procuring, and exciting Causes of Humiliation, Bethinking our selves, turning to the Lord. The Afflictions of Men are often spoken of by God, and used as Arguments to such Resentments as call to Self-judging, and so to reforming: Even often not only in the Old but in the New Testament: We are Chasten'd of the Lord, that we might not be condemned with the World; Affliction yieldeth the peaceable Fruit of Righteousness to them, who are exercised thereby, 1 Cor. ii. 31: Heb. 12. 11.

Both these Operations of godly sorrow, seem to be Represented with a great Elegancy, and Holy Eloquence, Job 33.

V. 14.
the first, when this Sorrow begins in the Spirit of a Man, and Thoughts arising therein. God speaks once, and twice; in a Dream, in a Vision of the Night; He opens the Ears of Men, and sealeth their Instruction; That he may withdraw Man from his purpose, and hide Pride from Man: He brings him to such Humiliation, as keeps him from going on in his former purpose.

Again
Again when sorrow begins in the Body, v. 19. He, a man, any man upon whom the methods of God for Repentance are so laid; is chasten'd with pain upon his Bed, and the multitude of his Bones with strong Pain; so that his Life abhorreth Bread, and his Soul dainty meat; his Flesh is consumed away, that it cannot be seen, and his bones that were not seen stick out; yea his Soul draweth near unto the Grave, and his Life to the Destroyers; if there be a Messenger with him, an Interpreter one among a thousand, to shew to man his uprightness, then he is gracious unto him, and faith, deliver him from going down to the Pit; I have found a Ransom; his Flesh shall be fresher than a Child's; He shall pray unto God, and he will be Favourable unto him; and he shall see his Face with Joy, he will Render unto man his Righteousness.

And now this sorrow, thus after God, sanctified thus, to have Respect to God, and carried out after him, is Counter distinguish'd; it is most different from the sorrow of the World, that worketh Death. The sorrow, that hath no higher spring, than this World, works Death; that is, however the Mind, or the Body be Affected; when it does not mount up to a consideration of God, offended for sin; when it does not seek pardon of him, and Reconciliation to him in Christ; when it only pores upon the things of this World, and agitates itself about them; it runs down into the dead Sea of Sorrow, that weeping, and wailing, and gnashing of Teeth that is in Hell. It is an Idolatrous Sorrow, arising from an Heart deeply set on this World, and grieved to it; and so goes down into the Vault and Pit of eternal Sorrow: It tends to the Death of the Body; it brings down the Head to the Grave: It}
tends to wear, and grind bodily Nature to the Dust; every such sorrow not after God, that hath nocinature from him on it; If it be not Antidoted by sorrow after God; and by Repentance to Salvation, It tends to eternal Death, and is the Inlet unto it; For it is certain, all sorrow here, that comes from Heaven, ascends up to Heaven, as Water ascends as high as its Spring; But that which is of a terrene, earthly Nature, sinks down to the Center, which is the neathermost Hell.

I come now to the second Head, to shew the excellent use and service, sorrow after God, yeilds in this wise, and holy preparation of it by God to that Repentance to salvation, not to be Repented of.

1. In that, so great, and principal an Affection of the Soul is given up to God; It hath an use, and a service to steer the Soul to God; For the Affections are, as the Rudder of the Soul, as the Helm of it, guided by the judgment, as by a Pilot: And these affections are all in a Linck, and in a chain: If any one of the principal Affections are mov’d, that mighty Vessel of the whole Soul is turn’d this way, or that way by a very small thing, as it may seem; even by one Affection, because all are joyn’d and united with it: For where Sorrow goes, Love goes, because sorrow is for the want of some good, the Souls desires; If then sorrow be after God, and for Holiness; It assures, the Soul hath a springing Love for God and Holiness, and in the distance it apprehends it self from these, it laments. Where sorrow goes, there hatred also goes: For sorrow arises from some evil that the Soul hates and abhors, that
that presses in upon it: In sorrow after God, sin, and the wrath, and displeasure of God, is, what the Soul hates; and it finding these near, and closing upon it, it sorrows and laments that they may be cast out and removed. And how do these, the Love of God, and hatred of sin work to Repentance? And thus also it might be shewn, How Fear, Hope, Joy, Delight move as sorrow moves. The Apostle knowing with what a strength, and force, and presence the Affections move, writes to the Colossians, c. 2. To set their Affections on things above: For if the Affections are so set, the Spirit and Soul will be so set, and therefore the whole man will be so set. On the contrary, the sorrow of the World carries the strength of the Soul, the Affections on the World; which not able to sustain and bear up an Immortal Spirit, it often destroys the Body by Violence; and leaves the Soul to sink also, the Spirit to fall down from God, which is the Death of it.

2. The Affection of sorrow, is the Affection that is most properly conversant about sin, and the consequences of it; the wrath, and displeasure of God, the curse, and evil. Now then, as sin is a departure from God the fountain of Life, and happiness, the supreme good, and so others in, and introduces all unhappiness: so sorrow that is after God, begins in the apprehension of God, and of his Law; and so descends on all the evil consequential, or following on the loss of God: But the sorrow of the World, not beginning with God, fetters it self with the Evils which press upon it, with relation to the present World; which can never be well removed without removing the principal cause, sin, and the displeasure
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displeasure of God for it: But to this the sorrow of this World hath no regard, and so is never cured, but becomes of a piece with the sorrows of the second Death: For so all sorrow here not Healed by the repentance to Salvation, not to be repented of, (which Heals the sorrow after God) becomes one with the sorrows of Hell, and everlasting wailing: By godly sorrow therefore, sorrow is made to be its own Death, and Plagues. For working repentance to Salvation, never to be repented of, when it is sorrow after God, it is the Destruction of all sorrow. For it can be no longer, but, as Scripture speaks, sorrow and sighing shall flee away, and there shall be no more sorrow. As it came in by sin, so by sin Repented of, and Pardoned, it for ever ceases, and vanishes away: So sorrow is conversant about its proper object, and cause, and it hath the great effect of removing itself; and of itself loosing itself in that joy, that follows upon the Salvation of that Repentance it self hath wrought; which must needs make an end of Sorrow, or Perfects it into it self never to be Repented of.

3. The serviceableness of godly sorrow to Repentance, is, that this Affection of all the Affections, or Passions of the human Soul, is that which makes it wise, and considerative; seeing Repentance then, that is to Salvation, is a most Wise, and prudent grace; This Affection of sorrow is most preparatory, and contributary to it. The sorrow after God is no Ignorant, or unreasonable Passion, or Affection; call'd Attrition; no superstitious Penance, or ceremony of Sorrow, not a mere softness, and dissolving into Tears; not any defultory Passion, that falls into some morning Dew, or as it were
were, heat Drops; but a deep inward trouble, that we have offended God, and sinn'd against him, and endangered our selves to Eternity by our sins: And however, there may be at first some sudden stroke, or Impression, and a Passion upon it, that may go off; yet it is indeed a spring that dis-embozges itself through the whole course of a Christian Life: There is a sorrow, and a relenting of Soul, that is a soft Dew, or Distillation from the Soul upon it self, that makes it very tender, humble, and Apprehensive of the Evil of Sin; of the Ingratitude, and unthankfulness of having sinned against God, and given Offence to the Eyes of his Holiness, and of his Glory. And as this arises from understanding, so it begets understanding, and close Consideration; It is observ'd in Nature, that sorrow and sadness encline to Wisdom, and attentness of Mind; Vexation gives understanding, is a saying: And hereunto the wise King Solomon agrees, sorrow is Ecclef. 7. better than laughter. It is better to go to 3. &c. the house of Mourning, than to the house of Feasting; for the Living will lay it to Heart. And by the sadness of the Countenance, the Heart is made better. In the day of Adversity consider, that is the proper season of it; Generally, our Mirth and Rejoycing is too light and flately; it scatters, and sets the Spirits in wandering; I said of Laughter, it is Mad, and of Mirth, what does it? As the cracking of Thorns under a Pot, so the Laughter of Fools is Vanity. Sorrow is like a shade that congregates, and gathers up the Spirits to think, and weigh, and poize things. Sorrow loves solitude, and so the Repenting Person is described; he sitteth alone,
and keepeth silence, because he hath born it upon him. Vanity, and folly, the pleasures of sin, that are but for a season, cannot endure the tediousness, and melancholily of an hour alone: And this is the unhappiness of mankind, they cannot endure to be alone, and to speak with themselves; I knew and heard, but no man.

Jerem. 8. 6. spake aright, or said, What have I done? We are so naturally for diversion, They that are not so mad, as to be for the roar, and madness of Company; yet they cannot be content, without what, we call Divertisement and Merryment, and cannot endure sorrow and sadness.

Let us now but ask our selves, whether we think Solomon was a Wise Man, or not; and whether he was not in circumstances of greatest advantages to rejoice in all the Pleasure, Mirth, and Enjoyment of this World? which he calls, Laying Ecclef. 2. 1. hold on folly; while yet he acquainted his Heart with Wisdom to understand, what was the utmost amount, or to be had from all the Entertainments of that kind: And when he assures us, as he does, that Mirth is but Madness, and the Laughter of this World so unreasonable; that no Man can tell, what it serves for, or to what purpose it is; and that he so much commends sorrow to us; let us then take Counsel with our selves, whether he spake wisely, or not? And what shall we think of the words of our Lord, Luke 6. 21. Blessed are you that Weep, and you that Mourn; and, woe to you that Laugh. Now it is not to be supposed that so Good
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Good, and so Merciful, and so Gracious a Saviour, as our Lord Jesus Christ is, should envy to man any thing, that could be to the Good, and Welfare of his Nature. But he knew how much the Carnal Joy, and Mirth, that is so common, and so much valued among Men, lavishes out those Thoughts, and Spirits; and that Time, that should be laid out upon so serious, and great things, as Reconciliation to God, Pardon of Sin, Newness of Heart, and Life; and that Sorrow, and Mourning, and Weeping are prepared by God, as fitted in their Nature to make us more Grave, and Pondering of Things; and that being Sanctified, and in the Hand of his Grace, are made use of to bring us home to himself: For when men are under Sadness, finding the prints of the Wrath, Justice, and Displeasure of God upon them, they enquire after the Reason; Their sins, as to Joseph's Brethren, come to their Remembrance; They are provoked to move to God by Humiliation, Confession of Sin, Prayer for Pardon, Desire of his Grace, and Spirit to enable them to Reform; they enquire into his word, how they may cleanse their way, order their Conversation aright to please him; they are moved to consider by these drops, and Touches of Sorrow, what that State of sorrow without Banks or Bounds or Bottom is, where there is weeping, and wailing, and gnashing of Teeth: They are taken off from that Pride, and Self-Conceit; they find so little in all things here below, and in this present State, that they enquire for those better, and greater Things that are Above, and in Eternity: When sorrows, that disposes to strong, and serious enquiries becomes sorrow after, and according to God; Oh!
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how excellently does it work? How do men search, and try their ways that they may turn to God.

Lam. 3. 40. Now because of the Order, that God hath placed sorrow in to all these great Effects; therefore our Lord pronounc'd a Blessing upon Weeping, and Mourning. For else he loves our Joy, when it is Spiritual; he commands to Rejoice in the Lord all way; and again he says, Rejoice: He John 15.11. spoke many great things, that our Joy might be full; that he might fill our Mouths with Laughter, and our Tongues with Singing. But our carnal, our sensual Joys, he knows, are our Death, and Destruction; he knows we are in no better case in our prophane, foolish, sinful Laughter, than they who are stung with the Tarantula, and Dye Laughing: Thus we have greatest reason in the midst of such Laughter to be Sorrowful, and the end of that Mirth will be heaviness: Thus it will be bitterness in the latter end, therefore he warns us of it before, and in greatest Love to us, declares a Woe on such Laughter.

But now to conclude this particular, The Sorrow of the World, How different a thing is it? For tho it causes Thoughts and Enquiries, yet it is only how to be rid of the Worldly Causes of Sorrow, and it turns only to Worldly Remedies: And it is very often in a rage at the causes it finds; and when either the Remedies are not to be found, or fail in their Success, it is in a Rage, and flies out too often against God, and Providence, and so it works Death: It begins that Hatred of God, that Blasphemy, and Rage, that is in Hell; or if it does not thus, it is a fullen, despondent, unactive state
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State of Mind, that shurs, and seals up all Activity; like the Night wherein no Man can Work; and so goes down into utter Darkness: It either say, This evil is of the Lord, why should I wait any longer? Or like Cain, My Iniquities are greater, than can be Forgiven; and so happens out from the Presence of God; or it recoyils upon itself, as Saul, Achilophel, Judas; or the Heart under the Power of it Dies as a stone within itself, as Nabals Heart died within him. Thus it every way works 1 Kings 6. Death, because it hath nothing to do 27. with him, who is the Fountain of Life:

For the Being of God is infinitely happy, and blessed, and all light, and lustre; and in him is no Darkness at all of sorrow as not of Sin; he therefore when sorrow is after him, springs a Light into it; that whereas, the Dark and Black part arises from Sin, and the sinful Creature; yet because it is after him, it shall never set in the darkenss of Death, and Hell; It receives from him as a Tincture of Holiness, so a Tincture of Life, a Ray and Beam of it; It works Repentance unto Life and to Salvation, and so it springs up after into Joy in his Favour, in the Light of his Countenance, in the assurance of his Love.

But the Sorrow of the World is like a Night, that no kind of Light at all Enlightens: Like the Night Job Cursed, it does not turn to the Light, because it is not turn'd to God; and so is a shade of Hell, before Hell itself, a valley of the Shadow of Death: and the horrors of it are the beginnings of the horrors
rors of Hell: As therefore Carnal Joys are sparks of our own kindling, Esai. 50. notwithstanding which we shall lye down in sorrow, even so is sorrow not after God, as a black shade of our own.

4. The service of sorrow after God to Repentance unto Salvation, is, that it breaks, and forces a-funder that sinful Frame in our Hearts, of sin, and contrariety to God, and to Holynefs: The very Natural Affection of sorrow loosens, and Divides the Heart, from that which is the Cause and occasion of such sorrow: Because that great Self-love, the force of that Law of Self-preservation is so strong upon us; that seeing sorrow is an Affection, that stands in an enmity to our Peace, Comfort, and Enjoyment, and to our Life itself; if it be extreme, or too long continuing; we therefore come off from what is the occasion, or that gives reason to our sorrow; though we had exceedingly lov'd it before. This we find in all Cases, and through the whole Nature of Things; when therefore sin, and los of the favour of God because of it, is made by the grace of God the just Reason, and most sensible, and prevailing reason of our sorrow: It dissolves the Frame of sin in our Heart, that had been before compact, as the Adamant, and as the neither Mill-stone; Now this sorrow dividing, and separating between sin, and the Soul; it brings forth that broken and contrite Heart, that God will not despise.

Again, This sorrow is a spiritual melting, softning and dissolving Thing. It separates the Soul every particle as it were from other; So that it is plump, soft, and ready to take any figure, that God, would
would have it take; it brings the soul to quick, and lively sense, which is as it were taking the stone out of the flesh, and giving a heart of flesh; it is that spirit of grace, of ingenuous sense of our ingratitude, and unworthy carriage towards God, mentioned before out of Zech. 12, and Ezek. 36.

Hereupon the apostle James prescribes to a great mourning after God, or exercise of godly sorrow, James 4. 8. 

Draw nigh to God, and he will draw nigh to you; cleanse your hands you sinners, purify your hearts you double minded: How should this great self-purification be effected? By being afflicted, by mourning and weeping; by having the laughter turned to mourning; and the joy to heaviness: This godly sorrow, like washing and rubbing the hands with water, and the close application of it, softens and loosens the filth that cleaves so close, adheres and sticks so fast to the hands. And it arises from that love, and compassion, that is seated towards our selves in our own natures, which, when it is by the hand of grace pointed aright; it is made a mighty instrument, a mighty efficacy for conversion, and repentance; because when our great disgust, our sorrow and self-affliction is pitch’d upon sin, we cast it off, as that, which is the reason of our sorrow; and that stands in our eye, as hateful, loathsome filth, and impurity, that we can by no means endure; and therefore we say to it, get ye hence, Oh! you foul and abominable lusts, what have I any more to do with you?

But more particularly, two ways this godly sorrow works to conversion, repentance, self-purification.

1. By
1. By being so prevailing upon the Soul, as to drink up all the impure, and unholy Affections in our Hearts, God giving it therefore by that his Spirit of Grace, and ingenuous sense, an ascendency, a superiority over all other Affections in the Heart, at this time, he is working Repentance; it drinks up all the pleasurable sensual Affections in a Man: when a man is in bitterness, as one is in bitterness for his first Born, and for an only Begotten Child; He hath no more Appetite nor Emotion of his Spirits to Lust, and Sensuality, and sinful Pleasures, than such a one hath to do the usual Entertainments, and Pleasures of Life; when God therefore calls for this sorrow, he looks upon it as a great Offence; when there is slaughtering of Oxen, and drinking of Wine, lying upon beds Amos 6. 3. of Ivory, Chaunting to the sound of 
Viois, Inventing Instruments of Musick, like David; when there is putting on Apparel, and the Furniture of Pride: For then he commands us, as he did the Children of Israel after the sin of the Golden Calf, to put off their Ornaments, that he might know what to do to them, whether they should, as true Penitents, be spar'd, or destroyed in their Impenitency; And indeed when any are under the power of this Godly Sorrow, in such a posture to Repentance, all such Ornaments are nothing; All such pleasures are quite out of Taste. The Soul hath no relish of them.

2. Godly Sorrow thus made an Instrument in the Hand of Grace for working Repentance, hath by that its ascendency and superiority, an engagement upon
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upon all the other Affections with it self, to the working Repentance also; this the Apostle shews in the very next words to these, we are Discoursing upon, 2 Cor. 7. 11. For this very self same thing, that ye sorrowed after a Godly fort; what carefulness it wrought in you, how great is the care and solicitude it works in all, that to sorrow, to get out of their Sins, and to return home to God? What Apology for Holiness, for God, and against Sin? what Judgment against Sin? What Fear and Awe of God striking to the very Heart of sin? what vehement desire after God, after true Grace, and perfect Reformation? and this boyling up to Zeal, or the heighth of Desire; that Powerful Religious Affection, under the Operation of which a Man cannot bear Evil, no, not for a moment. And lastly, there is an holy Revenge upon sin, Satan, lust, even a man's sinful self; by which the Irreconcilable Hatred to every sin is Discovered, and a Monument of that Hatred set up in the Soul.

Thus works godly sorrow to Repentance; but the sorrow of the World having nothing to do with God, with sense of his Displeasure for sin, with sin, as so great a reason of sorrow and trouble; the Spirit remains in all its former Frame of union to the world, and to sin; and so with the whole state of sin, and of the World, and of sorrow, it sinks down to the center, to the place of sorrow for ever; For when sorrow that is the Instrument of God in working Repentance, does not prevail to that God's end; it more certainly sinks down to its Center, and that with great Violence; as we see in those fore-nam'd Examples of Cain, Esau, Saul, Akephel, Judas, who not sorrowing to Repentance went down
down with greater violence to the Chambers of Death and Sorrow, even everlasting sorrow.

5. The efficacy of godly sorrow to Repentance, is, that it makes the Soul very humble before God; the natural effect of sorrow is to meeken, and bow the Spirit; heaviness in the Heart of Man makes it stoop, Prov. 12. 25 the guise and mein, or Posture of sorrow, is to bow down the head like a Bull rush. The Hipocritical mourner does so, to imitate true sorrow, Esay. 58. 5. Now this indeed, except it turn to God, and have Relation to him, is the meanness and pusilanimity of a Man; but it is the true greatness of Mind to lye down before God, and Tremble in his Presence, as the melted Metal trembles and quivers before the Founder: This dissolving, melting Efficacy of godly sorrow is that, which turning to God makes the Heart submit it self, as the Apostle James speaks in the same Context, c. 4. 10. Under the mighty hand of God, that he may lift it up; it says to God, Lord what wilt thou have me to do? It says, what shall I do to be say'd? What shall I do, what shall I do in obedience to God? It treads softly before God, as if it said to him, Lord, which way wilt thou have me to go? Which Ahab doing, tho not with a perfect Heart, receiv'd some degree of Favour by, 1 Kings 21. 27, 29. 

Now this Humility, how acceptable is it to God! How yeilding to his Command! God gives grace to it; God looks off from Heaven and Earth to look to that man that is of a contrite Spirit, and trembles
bles at his word: He that is the high and lofty one, that dwells in the high and holy Place, and Inhabits Eternity, will dwell also with the humble spirit to revive the Spirit of the Job 33. 17. Humble. This sorrow hides Pride from man, as the expression is in Job, and so fits it to all holy returns to God by Repentance: It withdraws man from his purpose: It changes the purpose of Man; that which Acts 11.13, was the full purpose of the Heart before, was to cleave to sin, and the world, now the heart cleaves to God with its full purpose.

This humble broken Spirit is the Sacrifice of God, the Sacrifice he will not despise, because it is ready to yeild up itself in all Psal. 51.17. obedience to him.

But the sorrow of the World, not eying God, nor having regard to him, never changes the Heart, nor Life into obedience to him; and so leaves a man in the same lost undone state; and so becomes desperate Sorrow and Anguish, as the Scripture calls it, Esay 8.22, and may be most fitly described by Jer. c. 4. 28. They are all grievous Revolters; they are Brass and Iron; they are all Corrupters; the Bellows are burnt, the Lead is consumed of the Fire; the Founder melteth in vain; for the Evil of the Heart is not pulled away; reprobate silver shall men call them, because the Lord hath rejected them. When God therefore, as the great Founder, Casting men as into the Furnace of sorrow, they are not purged from Evil; the Melting is in vain, and they are therefore Rejected by God, as Reprobate Silver. When Sorrow and Affliction, which are as the Chirurgery, or Blood-Letting of the gracious Hand of God, Effects
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Effects nothing of Good; it is as the Corruption of the whole Mass of Blood, and is certainly to Death.

6. When sorrow is placed upon offence against a Person, and upon unthankful, and disingenuous Treaty of him, there arises a Love and Compassion to that Person, a Shame to offend further; a resolution to make him all the reparations we are able, and the greater the Bitterness, the greater the Effect: And though these cannot be properly placed, as issuing from the Creature towards the Creator; yet Scripture representing God, as hath been said, Grieved, Pierced, press’d with Sin, it represents the grieved sorrowing, relenting sinner, so Affected, as if there were an Ingenious, even Compassion and Love towards God the Creator; and unwillingness so to grieve, and provoke any further; It represents therefore the highest degrees of Bitterness, and a sorrow as for a Zech. 12. First Born, and for an only begotten 10. Child, or Son; or like that most compassionate Lamentation for the excel-

2 Chron. 25. lent Prince Josiah, slain at Megiddo, 25. that was so continued a sorrow, as to be spoken of in Lamentation to that day, as Scripture useth to speak; now seeing Repentance it self, as hath been shewn in the general Nature of it, hath so much of this; The sorrow, that is Affected like it, is most fitted, and prepar’d to work it, and it is so blessed by God to work it; whereas the sorrow of the World is like Clouds without this Rain of Heaven, and Wells without this Water of Salvation, and therefore settles, as into the Lake of the second
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second Death, and smells of its Brimstone. And thus far I have proceeded, to make out the serviceableness of godly sorrow, or sorrow after God, that works Repentance to Salvation never to be Repented of.

General 3d. I come now to the third General, concerning sorrow for Sin, viz. To shew the Wisdom of God, and the Reasonableness of his making use of sorrow; and fitting it, as after himself, or according to himself, to so great an end and purpose; and that according to the very Reason, and Nature of Things, it could not be otherwise; but that godly sorrow must be so made use of above, and before any other Affection; and that it becomes him, by whom are all things, and for whom are all things, so to make use of it.

1. There can be, according to what the Apostle says, no other object of Rational, Intellectual Sorrow, but only the loss of the Favour of God, or his displeasure for sin, or subordinated to it; which makes it Sorrow after God. For if on one side the sorrow so plac’d, and fix’d, hath so blessed Effects, that he that so sorrow’s, receives no injury by it, but so great good, as Repentance to Salvation, never to be Repented of; that it is not so much Lost, as chang’d into Fulness of Joy, and so perfected; and on the other side, that sorrow laid out on any other object, (which is Sorrow after the World) works Death: Then it must needs become the wise, and gracious God, of whom, by whom are all things in bringing many Sons to Glory, to bring them to Perfection, by such a Sorrow as this.

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For if God was pleas'd to make such a Rational, Intellectual Nature, as man, that might, though made Holy, fall into sin; It must needs be, that it must have a fitness to turn it self with sorrow upon such an evil, and reason of sorrow, as God offended and displeas'd for sin; supposing a man, by that sin had not lost either the use of his Understanding, or not lost the sense of God, Holiness, and Goodness; seeing if it did not lye Dead, and Benumbed, or strongly diverted and turned off from its Object; or that God does not appear an Irreconcileable Judg, and Revenger, and give up man to the wickedness and rage of Death. It must so turn.

Whenever therefore God by his grace in Christ, and by his Spirit, turns any sinner to himself, and stirs up those Powers of understanding, and Conscience after himself; The very order of the Creation of God Requires, that the understanding and Natural Conscience, and Affection of Man should be turn'd upon him, displeas'd by Sin, by this humble sorrow of Love; even as upon his wrath, and Vengeance, with a sorrow of Pain, Fear, and Terror; so that both the Bondage of Heb. 2. 15. Fear of Death, and the Reverence of godly Fear, and Love move to this sorrow, and the wise order of Things settled by God, cannot allow it otherwise.

On the other side, if the turn of the Rational Nature, and Affection, be drawn out upon the sense of any evil with trouble, and dislike, and reflection on its disagreeableness and inconvenience, and yet its pressure upon it; which is sorrow, grief, and sadness; it must either be turn'd upon God offended, and displeas'd by sin; or it is to no purpose
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pose of good, that there is such a Passion or Affection in man: For if it be plac’d on any other object, it is but sorrow of this World, how just so ever, in regard of any evil of suffering, it may seem to be: It is but sorrow to Death, and so of no good at all to us, but evil, till it be deriv’d into a higher and more excellent Channel: So that it may be said of this sorrow, as Solomon says of Laughter. It is madness, and what doth it? And in place of Thorns crackling under a Pot; It is as the slow Fire, of too near a-agreement with that of Brimstone of 2. Eccles. 7. the Lake: It is not of any merciful or gracious use, but for the manifestation of the wrath, and displeasure of God against sin.

2. Let us consider seriously, what Jesus Christ our Lord suffered under the sense of sin; and then think whether it be reasonable; that the whole should fall on him, and none of the drops, and end of it, come to us, and so be fill’d up by us? We should never Col. 1. 24. read that part of Sacred History of the Agony of Christ, but we should deeply take it to Heart, Luke 22. 44. He being in an Agony, Prayed more earnestly, and his sweat was as it were drops of Blood: Christ was not at this time seiz’d upon, and in the hands of those that Crucified him, but was in perfect Meditation, in an entire solitude of Thoughts: He was in Contemplation of the great evil of sin, and of the wrath and justice of God upon it:

We may then say, Dyed Christ as a Fool? Or was Christ in an Agony, as a Fool, or as a weak person? Did
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Did he not pursue the true Reason of Things? Did he not follow sin by his holy and wise consideration of it from its beginning to its end? Did he not see it, as God looks upon it, and as the Nature of sin requires, it should be looked upon? Did he not behold it in the ruin, and damnation of mankind, in the everlasting horror of Conscience in Hell? If not, why this Agony? Did he not behold our sins in all the aggravations of them? Else why was our Lord under a sorrow, that no one's sorrow was like to it: He might justly say, to all that Read of it, behold, was any man's sorrow like to mine? Ought we not therefore, though we cannot suffer, as he did, nor to such an effect of Suffering? Yet ought we not to be Conformed to our Head? If these things were done in the green Tree, ought there not to be a Conformable Sense of them, upon us, who are as the dry Tree, and much more reasonably to be so affected?

3. The great disadvantages that come upon the profession of Christianity, in the want of this godly sorrow, press for it.

I. Either Men rest and center in a false Repentance: The fallow ground of the Jerem. 4: 3: Heart is not truly broken up, so that they sow on the Rock, or among Thorns, and build in the Sand; and their Repentance is not this Repentance, the Apostle speaks of; they do not go down to the bottom of the Heart, nor dig deep to find the Springs of true Repentance:

2: Or;
2. Or, 2dly, Suppose the Repentance not False; such are yet in Danger of Falls after Conversion; for no man is so truly, and continually afraid of sin, as he that hath found the smart and evil in profoundest sorrow for it.

3. There is Danger, when godly sorrow hath not had its perfect work, there should arise after perplexities of Conscience, either upon the surprisal of outward Afflictions, or on the Death Bed; and sometimes with great Agonies, because we have not gone through the exact course of Repentance in sorrow for sin, and after God.

4. Oftentimes God leads through outward Chastisements, to bring us through a more solemn sense of sin, and the evil of it; and to closer acts of self Judging, and more exact Reformation of our Hearts and ways.

4. That we may be under the full efficacy of godly sorrow, God hath made that gracious promise, Ezek. 36. 25. That he will take away the Heart of Stone, and give the Heart of Flesh: Thus that Adamantine and nether Millstone Temper is removed, and a soft tender Heart, that fears the first approach of sin, is Introduce'd.

It may seem an objection against this Doctrine of sorrow for sin, as if the pressing of it is a Degradation from the Blood of Christ, and the fulness of his Redemption; as if his sufferings, sacrifice, and satisfaction were not enough, without our sorrow, as a kind of Penance.

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But this I shall endeavour fully to remove hereafter, as the same Objection may seem to lye against the whole Doctrine of Repentance.

I will therefore conclude this part of the Discourse, viz. concerning sorrow for sin by giving some practical inferences by way of Application from it.

Infer. 1. Let us be content to suffer in the Flesh, as the Apostle Peter speaks, 1 Peter 4. 4. by deep sorrow for sin and after God, as it were the Death of the Flesh, and of the corrupt part; that we may Live according to God in the Spirit; arm your selves with the same mind, that was in Christ: Be willing to be as Condemned, and put to Death in the sense of sin; desire to know Hell, and everlasting Misery as he did, in your own sense of it; he went down to Hell in the Contemplation of it, though not Locally: Let us be in the Communion in the Fellowship of his Phil. 5. 10. Sufferings: It is better to know it now, and here, while it may be escap’d, than to know it hereafter; when there will be a gulf between it, and the state of Life, that cannot be passed.

Infer. 2: Let us possess our selves with the mighty Reasons and Arguments of godly sorrow, the Motives, and inward operative Influences of it; the serious consideration of the great evil of sin, the foulness of it, the dishonour, the neglect, the contempt of God, that is found in it; the unreasonable ingratitude, and unkindness of it to the Lord our God, and to Jesus Christ the Saviour, and Redeemer,
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...but especially let us earnestly beg that Spirit of grace, and Ingenuous sense, that may cause us to be in bitterness, as he that is in bitterness for his First Born; that we may thus sorrow after God.

Infer. 3. Let us sweeten to our selves, that which may seem very harsh, and contrary to flesh and blood; this sorrow after God; with the consideration of this; that Christ hath established a Blessing upon it, the blessing of an everlasting Consolation, Luke 6. 21, 25. Blessed are ye that Mourn, and that Weep; for ye shall be Comforted: And on the other side, there is a Woe on them that Laugh now; Consider; Christ the Captain of our Salvation, and all the Saints of God have passed through the Valley of Baca, this Valley of Weeping, the way to the Heavenly Jerusalem, while the mad roaring merry World are going that broad way down to Destruction: This works that Repentance to Salvation never to be Repented of.

Head 3d. I come now to the Third Head in the Doctrine of Repentance, and that is to Discourse the true Laws and Rules of Repentance, the Frame, and the true constitution of Repentance; the Motives, and considerations for it; the signs and evidences of true Repentance; all which must needs be very great; in that, it is Repentance to Salvation, not a false, or counterfeit Repentance, or but to be Repented of; not to be recall'd, revers'd, or repented, but to be confirm'd by progressive, repeated Acts, and renewals after Falls, even till it lays hold of Salvation.
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General 1. In the opening the grand Doctrine of Repentance, as on this head, I shall endeavour to guide the Discourse of it, by keeping to the strict, proper and precise Nature, and notion of Repentance; For I know it does not really, and substantially differ from other grand Evangelical Notions of a through change of Heart, and Life; as Regeneration, the new Creation; a new Heart, a new Spirit; the Laws of God put into our

Jerem. 31. Hearts, and writ in our minds, that Ezek. 36, we may never depart from him; the Heart of Stone taken out of our Flesh, and having Hearts of Flesh; a being caus’d to walk in his statutes and judgments, and to do them: His fear put into our hearts and his spirit;
Psal. 19.12. within us; It is Mortification, and 19. Sanctification; It is Conversion, and turning to the Lord; a being cleans’d from secret sins and kept back from presumptuous sins, a cleansing our way, by taking heed thereto according to the word of God; the ordering our

Psal. 119. steps in his word, that no Iniquity may 133. have dominion over us: Nay, It differs not from Faith in the Blood of Christ by any Essential Difference; from seeking Pardon and Reconciliation by Faith in that great Attonement, and Sacrifice; nor from the Love of Christ, constraining all those, who Live; that is, have their Lives given to them, through his Death, to Live to him, who dyed for them: All these are, as I have said, Essentially, and substantially the same: But yet there is a very Distinct, and even Critical consideration of Repentance, that I shall apply to in the present Treaty, under these three heads.
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Particular 1st: Repentance carries always a Notion of severe, and rigorous Acts in relation to our selves upon account of our Sins, and high Offences against God:

Particular 2. Repentance imports very close, and particular Negotiations, and Transactions with God in Relation to Forgiveness; and such, as express our particular Shame, and Sorrow, that we have offended him; and earnest desires, that he would shew to us, that he is at Peace with us, and hath Pardon'd all, that is past in Christ:

Particular 3. Repentance is a hearty an universal Change of our inward Thoughts, Counsel, Purpose, and Design; and of our outward Conversation, out of a true, and real Hatred, and dislike of what we have been, done, and chosen; and a Love, Choice, and Delight in what we have not been, and have not done, nor delighted in.

Particular 1. Repentance consists of many great, and severe Acts in Relation to our selves; upon Account of our sins, and High Offences against God; under which I will in every one of them, shew the great excellency, and usefulness of this duty, and the acceptableness of it to God.

1. The seriousest, closest, and most deep examination of our Hearts, and Thoughts, and Lives, so as to know them, and to sit in Judgment upon them, is found in true Repentance: This is a wonderful Power, and grace that God gives, when he gives Repentance; that a Man shall be made to sit upon himself, and to call himself to an Account,
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to search himself, as it were, with Candles, and to say, what have I done? To search, and to try his ways, and to turn to the Lord, to think of his ways, and to turn his Feet to God's Testimonies; to declare his ways in God's hearing; and because his own search cannot be close, and exact; to cry out to God,

Psalm 139. to search, and to try him, and to lead him into the way everlasting: And this is performed by laying a mans Actions to the Line and Rule of the Law of God, and entering into the particulars of every Command; of every Age, and, as much as may be, every great and remarkable Action.

Now this is evidently a very supernatural efficacy; for we see how afraid we are all of it; a Man in this way of Inquisition, and Visitation of himself, is in a manner, as afraid of himself, as he is of God; and hides himself from himself, even as from the Eyes of God; it is true, when men are in the cariere of sin, they are bold enough with themselves; they devise mischief upon their Bed, the secret Thought and Heart of every one of us is very deep in sin; and we know it, and are willing enough to know, we know it, when all is of a Peice; to go on in sin: But when a Man finds himself coming, as a Judg upon himself; he is presently aware of himself, and desirous to hide himself from himself, and to start away from himself; when any therefore come to say to themselves, I will find out all the secret ways of my own sinful Heart, of my Pride, of my Lust, of my Hypocrisy, of my Deceit, of my Formality, and vain shews in Religion, and the worship of God; that I may Reform all, and cast out all that is evil.
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evil: I will be known to myself, even the worst of myself I will make known to myself, to hate and to loath it; we may certainly say, It is very hopeful, God is giving Repentance to Life: For I would not walk in Disguise, under a Vizor, and a Mask to myself; we hear therefore so often this Voice of Scripture, Examin your selves, prove your own selves, know ye 2 Cor. not your own selves? except we are in a state that as to its present, is reprobated by God. So let a man Examin himself, let him prove his own work. Gal. 6.

There are certainly many Truths of God, and parts of Religion, and of the Action, and Duty of it, that are more smooth, and agreeable to Men of Reason, and Ingenious Temper; that do not, though seemingly complied with, search the carnal unregenerate Heart to the bottom: These therefore will not give such Evidence of the Truth of Grace, and of the mighty Operation of the Divine Spirit: But this Duty of Self-examination, it can serve no Carnal Interest; so far as a man is led in it, he is led by the mighty Hand and Power of God: For in this Point, he is else ready to be Merciful to himself, to spare himself.

When God causes a man to search himself, that what is lowest, and at the bottom in him, may rise up; when he makes a Man pursue himself, and all his sins, till he can find none that he hath not had his Eye and his Search upon; surely, there is nothing that more assures a sincere work of God upon a mans Heart, nor nothing, more than the want of this, Discovers Insincerity.
2. In true Repentance there is an Authoritative and down right Self-Judging, a Condemnation of what is Evil, and contrary to the Word of God, and the Laws of Holiness, and Rules of the Gospel of Christ; In Repentance, a man must plainly say with, and in the Authority of

2 Sam. 12. God upon himself, Thou art the Man, 1. &c. Thou art such a sinner, such an unclean, sensual, voluptuous Person: Thou art such a Covetous, Worldly, Griping, Extorting Person: Thou art such a deceitful, unjust Cheat, or Lyar: Thou art such a Hypocrite, that are more afraid of the Eye, of the judgment of the censure of Man, than of God: Thou art he, that chooseth any, or such, and such a Sin, rather than Affliction: This plainly, and in the Name of God, and of Conscience, that is made a Judging within a Man, and the Soul hearing it with Terror, and Awe upon it, is the true Work of Repentance: This is a severe Discipline, a day of Terror indeed upon the Soul, when it is carried home by the Hand, and Finger of God.

Now this Scripture calls a Judging our Selves, and this Self-examination, and Self-judging are recommended to us, as what would save Gods Judging us: If we would judg our selves,

1Cor.11.31 we should not be Judged of the Lord; and surely if it be done to the purpose, and so as strongly to affect the Heart; it is a very great Effect of the Spirit of God, and and of Christ, convincing of Sin, and

John 16. of Righteousness, and of Judgment; 8. &c. And I should rather choose it, as an Evidence of the Grace of God, than some
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some fair appearances, that corrupt Nature can better bear.

3. In Repentance there is a real Trembling, and Afflicting, and Grieving, and Shaming a Mans self; a smiting on a Mans Thigh, a being Asham'd and Confounded by bearing the Reproach of our ways; a loathing our selves, an abhorring our selves in dust and ashes; a not opening of our Mouths in any self Apology, or Jusification, but a smiting on our Breast, as so great sinners, as the chief of sinners. This is the true, and real work of Repentance in this part of it: This is a truly Spiritual Penance, in comparison of which all imposed Bodily hardships are nothing; and yet if God lays Affliction upon us, though it be very severe; there is an Acceptance of the Punishment of our Iniquities.

Oh! that God would enable us to these secret Acts upon our corrupt selves, to rend our Hearts, and not our Garments, to Sacrifice to God broken Hearts, and contrite Spirits, to Tremble at his word, to humble our selves, and to lye down before him, with our very Souls and Spirits, as well as to roll our Bodies in the Dust. Oh! that God would give us these proofs of true unseign'd Repentance.

4. There follows in a true Repentance, a real execution upon our corrupt, impure selves, a cutting off the Right Hand, Mark 9.43. and the Right Foot, a pulling out the Right Eye, a true Spiritual being put to Death, a slaying, a crucifying our selves in the Flesh, that we may Live to God in the Spirit; a suffering the Spirit of Judgment
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Judgment, and of Burning, a salting the Sacrifice, not only with Salt, but with Fire.

Now All these Things are of great use, as they are Acknowledgments of the Righteous Judgment of God, due to us in our Eternal Condemnation, as they are Judging our selves to the very Fire of Hell; As they declare the exceeding Evil of Sin, and the Foulness of it; as they shew us the absolute Necessity of a Redeemer; as they lay a Foundation of separating our selves from sin, and of the utter Harred of it. And lastly, They are such, as must needs result from Rational Nature, endued with most powerful Principles of the Law of Righteousness, Knowledge of God, and of his Righteous Judgment, written in the Hearts and the Thoughts he hath made; the Conscience he hath created, either for Accusing or Excusing; and especially all these mightily set home by the power of the Spirit of God; that so he may have, though not Real Satisfaction from the Sinner; for that is alone from Christ; Yet such an Honorary satisfaction, and Acknowledgment; as is due from a sinner, even in his very Soul, and from the bottom of his Heart; in the Day, wherein the Lord is pacified towards him, that flies for Refuge to the hope set before him.

Particular 2. The second Particular in this Head, concerning Repentance, in the strict consideration of it, is, That it imports very close and particular Negotiation, and Transactions with God, in relation to Forgiveness; and such, as express our particular shame, and sorrow, that we have offended him; and earnest Desires, that he would shew us, that he is at peace with
with us, and hath pardon'd all that is past in Christ.

Under this I will Discourse these following Particulars:

1. In Repentance: The Humble, Repenting Soul casts it self down in the most lowly, and Self-abying Acknowledgment of Sin, and confession of it. Scripture therefore points so much at Confession: He that confesseth, and forsaketh: He must first confess, and then forsake his sins, and he shall find mercy, Prov. 28. 13. And David describes a Penitent, as one, in whose Spirit there is no guile: that is, he makes an open, sincere, hearty Confession. This is one Branch of the Description of the Blessed Man, whose Iniquities are forgiven, and whose sins are covered; and to whom the Lord will not impute Iniquity: And after, it follows, I acknowledg'd my Iniquity unto thee, and my sin have I not hid: I said, I will confess my transgression unto the Lord, and thou forgavest the Iniquity of my sin. But before I did this, and while I kept silence, thy hand was heavy upon me; so that my moisture was turned into the drought of summer, Psalm 32. 1, &c. I acknowledge my transgression, and my sin is ever before me, Psalm 51. 3. Ezra thus made confession, c. 9. So Nehemiah, c. 9. So Daniel, c. 9. And the Apostle, John, Ep. 1. c. 10. says, If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Thus we see how much Scripture puts upon Confession throughout.

Now Confession of sin is not accepted of God for it self: For what can we suppose, the Relation of
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our sins can be to God, the Eyes of whose Holiness, and Glory, are so provok'd by our sins? But he hath only Regard to us, that we should in hatred of our sins, and of our sinful selves, expose them with hatred, and abhorrence of our selves; and because we are resolved to have no more to do with them, we discover and direct them, without any thing of Guile, without any Reserve: For, as the Expression is in Job, when we spare our sins, we roll them under our Tongues. The more therefore we confess them with trouble of Mind, and in bitterness of Spirit, and with Resolutions of having no more to do with them, the more acceptable is our Confession to God; because thereby our Confession the more attains God's Ends, and what he is most pleas'd with in our Confession. For therein is our sincerity, when we confess sin, because it is Reasonable to expect we will not be reconcil'd to the sins we confess: For that is for the Dog to return to his Vomit. Confession of our sins, with Loathing and Abhorrence, is vomiting them out of our mouths. And therefore to return to them again, is to return to our Vomit: and Confession is like Washing and Purifying our selves: To return therefore to the sins we have confess'd is wallowing our selves in the mire, after washing. This seems so Reasonable, and even Necessary, that when it is first said, He that hideth and covereth his sins, shall not prosper: Then, he that confesseth, and forsaketh, shall find mercy. It is supposed, if any Man does not confess, he will not forsake; but if he confesses, he does it in order to forsaking. But yet because Men are so apt to deceive themselves with Formality, and to think, God may be so put off, and pleas'd, he adds; He that not only
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ly confesseth, but does that which is so necessary with Confession forsakes; shall find mercy.

Thus Solomon, all along his Prayer in 1 Kings 8, joyns many Expressions, that are the undoubted Acts of sincere Repentance, together with the Confession of sin. And if Confession be thus joyn'd with Sorrow, Shame, Trouble, Hatred of sins and utter separation from them; it could not deservedly fall under that Ridicule, and Contempt, that prophane men put upon it; as if it were the telling God only the Story of our wicked Hearts, or Lives: But without other sincere, effective Powers of Repentance, it too justly falls under that Reproach; but any such Reproach, our Lord will return upon us, and our Confession.

2. In Repentance there is an earnest and most vehement, but also most humble Application to the Throne of Grace, in Jesus Christ, for Pardon and Reconciliation; and with such a Continuance and Perseverance, as till there be some Answer, that God is our Gracious Father in Christ; that we hear the Joyful sound, that our sins are forgiven us. It is not only that common and formal way of asking Pardon, whether we mind it or not; but to make it our Business, the Aim and Design of our Souls, till we receive some gracious assurance, that our Desires are answered, and our Prayers heard. The truly Repenting sinner sitteth alone, and keepeth silence; that is, he is in a waiting, and earnestly expecting posture; He putteth his mouth in the dust, if there may be hope; He faith of God, He is my portion; he hath promised pardon, therefore will I hope in him: For indeed the Lord is good to all that thus wait for him; to the soul that thus seeketh him: It is good therefore for
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for a man, that he both hope, and quietly wait for the salvation of the Lord; It is good for a man to bear the Yoke in his youth: Till God is pleas'd to say to him, Be of good cheer, I am thy salvation: Fear not, I have blotted out thy Transgressions as a cloud, and thy sins as a thick cloud: When they are sought for, there shall be none; and though they are search'd for, they shall not be found. For thus the truly repenting sinner follows hard after God: Repentance is a Grace on purpose for the suiting out Pardon and Reconciliation. And because it is moved and acted by Faith, it seeks this Pardon in Christ, and through the Mediator, by whom alone Repentance hath place, and from whom alone the Notion of it springs, as hath been shewn: Thus David in his Repentance renewed, through the whole Psalm 51. repeats and redoubles his prayer for pardon; as if he would not cease, nor be quiet, till he had the assurance of it: He turns himself therefore every way to God, and all the Efficacies of his Grace for Pardon, and with a Respect to the Blood of Christ, under the Hypop.

Particular 3. In true Repentance, the Soul makes Full and Firm Resolutions of New Obedience, and Amendment of Life; and such as are ready to issue out into Action; and this through the Grace, and Power, and assistance of the Divine Spirit.

And herein, indeed, is the very great Point of Repentance, and that gives Evidence to the Truth of all that goes before; When there is such a μεταμελεία, such an after solicitude, and serious assistance of the Divine Spirit.
afflicting Concernedness for the sinfulness and unholi-
ness of our former Actions and Life; that we can no
longer endure that State, or Course, in regard of
the very anguish, and trouble of Thoughts upon us; as
it also issues into a strict Care and Government over
all our Future Actions, to keep them within the
Holy Rule and Government of the Word of God;
the Laws of Holiness, and of Obedience to him:
And herewith is joyned a μετάφορα; such an Af-
ter-mind, such an After-counsel, such
Second Thoughts as change the whole Matt. 3. 8.
Purpose and Manner of Life: such an
engaging the Heart to approach to God, Jere.30.21.
So that the True Penitent is prepared,
for Repentance, and amendment of life.
There is a turning from Darkness; that is, from the
whole Night of Ignorance, Injudicious Mind, Un-
holiness of Action, Sinfulness of Life, under a con-
tinued Night, and Darkness; to Light; that is, to
a true sound Judgment and Mind, even the Spirit of
a sound Mind, and rightly Inform'd Understanding;
to an high and perfect sense of things, and to an u-
niversal Holiness, Purity and Cleanliness from all fil-
thiness of Flesh and Spirit; and to a
perfecting of Holiness in the fear of 2 Cor. 7.
God: a just Account of the Time 1.
past, as that which may have much
more than sufficed, to have wrought the Will of the
Gentiles, and to have spent in the Lusts of our Ignorance, and now we are wholly Dedicated to
God.
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This is the Noble Grace of Repentance, that is, indeed, to salvation, and never to be repented of: So wonderful and admirable a Contrivance of the Grace of God, and such an Illumination thereof, that Angels, even the whole Heaven, Rejoyceth over one sinner that repents, more than over Ninety Nine just persons that need no Repentance: That is, there is a greater Resplendency, and shining out of the Glory of the Divine Compassion, and Efficacious Power of his Spirit in Repentance, than even in an Innocent State. It is the Joyful Aftonishment of Angels and Saints: They adore, and throw their Crowns before God, even the Crowns of Luke 15. Angelical Perfection; and adore the Infinite and Incomprehensible Mystery of the Divine Will; that when the finning Angels had no allowance of after, or second thoughts; of after-care; or judging better, of an after-mind, but are under Final Impenitency, and in Chains of Darkness, to the Judgment of the Great Day, when Repentance to Life is granted to men.

The Lord hath been pleas'd to bring out of that Reprobate Silver in it self such Vessels of Mercy, which he had before Prepared to Glory; making them by Repentance Vessels meet for the masters use, prepared to every good Work; and who herein yeild this great Glory to Righteousness, and Holiness, that upon full Judgment and Experiment made; They incomparably prefer Holiness to all the Pleasures of Sin. that are but for a season; and choose even the bitter Draught, if I may so speak, the bitter Waters of Repen-
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Of an Evangelical Repentance, before the Intoxicating Cup of the Pleasures of Sin that are but for a season; and stand for ever obliged and deepelyst indebted to true Grace, that not only their after thoughts, and Judgment in Repentance are accepted; but that they are Retrieve'd by the Exacacious Operations of it to Newness of Life.

General 2d, I have thus far open'd the Nature of Repentance, by considering the strict, and precise Notion of it, and shewing how excellent, admirable, and even noble a Grace, this Evangelical Grace is, even in that strict and precise Notion: I will now go on to consider it in the excellent motives, and Incentives to it; that will further shew the excellency of its Nature, and then the Signes of its Truth, that it is Repentance of the true Alloy; the truly excellent Nature under that great sign, It is Repentance to Salvation, and that is never to be Repented of, which is the Second General under this Third Head in the Doctrine of Repentance.

Particular 1. I begin with Motives to this true Repentance, wherein I Record these following, of which I will but briefly speak, having already comprehended much of them: And as they are motives, so they are to be look'd upon as the highest means, and instructions, fitt'd by God for Repentance; and the Soul accordingly is to apply and stretch forth it self in the use of them.

1. The principal, not Motive, but Mover is the Supreme Grace and Operation of the Divine Spirit.
rit, who fits as a Refiners Fire, and
Malac. 4. 2. Fullers Soap within the Temple of the
Zech. 12. 10 Souls, is a Spirit of Grace, and of Sup-
Ezra 4. 4. plication, a Spirit of Judgment and
Burning, washing away the Filthiness
of the Flesh, and of the Spirit; The divine Spirit
is the great Superintendent of the Grace, and
Work of Repentance, by his inward Motives, and
Overshaddowings of the Soul; For
Acts 11. 18. seeing Repentance is the Gift and
2 Tim. 2. 25. Grant of God; the Divine Spirit, that
Luke 11. 20. is the Power and Finger of God, must
needs be the Supreme Operator:
What the Love of God is the Fountain of in the
Divine Operation; that the Spirit of God, by whom,
the last Operation, and Effect is in every thing
perfected, is the immediate Hand and Finger that
brings it to pass; and so what Jesus Christ is a
Prince to Give; that which is his, the Riches, the
Purchase of his Redemption, his Spirit
John 16. 15. is sent, he sends him in the Fathers
Name, to take of it, and to give it to
his Redeemed. Repentance therefore being the
Purchase of the Redemption of Christ, he gives
it as the Fruit of that Redemption, and whence
else should Repentance arise? For except by ver-
tue of the Redemption of Christ, it were Created
and Born with us, It is not in any Created Power
to raise, or to bring it forth; That belongs to the
all Creating Power: That Christ hath shored up
the Moral Faculties so far, as to preserve the
possibilities of Repentance is Evident; and to his
Glory be it declared; That by him the same mo-
tions and endeavours; that Natural Conscience hath
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Of sin, and Righteousness before sin; the fame it hath to Repentance after sin; and so even as in sinning, so in not Repenting the Impenitent Sinner is most righteously Condemned.

But even as a Man cannot exert, nor put forth his Faculties to Holiness, and Righteousness before sin without a Regeneration, and new Creation; even so can he not after sin, either, as it is habitual in his Nature, or as he is fallen by innumerable Actual Sins, return by Repentance, except by the special Assistances of Divine Grace, and Almighty Power.

For surely, as nothing lies for ever in a state of nothing, except an almighty moover gives Being from himself; so Impenitency lies for ever in a state of Impenitency, except an infinite Spirit of Grace give Repentance to Life; which shews, that mankind stands in no other state for Repentance, than it does to Holiness, and Righteousness; There is that preserv'd in him, that shews the goodness of both, and moves him to both; but how to Perform in either he finds not, but as he is Assisted by Infinite Grace, and by an Infinite Spirit: And this shews Supremacy of Grace, distinguishing between those, to whom it gives Repentance unto Life, and to whom it does not give; even as it distinguishes between those, to whom it gives Regeneration, Renovation, new Creation to Holiness, and Righteousness; and to whom it does not give.

For except these, even Repentance, new Creation, Regeneration, were so by Christ communicated to our very Natures; that every man had them by the very Grace of continuing Creation; except he
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Lost it for himself (as Adam did Original Righteousness for himself, and his Posterity) which no man will dare to assert; it is so evident to the contrary; else what is not, never will be; and what is at Rest will never move, except an Almighty Mover give it Motion.

For though, it is true; the Engrafted Notions of Righteousness, and Holiness, first; and then of Repentance in case of sin, or Fall have a Residence in the very Spirit of Man, or Human Nature; except utterly quench'd by a Malice even Diabolical as in the sin against the Divine Spirit; yet they cannot rise beyond themselves to true Repentance, without a new Donation from God and Christ by the Holy Spirit; and only shew the exceeding first Corruption, and Degeneracy of Human Nature and aggravate Condemnation, in that they reach not that end, they should reach to, nor indeed to their own utmost possibility; but men are condemn'd, and depriv'd of further Grace by not improving the Talent given to them, so far as they indeed might.

But from all this it arises, that the Supreme Mover in true Repentance, is the Holy Spirit of Grace; and if there be any appearance of Repentance, that is not a Repentance given from the Divine Spirit; it is not the Repentance to Salvation, not to be Repented of, but a semblance and Counterfeit only of it.

Now in this point, I have been the larger, because I had not before spoken to it: I shall but just name these following, because I have before comprehended them in former Particulars.

2. The
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2. The sense of our own lost condition without Repentance is generally the first motive to Repentance; in which regard our Lord pronounces once, and again; except ye Repent, ye shall all Perish, Luke 13. 3. 5. Repent, and turn your selves, so iniquity shall not be your ruin: Cast away your Transgressions, make you a new Heart and a new Spirit; for why will you Die? Implying this as the great motive to Repentance; that without it we must needs Die, Ezek. 18. 30. Acts 17. 31. God commands all Men everywhere to Repent; because he hath appointed a day, wherein he will judge the World: The consideration of a Judgment, to wit, of Condemnation upon an Impenitent Person is one great motive to Repentance.

God is pleas'd therefore generally to usher in Repentance by a shaking, an Earthquake in the Soul, shewing it the Horrors of Wrath and eternal Punishment; which is call'd the Spirit of Bondage, Rom. 8. 15. For that Law of Self-preservation being seated so deep in Man; the fear of an evil so destructive to our Beings, as wrath to come, and the eternal Displeasure of the Supreme Being; Nothing moves so strongly and powerfully, nothing makes so violent conclusions in the Heart of Man, as these deep apprehensions, or tears up the very Roots of that old sinful Frame, and make it fly every way, to change its Situation, and Posture for the avoiding of that Displeasure: Thus Nineveh affrightened with that present dreadful Denunciation of Judgment, turn'd it self every way to Attonement with God; although the Judgment then Denounced did not reach to Everlasting Punishment; how much more do the Apprehensions of Wrath
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to come, and ever to come, as was before observed of it, move? And though this is not the high-
est, and noblest Kind of Motive; yet it is such as our Lord earnestly, and doubly recommends to his Friends. I say unto you my Friends, fear not them that kill the Body, and have power to cast into Hell, yea, I say unto you, fear him.

Luke 12. no more that they can do; but I will forewarn you whom you shall fear; fear him that after he hath kill’d, hath power to cast into Hell, yea, I say unto you, fear him.

3. The so great Assurance God hath given in Jesus Christ the Mediator, and Redeemer, that our sins shall be Pardoned upon our Repentance, is a most excellent motive to Repentance, and follows the former; as that still Voice, wherein God is, did the Earthquake, 1 Kings c.19.12. This Assurance is that, which gives Life, and Spirit to Repentance, and also the true Evangelical Sweetness, and Divine Temper to it; which else would turn into the Horrors of Cain and Esau, which afterwards relaps’d into a Wordly security, senselessnes, and sensuality; for Cain went out from the
Gen. 4.15. Presence of the Lord, and dwelt in the
of Nod, and fell to Building: Esau became a great Earthly Prince, and Father to many Dukes, without any further thought of the Birthright, or Blessing; or else the horrors arising from the sense of sin, and Divine Displeasure turn into the Despair of Saul, and Judas, that are but the forecasts of Hell, and everlasting separation from the presence of God, and the light of his Countenance. This sense of the Love,
Love, and Favor of God in Christ, is that which draws the Soul, by the melting, and dissolving that Stony Heart, and making that Stiff Neck, and Iron Sinew to be ready, and pliant to all Holy Rules, and Heavenly Motions; and sweetens fear, sorrow, and horror into Love, and Reverence, and filial dispositions to Obedience; while there are any beginnings of shedding abroad the Love of God in the Heart, and when the Love of Christ begins to Constrain us: This glance of the Eye of Christ on Peter with Love, and Grace, made him go out and weep bitterly; this sense of Mercy humbled David, and Distill’d into all those Heavenly Penitential Expressions, we have Psal. 51.

4. When, by the grace of God, the Heart is deeply Affected with the sight of the great Evil, abominable Foulness, and Harefulness of sin; and with the Beauty of Holiness; this is a most effective motive to Repentance; when we are struck with the sense of the Intrinsick shamefulness of every evil way, the falfeness of those appearances of good, that are found upon sin, but were an Inheritance of Lies; it makes us hate every false way, and cast away the Things, that can yeild no true good or profit; and of which we have reason for ever to be ashamed; the end of which is Death, Rom. 6.

Through the word of thy Lips I keep my self from the Paths of the Destroyer. Psal. 17. 4. Through thy Precepts I get understanding, therefore I hate every false way. Thy word is very pure, therefore thy servant loveth it. I have found thy Precepts concerning all things to be right, and I hate every false way. The righteousness of thy Testimonies is everlasting,
give me understanding, and I shall live, Psalm 119.
The Law of the Lord is right, converting the soul; the
testimony of the Lord is sure, making wise the simple;
the Statutes of the Lord are right, rejoicing the heart.
How sweet are thy words to my taste? sweeter than ho-
ney to my mouth. Moreover, by them is thy servant
warned, and in the keeping of them there is great re-
ward, Psalm 19. All these are Expressions of the
mighty Power of Holiness moving to Repentance;
from the Beauty and Amiablenes of itself, and the
Odiousness of Contrary Sin and Evil.

5. The Word of God, throughout all these, is
the Instrument of the Holy Spirit; and with the
Variety of its Divine Representations, Collects, and
Diffuses into the Soul, and Universal Spirit of a
Man, being suited to every Faculty and Affection,
the Reasons and mighty Efficacies both of Fear
and Hope; viz. the Wrath and Indignation a-
gainst sin; of Grace and Mercy in Christ to the tru-
ly Repenting sinner; and together with them, the
Beauty of Holiness, and the Hatefulness of Sin. For
the Word of God is the Sword of the Spirit, execu-
ting Vengeance on sin, and yet sparing the Humble
Returning sinner, and effectually moving him by it to
Repentance.

6. The sixth, and last Motive I shall use, is the
true Consideration of the Gospel state, both as it
is now, and as it shall be in its Glorious Manifes-
tation: For that being a state so New, and so diffe-
rent from the present state of Sin, and Flesh, and
Corruption, we can never be suited to it but by this
great Change, by Repentance for it: the putting off
the
the Old Man, which is corrupt, according to its deceitful Lusts, and putting on the New Man, which is renewed after God, in Knowledge, Righteousness, and true Holiness, is most absolutely necessary to enjoy this Kingdom: And this is the Truth of Repentance; It is the having such an Eye upon him, who is Risen from the Dead, and to the Resurrection of the Dead itself, as to know neither Persons, nor Things, as we knew them before, after the Flesh. On this account our Lord sent John as an Herald before him, preaching, and saying, Repent, for the Kingdom of Heaven is at hand. And as soon as John had finish'd his Ministry of Repentance, to shew it was not only the Message of the Forerunner, but of the Lord himself, whose way he was to prepare. Jesus himself from that time, began to preach, and to say, Repent; for the Kingdom of Heaven is at hand. Matt. 3. 1. c. 4. 17. he shew'd to us, this New State requires New Persons, New Hearts and Spirits, New Lives and Actions, to lay the Foundations and Beginnings of it here, and now; and that it may break out into Salvation, and Glory, at the Glory of that Kingdom: That it may be so tried now, as to be found unto Honour, Praise, and Glory, at the appearance of Jesus Christ.

I come now to the second part of this General, viz. to discourse the signs of the sincerity of this Repentance, under that great Note, and most signal Character of it, That it is Repentance to salvation, never to be repented of. Which gives these Four great Characters as signs of it.
1. **Repentance** that is not to be *Repented of*, must leave no known evil or sin unrepented of: For then that sin so eats into the very heart of such Repentance, that it needs to be begun anew, and to be entered upon anew, being not thorough, and sincere, and therefore false and counterfeit: This makes Scripture so often insist upon the through **mending our ways and doings**; and **returning to God**, not feignedly, but with the whole heart. **And Christ blesses**

**Jerem. 7.** **Acts 3. 26.** in turning away from every one of our iniquities. If I regard Iniquity, viz. any Iniquity, in my heart, the Lord will not hear me. The leaving of one sin unrepented of, makes a man double-minded, and **James 1. 8** so unstable in all his ways, who can obtain nothing of the Lord. He misses that Great Wisdom, that after-mind, or Wisdom of True Repentance: David in the sense of this so earnestly prays: *Search me, Oh God,*

**Psal. 139.** Try my reins, and my thoughts; and see if there be any evil way in me, and **lead me in the way everlasting**: And to shew his sincerity, he says, *All my ways are before thee:* As he therefore that breaketh one Command, is Guilty of all; so he that repents not of all, truly repents of none: He that breaks one of these least Commands, and teacheth men so, shall be called least in the Kingdom of Heaven. I was upright before him, and kept my self from my Iniquity. By all this, and many more such like Scriptures, it is most evident, a Repentance not to be Repented
repented of, requires Universality: For willfully missing in one sin, or Duty, it betrays itself insincere throughout, every way; it hath forgotten itself, if it neglect any one known Grace. Such a Repentance is blind, and can't look afar off and see every way.

2. It is a persevering continuing Repentance, that is never to be repented of. It must go on; it Renews and repeats itself, but never is so to be repented of, as to be revers'd, repented, or recall'd. It goes on even till it touches, and even enters into salvation itself: For it is better not to have known the ways of Righteousness, than having known them, to depart from the holy Commandment given to us. For to such it happens, according to the true Proverb: The Dog is returned to his Vomit, and the Swine that was washed, to her wallowing again in the mire.

He that hath truly repented, finds such satisfaction in his Repentance, that as the upright man, he holds on his way, and grows stronger and stronger in it. And in case of any Falls or Returns to former sins, there is both a daily Renewal, and perfecting of Repentance for lesser Failings, and secret Faults; and more solemn for greater Sins and Falls. The true Repenting Soul is as the Light that shines more and more to the perfect Day. But the false Penitent walketh in Darkness, and knows not at what he stumbleth.

Thus true Repentance knows not, finds not any Reason of calling back, or Repenting of itself, either as if there had not been Reason, or greatest advantage in Repenting in General; or as if it had not
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nor been true, of the right kind, like precious Repentance (as the Apostle speaks of Faith) with that of all Saints.

There may be indeed in the sincere Servants of God, some Fears, Misgivings, Suspicions arising from Godly Jealousie; but in such Tryals sincere Repentance, after some time, comes forth, as Silver out of the Furnace, more pure and refined. Or these Doubts may arise from Temptation, or Gods seeming forsaking, or Desertion, or from the Weakness of Repentance in its Beginnings. But this is but as the Smoking Flax, or the Bruised Reed, which Christ will not quench, nor break, but will send forth Judgment to Victory, in the behalf of such his Servants.

So this Repentance is not to be begun again, and to be repented of, as a false, insincere Repentance is; but to be vindicated and cleared, as the Sun covered with a Cloud, that is yet the true Light of the World; however it have been shaded, or obscured; and as the true Fire, that shall never be put out, or reputed False, as a Glow-worm Light, or Foolish Fire, however it may be hidden sometimes as under the Smoke.

3. Repentance not to be repented of, is effective, and produces that great Change; that as heretofore men yeilded up their Members, as Instruments of Unrighteousness to unholiness, and uncleanness, and to Iniquity unto Iniquity; so Rom. 6.16. now they yeild their Members, as Instruments of Holiness unto Righteousness: and as heretofore they were Free from Righteousness, as being the Servants of Sin; so now they are free from sin, and be-
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become the Servants of Righteousness: Such an effectual Repentance, of which, not the Speech, and Word, and Profession, but the Power is known; needs not to be begun, but to be proceeded in, to be consummated. But a Repentance that can do nothing, that cannot change a man's Way, nor Course, but he remains under the same sins; so that he hath forgotten (he can forget it,) that he was purged from his old sins: such a Repentance needs indeed to have the Foundations laid anew: and as a great Error, a great sin in Repentance, to be repented of indeed; as most Ruinous, as well as most False and Deceitful; and starting from its End, as a broken Bow from the Mark.

4. The Repentance not to be repented of, gives some of the Foreasts, and happy Dawns of salvation it self; filling the Soul with the Joy unspeakable, and full of Glory. For when the Apostle describes Repentance unto Salvation; it does not only shew the blessed Fruit, and consequence of Repentance; but it also defines and distinguishes Repentance, that is true, and sincere, from what is False and Counterfeit: Now seeing Repentance, tho it be to Salvation, cannot be known to be so, till it lay actual hold of Salvation; except it have some what of the Joy of Salvation; except there be a Life in the Hope it gives; except there be a Witness rising from it: Therefore herein there must needs be a distinguishing Character of true Repentance, and a sign of it, that contrary to the sorrow of the World, that

G worketh
worketh Death; and calls a shade of Death; Repentance to Salvation hath some Precurory, or before Hand-Rayes, and Dawns of that Salvation; the Effect of the Righteousness of Repentance is that particular Fruit of Heb. 12.11. Righteousness, even Peace and Assurance for ever. There is some Portion of the hidden Manna, and cast of the white Stone, some of the Fruit of the Tree of Life in the midst of the Paradise of God; and even in any of the Sadnesses of the Servants of God, by reason of Afflictions, Temptations, any Agonies of Conscience, Delerions; there is Light in the midst of that Darkness; whereas in the false Joys of counterfeit Repentance, there are such either presumptuous Sensual Intermixtures, or such a want of true Spiritual Light, that the midst of that Joy is Heaviness.

But the Fruit of this Repentance is that Peace of God that passeth all understanding; guarding the Heart and Mind through Jesus Christ.

5. To all these, both Motives, Means, and Signs of Repentance, must be always added, Prayer; even, all Prayer, and Supplication with Perseverance, and continuance therein; even to extraordinary Watchings and Fastings, as occasion requires, Ephes. 6. 18. Colos. 4. 2. Luke 11. 9. For as the Soul in Prayer and Supplication feels the strong motions, and excitations of Repentance by; setting before our selves, and making close Applications of our selves to; the great considerations of God, of Christ, of Sin, of Holiness, of Eternal Happiness, and Misery; so hether is the earnestness of Suppli-
cation, asking, seeking, and knocking, for the Holy Spirit, engaged, and employ'd; as knowing him the supreme Mover, Principle, and efficient of Repentance; and the Divine Spirit, coming down to Dwell in the Spirit of the true Penitent, and shedding its efficacies, and operations in it, as a Spirit of Grace, and Supplication, seals to the Soul the truth of Repentance, and becomes a spiritual visible sign, and evidence of the Truth of it; as Christ says of Paul upon Repentance, behold he Prayeth, Acts 9. 11.

6. Some Great, and Heroick Acts, and Effects of Repentance according to the Ability, and Opportunity of Persons; and according to the Sins, persons have been guilty of, before Repentance, are sometimes absolutely necessary Evidences of the Truth of Repentance; and sometimes Illustrious, and extraordinary Signals of the mighty Power, and Force, and largeness of Efficacy in this grace of Repentance; where it meets with Subjects, whom God by outward enablements of Providence, as well as inward Grace, and Power hath fitted hereunto. Such are in cases of great Scandal, and publick Offence publick and open Confessions of sin; endeavours, and close Applications upon Persons, that have been of the knot, and fellowship of our sins, or private Parties, and confederates in them, moving them by all the Sentiments of our Minds, and the Affections of our Hearts to Repentance; solemn Fastings and Humiliations, with usual Watchings, not only for the Taming, bringing Down, and Abasing of ourselves, and by the acknowledgment of our own unworthi-...
ness of the least of Mercies; and that we are worthy of Wrath, and Judgment only, and to be strip'd of all Enjoyments; but because the Heart is so taken up, and engag'd, that it can mind, nor attend, nor be at leisure for the most necessary Refreshing of Bodily Nature; which is made, and taught, and disciplin'd, as heretofore to serve sin; so now to cry out for Mercy, and Pardon, and to undergo the severities of Repentance; and to be brought under to them in extraordinary Weepings according to the most Affectionate Emotions of the Soul, and suitable Temper of Body.

And such as these are also the Acts of just Restitution to persons injured according to our utmost Abilities; or great Alms-givings and acts of Mercy; of which Zaccheus, Luke 19. is a great Example. Great Acts of Service to Jesus Christ in the Salvation of Souls, either by our own personal Ministry, as Paul so zealously Preaching the Faith, he once destroyed; or private endeavours, by Holy Discourses, and Declarations, what God hath done for our Souls; by Exhortations and good Counsels, by Holy Examples, by great Liberalties for the promotion of Christianitv, and the Powers of it in Repentance, and general Reformation, and bringing in Souls to the most publick, open, and notorious renunciations of former sins, and the very instruments of them; of which we have a great example in the burning their Magical Books of so great value, Acts 19. 19. Job. 34. 31.

These
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These are not to be Bound, as heavy Burdens to the entanglement, and enthrallment of Conscience, upon All; but according to the opportunities, and advantages Persons have, their state of Body, temper of Mind, freedom of Time, abilities of Estate; and leaving to supreme Grace, the giving of various degrees of Grace, and making among the Pleiades, the watry Weeping Stars of Repentance, one Star to differ from another in Glory. But when there is a meeting, and concurrence of all these, or an eminency in any; they who can shew forth the truth of Repentance in these Fruits, Job 38. 41. purchase to themselves good Degrees, in 1 Tim. 3. 13. the Academy, or School of Repentance, and bring great Honour to Christ, and to it; and according to our Talents receiv'd, sincerity in each of them is essential to the truth of our Repentance; and if they are in us, and abound, they make us to be neither Barren, nor Unfruitful in this great Gospel Grace, given from the Lord Jesus; but without any truth of them we are as a Well without Water, Clouds without Rain, frothy Waves, driven of some Imaginary, or Earthly Winds and Vapors, and Epist. Jude tossed; and in great danger of v. 12. proving falling Stars; for whom is reserv'd the blankness of darkness for ever.

4th, I come now to the Fourth Head in this Head of the Doctrine of Repentance, viz. The great saving benefit, the blessing of this Grace, and Gift of Repentance; which hath the upper, and the neither Springs; Josh. 15. from the neither Springs all gracious 19. Affections, and Fruits of a solemn,
and serious Repiisency, or growing Wise upon sad Afflicting Remembrances, and reviews of finful ways; and the upper Springs of Joy, Peace, Happines, and Blessedness for ever; and eternal Rejoycings, we have so Sorrowed, so Repented: Of this I will give but a very short Representati-
on, because the enlargement upon it more pro-
perly belongs to another grand principle in the 
Doctrine of Christ; and yet what I do say, I will 
endeavor distiguishingly to Discourse it to the 
Doctrine of Repentance, and with a peculiarity to 
it.

1. In that it is Repentance to Salvation, wrought 
by a Sorrow after God; it is ordain'd by God, as a 
security, and preservative by his especial Grace in 
Christ from everlasting Weeping, Wailing, and 
gnashing of Teeth: a Repentance without any 
Fruit, or Effect, but a continual Circulation of 
it self in Horrors, and fruitless renewals, without 
 ease, or remedy, without possibility of Amend-
ment, of recovery to God, and Holines; For in 
Hell there is no such: Woe therefore to you that 
Laugh now, without this true Repentance; For 
you shall weep, and weep for ever; it is the state 
of utter Darkness, extremity of Darkness, and to 
extremity of Duration, even Eternal Duration: 
But true Repentance hath had its Proportion here 
in this World, of Sorrow that God Accepts in 
Christ and through his Agonies for sin.

2. It is not only a security from Damnation, 
but an assurance of a state of Life, Glory, and 
Blessedness; For upon this very reason, because 
God
God hath sanctified Repentance to Difference, and separate his Servants by, from all the lost, and perishing, Repentance is so eminently call'd Repentance unto Salvation; and Repentance unto Life:

For when the miserable, and undone shall complain, and endeavour to impeach the Divine Justice, with the Salvation of Sinners, as great, or greater than themselves, Publicans and Harlots, such as the Apostle speaks of, 1 Cor. 6.

When many sober moral Men, both Heathens, Jews, and Christians are shut out from Heaven, Salvation, Life, and Matt. 8. 11. Happines; and fall into the Condemnation of Hell; God justifies and Vindicates himself by the vast Distance between the one, and the other, Repentance hath made; which, as it should engage our Thoughts in deep search, what kind of Repentance we have, whether it can make such a Difference; so it assures us, there is a great excellency and Dignity in true Repentance; when it shall be seen in the Glory of the Righteousness of Christ, wherein it shall be display'd, as in its chief Light, Life, and Lustre.

3. There shall never be any cause, the least cause to look back with sorrow, or regret, that we lost any of the pleasures of Sense, or of this World; or that we pass'd through the Severities, or Rigors or Sadness of Repentance, or that sorrow after God, by which it was wrought: And which expresses the Blessedness and Grace of this Repentance much more; we shall not look back upon any of the Imperfections, and impure Althys of it, the Vacuitics, and Emprinccles of it, that were
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not fill'd up now. For it shall, in every regard be filled up to the Higheft Complement of Perfection, because it is surrounded with the Righteousness of Jesus Christ, and Adorn'd with its Rays, and Perfections; and the mighty Operations of the Spirit of Christ, holds them fast in that very moment wherein his servants go out of this World; He apprehends them, he holds them in his mighty Hand, and Arm, to perfect them to the Mark, both in their Repentance, and in all other Graces.

4. There shall be Everlasting Joy, Rejoycing and Triumph in the Acceptance of our Repentance by Christ: So that all truly Repenting Sinners shall say with everlasting Hallalujahs; blessed be God, who hath given us Repentance to the Acknowledging of the Truth; whereby we recovered our selves from the snare of the Devil, when we were taken Captive by him at his Will. 

2 Tim. 2.26. Blessed be God, who hath granted us Repentance unto Life. Blessed be the Lamb, who hath loved and washed us from our sins; and even our Repentance from sin in his own Blood; that it might, how ere Imperfect, be accepted before him, who sits on the Throne: Blessed be he who as a Prince and Saviour hath given us Repentance and Remission of sins, Revel. 5.6. Blessed be the Eternal Spirit, who as seven Spirits before the Throne hath Diffus'd his Graces, and among them this Grace of Repentance, as the Spirit of Grace, and Supplication; Blessed be the word of his Grace, that held out Repentance in its whole Circumference and Center: Blessed be God for all the Preachers and Ministers of Repentance; and Blessed
fed of God are our Spirits, and all the Faculties, God hath given them, that Ministred each in their courses to this great Grace, and exercise of Repentance; Hallelujah, for ever, and ever.

Head 5th, I come now to the Fifth, and last Head in the Doctrine of Repentance, that is, to reduce the Discourse of the Scruples, and Cases of Conscience, concerning Repentance; that have not yet fallen under any proper resolution; to this great Doctrine, as I have now laid it down:

Herein I shall propose only these three as necessary to be more fully Debated; any other, that have Represented themselves to my thoughts I have already laid in Provision for the satisfying them, in the plain Doctrine of Repentance; easing the scruples, without express naming them.

Quer. 1. Whether Repentance, wrought by sorrow after God, be not either unnecessary; seeing there is full satisfaction for sin, and Redemption for it in the Blood of Christ: Or, 2dly, If it must be acknowledged necessary, whether it does not derogate from the Freeness of Grace, and the Fulness and Perfection of Redemption in that Blood; and so entrench upon Faith alone in it.

Quer. 2. Whether our Repentance is not made subject to Human Judgment in two Cases?

1. To the Judgment of Ministers, or (as men speak of the Church) seeing to many expressions of Christ seem to suspend it there; whose sins so
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Matt. 16. 19. ever you remit, they are remitted, c. 18. 18. and whose sins you retain, they are John 20. 23. retained.

2. When our sins are Trespasses, and Injuries against Men, whether, if they do not forgive us, it be not a prejudice, and Bar to Divine Forgiveness; yea though we have but griev'd, scandaliz'd; or especially drawn them into sin by our example, or even solicitation, and temptation to sin, seeing some Scriptures command us to Agree with our Adversaries, &c. To leave our gift before the Altar, Matt. 5. 23, 24, c. 18. 15. &c.

Answer 1. Sorrow for sin, and Repentance are by no means to be look'd upon as separate from the Blood and Redemption of the Lord Jesus; but as flowing from it, and Ordain'd by God, in the hand of the Mediator, who truly gives it, washes it in his own Blood, and as the great High Priest, Offers it with the Incense, Oyntments, and rich Perfumes of his own Holiness, Righteousness, and Purity. He Promotes, Advances, and gives Grace of a continual Renewing of it. And this is the true account of the room and place all Graces have in the Covenant of Grace; so that though they are required of us, as indispensable Duties, and even, as it were, Conditions of the Covenant of Grace on our parts; and we are spoken to in a way of Rational and Intellectual manner of Exhortations, Counsels, Reproofs, Promises, Threatnings; yet these are all but instrumental Conveyances of the Efficacies of the Spirit of our great Melchisedec, who blesses his People in turning them every one from their Iniquities.
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Even from every one of their own Iniquities; and makes up, whatever is wanting in the severities, or Powers of Holiness in Repentance, by his own Sufferings and Obedience. And thus the weight of the Covenant, that shall never be found fault with, because the Covenanters brake it, is suspended upon him, that is mighty; the Nail fasten'd in a place so sure, that the weight of not only Cups, but Flagons, Vessels, of all Quantities, both the Issue, and the Off-spring, rest secure upon him, even to Eternity, Josh 22.23. And thus Discoursing of Repentance, it can be no derogation, either in the forrowing, nor the Reforming Parts of it.

Answ. 2. The Administration of the Church, or of the Pastors, or Elders (who are also the Evangelical Bishops,) hath no other Power but of Ministry in the Declaring, and Applying, as they find just occasion, all the Promises to the True and sincere Repenters; and the Denunciations, and threatenings to the Obdurate, Obstinate and Impenitent Sinners, and on Insincere Repentance; and if they do this Errone Clave, not according to the Truth of the Gospel, it neither Binds on Earth, nor in Heaven; else the Power of the Church, or the Ministers were Despotick, and Lordly; they would Exercise Authority to purpose, which Christ says, They shall not; nor be accounted Evergetick Indulgers of a Repentance, however but Counterfeit, or Insincere; or on the other side Dominate over true Repentance, Luke 22.25. They have no Dominion over their Faith, no more have they over their Repentance; but are helpers of their Joy, or Godly Sorrow; and the Publishers of the Wrath to come
come on all obstinate Sinners, or Hypocritical Repenters, 2 Cor. i. 24. c. 10. 6.

Answ. 3. Although it is indeed the Duty of a sincere Penitent to Ask Forgiveness of those, whom they have offended, either by Injury, or Scandal; and to make all the Spiritual Reparations, they can in case of Scandal; and in and by this World's goods, as they are able, in case of that Kind of Injuries; Yet it is also the Duty of those, who are, or have been so Trespass'd upon either way, to Forgive and under that highest Obligation; that except they so forgive, as They are Commanded, their Heavenly Father will not forgive them their Trespasses.

But whether they do according to their Duty, or do not; God retains those supreme Keys of Pardon of sin, and Absolution of the Penitent in his own Hand; and he hath the right, and just Title so to do; For he is the not only Law-Giver Paramount, and if there be no Law of his broken, there is no Transgression; but if he Pardons, and Justifies, none can condemn; Transgression is Cover'd, and taken away, whether men forgive, or not; else they could not be Blessed, to whom he imputes not sin, if men had power still to Impure it: And lastly he is the Sovereign Proprietor; the Offender, and the Offended are alike his: They are both not only his Vassals, but have Forfeited themselves and their All, to his Justice; upon all these Accounts, David said, against Psal. 51. 4. thee, thee only have I sinned, and not against Uriah; but in such an Inferiority, as that my offence against him is Bound or Loosed
Loosed, as thou Pardoneft; so then if God Pardons, though Uriah's Family, or Posterity, or himself (if he could have surviv'd) had not Pardon'd; yet God would be Justified in Speaking, or declaring, David a Pardon'd Sinner; and clear in Judging him so, in so taking away his Iniquity, that he should not Dye for it. And this is the true sense of that great Penitential acknowledgment of David, and not any intention of setting himself up in his Royal Dignity, as above the general, and ordinary Rank of Sinners, or Offenders. He had something else to do, when he was thus humbling himself before God, and beseeching mercy, than to Magnify himself above his fellow Creatures: He was laying fast hold of Infinite Power, and Grace, and Pardon; and from which there was no Appeal: For unto thee Lord, belongs Mercy uncontrollable, who haft the Ultimate Judicature of Rendring to the Trespassor, and Trespassed according to their Works.

Now, Seeing the generality of Christians, trust to Death-Bed-Repentance, I should give a Resolution to that great, and concernful Question; whether there be a possibility of a Sinner, and saving Death-Bed-Repentance. But in answer to that there is added unto this Treatise of Repentance a Discourse Printed several years ago of the same sense and Spirit with this Doctrine of Repentance; and is therefore under review, and as in second Edition presented with it: I will therefore conclude this with some few and short Practical Inferences, the whole being compos'd to Use and Practice.
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Infer. 1. How admirably Wise, and Holy is God in his Grace, Mercy, and Pardoning Goodness! He is not Loose, or Prodigal in his Forgiveness, but hath provided this Admirable Grace, and Duty of Repentance, to shew; that as he does not cut off Awes of him, and Reverential Returns to him, by offering no Mercy, but giving up to Despair; so he does not turn Wild the Hearts, and Consciences of them, whom he Pardons, by Licentious Forgiveness, but so stated, and bounded that his Grace may not be turn'd to Wantonness.

And this is the Name of God in the Redeemer, he is a Holy, and wise Redeemer; he does not Redeem without Repentance, he hath upon him the Spirit of Wisdom, and Understanding, and of the Fear of the Lord; he is quick of Understanding in the Fear of the Lord; he does not judg after the sight of the Eyes, nor Reprove after the hearing of the Ears. But righteousness is the girdle of his Loyns, and Faithfulness the girdle of his Reines, Esay 11. 2. Let us then aright understanding this Wise Grace of the Gospel, as not take Sacrieglously out of it these Richeft Jewels of its Wisdom, and Holyness; denying Repentance in either our Doctrine, and Principles, or in our Lives and Practife.

Infer. 2. Seeing God hath not only in his Gospel, but by the very Law, and, as I may call it, Gospel of Natural Conscience, Commanded all Men everywhere to Repent; and Because, that is, not full enough, clear enough to lead to true saving Repentance; he hath therefore written it to us with the Sun-beam of his Gospel; let us therefore think
think, If it be Intolerable for Tyre and Sidon; for Pagans, and Indians, in the Day of Judgment; How much more will it be for us in that day? For if they are Condemned, who have not Com-ported with so clear, so absolutely necessary, so Wise, so Holy, so every way Rational, Gracious, Inviting Doctrine, made known to be so, by a much dimmer Light, what will be done to us, who have not been drawn and led to it by so Glorious Rayes of the Sun of Righteousness; whom such Riches of Goodness have not led to Repen-
tance?

Infer. 3. How Adorable is the Grace of God in Jesus Christ, who hath not only given us the Doctrine of Repentance, but by his Spirit gives the very Grace it self! He hath put no Trust in our own Powers of Understanding, Will, Affections, Natural Conscience, Reason, or Morality, but only in his own Spirit, and Grace in his Son; nor doth he Accept our Repentance upon its worth, vail, perfection; but wraps it up in the rich Robes of the Righteousness of Jesus Christ, and so it is pleasing in his sight; so he does not lessen, nor derogate from the graciousness of his Gospel by Imposing such a Duty; But he magnifies it by giving so high, and admirable a Grace and Divine Power within us.

Infer. 4. Seeing Repentance is a Grace of such truly Evangelical Excellencies; so agreeable to the Infinite Wisdom, and Holiness, as well as Mercy, and Compassion of the Redeemer; Let us trie this Gold in the Fire of severest Search, and examination by the Gospel.
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Gospel Light, that we may not be pleased, and contented with a Counterfeit, with any other Repentance, than that unto Salvation, not to be Repented of; Least we for ever Repent of our Repentance, in Hell, where there is no place of Evangelical, saving Repentance; but of that only, which is a barren Fiery Horror, and Despair scorching the Conscience for ever, and not all.

Luke 16.24. laying it with a Drop of Water to Cool outrageous Tongue; Blaspheming at the same time God, and Christ; and our impenitent selves, who would not Repent, while we had space, and place for our Repentance.

Infer. 5. Let us by all the most moving Considerations of the Evil of sin, the hatefulnes and unreasonableness of it; the sense of the Goodness, and Grace of God in Christ; all his Judgments, all his Mercies; the sense of an Eternal Misery, and Punishment from his Presence; be strongly mov'd, excited, stirr'd, and led to Repentance.

Infer. 6. Let us rejoice in the sweet Reposes of Conscience, when we have truly Repented; in the infinite Power, Authority, and Supreme right of God to Pardon upon Repentance; not dependent upon, Man, nor upon the Will of Man; Who is a God like unto him, who Pardons Iniquity, Transgression, and Sin, and casts it into the depth of the Sea; who makes by his Pardon, sins, as Scarlet, and Crimson to be White as Snow, and Wool, that blots out Iniquity as a Cloud, and a thick Cloud with the same Potency, and Ease, that the Sun does off a Cloud; and with infinitely greater.

Let
Let us Rejoice in the great Efficacies of the Redeemer, Pardoning sin upon Earth, as the great High Priest of our Profession, and the Bishop of our Souls; Absolving truly Repenting Sinners, by the Witness of his Blood, sprinkling the Heart from an evil Conscience, and speaking better things than the Blood of Abel; The Blood as of a Lamb without spot, Offer'd by the Eternal Spirit, Purging the Conscience from dead works, together with, and even as the Author, and Finisher of faith and repentance from dead works, to serve the Living God, Heb. 9. c. 10. c. 12.

Let us rejoice in the Witness of the Divine Spirit; Sealing, and Witnessing to us by Repentance, washing the Body, the whole Conversation, as with pure water.

Let us rejoice in all the Blessed Promises, and Assurances of the Word of God, made by it to sincere Penitents, which are yea and Amen in Christ.

For all these are of far greater Authority, Truth, Certainty, than All Bindings; or, Loosings on Earth, whether by the Ecclesiastical, as we call it, Administration of the Keys; or by Men forgiving one another, however necessary these may be in their place.

Infers 7th. Seeing the Kingdom of God, and of Heaven is the great Motive to Repentance, as hath been before on great Reason made out; The high Reason we have, to believe, that by the Apostles calling it the Last time, the last hour, the ends of the World, so many Hundreds of Years ago; we must needs be now upon the very last issue, and determination of that Time; when the Kingdom shall appear in Glory, and all other kind of Time

shall
shall be no more; How great a Cloud does therefore Encompass us, that we should, by no-means, be willing or able, to Rend; to Engage, Heb. 12. 1. us to run with Patience the Race of Repentance set before us; and to that End, to lay aside every weight, and the sin that doth so easily beset us; looking unto Jesus, the Author and Finisher of our Repentance, that it may be to Salvation, and never to be Repented of; Hearing him who in the days of his Flesh, because the offers, and first appearances, and First Fruits of his Kingdom, were then begun, Preach'd saying, Repent, for the Kingdom of Heaven is at hand: so the full Harvest of that Kingdom, being now ready to appear, he does by the Voices of all his Prophets in the Old, and New Testament, instantly Preach to us; Repent for the Kingdom of Heaven is at Hand.

And of how strong, and close Connexion the Kingdom of God, and of Christ, and Repentance, are: I shall more fully, and largely at this time Represent, as a most solemn Conclusion of this Discourse.

There is a fixed space given, and a peculiar Interval Appointed: Lying between the time of the Apostacy, call'd, the Time, Times, and Half Time, or the 1260 Days, and the Time of the Vials. And it is 36 years making the 1260, 1290 Years, Dan. 12. 11. even as the 45 Years of the Vials to the Absolutely blessed state of the Kingdom of Christ in Glory, when the Saints shall all stand in their Lots, fill up to that very Fulness of Times.

Now
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Now at this space of the Thirty Years, the Spirit shall be poured out from on High: The Song of the Lamb, which hath been so long out of use, that it becomes, as it were, a new Song; and can be at first learnt only by the 144000 shall be taught by them immediately; and the Everlasting Gospel shall be without delay upon it, Preach'd to every Nation, Tongue, and People under Heaven; and then there shall be as in preparation to the Glory of the Kingdom of Christ, but under the Influence of that Kingdom in Succession, a mighty Spirit of Godly Sorrow working Repentance to Salvation, never then indeed to be Repented of, pour'd out upon all Flesh.

Now because this is a point of great moment to the Doctrine of Repentance, and sets forth much of the Excellency of Repentance: I shall give very great Scriptures, and argue upon them for the truth of it.

Scripture 1. The first Scripture I would insist upon, shall be from a consideration of that great Ordinance of God concerning the Day of Atonement among the Children of Israel: This Ordinance we find, Levir. 23. 27. In the tenth day of the seventh, the Sabbatical Month, there shall be a day of atonement: It shall be an Holy Convocation to you: and you shall afflict your Souls: And you shall do no work in that same day: For it is a day of Atonement to make Atonement for you before the Lord your God: for whatsoever Soul it be, that shall not be afflieted in that same day, he shall be cut off from among his People: And whatsoever Soul it be that doth any work in that same day, the same Soul will I destroy from among
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among his People: It shall be a statute for ever throughout your Generations: in all your Dwellings: It shall be to you a Sabbath of Rest, and you shall Afflict your Souls. And on that day there were the great rites of Sacrifice; the Bullock, the sin Offering; the Blood of which was carried into the Holy of Holies, to make an attonement for the Uncleanlinesses of the Priests and People; and to reconcile the Holy of Holies, and the Mercy Seat, and the Tabernacle of the Congregation, and the Goat that was to be Kill'ded in the same Manner; and the scape-Goat, throughout c. 16.

Now that which I lay in the Foundation, is, That God never appointed any of these great Rites, but they had a Solemn signification; a signification, as solemn, as the Type was: So that there must be some great sense of this day of attonement; I know it had a great fulfilling in Christ; and in him, as an Offering once for all, that immediately Entred into the Holy of Holies, with his own Blood to appear in Heaven for us, It had very great parts of its accomplishment: But there are other great Parts that are to be fulfill'd in his Saints and for them, as in themselves: And especially in this solemn Affliction: So that as if any did not afflict their Souls, they were to be cut off so now.

And in these things, this day had many very remarkable Lines of the solemn affliction and attonement, that shall be in the very last parts of Time; and near the state of the Kingdom of Christ.

1. It was an Ordinance throughout the Generations of both Natural, and Adopted Israel. A Statute for ever; that is, until the very Kingdom of Christ.

2. It
2. It was in all parts of it Sabbattical; prepar'd for the great Sabbathism of the Kingdom of Christ.

3. It was when the Holieft of all, and the Tabernacle of the Congregation, and even the Mercy-seat, and Altar, were Purified and Reconcil'd; not in themselves; for they were separate and pure, especially the Holy of Holies; much more the Heavenly Antitypes: But in regard of the Uncleanliness of the Children of Israel: For with relation to all the Saints, and Servants of Christ, even to the very last of them in this corrupt World of the First Adam, they must be Purified and Reconciled; that so God and the Lamb coming down with the Holy of Holies, and Tabernacle to be with Men, and to dwell among them, may appear in visible Glory.

4. That peculiar Sacrificial Rite of the Scape Goat on this day sent away into the Wilderness, was a most lively signification of the final act of Oblivion, and act of Amnesty upon all sin, and the Curse for it born away into the Land of Forgetfulness, and so perfect attonement made, and all former Evils of the Curfe Forgotten, Esay 6 5. 16, 17.

5. It was followed immediately by the Feast of Tabernacles; So great a Type of the Kingdom of Christ, in the Trees of Paradise, and the Paradisiacal Branches; when the Tabernacle of God is with Men, as before.

When thus the Glory of the Attonement and Redemption of Christ shall come into open View, and the Holy State fully purified from all Uncleanesses of the Saints, and perfectly reconcil'd, above, manifested, and reveal it self: Before that, there shall be
a general Afflicting the Soul, the most solemn, Penance, that ever was in the world.

Script. 2. The Second Scripture I urge to this purpose, is, Psalm 84. 6. Who passing through the Valley of Baca, or weeping, make it a Well. The Rain also filleth the Pools: They go from strength to strength: every one of them in Zion appeareth before God. So Jerem. 50. 4, 5. In those Days, saith the Lord, the Children of Israel shall come, they and the Children of Israel together: Going, and Weeping; they shall go, and Jeck the Lord their God; they shall ask the way to Zion with their Faces thitherward. This speaks a solemn weeping and mourning immediately before the going up to Zion: as if the Rivers overflowed in this Day of Mourning with the Tears of the Servants of God, as after some great slaughter, with Blood; or as the Blood at the Battel of Armageddon shall come up to the Horse-Bridles of Christ, and of his Saints, upon their White Horses of Triumph: So before this, the Pools and Wells shall be filled with the Tears of Saints in their Day of Great Mourning and Repentance.

Script. 3. A Third Great Scripture I insist upon, i.e. Zech. 12. 12. In that Day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon, in the Valley of Megiddo: And the Land shall mourn, every Family apart, and the Families that remain, apart. This Prophecy is most apparently, by all that were before, and follows after, a Prophecy of the Kingdom of Christ; and for that Kingdom of Christ, there is so great a mourning, as in preparation to it; There shall be a Spirit of Grace and Supplication.
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... an admirable universal Grace of Repentance, poured out upon the Israel of God in Jerusalem, looking on him whom they have pierced, and so long Rejected; and a joint mourning of Convert-Gentiles, represented by the Mourning of Hadad-Rimmon, or of the very glory of Assyria; known by the name of their God Rimmon, and their Dedication to his Glory; this Mourning of the Gentiles shall be in Megiddo, as in Israel for all their Idolatries, and Crucifying of Christ in his Witnesses slain in Spiritual Egypt; of which that excellent Prince Josiah slain in the Cause of Assyria, by Pharaoh King of Egypt was a Type, and so lamented by both Israel, and Assyria: Israelites by Nature, and Adoptive Israel, in that great day shall mourn; and it shall be so deep, and sincere that all Families shall Mourn, not only together, but apart: They shall not Mourn for them, form, and Company, or need that Natural Excitation of Mourning, the seeing one another Mourn; but they shall Mourn apart. The Royal Family, signified by the House of David; the Prophetick Families, signified by the House of Nathan; the Priestly Family signified by the House of Levi, and Scribal Families signified by the House of Shimei; and the converted Gentiles, signified by the Families that remain; the usual Character for the Heathen Nations: Because Israel, in God's account, is the principal; The Remnant, whom the Lord our God shall call, Joel c. 2. 31. and the Residue of Men, even all the Gentiles, as the Apostle James, Acts 15. 17. interprets, Amos 9. 11.

Now in this Day of the great mourning, and afflicting the Soul, this Day of atonement, there shall be...
an opening the Fountain for Sin, and for Uncleanliness; for the washing of the Robes of all Saints, and making them white in the Blood of the Lamb: that as it is granted to them, they may be arrayed in Linen white and clean; which is the Righteousness of the Saints, Rev. 7. 14. c. 19. 8.

4. The last Scripture, wherein I will draw up, and sum this Point, is Revelations 14. 6. I saw another Angel fly in the midst of heaven; having the everlasting Gospel to preach to all, &c., saying, Fear God, and give glory to him, by Confession, Humiliation, and Repentance. At which time the Gentiles shall come from the ends of the Earth, and say, Our Fathers have inherited Lies, and things, wherein there is no profit: Shall a man make himself Gods of them who are no Gods; who have not made the Heavens, nor the Earth, the Sea, nor the Fountains of Water. This shall be when God this once (that once, when he is just ready to shake Heaven and Earth) and this once signifies the doing it so, that it shall never need to be done any more; and they shall know that his Name is Jehovah; that he is the true God, and all other Gods shall perish from the Earth, and from under these Heavens, Jerem. 10. 11. c. 16. 19, 20, 21.

Thus, as at the first preaching of the Gospel, there were so great Conversions, prickings in the heart, and Repentances. Acts 2, &c. Because that was the fulness of time: So there shall be much greater, when the fulness of times, even of All Time shall be: For whatever was done by way of Incoction, and Beginning, in the fulness of time, shall be much more done at the fulness of times, or of
of all time: For That Gospel, that was alway the everlasting Gospel, shall then appear in that stile, and be known by it. The everlasting Gospel, and therefore its Force, Effect, and Success, shall be much greater than ever.

And it immediately follows upon this Preaching the Everlasting Gospel, another Angel proclaim'd with a loud Voice; Babilon is fallen, is fallen; before this it could not be done. The Church of Pergamus was blam'd for having them, that held the Doctrine of Balam; and who taught to eat things Sacrificed to Idols; and Thyatyra for sufferings them; They had not Mourned, that they might be cast out, as the Apostle speaks, 1 Cor. 5. 2. and therefore they were Commanded to Repent, and draw to Repentance all such among them, that belonged to the Election of Grace, Rev. c. 2. and here is that great Repentance, by which Babylon is utterly cast out, and fallen, as it follows in the next Thunder, or Voice from Heaven, to that of the everlasting Gospel: And then, as it was in that Apostolical time, they brought out their Books of curious arts, and burnt them publicly, even to the value of 50000 Pieces of Silver, so shall the curious arts of Idolatry, Sorcery and Impurity be expos'd and for ever devoted at that time to the Flames, Acts 19.

Now how does this Recommend to us the Doctrine of Repentance throughout all our Generations, and through the whole course of our Lives, seeing the World of the Sav'd shall be thus Baptized with the Baptism of Repentance for the Remission of Sins, just before Salvation.

And
And into this Treasury, all ages of Saints in the World, before this time, have cast by Mourning, Godly Sorrow, and Repentance: For have not their Tears been put into God's Bottle, and are they not in his Books? And at what time are they more likely to be Produced to their Eternal Account, and Advantage, than in such a day of Atonement, and Reconciliation? When the days of Refreshing, that Blessed, and Happy Age shall come forth from the presence of the Lord, his immediate Appearance, even the same Appearance that shall utterly abolish the man of Sin. 2 Thes. 2. 8. and revive, and reenliven the Saints, that have Dyed and slept in Jesus, into the First Resurrection, upon whom Blessedness is then Proclaim'd; when all Sins shall be perfectly blotted out, and their holy Works alone shall follow them (among which Repentance is one of the Principal) in the Day of the Restitution of all things, in the Day of Salvation when it shall appear, true Evangelical Repentance is never to be Repented of; Acts 3. 19, 21. Rev. 14. 13.

And to move us therefore all, and to provoke us to either the first Repentance, if we have not yet Repented; or to Renewed and advanced Repentance; let us consider, how far the Night of the Apostasy is past, and the Day of Salvation is at hand? How very near it grows? Heb. 10. How much more we see the Day approaching? For we are now in the 1255th day of the Witnesses 1258 days of Years, of their Mourning and Sackcloth; and upon the 25th day of the Last Month of the 42 Moons of Apostacy: and when they end, the Kingdom of
of Christ shall be immediately Proclaim'd: How near then is the Kingdom of Heaven at Hand?

Infer. 8. Because, I know, there is so great an unwillingness to believe such an Approach of the Kingdom of Christ; Let us take, as we stand in the National Community, whereof we are, this great Doctrine of Repentance into deepest and closest consideration. For we find Scripture, whenever it speaks to a Community, as to the Kingdom of Judah, and Israel, in the Prophets it still speaks to them, as such Communities, in the Language, and Doctrine of Repentance; and when it speaks to the Churches, as in the second and third Chapters of the Revelation, it speaks to them as such Communities, and commands them to Repent, as was before observ'd.

How necessary therefore to the National Body is the Doctrine of Repentance, taken as relating to a Community? How necessary must it needs be to every one of us, not only as for our own Immortal Souls, but as Parts and Members of the National Community, and to the Church, or Churches of this Nation; that of the Church of England, or the National Church, as so, many love to speak? or to the Churches, that are in England, or Churches of England; as others agreeably enough with Scripture, speak as of the Churches of Judea, of Galatia; and thus undoubtedly there is a truth in both ways of speaking.

For when God hath given a Nation an universal consent in the Profession of the Name of God, of Christ, and of the Gospel, they do in many great Regards, and Accounts of Scripture, come under
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under such an Obligatory representation, as a National Church, as Judah and Israel in the times of the Old Testament came under. And all particular Churches, wherein so ever they differ in many particulars, and make distinct Associations of themselves, may be look'd upon, as particular Churches; and so Scripture vouches for them; because they do in a Particular Union give themselves to the Lord, and to one another; yet notwithstanding, they cannot, what ever they may think, put off their Relation to the whole Nation, whereto they are United as parts; nor to it, as United with them, in the substantial Essential Points of Christianity, not so Adulterated, but that such Church is look'd upon as a true Church, by God, and by Christ.

Nor can the more general or National Church Dis-interest itself in any of the more particular and Dissenting Churches; seeing in God's account they are within it; even those that are purest, and have most of the Spirit, and Power of Christianity, and truly Purer than it self, as in the general; as the more general Church of Sardis had within it self, the few purer Names Rev. 3. 1. that had not Defiled their Garments, &c. This is when a more general Church is pure in Substantials of Doctrine, Worship, and Laws of Holy Conversation; it is otherwise when what is call'd a Church, is Anti-christian and Idolatrous in its Substantials; as in those of the Papacy; and have no more Right to the Name of a Church, than that Idolatrous assembly, that cried up Diana of the Ephesians, Acts 19, though it be there call'd by the same Name of
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Now this I have Premis'd, to shew, how necessary the Doctrine of Repentance is to be Offered, and to be Receiv'd by the generality of the Church, Churches, and People of this Nation; according to the Doctrine of both the New and Old Testament, even that Repentance that hath been Discours'd; the Repentance to Salvation, never to be Repented of, and to be wrought by a Godly sorrow, or a sorrow after God.

It may look like a Difficulty; how a Nation Composed of such Variety of lesser, and distinct Communities, one from another; and much more so many single persons, should be brought to Unite in Repentance; or a Church, that hath so many lesser, and different Churches; or, How such a Repentance can be a Repentance to Salvation; seeing Nations are not so much sav'd as Nations, but particular Persons, of those general Communities are the Saved.

This may be three ways Reconciled.

1. By considering, there is the Face of a Nation, and of a National Profession of Christianity, in the Princes, Rulers, and Councels of it: and When these set themselves to Repentance, of Reformation: How greatly necessary therefore is it to Represent with greatest Efficacies of Perswasion to them the duty to Reform themselves; and to be examples of the same to the Nation: We find therefore Universally in Scripture, there is so much application to the Kings, and Nobles, the Counsellors, and Judges of Israel; and Remonstrances against their sins, and not Reforming.
And this lies with especial Obligation upon those, who are Exalted into the most publick Stations of the Christian Ministration; those, who are the most publick Seers. So we find Nathan, the King's Seer, was chosen out by God to speak to David, in those two great services of shewing David his sin, and moving him to Repentance; 2 Sam. 12. When he had so fallen; God sent to move him to Repentance by his own Seer, or, as I may Express it, Bishop. And so in the Case of Numbrung the People; God sent to David by God, another of his Seers, 2 Sam. 24. 11.

Again, when God declared to David, the Building the Temple, not by himself, but by his Son Solomon; to encourage his Preparation for it; but to Countermand his Building it; he did it by the same Nathan, his Seer, 1 Chron. 17. 3.

And thus when God, by his Providence, Exalts any to a Precedency, or Presidency in the Gospel Ministry, so as to be near Princes, and Councils, and Senates in that high Administration; when they are Zealous, and Successful in their Preaching Repentance; and such Higher Powers are mov'd by it: This generally goes down from such Heads of a Nation, to the skirts of the Garment, viz. The subordinated Ministry of a Nation, and its Magistracy, and so to the generality of the People: And it becomes in God's gracious acceptance through Christ, and Account, a National Repentance, though there may be many particular Persons, both in Ministry and Magistracy negligent of their Duty, and much more many unreformed Persons among the Multitude.

And
And such Repentance may be called Repentance to Salvation, For it does not only, as in the King of Nineveh's Case, give a Reprieve from present Judgments, and bring in great Blessings, and prosperity to a Nation at the present; but there is very great Reason to believe in the visible Glory of the Kingdom of Christ: There are, as I may so speak, Constellations of Saints, who have joyn'd together in the same Nation, and time in Repentance, and earnest Endeavours for Reformation; for, as Daniel says, The Wife, and they that turn many to Righteousness, shall shine as the Stars, and as the brightness of the Firmament for ever, and ever, Dan, 12.3.

Now how does the present state of the Nation require the joyning of all that fear God, to re-trench that boldness, and insolency of wickedness that rages throughout the Nation; and to necessitate the Vices and Prophaneries of Men, who have no fear of God, to keep within, and not to shew themselves, as they do openly, and abroad! and in the mean time, to give such an Honour to Godliness, Righteousness, and Sobriety; that the contrary to these may not be charged as National sins; and therefore herein, those, that are principal Seers of the Nation, and have opportunity to do it to Princes, and Councels, are under greatest obligations of Duty, Love, Honour, and Service to God, and our Lord Jesus Christ; to move with light, and Heat in their Orb, and Sphere; to make due remonstrances of the absolute necessity, that there is, to discharge the Nation of that great weight of Publick Guilt, that lies upon it by the Enormities; that not being restrain'd, and Punish'd,
Punish'd, Redou'n'd from particular Offenders
(whom they have first invested, and cover'd all
over) upon the Community, to which they be-
long; and to incite, and greatly to encourage all
whatever denomination, or distinction foever
they are of, to Unite in this; to give a ftop to the
overflowing wickedness, that there be not wrath
against the Royal Family, the supreme Powers of the
Nation, the superiour Episcopacy of it; and against
the whole Nation; which Episcopacy above all,
ought to cry aloud, and not to spare, but to fhew
to the Court and Councils of it, the fins and
transgressions of the Nation; which they make
their own by not turning their whole Power a-
gainft, and to exhort all to joyn with one shoulder
against them.

For the present State to Unreformed; to Lux-
urios in Wickedness, fhews, that according to all
the word of God, and the general courfe of his
Providence, that hath ever been in the world;
some one of these three things muft needs be.

1. That there muft be an Universal, National
Reformation from those fins, that being of a pub-
llick, and feNSible appearance; fins that may be
felt, and that are fo palpable to the common sense
of Natural Conscience, and fo cognifable, and
ought to be taken notice of by the Courts of
Human Judicature, may be restrain'd; and kept
from Dying the Nation into Crimson, and Scarlet
a Guilt, such a Purple Hiew by the abominations,
now it is, all over stain'd with; the horrid Oaths, or
Swearing, for the great commonneff of which,
even
even on seeming better accounts, *Lands mourn very often*; the noise of which bellows in all streets, and public places, as well as in private Families; the dreadful *Curfings and Damnings* that every where resound; the *fearful Sabbath-breakings*, that turn it not only into a Day of Idleness and loath, but of leisure to all manner of Wickedness; the *Excess of Pride, and Vanity* in apparel, which the very *Prudence of sumptuary Laws should reform*; the *Impudence and Outrage of Lust and Luxury*, *declaring*, and *not hiding it self*, as in Sodom of Old; the *Great Unmercifulness to the Poor*, of all Kinds, and not *strengthening their hands to such profitable service, and employment* in their Places, as might abound, not only to their own private (which ought to be) but to publick Good.

These things, *with all Care and Zeal*, not only ought, but must be *reduced and redress'd* in *Towns and Cities*, and in all our *Villages*; and most particularly in our *Camps and Navies*, where they more than any where else (if possible) abound; and where there ought to be greater Guard, and Watch against them, than any where else; according to that *Great Precept*, Deut. 23. 14.

2. If this be not done, *It cannot be*, except *God hath left the Earth more than ever yet he hath done*; and *forsaken it*; and *walks in the Galleries of Heaven, without Regarding*; but that there *must be a Visitor for these things*; and that his *Soul must be avenged of such a Nation as this*; Jer. 5. 9. whether by *Plague, or Famine, or War, or evil and noisome Beasts*, or by a *Complication of these Four*: yea, though it be by a *Fire yet un-
blown, that is ready to flame out; or by an Army of Wounded Men, that our Destruction must come; and much the more because the Light of his Truth is so open and clear among us; because his Mercies and Deliverances have been so Great, and the Methods of his Providence so unusual; in his unhinging for us the General Laws of Nature, in Dethroning, and setting on the Throne for our preservation. Now if These his Great Acts and Wonderful Doings do not work to Reformation, They certainly shall justify God in our Destruction. And yet we daily see our sins and Transgressions Growing up to the very Heavens; so that that our Destruction cannot but be speedy.

3. Except the Kingdom of Christ be as I have declared, very near us; And that we are not yet under some most dreadful Judgments, it is an argument to me, it is certainly so, that the Kingdom of Christ is very near us; when he will take to himself his own great Power, and Reign, and Reform by a through Purging his Floor; either by pouring out his Spirit, and persuading Malach. 4.1. by his everlasting Gospel; and fitting as by a Refiners Fire, and Fullers Soap, thoroughly to purifie; that Baptism with Fire: or by the Day, that shall burn as an Oven, and consume the Wicked; Root and Branch; and because of this, notwithstanding our great Transgressions, and mighty provocations; even though he hath lifted up his hand, that he would destroy us, yet he hath wrought for his Great Names sake; that is, his Kingdom's sake and hath done nothing yet so remarkable against us.

Let
Let us then, that fear the Lord, speak often one to another, that a Book of Remembrance may be writ for us, as for them that have feared the Lord, and thought on his Name, and that we may be spared in the day, when he makes up his Jewels; and gathered as Wheat into his Garner, when he shall burn up the Chaff with fire unquenchable, Mal. 3. 16. Matth. 3. 12.

Infer. 9. Seeing Nations and Persons are under so strict Commands to Repent with that Repentance to Salvation; the contrary whereof is expressed by Death.

There is therefore in the Kingdom of Christ a City of Life, and under it a City of Death; a City of Salvation, whose Walls and Bulwarks are Salvation; and a City of Destruction, distinct from it, and opposite to it, Esay 19. 18. c. 26. 1. The one is the Residence of those who have Repented with that Repentance to Salvation, not to be Repented of. The other is the dark and dismal Receptacle of those, who have either been wholly dissolved into the worldly Laughter and Mirth; or been Sorrowers only after the worldly Sorrow, that worketh Death.

The New Jerusalem is the City of Life and Salvation; the City that hath the Tree of Life, and the River of the Water of Life; and the Nations of the Saved walk in the Light of it; and are healed from any possibility of Dying by the Leaves of the Tree of Life; and the Living are written in it; Whatever liveth in it, shall live, even for perpetuity: The Second Death hath no power over them, Esay 4. 3. Revel. c. 20. 6. c. 21. 24. c. 22. 1, 2.
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On the other side, there is the City of Destruction, Esa. 19. 18. when Five Cities shall speak the Language of Canaan, being of the Nations of the Saved: There is one City, that shall be called, the City of Destruction, the contrary to Salvation; being of those appointed to Death.

This is the Congregation of the Dead, Prov. 21. 16. This is the City of Gog; that is, of the dead, slain with the sword of Christ's mouth, who hath a place of Graves, the Valley of Hamon Gog, of the Multitude of Gog. Ezek. 39. 11, &c.

These, though they are the dead, that is slain with the sword of Christ's mouth; yet they are as in a Community, in a Polity; for though they are condemn'd by the Word and Sentence of Christ, they are yet the Wicked rais'd to Condemnation; and so are in the State of Living, but of a Living Death: Therefore these dead have a City, and the Name of it is Hammonah; as the Name of the New Jerusalem is Jehovah-Shammah, the Lord is there; so the Name of this City is Hammonah, its multitude, or a multitude is there; For broad is the way, and wide is the Gate that leadeth to this City of Heres, to destruction; and many there be which go in thereat, Matth. 7. 13. These are the multitudes that are gathered together to the Battel of Armageddon, the Day of God Almighty, shaded by a Battel; the multitudes in the Valley of Jehovah; the Valley of the Judgment of Jehovah; the Valley of Decision, of the Doom and Sentence of Christ, as the Sword of his Mouth; and the Valley of Excision, of Destruction, Joel 2. 74. Revel. c. 16. 14, 16.

Now these dead, in their City of the dead, lie dead during the Thousand Years, bound Hand and Foot.
Foot for that space; The Rest of the Dead, slain with the Sword of Christ's mouth. But when the Thousand Years are expired, they are let loose into the Appearance of Life, Motion and Action: They whose multitude are as the Sand of the Sea, under their Name Gog Magog, come up against the Beloved City, and the Camp, or Tower, and Castle of the Saints, and cover the breadth of it; shewing themselves the same Impenitents they were, and had been before the Thousand Years began; the Never-Repenting Enemies of God, and of Christ, and of his Kingdom: So they are finally judg'd, cast with Sathan, who had alway deceived them, with Death and Hell, into the Lake. This is the second Death.

Thus in the opening this dark Scripture, Behold in these two Cities the Repentance to Life and Salvation never to be repented of; the Impenitency to Death and Destruction, never alto to be repented of; that we may choose the first, persuaded by Eternal Grace and Love; and abhor the other, as the Black Mark of being the Esau hated by God, who found no place for Repentance; as the Vessels of his Wrath, the Border of Wickedness, against whom be hath Indignation for ever, Malach. 1, 4.

Infer. 10. Upon all this, I conclude with that great Scripture, Hosea 10. 12. Sow we to our selves in Righteousness, the Righteousness of Repentance, springing from Faith in the Blood of Jesus: Let us break up all our Fallow Grounds: For the lust and proper time is near for an universal seeking God; till
Of an Evangelical Repentance.

he come, and rain Righteousness, upon us, upon all the Earth.

This is indeed prepar'd peculiarly for Israel, the Ten Tribes at their Conversion, after the so long Captivity; shadowed under riding, ploughing, breaking the Clods, till the sowing in righteousness, at their restoration. It is now near, that they who have been so long lost, that it shall be said of them, These where have they been? shall with the whole Gentile World, seek the Lord. Let us count which way we can, the time must be near, exceeding near. Whoso is wise, and he shall understand the Scripture concerning these things; prudent, and he shall know them: For the ways of the Lord are all righteous and true concerning them. Upright men shall know how to walk in them, while transgressors fall most dishonourably and finally therein.

And when this is, there shall be a great Rain, a Rain of Righteousness, that shall come down upon the World. This shall make a mighty Change, as the Earth is changed by a mighty coming down, a pouring down of Rain, after a long Drought: so this Rain shall refresh the Inheritance of God, that hath been so long weary: Righteousness shall come down, as showers upon the Grass, and as the soft Rain upon the mow'n Grass; as the former and latter Rain in their seasons. It is prophesied of Jesus Christ coming in his Kingdom, he shall come down so, Psal. 72. 6, 8c. So that in his days Righteousness, For the Righteous shall flourish, and abundance of peace, so long as the Moon endureth: and then, as Psal. 85. 9, 10, 11. His salvation shall be nigh all them that fear him, that Glory may dwell in all the Earth. Mercy and Truth shall meet together; Righteousness and Peace shall kiss each other; Right-
Righteousness shall look down from heaven; or as the Rain from heaven, shone upon with the healing wings of the Sun of Righteousness. It shall represent the bow of the Covenant in the Clouds, in the Day of this Rain, Ezek. i. 28. Rev. 10. 1. and Truth shall then spring out of the Earth in abundance.

This State shall be as irresistible as the Rain; against which, tho' Princes, Powers, Councils, and all their Armies should conspire, they cannot help it; yea, the Heavens themselves, commanded by God, cannot withhold, or restrain their showers, any more than they can give them, till the time appointed by God. So it shall bring into the ways of Righteousness, when Righteousness shall come down thus from Heaven. All the prophaness, and wickedness that is at this time, shall not be able to hinder it, any more than we can hinder the Rain. It will not stay, nor tarry for the children of men.

All the Promises and Prophecies shall come to pass at this time, that God hath appointed, and shall tarry no longer: the windows of heaven shall be opened, the waters above the Firmament shall come down; the deep shall be broken up. And whatever shall not then be rained upon, shall be given to salt for ever. And This shall be sudden as Elijah's Rain, sudden, and at an Instant; beginning in a Cloud, about as big as a man's hand, and so covering the whole heaven.

But it cannot be, till after the Apostacy, till the droughty Moons of the Gentiles, and of the Beast, are expir'd. It cannot be while the Days of the Witnesses Sackcloth-Prophecy last: For they have power to shut heaven, that it rain not in the days of their Prophecies; That is, it is determined by God, It shall not rain in those Days. Rev. 11. 6.

There
There was some of this Rain in the very beginning of the Reformation, when the Thunders uttered their Voices: But it stopp'd at their sealing; yet the Effects remain to this Day, in so much enjoyment of the Gospel as we have. The heavens opened so far, because it was the Morning of half time: It stopp'd, because it was but half time begun, and not run out: At the end of half time, or 1697, there shall be a full and effective Thunder, and a much greater Rain of Righteousness, even preparing for the Harvest; Then he who sits upon the white shining Cloud, shall bring forth even the harvest it self in the Glory of his Kingdom; when he will weary, as the Expression is in Job c. 37. 11. the thick Cloud of Righteousness, by so abundant a watering the Earth, and scatter the bright Cloud, by dispersing Righteousness in so great an abundance. And it shall be turned about by his Counsel, to do whatsoever he commandeth upon the face of the world in the Earth. He causeth it to come, whether for correction, or for his Land; Judgment upon his Enemies, Mercy for his Kingdom: Hearken unto this, Oh, whoever we are that profess the Name of Christ; Stand still, and consider these wondrous works of God, as held out to us in the Prophecies of Scripture. And then shall be held that great Feast of the Thousand Years to the Lord, in which all the Feasts of the Lord, that were the Types, shall concur, meet and unite: the Feast of Weeks, or Harvest; the Feast of Passover, the Day of Trumpets and Atonement; the great Feast of Tabernacles.
Brief Considerations

OF THE

Late Trepidation of the Earth, so sensible in this City, and other Parts of this Nation; and beyond the Sea, particularly in the Kings Camp:

TOGETHER

With that Tremendous Judgment on our English Plantation in Jamaica, and so, as upon our Selves, by an Earthquake; as both an earnest Persuasive to Repentance, and Prognostick of the Kingdom of Christ.

UPON

Hebr. xii. 25, &c. See that ye refuse not Him that speaketh, &c. Whose Voice then shook the Earth, but now he hath promised,

Yet once more, I shake not only the Earth, but Heaven also, &c.

I Hope it will not be thought impertinent, if I take advantage of the fresh Providences, that have given an Alarm to this Nation by the late Concussion of the Earth, most gently and by
Trepidations of the Earth,

way of Admonition in this Chief City, the Royal Camp, and with so much dread and terror in that Colony of it self, in Jamaica. Because the Things are very great, as they reveal from Heaven either the Power and Wrath of God in the Desolation he made by the last mentioned; and of his Power and Goodness in the first mentioned; within our selves immediately; that he did so much, and no more; and so both ways move to Repentance, and to Serve him with more Heed-taking of him; with Reverence and Godly Fear, as being a consuming Fire. And also because this Warning God hath hereby given in this Nation, and its Camp, and the full Accounts of that Desolation in Jamaica and Port-Royal were so just upon the Finishing the foregoing Discourse of Repentance, as to give leave to take a very short notice in the Introduction, Printed last, and no more. But it is of so great Concern and Interest to a National and Personal Repentance, and Reformation; that it could not in such a Discourse be passed over, without a great disregard to the Works of the Lord and to the Operation of his hands, which is so branded an Evil in Scripture-Account, Psal. 28. 5. Esay 5. 12. that an Appendix concerning it was even demanded. And lastly, because Earthquakes, the Shaking, Trembling, and Moving the Earth is us’d as so constant a Symbol or Emblem of the Kingdom of God and Christ's Bowing the Heavens, Coming down, and making a change
a change in the Heaven and Earth that now are, and in their whole State and Administration, as appears by this Context, I have therefore chosen to discourse upon: And seeing as I have all manner of ways endeavoured to demonstrate, and do not doubt I have by divine Assistance, according to Scripture attain'd to do it; that that Kingdom of Christ by Computation upon Times given by the most Sure Word of Prophecy is nigh at hand; These Motions of the Earth in any parts of the World, and more particularly relating to our selves, and in this City, where such a Symptom so generally observ'd, as to be uncontestable, is very rare; ought to be taken notice of, as calling aloud to us to Repent, because the Kingdom of Heaven is at hand, and a Forerunner of the change that Kingdom is to make.

That therefore which I design in this Discourse upon this Text, is to shew, That the great Symbol or Representation of the Kingdom of Christ in this so great Text of the Kingdom, is the Universal Shake, Concussion, and Convulsion of Heaven and Earth; and that therefore, all the Shakes of this Earth ought to be taken notice of, as parcels and pieces of that Greatest and Last Shake, and as Pledges and Assurances of it; and especially when by the Sure Word of Prophecy, and the concurrent Judgment of most sober thinking Men concerning this matter,(who will not yet pitch upon the Time,) it is concluded it cannot be far off; It is known, that the Kingdom of Christ is so near.

I will therefore endeavour to comprise this short Discourse in these Heads:
To observe how throughout this Text the Kingdom of Christ is shaded by the shaking Heaven and Earth once for all.

From thence to make Remarks upon the nature of such Motions, or Trembles of the Earth, and their fitness to be such a Shade of the Kingdom of Christ, and wherein they are so according to the Light of Scripture concerning these things.

To observe the holy use that is to be made upon such Motions of the Earth in general, and particularly in these propos'd to our Observation now; and that with relation to Christ's Kingdom.

To begin with the first: The occasion of this Context is thus; The Apostle having given the Description Mount Zion, &c. of the New or Heavenly Jerusalem-state in the former Verses, he makes that great practical Application; See that ye refuse not him that speaketh in order to the setting up a Kingdom; for so, by what follows, mutt needs be intended, that the Speaking is in order to the setting up a Kingdom: For if they escaped not, who refused the same great Prince when he would form a Kingdom on Earth among the People of Israel, to be a Type of much a greater Kingdom; How shall we escape, who refuse him, who now spoke from Heaven in the Effusion of his Spirit, as a First-Fruits of his Kingdom? and who is to be the Great Prince, and who will appear in the Glory of his Kingdom, the Lord from Heaven, as he is called 1 Cor. 15. and then will set up a Kingdom in the New Heaven and the New Earth, in a far greater Glory. For though Christ came
great State then, the Chariots of God were then twenty thousand, &c. As great Princes come with mighty Retinue, of Horses, and Chariots; so did Christ on Mount Sinai: yet that was but Christ, as on Earth; this from Heaven. Psal. 68.

For his (even the same Lord's) Voice shook the Earth; Mount Sinai, and the Parts about it, did exceedingly shake. But now, as he is setting up a Kingdom both in the New Heaven and the New Earth, so he hath promis'd; I shake not only the Earth, but the Heaven also.

It may seem strange, an Earthquake should be given in promise; it is rather a Threatning, and Denunciation: but because it is a close Forerunner of the Redemption of the Servants of Christ, and even of the whole Creation; therefore it is given in promise. And because so blessed a State is not in present, and immediately, but to come; therefore also it is promised, as a thing future, and to come; I will shake. And because this whole frame of Nature is defiled with Sin, and Apostasie, up to the very Heaven of God and his Saints; therefore Christ promiseth to shake not only the Earth, but the Heaven. For there are spiritual Wickednesses in High Places, or Heavenlies, Satan, and his Host, who are the Princes under him of the Power of the Air, as well as the Rulers of the Darkness of this World; and so the Heavenlies, or Heavenly Places are more defiled than all the wicked Men on Earth can defile the Earth, though they defile it so much; but then Satan shall fall as Lightning from Heaven; All must be dislodged, and dismounted; For that Heaven shall be the Residence and Palace of Christ.
Christ and his Saints, and shall shine down into
the new Earth beneath, purified by Fire from the
Desilements of Men; so Heaven and Earth must
both be shaken. And therefore the shaking of
Heaven and Earth may well be by promise, since a
new Heaven and Earth rise from hence by promise.

And, Because all this is fulfilling of Promise,
therefore the Servants of Christ at so great a shake
of the Powers of Heaven and Earth, shall be
less afraid than they are of a small Earthquake
now; they shall receive it with Triumph, and re
joycing, they shall say, Oh blessed Day! Oh bles
sed Appearance! They shall lift up their Heads
with joy, because their Redemption draweth nigh.
Let us not therefore say, That Day will be so ter
rible, how shall we endure it! It shall be gi
ven us in that Day to Rejoice, who are his Re
deemed.

And this Christ will do once more, even at his
Kingdom, as if he should say, I have shaken, or
permitted, or ordered the shaking of the Earth
many Times, in various Places, and on sundry
Accounts, I have shaken Nations and Kingdoms;
but now, faith he, I'll do it once more, and once
for all: And we may be sure, this shaking hath
never been yet; for there hath not yet been a sha
king so universal, and things have never yet been so
shaken, but they have gotten again into their old
posture, state, and, as we say, wont, so as to need
to be shaken again. But this once is like the Ex
pression Jerem.16.21. Behold, I will for this once,
I will cause them to know my might: I will do it
so at the Great Conversion of the Gentiles then
spoken of; It shall never need to be done any
more;
Urg'd as Arguments to Repentance. 127

more; They shall know by
that once, for ever, that my
name is Jehovah. God hath
done these things in a Degree,
and in some measure a Hun-
dred and a Hundred Times.
But now they shall be done
once for all.

Even as it shall
be known to my
People Israel, A-
mos 4. 13. For in
this Kingdom that
Name is known
indeed, which
was known but in Type, Exod. 6. 3.

I am fully assured, we shall All be at this shak-
ing of the Earth: You may think you may be
in your Graves, but you shall certainly be
brought forth, to see, and feel God's doing this
thing once. The Earth shall cast out its Dead
by the beginnings of it, that all may see it in its
Fulness.

Now this Doing the Thing shall make a great
Change, a Transpose of the Things, that are, or
have been made, or done. The Word Metathe-
xis signifies a Dispose of Things out of the Places
where they had been, into Places where they had
not been before; or into a different Order or State.
And it is of very great importance, because it
may be a Transpose for the better, or for the
worse; Enoch was thus Transpos'd; the same
Word is us'd several times concerning him, Heb.
11. 5. and it was highly for the better, he was
Translated to Heaven without Dying; So Trans-
pos'd. It is used for the Galatians being Re-
moved to another Gospel, and that was for the
worse, Gal. 1. 5. This shake of the Earth shall
make a great Transpose of Things; Many poor
Persons, that have feared God, and yet embrac'd

K 4 Dung-
Trepidations of the Earth,

Dunghils, who have been forc'd to lye on the Earth, in the Dust, and in the filth of Things, shall be Transpos'd; for they shall Inherit the Throne of Glory, 1 Sam. ch. 2. The Bodies of Saints, that lye in the Earth, or wherever, in the Dark, the Dust of Death, shall be Transpos'd; they shall shine above: But on the other side, the Great, the Rich, and the Brave, and the Honorable, that have been High and Honorable, they will be wofully Transpos'd; they shall be turned down into a State of Everlasting Contempt. And so there shall be a Translation, a Transpose, of the very Creation, out of this Earth, as under the Curse and Desilement, into a new Earth, and of the Heaven into a new Heaven; not where Spiritual Wickednesses, but Christ and his Saints, shall inhabit. Things shall not cease to be, but shall be changed, and removed, some for the better, some for the worse, as to themselves.

But all Things of this World shall then be chang'd and remov'd; All the Things that have been made or done, πασαι σωματα. There are great Things in the World of all kinds made or done, Great Palaces, great Cities, great Temples or (as we call them) Churches, Great Castles, Fortifications, Navies. There are other great Things made and done. There are the several Laws and Constitutions of Government, great Volumes of Books, great Furniture of Palaces and Houses, Bravery of Equipage and Apparel, exquisitE Engines and curious Pictures; all these are Things that have been made, or done. There are the heaps of Gold, and Silver; so impressed, so minted, so coined: All these, and an unexpressible variety
variety more, shall be Transpos'd, for the Day of the Lord shall be upon them all, Esay chap. 2. It shall be upon the High and Lofty, every one that is lifted up shall be brought low: It shall be upon all the Cedars of Lebanon, and upon all the Oaks of Bashan, both in a natural and figu-
ervative Sense; and upon all the High Mountains, the mountainous Towers, and Piles of Building; upon all great Ships, those floating Palaces; the Loftiness of Men shall be brought low, and the Haughtiness of Men shall be humbled, and the High Looks shall be bowed down. And they shall cast their Images of Gold, and Silver; he means not only their Idolatrous Images, but their minted Gold and Silver, bearing the Images of Princes, which Gold and Silver they commit Idolatry with also; to the Bats and the Moles; to go into the Caves, and the Rocks, and the Tops of the rugged Rocks, for fear of the Lord, and for the glory of his Majesty; and all this in the Day when he rises to shake terribly, once for all, the Earth. Oh how great will this Transpose then be!

And then all the Religion that Men have made shall become a perfect Transpose into a Nullity; and indeed, there is not a greater Poema or more made thing, than False Religion, and particularly the Religion of Popery: it is a strange kind of Fabrick, a strange kind of Frame; so indeed is Mahometanism, and so was Paganism heretofore, but none like that of Popery. But yet, whatever hath been of the Substance of either true Natural or Revealed Religion in any False Religion adulterating it; shall be then Transpos'd back into
Trepidations of the Earth,

into Truth; and all else shall be abolished.

And lastly, That Heaven and Earth that are now, viz. since the Flood, to which Flood this once more may refer, shall be changed and transposed by Fire; all shall be removed by Fire, as I remember, that most Learned, and Ingenious, and Christian Philosopher Dr. Bur.

Theory of the net of the Charterhouse shews; Earth, 1st and 2d Parts. How much the State of our Heaven and Earth, as before the Flood was chang'd, and Transpos'd by the force of Water, the Water of the Flood, for the worse; But they shall by the force of Fire be Purified, and Renewed and Recituated for Beauty and Glory; as he also afferets: All shall be Transpos'd; All shall come under a new Make: It is called πολιμα the Work of God; it is ποιμενον, What hath been already made; It shall be chang'd by him, that will say from the Throne upon which he sits, Behold, I make all new, Rev. 21. 5. They had been made before; but faith he, Now I come to make All over anew. I will bring them to that Excellent State, wherein they shall continue, till God be All in All.

For only the Things that cannot be shaken shall Remain: Now what are those Things that cannot be shaken? They are the Blood, Sacrifice, and Redemption of Christ; his Redemption and Intercession, these are for ever. They remain in his Priesthood for ever after the Order of Melchisedech, after the Power of an Endless Life. The Spirit of God in his Grace upon his Servants, in Conversion, Faith, Repentance, Holiness, shall remain as in the Glory and Salvation they are unto.
to. This is an incorruptible Seed from the Word and Truth of God, that abideth for ever; He that doeth the Will of God abideth for ever; No Saint shall be Transposed out of his Saintship; He that is Righteous, let him be Righteous still; He that is Holy, let him be Holy still. These Things are Asaluta, not to be shaken.

And then on the other part, it must be sadly said, that Wickedness shall not be Transposed; in regard of its Guilt; in regard of its Filth; If not removed in this World by Faith and Repentance; not in the World to come; Wickedness shall be Wickedness still; it shall have a House builded; it shall be established, Zech. 5. 11. and it shall be setled on its own Base, and wicked Men shall be wicked Men still: When once it is come to that Time, there shall be no Transposal; He that is Unrighteous, let him be Unrighteous still; He that is Filthy, let him be Filthy still, Rev. 21. 11.

Now seeing all this great Doctrine of the Apostle is conveyed to us under this Symbol or Representation of an Earthquake, or the Shaking of the Earth, and not only of the Earth, but of the Heaven also; let us enquire into the Scripture-Accounts of an Earthquake, and apply it to the present Occasion, that it may bring us to a serious holy sense; and that what we have seen in a hand breadth, may move us to consider, what we shall see, and feel, as in the whole Heaven and Earth, in large and in full: For if what we have been sensible of, as in a Glance, or in Passage, hath affected any with Fear; especially what was done in a part of our Nation beyond the Sea, which is but a very little Thing, yea a Nothing in com-

parison
parison of what shall be in its own Times, in its proper Times; How much more ought we to be affected with the Assurances God hath given us of a Change so much greater? For as it may be said to us, If we have run with the Foot-men, and they have wearied us, How shall we contend with Horses? If in the present State, which is as a Land of Peace, and wherein we trust, we have been so affrighted, What shall we do in the swelling of Jordan!

I come therefore to the second Head; viz. To make Remarks upon the nature of such Motions and Trembles of the Earth, and their Fitness to be a Shade of the Kingdom of Christ; and wherein they are so. And herein I propose three things:

1. To consider the strict nature of Earthquakes according to the Scripture-Foundations of Discourse concerning them.

2. To enquire into the Causes, why God is pleas'd to make such Concussions, and Convulsions in Nature.

3. To observe upon the great Metaphorical or Figurative Earthquakes, that is, Changes in the present State of the World, that have been since the Death and Resurrection of our Lord; and how the Observation of them may be made subservient to the due Improvement of our Thoughts in regard to the late Earthquakes, we have heard of, or been at all sensible of more of late.

I begin then with the first Head, in Four Points.

Point I. The Scripture teacheth us, This great Globe of Earth and Water is hung by the mighty Wisdom, Skill, and Power of the great Geometer
Urg'd as Arguments to Repentance.

The Earth being Round, is on every side encompassed with Air and Skie, as they who sail it round, find, as well as by Reason it is demonstrated.

Discussion, that it may go as far, as it can, upon: But those Questions God asked Job 38. 4. &c. would pose the wisest of the World; Declare, if thou hast understanding, Who hath laid the Measures of the Earth? If thou knowest, who hath stretched the Line upon it so, that it is in just number, weight, and measure. Whereupon are the Foundations thereof fastned? or who laid the Corner-stone thereof? There may be handsome and plausible solving the Phenomena (as they speak) before Men, who know as little, the belt of them, one as another; but before God, all is but darkning Counsel by Words without Knowledge. Now when it is so, that the Earth hangs thus, How must it needs be, that God as he pleaseth may shake the Earth out of its place with a touch of his hand, and all the Inhabitants thereof, and his Enemies particularly be shaken out of it, or off from it, or whither, or how he pleaseth: For if that bold Man of Mathematicks durst say, Give me where to set my foot, and I will remove the Earth, what can infinite Understanding and Power do? or if he does but slacken his hand from holding the Ballance even, keeping the Scales of Earth and Air just; or if there be such a one,
one; as with great Reason hath been thought; the Poize of the Central Fire, Even, all would be in immediate Confusion.

On this Consideration then, any kind of Earthquakes is no wonder; the wonder is, they are not every day, and not to the utmost. The only security is, the unchangeableness of Divine Ordination for such a time as he hath decreed, since the Flood; wherein, in all appearance of Reason as well as Scripture, there was even in this regard a Jog, as one may say of it.

2. The Ballance is in this regard yet so Even, and just, that nothing we account most surely founded, stands so fast, so firm, and secure, as the Earth, that it cannot be moved: So that allowing it to have a Diurnal, or every days Revolution from East to West; yet it is with such equality, that it disturbs all upon it, no more, than a Fly sitting it self fast on a Globe, is unsettled by its being turn'd round. Notwithstanding this motion, the Earth is founded on the Seas, and Established on the Floods; that is, the Waters are so every way compacted, under, and about, and over it, that it is as it were founded upon it, as on Pillars of Marble, which may have been understood, first according to the excellent forementioned Theory of the Earth: 2. As the Cement and Fixation of the upper Parts of the Earth is the moisture it receives from the Waters: 3. As the ambient or round-about Air hath a more immediate force upon the Waters to crowd and keep them close to the Earth; than the Air it self could have upon the Earth, the Water being a middle Body between Air and Earth, even as
the Air is between that subtile Matter we call Ether, and Air. So that the Earth hath Foundations, Pillars, Corner-stone in Scripture-Language. And this is indeed absolutely necessary for such kind of Bodies, and Works, as are to move and rest upon this Earth; which is as a Sea in regard of the variety of Creatures in it, wherein are Things creeping innumerable, and both great and small Beasts; and Man the highest Order of Animals. Now these require such a solid Floor and Pavement to move upon, such a Bed to rest upon: Upon this Earth is the whole Vegetative Nature, both nourished and supported, as in a Nursery; even from the Cedar in Lebanon to the Hyssop that grows in the Wall: Hereon have all the Great Buildings, the Palaces, Castles, Towers, multiplied into Cities and Towns their Foundations.

Now seeing all these have their Order, their Quiet, their Safety by the steadiness of the Earth; whenever it is moved, there is an immediate Shatter, Confusion, Disorder, Desolation, an Amaze, a Horror upon all Creatures of Sense, and especially of Reason; an Affrightment and Terror upon Nature itself; because hereby the great Laws, and Sanctions of Creation, and Providence, are violated. For concerning the Earth, God spake, and it was done; he commanded, and it stood fast, Psal. 33. 9.

3. The Earth is stuffed with variety of Matter, Humours, and Vapors in its Bowels; Fire, Water, Vapor, Air, Minerals, Sulphur, Pecious Matter. Now it self is so made, as to lye close, and to lye still; every clod of Earth compacts it self, and would lye
Trepidations of the Earth, lye in as little room as it can. It is heavy, and sluggisht, and unapt to move; whereas all the rest of its Inmates are for Motion and Action, some of them of very earnest and vigorous Motion, and for Propagation and Enlargement of themselves: The Earth will not move, but on some great violence and force; so when those working and active Parts find they are fettered, and imprisoned, and cramped, they grow furious and outrageous, and rend and tear every thing, to make and force their way; and all on the sudden and at once very often; for being either gather'd together in great Caverns and Hollows of the Earth; their Room grows too strait and little, and so they are forc'd to transplant themselves; or having, as one may say, very often a Spirit of Contradiction one to another, they fall into Feuds and Wars one with another, and they that are overcome and fall under the Mastery of others, are forc'd, and driven, and made to fly, out with great violence: and the very same thing may fall out in divers lesser Veins and Tubular Passages or Pipes in the Earth; where though the Stores of these Vapors or Mineral Spirits are lesser; yet if it be in many of them together, the Content may be very great, and the Fury very discomposing to the Earth.

Thus there are within the Earth those Bombs and Mortars, those Cannon and Ordnance, those Battering Rams and Engines, those Mines oft sprung, and natural Gun-powder and fiery Bullets, those lesser Screwed Guns: all which are the Ammunition of Nature, or rather of the God of Nature: Thus when they are discharg'd, and let off, it is with great Noise, Dread, and Astonishment,
ment, and oftentimes Destruction to the Inhabitants of the Earth. Who almost hath not heard of Ætna and Vesuvius, and other the Mountains spouting Fire in several Parts of the World? And as there are such constant, known, and open Eruptions in Nature, so are there secret, sudden, and extemporary, ones.

And thus in the Heavens over us there are like Contests and Collisions, falling, and clapping of Clouds, Thunders, Lightnings, fiery Meteors, and flaming Balls, and these often corresponding, and as it were holding Intelligence, with the same in Earth. And these are certainly often Causes one of another by the Tone or Link of Air being broken, and the Elastic Force or Spring of it flying this way and that way; as lately in Jamaica according to the most prudent Accounts from thence: Every thing then must needs be torn and havock'd, as those Motions hurry this way or that way, Persons, Animal Creatures, and Things, at such times.

And as these are in the World of Nature; so are they in the Political World; when Nations or People are too full for their Place, and transplant themselves by forcing into other Nations; when Wars, those great Disputes of Nations arise; when People or Armies fall into Mutiny; these are Political Earthquakes; and when Men are oppressed in Religion by domineering Superstition, and Laws of Uniformity, and imposing on the Consciences and Faith of Men; There are Religious Earthquakes: The Psalmist puts them altogether, Psal. 65. 7, 8. Which setteth fast the Mountains being girded with Power; which stirreth the noise.
of the Earth, of the Sea's, the noise of their Waves, and the multitude of the People. This God does in Mercy, when he keeps all quiet; but there are Times when all these being in Hubbub and Mutiny, the Mountains shake and roar together with the Seas and Waves; and the Multitude of People in their Strivings; who are therein emphatically called the Mobile; that They that dwell in the uttermost Parts are afraid of these Tokens; thus from one end of Nations, or even of the World, to another, there arise dreadful Fears at the Tokens of God, unhinging the World; called therefore Prodigies and Portents: For what Interest God hath in these, shall be spoken in the next Particular.

I only observe further, There are in the Little World by the wresting of contrary Humours in the Bodies of Men, such Spoutings of Fire, as in Fevers; such Deluges of Water, as in Dropsties; such Earthquakes in violent Diseases; such sulphurous Vapors in horrid Melancholies or Fits; or in the Arteries and Sinews, as in Gouts and Rheumatisms; in those Arthritical Pains in the strait and close Tubes of the Body; such Swimmings of the Head, as resemble what hath been spoken of in the outer World; but above all in Consciences.

4. Let all these things be trac'd, as much as they can to their natural Causes; yet Scripture ascribes all to God, Psal. 148. 8. Fire, Hail, Snow, Vapor, all fulfil his Word: He worketh his Signs and Wonders among the Armies of Heaven and the Inhabitants of the Earth, and none can stay his hand, (for all the Inhabitants of the Earth are reputed as nothing in such a Case, Dan. 4. 35.) except
except he pleases to stay it himself; or can say to him, What dost thou? As if they should say What dost thou mean, who hast made Heaven and Earth, and preservest it, to put it into these Disorders? But he gives no Account of his matters in these Things. And seeing he holds all natural Causes in his hand, and balances them every moment; what is it to say, All these Things have their proper Causes; but to say in true sense, that God does all These; for all Nature is indeed Miracle, constant, and as we say in ordinary. But God indeed does in more lofty Style, and Elegancies, and Eloquences of Language, assume to himself the Government of these affrightful Motions in Heaven, or Earth; Thunders, Lightnings, Earthquakes throughout Scripture; as if they were immediately done by his own hand, as if he took this Globe of Earth and Sea, which he hath Hung upon nothing, and shook it out of its place; or as if he immediately shot off his great Pieces either in the Bowels of the Earth, or in the Skies, or sprung a Mine in the Earth: And it must needs be so; if all natural, voluntary and fortuitous (as we Poreblind think them) Causes work in and out of his hand. For if in the Killing King Ahab a man drew a Bow at a venture; or as in the Margin out of the Hebrew; In his Simplicity, without Design, without Aim, and yet it was directed to Ahab, as by God’s immediate Hand to fulfil his Word upon him, How much more are all natural Causes directed by him! 1 Kings 22. 34. And those Things which he knows will with such extraordinary Amazes change the World; he ascribes them
more emphatically to Himself; His Thunder, his Lightnings; I shake Heaven and Earth.

Let us then consider, Why God does thus disorder Nature; And I shall instance in these following Reasons.

1. That when we see these Contests, and Jars in Nature, we may adore and praise the infinite Wisdom, Power, and Goodness of God, who keeps All so much in Peace and Quiet: For as great Engines or Machines, that have various and crofs Wheels and curious Works in them; it requires as great Art, to harmonize them at first, so great care to keep them in order; and as vast Armies call for the highest Spirit, Wisdom, and Conduct of the Generalfimo, as Men speak, to inspire them with Order, Peace, Regular Action, in their several Stations; so it is said of God, Job 25. 2. Dominion and Fear are with him. He maketh Peace in his high, (and in his Deep) Places also. Is there any number of his Armies? All which he yet keeps in Peace, as he pleases. Oh therefore that (as in that Song of Praise, Psal. 107.) Men considering All these Things Glory to God. well, would make it || the Foot of every Thing! Oh that Men would praise the Lord for his wonderful Works to the Children of Men! For we see by a little what great Things he can do. Whoso therefore is wise, and will observe these Things, even he shall understand the loving kindness of the Lord. For indeed, That on which the Pride, and Prophaneness, and Infolency of Men is grounded, is, That God will still from Time to Time keep Things in the Quiet and Peace he generally does: And
And if he does not, they fall down into Death and Ruine immediately in his doing otherwise: He therefore shews sometimes by such Disorders, what he always does, how he exercises Long-suffering, Loving kindness in the Earth; for if he did otherwise, Nature would be always cracking in pieces; and if it were so, What could the greatest Monarchs say to it? Would they stay his hand, or would they render him a Recompence for not doing as they think he should and ought to do? Their Recompence he would speedily return upon their own heads. God therefore shews, How all the World is bound and beholden to him by shewing at such Times, what he can do without any Control, and yet does not; and what he does in maintaining Order and Peace when none can compell him to it, if, He did not please to do so.

2. That he may give Witnesses and Demonstrations of his Wrath, Justice, and Power to; either, as he pleases; punish, and execute Judgment from Heaven; or move to Repentance: For as he gives Fruitful Times and Seasons that he might not leave himself without witness of his Goodness leading to Repentance; so of his Wrath and Justice to necessitate Men that way; Men loath what they have constantly, as if it were no Argument for fear of God; as if God were tied to do so; but think at least, such Wonders of extraordinary Power, which they do not see every day, would, like one from the Dead, move to Repentance: But even this depends on Grace.

For all these Things Preach Repentance, and Reformation
Trepidations of the Earth, formation aloud; and for that End I have thus superadded to the Discourse of Repentance.

3. That God may give notice of any great Changes he will make in the World, that are near at hand, and which within any little Time he will make in it, he gives Warning by Earthquakes and other unusual Things: For so in spight of all that can be said to the contrary, God hath generally usher'd in any great Changes, he hath made in the World, by such Signs and Wonders in Heaven, and Shakings of the Earth beneath: and therefore with great Right he cloaths his Denunciations and Threats of such great Judgments in such Language of Thunder and Lightnings, and Earthquakes. A very remarkable Instance we have of this in the Prophet Amos. When God was about, as it were to Ride a Circuit in Judgment upon the Nations for Three Transgressions, and for Four even upon each single Nation or People, Amos dates his Prophecy two Amos i. i. Years before the Earthquake in the Days of Uzziah. How general that was, is not known to us. But there is plain importance, God first began to give notice of his Judgments by Amos his Prophecy in his two first Chapters. That not prevailing to Repentance, he gave a loud Alarm by the Earthquake, which it is most probable, was as general as those Nations threatened by Amos. Then follows the Judgment it self on the several People nam'd and executed by the Assyrian and Babylonian Conquests. And why was there a mention of the Earthquake two Years after; if God had not pleased to give that Intimation, that an Earthquake
quake was a fit Forerunner of that Judiciary Progress, that follows in those two Chapters of Amos; so our Lord Matt. 24. makes Earthquakes in Divers Places, the certain Forerunners of the Deteriorations of Jerusalem.

4. The Lord Jehovah is phrased to suffer Earthquakes, because he hath determined upon this one Earthquake, wherein he will shake not only the Earth, but the Heaven also; a great Earthquake, such as hath not been since men were upon earth; so mighty an Earthquake, and so great; wherein every Island shall flee away, and the Mountains shall not be found, Revel. 16. 18. 20. And of this God foretold Hagg. 2. 6. Yet once I will shake Heaven and Earth, &c. And in this Text, Yet once more I shake not only the Earth, but the Heaven also. Where though the Apostle opposes the once more to the shaking of the Earth at Mount Sinai, because that was to his present purpose; yet it leaves room for that most sagacious Interpretation of Dr. Burnet, in the forenamed Discourses, That it is oppos'd to the shaking not only the Earth, but the Heaven also, and by the Flood; for in that he says once more, it supposes, that not only the Earth, but the Heaven, had been shaken before: And when could that be, but in the Flood the on-purpose-Type of this, as appears by what that excellent Person hath said on 2 Pet. 3. Although This shall be greater, and to far greater purpose in the new Heaven, and the new Earth to perfection: Whereas That Flood brought forth a Heaven and Earth for the worse; and Men grew as, and more wicked; but here Righteousness shall dwell, and
This shall be the greatest since Man was on Earth. This is the Time of Trouble, of deep Tribulation and Temptation, such as none ever was before, to All, but the Servants of God and Christ, Dan. 12.1, Mat. 24.21, Rev. 3.10. c.7. 14.

Now therefore, It becomes him, by whom are All Things, and for whom are All Things; seeing he hath determined to great an Earthquake at last, to give such Terrellaes of it; such little Parts, Pieces, and Models of it, that might Inlighten, Awaken, and Assure the World concerning it; and to have set up such a Pyramid of it by the Flood, in general to all the World; and to Sodom, and the Cities about it in more particular, in the Beginning of the World; and to speake in the Eloquence of what he will do, on every occasion of a greater Judgment on any Nation or People; and to joyne with it the Thunder and Lightnings of his Power and Voice, that are as the Shakings of Heaven; and generally fall in with the Shaking of the Earth. And thus we find all along the Scripture, and with great Relation to this very Earthquake ushering in the Kingdom of Christ, and the Destruction of Babylon, the great Symbol of his Enemies; so Psal. 18.7. Ecy 13.13. with very many Pieces more. And this is to make the Thoughts of it familiar to Men, and to acquaint them throughly with God's great purpose herein; for hereby a short Work will God make on Earth; yet every Man, Woman, and Child, shall be rais'd on purpose to see this great Sight, and to feel it; The Earth shall cast out her dead for it, and no more cover them. This is that Earthquake in which God arises to shake terribly the
the Earth, Esay 2. wherein it shall be indeed as a chased Roe, and as a Sheep no man cares to take up, tho now they are so greedy of it. Then the Lord will make it empty and under the great Desolation overthrowing, and turning upside down Persons and Things, and all distinction of Servants, Masters, and Mistresses, Purchasers, Sellers, Lenders, Borrowers, as is describ'd Esay 24. which shall end in the Sun's being confounded, the Moon ashamed, when God comes to Reign before his Ancients in Glory.

And in the New Testament; we find at the Death of our Lord Jesus Christ, Mat. 27. 50. when he gave up that mighty Breath, and with that loud Voice commended that immortally blessed Spirit into the Hand of God; There was a Great Earthquake, and the Rocks rent, and the Graves opened; and after his Resurrection, many Bodies of Saints came forth, and appeared to many in the Holy City; a most admirable Type of the Last Great Earthquake. At the Resurrection of Christ there was again an Earthquake, Matth. 28. 2. At the Pouring out of the Spirit, Acts 2. 1. There was, from Heaven a mighty rushing Wind, that fill'd the House, and so much needs shake it, and as the Appearance of Fiery Tongues: when the Apostles Pray'd after that solemn Conference with the Elders of the Jews, the House shook, c. 4. When Paul and Silas had prais'd God in Prison, there was an Earthquake, and the Foundations of the Prison were shaken, the Doors opened, and the Chains of every one were loosed, Acts 16. 25. All these were real Historical Earthquakes, or Matters of Fact; and they are
are also great Types, and Emblems with Relation to what shall be at the *Kingdom of Christ*, and even Predictions and lively Assurances thereof.

In the *Revelation*, that most August Prophecy of the *Kingdom of Christ*, we read of Four great Earthquakes, that were so many Advances of the *Kingdom of Christ*.

1. That grand Deturbation of, or dismounting *Paganism*, or the casting down the *Dragon* or *Devil* inhabiting it from Heaven, who was worshipped in *Paganism* as a God; and all his Host in the Fourth or Roman Empire, were cast down with him, when that *Empire* in Constantine became Christian. And this was celebrated by those lofty Expressions concerning it, as a great *Shaking even of Heaven and Earth*, Rev. 6. 12. c. 12. 5; as shall be at the *Kingdom of Christ*.

2. The final Extirpation of *Paganism*, or Rooting it out; though with that unhappy Revolution of *Antichristianism*, ready to come in with the *Barbarous Nations* into that *Empire*, and so undermining the *Kingdom of Christ*. This was at the famous *Victory of Theodosius*; And this was as Church Historians tell us, with a very great *Tempest* of Thundring and *Lightning* and *motion of the Earth* in the Letter, as well as the Prophetical Representation of the *Thunder, Lightnings, Voices* and *Earthquake*, the *great Emblems* of the *Kingdom of Christ*.

3. The Earthquake that shall be at the *Rising of the Witnesses*, when that Great City, whose *Emblem is Ten*, or *Tenth*; in regard of the *Ten Kings*, who *give their Kingdom to the Beast*, that *carries*
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4. The whole Time of the Seventh Trumpet, shall in regard of the mighty Effects, and Events be a continual Earthquake; even till the great and real Shake of Heaven and Earth, the once more in the Text; that what cannot be shaken may remain, as hath been explained. Rev. 16, 18. 20. compared with c. 11.

Now that Earthquake nam'd last, but this last, viz. the Fall of the great Antichristian State, I affirm to be so near as 1697. approaching; wherein the Kingdom of Christ shall be in its Succession.

Now what arises from all this, Inference: but that it may both urge the Necessity, and give all Invitations and Incitements to Repentance; which cannot be higher express'd than in the Apostle's own Words, as 'tis us'd in this Context. Let us have Grace, or rather Take Hold, lay earnest Hold of Divine Grace, and Power in Christ; that we may serve him with Reverence, or all Holy Awes of Modesty and Shamefacedness, as the Angels that cover Faces and Feet, lest we give distaste; and with good Heed-taking, as the Israelites that kept within bounds, lest God should have broken out; And this Service of God with holy *Aid Modesty and shame of our own Unworthiness and horrid Nakedness; This Good Heed-taking not to run into God as a Consuming Fire, is most shewn, exercis'd and practis'd in timely Repentance. For all at that Day of Earthquake, Thunders and Lightnings, once for All, All must be near; for God will come near to them, as a swift Witness; and to
Trepidations of the Earth,

All not Repenting and Reconcil'd in Christ, he will be a Consuming Fire, Mal. 3. 5. With this Heb. 12.

And to this purpose, Let these very late Motions of the Earth be consider'd in all the foregoing Discourse; for I cannot but be perswaded, they are Pledges of that great Change, that shall suddenly be in the World in the Fall of the whole Papal and Antichristian State; besides their general strong Motive to Repentance, as they speak God, both in his Divine Power, and Ability to execute Wrath; as also in his Goodness, Long-suffering, and Patience, leading to Repentance; and how much more, if the Approach of his Kingdom it self, the greatest Motive to Repentance be by it declar'd so near.

That I may therefore improve so remarkable a Providence upon the English Plantation in Jamaica, (which is therefore to be reputed a part of England it self) and the so gentle and tender Admonition of that Motion of the Earth among our Selves (as also on other Parts) I would discourse them first, as an Argument to Repentance, and then, that they are a Prediction of a great Change on the World.

1. I first consider that of Jamaica, which, we must needs acknowledge a part of our Selves; and therefore it is to be looked upon as England, though beyond the Sea; and so we are all equally therein concerned, particularly that many of us had Interests, and Relations that suffered in it; we are therefore nearly concern'd; and so are strongly called upon to Repentance by it; and the more, that it fell so particularly upon that Town or Port, that bore the Ensigns of Sovereignty
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vereignty and Government, called Port Royal; that was the Key of the Island and Plantation, the Port and Harbor, the Seat of the Kings House, and of the Houses of the most considera-
bly Merchants and Traders; and of the Defence and Strength of the Place, by its Bastions and Fortifications.

2. I consider, that the Judgment bears a very great Resemblance to the Judgment on Sodom and Gomorrah; For the Thunder, and Lightning, and Balls of Fire that came down from Heaven; according to the most credible Accounts of Eye-
ewitnesses; though the Town was not, that I have heard, touched by the Fire, carry the Signatures of Sodom's Judgment after a serene Rising of the Sun, which must be by an Earthquake and In-
undation; for the Earthquake and Inundation was in the Suddenness, and dreadful Desolation, and Destruction that it made. How like to that which turn'd Sodom into a Lake or Dead Sea to this day! And herein what was short of Sodom's Judgment in the Fire, was made up in the Dread of the Earthquake: and so many, about 2000 Persons perished, as by that newly sober publish-
ed Account before nam'd appears; A Shade of the Place, and of the Parts on which the Earth-
quake had greatest Power is given in it.

From hence then I argue;

1. That it is not to be ascrib'd to natural Cau-
es any other way, than as the supreme Counsel and Being hath all Causes in his Hand, and at his Dispose. If it had been only an Earthquake and Inundation, there had appeared less of God, and of his Supream Dominion; But when there was a Cor-
Trepidations of the Earth, a Correspondence, and as it were Intelligence between Heaven, and Earth, and Sea, above and below; It leads us to consider Him, *Who does whatever he pleases in Heaven and in Earth, and in all Deep Places.* He causeth the Vapors to ascend from the Earth, He maketh Lightnings for the Rain, He bringeth the Wind out of his Treasures, *Psal. 135. 6, 7.* Were not Men resolved, as *Pharaoh,* to stand up like *Rock* against God, they must needs acknowledge Him in this: *The Works of God, his Judgment on Sodom of old, is an Enample to all After-Ages;* How much more This so upon our own Times, on whom the *Ends of the World are come;* though we had no share in it, but it was upon another People; How much more when so upon our Selves, though in another Climate!

2. I consider, as a further Argument to Repentance herein that great Scripture *Amos 4. 6.* That it comes upon this Nation in a Train, and Connexion of Judgments; all within less than half the *Age of a Man* at Moses’s *Or 70 Years,* Computation: *The Pestilence and Plague* in the Year 1665. *The Fire on this City in 1666.* The several Intestine Commotions, and Wars abroad: And now it is come to this Judgment, though but on some of us; yet it was but so upon *Israel, v. 11.* *I have overthrown some of you,* as *God overthrew Sodom and Gomorrah.* And this is the last, till God come to a Judgment so great, he would not name; *Therefore will I do Thus, or this, unto thee.* *Therefore prepare to meet thy God, Oh Israel,* in his severest Judgment, if
if thou return not. And so according to the general course of the Word and Dealings of God, especially with a People under such a clearness of Divine Revelation as we are: It must needs be, whether Men will Hear or Forbear. It must end in utter Destruction, if upon this we do not Return to God, according (I say) to the General Rules, and Standards of his Word.

3. That great Admonition of our Saviour's is an utter Prohibition of our sheltering our selves under such an Imagination, that they were greater Sinners than we are; for he hath solemnly denounced, That whoever does not Repent, shall not only Perish, but shall Perish ὡς ὄντως in like manner with those, who have Perish'd by extraordinary, and most eminent, and remarkable Judgments, Luc. 13. 3, 5. So that without Repentance we are always under the Impendency, the hanging over of so great Judgments upon us; as came indeed upon the Jews in the Roman Desolations soon after; and must upon this Nation according to ordinary Rules, and Standards of the Word, and Providence of God, as I have said: But if not; seeing that Word of Christ shall be true, that we shall likewise perish, if we do not Repent; We must be raised to that Greatest Earthquake, Thunder, and Lightning, and the Dreadful Tempest, the Snares, Fire and Brimstone God will then Rain, and the Horrible Tempest, that shall be the Portion of every wicked and impenitent Person’s Cup, Psal. 11. 6. at that Time, that Day, that shall burn as an Oven, and consume the Wicked Root and Branch; at that Battel of the Great Day of God Almighty in the Valley
Trepidations of the Earth,

Valley of Zebosaphat and Armageddon, when he will go through, and burn up all together; What Cause have we therefore to look diligently, we may be found of him in Peace at that Day, and not in a State of War, of that War, that is a War in Righteousness or a War of Just and Righteous Judgment in the Day of Judgment.

4. I observe from so many Persons, taken away so suddenly in Jamaica; How great an Argument it makes against Trust to a Death-Bed-Repentance, when the very Possibilities of a Death-Bed to Repent upon may be so snatch’d from us: and therefore with how great Force and Evidence, and with what a just Timousness, the Observations on these Providences There, and Here, are to be adjusted to these Discourses on the general necessity of Repentance, and the great Hazard of committing our selves to the Adventure of a Death-Bed-Repentance; when so suddenly Providence, that is as in a Course of Earthquakes, and hath given us such Warnings, may take us away living, and, if we Repent not, in his Wrath.

5. As between those two Dispensations of Providence; the Dreadful Earthquake in Jamaica, and that here; I consider with what a Goodness, and yet with a Faithfulness to move to Repentance, God hath shewn us both the Tenderness and the Skill of his Hand in the Motion of the Earth we were sensible of. For as in the most admirable Knowledge of his Almighty Hand, he took up our Earth, and poiz’d it; and in the Doing of it, did as it were say, How shall I give thee up, London? How shall I make thee as Admah and Zeboim, the Cities
Cities the Lord overthrew, as Jamaica, or Port-Royal? My Heart is turned within me, my Repentings are kindled together; I will not execute the fierceness of my Wrath; I am God, and not Man; I will not enter into this City, Hosea 11:8,9, as into Jamaica. Behold then on Them Severity, to Us Goodness, if we Turn to him in his Goodness, and so abide in it; or else according to ordinary Rules we must be cut off also.

And there is indeed most of the Power and Wisdom of God in doing so much, and no more; For a rude and unskilful Hand can Throw Down, Spoil and Destroy; but only an Understanding and Almighty Hand could weigh the Earth as in Scales; and as in a Ballance, lift up and set down in the very same place and state. And how much more of Love and Grace to melt and soften us! as if he had said, Behold what I am able to do, to Ruin you in a moment! But I will only shew what I can Do, and I will Do you no hurt. Oh that this Riches of Goodness, Long-suffering and Patience, might lead us to Repentance! who himself said his own Hand, and said to Himself: What am I doing? (when none else could) and He did it not.

I come now to the Second Head I propos'd, for the Improvement of our Thoughts on these Earthquakes in general, but particularly of that but just, a Motion of the Earth in this City, and the Royal Camp, and other parts beyond the Sea; That it is predictive, and foretelling of a great Change in the World: And of this I give these following Arguments.

1. It is beyond all denial most evident, that Scripture makes use of Earthquakes, as the Conveyance of its Description of the great Works and
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Changes God will make for the Kingdom of Christ, till it appears: That course of Earthquakes Providence hath been in of late years, is surely a Declaration of those great Changes he is about to make, first by the Succession of that Kingdom, and then by its own Appearance: For if first Christ convey his Kingdom by Earthquakes, as Types and Pledges; it is but reasonable to expect, when he alarms the World with Earthquakes, he has something to do more than ordinary in the Advancement of it; else his so great use of them in his Word would be but as the founding of the Mountains, and Amuse in vain. By the so often use of Earthquakes he teaches us to expect by them; Seeing as on one side he uses Earthquakes in his Word to express great Things for his Kingdom by; so on the other side he uses Earthquakes, that are so in Fact to and in his Providence, to foretell some Changes for his Kingdom following them, according to his Word.

2. The Nations, and Places, where this Motion of the Earth came, are such, as are closely concerned in the Change, that God is about to make; being either of the Protestant Profession, or of the Ten Kings, that yet give their Kingdom to the Beast.

That God was pleas'd therefore to guide the Motion of unquiet Vapors over so many Countries and Cities, it was like the sending the Cup and Toke in Jeremy to so many Nations, on whom he would execute his Displeasure by Nebuchadnez- zar, Jerem. c. 25. c. 27. so now he hath sent by this Earthquake, as it were by a Messenger, to make known to the Nations his Kingdom so near. For so mild and gentle a Motion, that had nothing of Wrath, and execution of Vengeance in
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in its Commission, seems entrusted only with so great a Notice. And I cannot but hope, and am even assured, That this City is to bear so happy a Part in the Kingdom of Christ, that it shall be preserved for his Servant David's sake, and that God in Christ is the Holy one in the midst of it.

3. That which above all assures me so, is That Sure Word of Prophecy; that Time is so near for the Succession of the Kingdom of Christ, (which is by Prophecy describ'd by a great Earthquake) that I can understand nothing by this Move; but that Introducing, or Bringing it in with the Call of the Witnesses, and the Fall of the Tenth of the Great City: For I cannot understand that there is Space or Room for any other Change but of That to the Kingdom of Christ, entring into its Succession; wherein all shall have the Advantages of Repentance and Reformation by the pouring out of the Spirit, and the Preaching of the everlasting Gospel; even to all the World; and the Converts of that Time shall be, as the Drops of Dew from the Womb of the Morning; A Change of so great advantages to the World, that none have any reason to be offended, or to complain of the Tydings; except They, who hate to be Reform'd. I desire no other Beauty of Feet or Face than to bring and publish it. It is all holy, pure, spiritual, benign, and beneficent, to those who have but any Desires after God Christ, and Goodness, both in inward and outward Bounties: There is greatest reason it should be daily prayed for, and daily it is to be praised; Verily, It may be said, Many Kings, Prophets, and Righteous Men have desired to see the Things that shall then be seen; and have not seen them; and to hear the Things that shall then be heard.
and have not heard them. Oh therefore, that this may be what this gracious Heave of the Earth does presage; (as I have great Assurance it does,) That there is no more danger by it, than this, That we should take notice; This Earth with great Sedateness gave a Motion with joy, as John Baptist in the Womb, to foretell; It is with all its Kingdoms soon to become the Kingdom of the Lord and of his Christ, wherein Righteousness shall dwell: That soon after, upon a Purification from all Désilements, the Heavens over it, and it self, may become a New Heaven and a New Earth; and the Will of God done as in parallel, as in that Heaven, and upon Earth.

But though I have endeavoured to make good my way all along; yet I would in the Conclusion give a more solemn Answer to the chief Objections, I have taken notice of.

Objet. i. Some of the sagacious Observers of Nature have so trac'd extraordinary Events to their Causes, that they have foretold particularly Earthquakes, by observing the Ripeness of natural Causes for them.

Anfw. i. Whatever Observations the wisest of Mankind have made, they are not able, so far to penetrate the Screws of Natural Causes, fitted to the necessitating one another to such Effects; but that supernatural Agents may give a Lift to the Wheels of Second Causes, that usually move, but on Earth, viz. in a natural way; to move much above Earth, that is, Supernaturally: and in the same manner to set Bars to, or hinder their Motions. Ezek. 1, 19. 20.

Now that there are such Supernatural Agents; the very Evidences of rational, and even sensible Experiments compel the Routest Gainstayers to confess,
confess, but as they bid defiance to all Things for the sake of their Atheistic Sentiments.

Answ. 2. He that Knows all his Works from the very Foundation of the World, and foresees All Causes and Effects, could with the same Ease ballance them for their just Time, both as to particular Persons, and Nations with their Sins, filling up their measure; and so that All should roll down to their highest Effects at that time when he will once more shoke, not only Earth but Heaven also; even at that Time of Trouble, and Day of Battle and War, as it is most Prophetically call’d Job 38. 22. 23. compar’d with Dan. 12. 1. Mat. 24. 21. and Revel. 16. 14. the same Spirit that dictated All, Fitting the very Words one to another in these Scriptures.

Object. 2. But still, If this be allowed, that such natural Causes and Effects are adjusted for the Purposes of Divine Judgment, and even for that Dissolution of this present Frame, Why at this Time?

Answ. 1. Such a Time according to all Scripture and Reason must be at some Time; and why may it not be now so near?

Answ. 2. The very Time since the Coming of Christ first in the Flesh being almost 1700 Years ago, was call’d the Fulness of Time; what then can be after it, but the Ends of the World, the Last Day, the Last Hour, running apace to the Fulness of all Times? Gal. 4. 4. and Ephes. 1. 10.

Answ. 3. Mens Heats in all the Business of this World, Buying, Selling, Planting, Building; the Little Faith on Earth, it is near; are no Arguments it is not near; for these are foretold to be even at the nearest Approaches of that Day.

Answ. 4. But in sum; The Sure Word of Prophecy,
Trepidations of the Earth, and Line of Time according to Scripture, in full Agreement with History, as I have so often affirm'd, is my Grand Assurance.

Object. 3. But those Words of our Lord's Marc. 13. 32. Of that Day and Hour knoweth none, &c. contradict any such Calculation making known that Time.

Answ. I affirm upon greatest Evidences of Scripture Reason; The Son having all Judgment committed to him, and the Spirit resting upon him without measure; did know of that Day, and of that Hour; but in that Parabolical Speech Christ acknowledges the Supreme Dominion of the Divine Being, which is so often said to have the Panto-Creatorate, the Almighty Ordination of that Day, and the so unfathomable stupendious Process of it; As the Revelation, or Bringing All Things to pass in order to it, is said to be given by God to Jesus Christ to shew to his Servants: and the Conduct of them, originally in God, is given to him; even so the Knowledge of the Time and the Administration of that Day.

Object. 5. But the contrary Prevalencies of that French Prince, the so great Enemy of the Witnesses, who keeps them now from Rising, shews, That Time is not so near.

Answ. As God gives in all Ages such Dominion and Greatness to some Princes, that no Confederacies can withstand it; as to Nebuchadnezzar, Alexander, Cæsar, Mahomet; so hath he given much Greatness to that Monarch: but when such Time of those Princes came, and so of this Prince, that they must have End; At that very Time, as they, so he must end; and none shall help it; nor any precedent Greatness stay him up.

Answ. 2. An Universal Monarchy is Embarrassed
Urg'd as Arguments to Repentance. 159

fed to him; He shall never be more than one of the Ten Kings, till he, or his Successors with the Rest shall hate the Whore. As Prophecy, so Providence hath Embarrassed him, as with a Band of Iron; and so far the Confederacy, or some other certain Interpos'd shall prevail, till then.

Answ. 3. We are not earnest enough in Prayer, we curtail the Time of Humiliation, and seeking God; especially, in that strongest Argument of his Kingdom. Oh that this Counsel might be acceptable to the King, and to the Counsels of the Nation, and the Ministry of all Names! that we might by earnestest and loudest Prayers of a Winters Humiliation, and seeking him by Fasting and Supplication prepare for a Summers Action, and not grutch God the Time.

Answ. 4. He hath had the usual Space allowed to such notorious Enemies of the People of God; And give me leave to use it as an Emblem, tho not as a Forebode; As Divine Providence commanded so great a Leviathan or Whale; which he calls King over the Children of Pride; from Playing in the Ocean, where he had room enough in the pursuit of his Prey; to come, and strand himself, and dye on the Shore of Scotland, the Twin Island of our Great Britain; even so he will shortly work his Signs and Wonders in Heaven and Earth, that he may abase such Tyrannick Leviathans walking in Pride.

For the Time is near, and All, however it seems otherwise, shall be ready. A King shall Reign in Righteousness; and Persons compar'd to the Basest, Vilest, shall no more be called Most Christian, most Serene, Magnificent, Beneficent.

But there shall be a Breaking out of the Glory of the Gospel; The Tongue of the Stam-
merers shall speak plain, The Lame shall leap as an Hart. The Ears of the Deaf shall hear; The Ely. 29. c. 32 c. 35. Eves of the Blind shall see out of obscurity; The very Ears of the Deaf shall hear the Words of that Book of Prophecy, which the Learned will not now meddle with, because, say they, It is Sealed; nor the Unlearned, because they are not Learned. Abundance of Converts shall be brought in; Foolish Virgins shall be made Wife, and not Err in the way called the way of Holiness; and no ravenous Beast shall be there any more for ever.

Let us then, to sum up all, Seek Amos 5. 8. him who made the Seven Stars and Orion, who makes the Day dark with Night, and yet turns the shadow of Death into Morning, who calls for the Waters of the Sea, commands them out, and pours them on the face of the Earth; who rends the Rocks with his mighty Winds, and shakes the winds down with his Fire upon 1 Sam. chap. 2. the wicked; and comes himself 1 Kings 19. 11. in the Still Voice of his Kingdom.

And hereof he hath given notice, as he saw good, with dread or Wrath on Jamaica, as an Emblem of the Day of Judgment on the World of Ungodly; which, as it should stir up the Remnant that are there escaped, even as our Selves, to deep Repentance; so it should excite us to all Acts of Mercy to them, and Prayers for them.

To us he hath sent, as it were the Still Voice, to let us know he is coming himself; to which the Earth mov'd it self, in token of Obedience.
THE GENERAL INEFFICACY AND INSINCERITY Of a Late, Or Death-Bed Repentance.

WITH Earnestest Diffusives from committing our Eternal Condition to that Un-speakable Hazard.

AND A full Resolution of the Case, how far a Death-Bed Repentance is possible, to be Sincere and Effectual.

By T. Beverley.

ΣΗ'ΜΕΠΟΝ, ἀχείς τῇ, τῇ ΣΗ'ΜΕΠΟΝ καλεῖται. To Day, whilst it is called, to Day; Left any one be hardned through the Deceitfulness of Sin, Heb. 3. 7, 13.

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THE PREFACE TO THE READER.

It may seem unseasonable, and morose, to deny the value of any kind of Repentance, in such an Age as this; wherein there is a Generation arisen, Oh how lofty are their Eyes, and their Eye-lids lifted up with Scorn and Disdain of all Religion! An Age so irreligious, that it seems necessary to gather up all the Fragments, tho but of a seeming Piety, and make the most of them, rather than to call things to so strict a Ballance: A thinner, and more dilute Repentance, than would formerly have admitted a Man into a visible Church; may at such
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such a time as this, hope for Heaven. To all this I must answer, First, The Looseness of an Age does not slacken or dissolve Eternal Laws; Wisdom abates nothing of its price, of that timely and early search after it, whether Men think good to give it, or whether they will forbear. It hath no meaner Esteem of itself, because Folly, that is, simple, and knoweth nothing, sitteth upon the high places of the City, full of Noise and Clamor, and entices to its Entertainments the Multitude, and Grandeur of the World.

All the Severities of Scripture, that make the way to Heaven narrow, and the Gate strait, stand like a Rock, from Generation to Generation, alike in all times. Nothing that is prodigally loosed on Earth, in compliance with a licentious Age, will be therefore loosed in Heaven.

The goodly price of a Death-Bed Repentance, at which God is priz’d by Men, even then, when Religion is at the lowest, is rejected oftest with Indignation,
To the Reader.

tion, and the everlasting State purchased by it, may be sadly called an Aceldama, a Field of Blood.

If this Severity of Divine Truth offend any one, The Resolution is that of our Saviour. 

† Every Plant, whether Person or 

† Mat.15.17. 

Thing, that our Heavenly Father hath not planted, shall be rooted up.

2. It is no improbable way of contesting against Atheism, and general Irreligion, by the strict Doctrins of Christianity, as well as by Arguments of Reason: Nay, Authoritative Applications of the Truth of God, often strike the Conscience within the Reason, sooner and quicker than industrious Attempts upon the Reason: as Lightning melts the Steel, and neglects the Scabbard. Pressings of Faith, Repentance, Holiness, Eternal Judgment make Men (even Unbelievers) fall down upon their faces, when the Secrets of their Hearts are discovered, and confess God is there.

For
For the Soul of Man is more easily wrought upon by those domestic Re-bukes, God gives it by his Word, than by more solemn Treaties.

Especially, corrupted Reason takes upon itself to be a lawful Authority, when an honourable War is commenced against it by the better Reason on the other side; It contends Laws of Discourse, as precarious, and makes account, it gives Reason for Reason. But the Rod of God shaken over it makes it tremble, and confess it self a Slave: Thus the Slaves in the Story were more easily reduced by the servile Chastisements they were acquainted with, than by the force of Armies. Atheism grows the prouder generally for being reasoned with: It does but dissemble, while it pretends its disease to be in the Head, which it knows indeed to be in the sensual Heart. And therefore is pleased to be struck in the Head; but cannot endure to be wounded in the Heart, which the Word of God especially aims at.
To the Reader.

Not, but that it is indeed a most generous and honourable Achievement to shew Religion to be the highest Reason; and to detect those pretending Sons of Reason, of the greatest Irrationality. But it is still to be acknowledged, the plain preaching of the Gospel, which the Apostle calls the Foolishness and Weakness of God, is alone wiser and stronger than Men: The Reason of that, couched under an Heavenly Authority of Truth, carries those τὰ ὅπλα σοφίας, those mighty Weapons, whereby every high Imagination and Reasoning is to be subdued, that lifts up itself against God.

Upon this occasion, I cannot, but bewail those unhappy Divisions, that have separated the Preachers of the Gospel one from another, and thereby opened a Lane for that Black Troop to advance in, and made the Trumpet of the Gospel to sound so uncertainly, that it hath rather scattered Men, than prepared them to the Battel.

A 4

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Our Saviour foreseeing the Consequences hereof, according to that great Maxim of his, || Every Mat. 12.25. Kingdom divided against it self is brought to Desolation, did so earnestly command Unity and Love of one another to his Disciples in general, and more particularly to the Ministers of his Word, as the most effectual Demonstration; ↑ He was sent from God, and his ↑ Joh. 17.21. Doctrin from Heaven. From whence it follows, where ever this Union is broken, Christianity is liable to the Imputations of being a great Cheat and Fraud. Upon which advantage loathsome Irreligion enters, and spreads it self in those empty spaces, begotten by our Distances, and removes from one another: All divisions in Christianity are Scandals to it, and weaken it. This we see verified in our days; the differences in Religion, and the prophane scorn or stupid neglect of it, being alike visible, and notorious throughout the Nation. Yet
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Yet upon just Accounts: the Irreligion consequent upon Divisions in Religion, turns to the advantage of Christianity, that thus it must be, else how should the Scriptures be fulfilled? But this abates nothing of the Sinfulness and Unhappiness, or Necessity of Amendment.

To guide us then into that; It is very observable, the venom of this Distemper falls not so much upon the several Parties in Religion, as upon Religion itself; while we wound one another, Religion is the Martyr, lies a bleeding, and even dying. And while good Men lament it, the Enemies of it make merry and send gifts one to another, into ken of Triumph.

The method of Cure therefore, is not, for every Party to weigh up it self, and press down others, but to buoy up Religion it self, and that is best done, by Preaching and living the very Thing, without distinction of Names. If we did but yield it its own Integrity and Universal Goodness, it would soon wise
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rise into that Honour it hath lost, by being captivated to Opinions.

For as our human Nature would be much more beautiful and happy, if cemented by that Philanthropy, or general love of Mankind, so indaringly charged upon us by our Saviour; who demonstrated, that he embraced within his own Immensity, the whole latitude of our Nature; without contracting it into the narrowness of a human Person, by the great care he took; That this Nature should not be dishonoured, abused, and torn by itself through that bitter Censoriousness, Revenge, and Contempt, Men exercise upon one another, even there where Christ is professed.

So would our Christianity, that is now evil spoken of, appear, as it is in itself, Acceptable to God, and approved of Men, if we could unite in those comprehensive Interests of Righteousness, Peace, Joy in the Holy-Ghost, that substantial Christianity; Those healing Wings of the Sun of Righteousness,
To the Reader.

teousness, in the Rays of which our little differences about Meat and Drink would play up and down, as smallest Motes of Human Frailty, easily obtaining a mutual Pardon; and that black and most abhorred Vapor of Irreligion, be forced to dislodge at so illustrious a Presence.

If there be any Interest to keep afoot these Divisions, it is an Interest of Dishonour, that dares not name it self; it is not only, οὐδεὶς ἑποθετεί; but τῇ κοιλίᾳ. It is not barely to serve an Opinion, (much less the Lord Jesus) but the Belly.

3. But to return from whence I have digressed, upon so great a Cause. Lastly, we may find, in the very Notion of a Death-Bed Repentance, enough to defend the seasonableness of this Discourse, notwithstanding spreading Irreligion. For it imports a design to Dye well: and we see very Few, and those Few deprived of the common Modesty and Sobriety of Mankind; and who thereupon become an horrid
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rid Story, but dye at least in a fair and calm Temper towards Religion. Now if we join to this, that of many Millions for one, every one dies as he lives, not only as the Tree falls, so it lies; but as it hath inclined along its growth, so it falls. How great is the necessity then of living well, that we may dye well! For this Death-Bed Repentance, that rises and sets at the same time, generally proves but a falling Star. That Repentance only wheels orderly into a higher Orb, that hath given proof; it was a true Light, by shining here for some considerable space.

A good Death receives Being from a holy Life, else there is not such a thing in Nature, no not in Grace, except by Miracle of Grace.

Thus far I have made Apology for the Seasonableness of this Discourse. In the Discourse itself, I am not conscious of having wandred from the Universal Doctrin of Divines in this Point; except it should seem too high a strain to place this Repentance,
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(when true) among Miracles. To justify that, I have the warrant of Sacred Story, the Dying Convert, which being the only Example of such a one in Holy Writ, was in the days of the Messiah, that great Period of Miracles, singled out upon that greatest occasion, viz. To display the power of the dying Mediator, to forgive Sins, not only upon Earth, but in his lowest Humiliation, his very descent into Hell; which argues it a very great Miracle.

Yet I have not trusted the weight of the Discourse to any thing that looks like a private Opinion; but to most avowed Principles, and have therefore reserved my particular Sense as the Conclusion of the whole.

I have only to add, there is a National late Repentance, as appears by the Unsuccessfulness of that unparallel'd Reformation of Josiah; sincere indeed in him, and of full Effect: but not in the Body of the Jewish

The Preface to the, &c.

Jewish Nation, as appeared by their Relapses under the following Kings; and therefore, notwithstanding that seeming Return, the Lord turned not from the Fiercenes of his Wrath, wherewith his Anger was kindled against Judah, for its guilt in the Sins of Manasseh; which the Lord would not Pardon, and therefore would not give a true Repentance of those Evils, they had so long continued in, against all the early Admonitions of the Prophets: This is the just Parallel of a Death-Bed Repentance.

The due Application of all these Considerations, to every one, into whose hands they may fall, is the earnest and affectionate Prayer of,

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THE GENERAL INEFFECTICACY AND INSINCERITY OF A Death-bed Repentance, &c.

Luk. 23. 39, 40, 41, 42, 43. And one of the Malefactors that were hanged with him, railed on him; saying, if thou be the Christ, save thy self and us. But the other answering; said, dost thou not fear God? Seeing that thou art in the same condemnation. And we indeed justly, for we receive the due reward of our deeds, but this Man hath done nothing amiss. And be said unto Jesus, Lord remember me, when thou comest into thy Kingdom. And Jesus said unto him; verily I say unto thee, this day shalt thou be with me in Paradise.

The generality of Men that have been at all acquainted with the name of Repentance, and understood in any Measure the importance and signification of the thing, acknowledge it beyond all dispute necessary: Yet they allow them-
Of a Death-Bed Repentance.

themselves a leisure for the Performance of it, and such a leisure as swallows the whole time of Life, and leaves only the last and lowest part of it, for the discharge of so great a Business; so that their Repentance, if any at all, falls out to be a Death-bed Repentance.

The inconveniencies of which are unexpressibly great, because the lives of Men are left naked of that Holiness and Purity, that should adorn them, and all over blotted with Sin and Vanity. Their Conversation wants that light of good Works, that should shine before Men, and glorifie God in Heaven. Their Life is without form, and void, and darkness is upon the face of it. And in the end they are cast upon the great Sea of Eternity, as in a Vessel of Paper, a thin and superficial Repentance.

It is therefore most necessary to use all means, to shew the Insufficiency of this Refuge, which most of those, that live in common under the Profession of Christianity, design while they live to fly to when betimes they dye. To demolish this House upon the Sand; that Men may not by hopes of shelter at it, conceived long before hand, be kept off from laying their Foundation upon a Rock; which possibly they would do, if these hopes were cut off.

And because this piece of Sacred Story hath been generally taken, as an Inftance of great Favour to a late Conversion, not that it is indeed so, but that it seems to be so, let it be the Ground of the present Discourse.

For I observe Divines, in their Doctrin concerning the danger of a Dying Repentance, are careful to wrest out of the hand of presuming Imagination,
Of a Death-Bed Repentance.
	on, this Example, and to allay the vain Confidence built upon it.

Indeed the Mistake of it is very fatal, seeing if it be duly considered, there is nothing more forcible against what it is pretended for, than it. It is true, it is a Relation of a dying Man returning from great Sins to God; but so circumstantiated, so defended on all hands against Boldness upon it, that there might have been more reason to hope well of Last-Breath-Penitencies, if there had not been a Pattern of such a one in all Points, as much above the imitation of those of our days, as the Heaven is above the Earth. It is such a one, as if God had said of it, if I accept a Dying Repentance; behold this, consider it every way, and take notice by it, what a one I will have it. God putting the Case, and resolving it thus, hath given a much more positive Determination concerning it, than if the Case had never been put.

The End therefore I aim at, is to make it evident upon general Reasons, and particularly from this Instance.

That a Death-bed Repentance is a hazard so un-speakably great, that no Man can without Folly extremely prodigious commit to so much adventure an affair of so great importance to an eternal condition.

Hereunto I will raise this Treaty by these degrees.

1. By observing the Judgment of Divines concerning this Case, and ballancing the most favourable with the more severe.

2. By detecting the Follies that have given a Reputation to a Death-Bed Repentance.
Of a Death-Bed Repentance.

3. By examining the most hopeful Appearances of this kind of Repentance, and shewing there are plain Causes of them very much below the Nature of true Repentance, wherewith I will compare them.

4. By observing the Extraordinaries, of which the Repentance of this Dying Malefactor was composed, because of which it can hardly be drawn into a Precedent.

To all these I will subjoin pressing Considerations on every side; that Men should not delay their return to God, to the latter Times of Life.

For the First, the Judgment of Divines in the Point, I begin with that severer

Dr. Taylor's one; yet built upon great Piety and Reason, that afferts it a plainly impossible thing, a Man on his Death-Bed should Repent with that Repentance, the Scripture so oft Discourses of, and promises Pardon to, and threatens the neglect of, with Perishing; and therefore concludes, a Dying Man that hath not already repented, must needs fall, not into the Sin of Despair; For who is bound to hope, that hath not the reasons of his hope given him by God? but into the Misery of Despair: For how miserable is he whom God hath left to the boiling Sea of his own Horrors, and thrown him out no Anchor of Hope?

However this Sentence seem rigorous, yet when we consider the ponderous Arguments it uses, it may rather amaze us, than provoke our Censure: For First, it is very irreconcileable with the Glory of God, that Men who have had the knowledge of God, and been called upon all their Lives to give up
up themselves to him, should be accepted, when they pour out to him the Lees and Dregs of Life, instead of the generous Spirits of it. That he that hath had in his Flock a Male, should vow, and Sacrifice to the Lord a corrupt Thing, and yet escape the Curse of the Deceiver. The Expressions of Scripture are innumerable in which God Disavows such Professions of his Grace, (as is hereafter to be urged) but seizes such, e're they are aware, under Hardness of Heart, and a Reprobate Sense, to Destruction.

2. It appears impossible, there should be a discharge of the Duties of Repentance, when Men are a Dying; that they should draw within the hollow of that little Span, that is also otherwise incumbered, the vastness of that Action, that is necessary to take off the Brawn of a long Impenitency.

That a Man should live the life of Holiness that is just a Dying; that the Tree that hath been always barren, should bring forth good Fruit, now it is a hewing down: These things are very contradictory; how can Repentance plant itself in the Soul, and settle gracious habits there in so short a space? Or in an instant by Mortification root out those Lusts, and sinful Affections, that have been many years eating into the Heart? Repentance must have a time for Fruits, and those Fruits for Ripening and Concoction, which a Death-Bed will not afford: So that it cannot be that Repentance of the Gospel, but at the belt, only some first strokes of it.

3. There must be a living to God before a Man dyes to God. It is the Supream Law, every one must glorifie him here on Earth, and finish the work he hath given them to do in the World. They must
work the works of him that sent them while it is day, before the night cometh, in which no Man can work. After this Men are received into the glory of God.

4. In Repentance, we must be in the same Circumstances of Temptation we were in, in the time of Sinning. But it will be hard to find in what the state of a Dying Man differs from that of him, that is already dead, as to this business of Repentance; but that he may as well be allowed to Repent, that is entred into Eternity, as he that stands on the very brink of it.

This Censure cannot be injurious to Men living, and in their full Opportunity; suppose in Speculation, it stretches Principles of great weight and truth too far, yet it recompenses for it self by the wholesomeness of it to practice; for who can suffer by being necessitated to an early Repentance, so much his Duty, so much his Safety?

Further it is most Prophetick, most undoubtedly true of most Mens late Repentance; That it is too sudden, too Mushroom a Birth to have any worthiness in it. This Repentance almost universally withers afore it grows up, and proves an Abortion; whether it comes to the tryal of a longer Life, wherein it vanishes as a Cloud, and former Impiety returns; or whether it pass immediately into Eternity, where it sinks down into Misery; for attempting the Regions of Life, and wanting the Purity that rises thither, it is beaten back with all its Pretensions, as a Foggy Exhalation, that would climb to Heaven, but is forced down, and made to rest below; so that for the Universality of Death-Bed Repentances this Judgment is truly calculated.
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If it should seem too Cruel to the dying Condition, to smother Men alive with the second Death, (as Hazael spread upon the dying King a thick Cloath dipped in Water) to stifle and benum at once all motions towards God, let us consider what advice it offers against the Stupidities of Despair.

When we are fallen into so unhappy a Condition, that the whole weight of Eternity depends upon a very little Moment; it persuades Men would do all they can in return to God, though that all must be trusted with the Prerogative of Mercy; for that Mercy which is stated in the Promises of the Gospel, and is in ordinary, cannot help them in the great point of Salvation, however it may alleviate their Condemnation, and lessen their Torment.

I mad add, if that which appears a Messenger of Death should have secret reprieve in its Instructions, and what seems a Death-bed, prove only a Discipline: It may be a happy beginning of a true Repentance to him, who lives, after his being near the Grave, to perfect it, according to that of Job, 33. ver. 22, 23.

Thus this Opinion doth not cut off the Action of its desperate Person; and if by that Action, he pasa the needles Eye, and get through the strait Gate of Repentance and Regeneration, it will be able to give him no Resistance: For those to whom the two-leaved Gates of Faith and Repentance open, this Air of Discourse cannot bar, that they should not enter into life.

But on the other side, they that are confident, and make themselves sure of Repentance and Mercy; cannot when they meet the solid Obstacles of things, force their way by the Breath of their Mouths; but
Of a Death-Bed Repentance.

but they and their intended Repentance are together
locked up in the closeness, and compactedness, of
those Decrees; First, They cannot Repent, Then they
cannot be Saved.

To conclude; let such a Decision of this Case be
never so austere, it is a thousand times more just
than the delay of our return to God in the Contem-
plation of doing it at the last can be; and the Rea-
sions upon which it is planted, are such, that though
they may not reach the height designed, yet do
they exclude thousands from Eternal Happiness;
and although they may not make good the Compli-
ment of the Censure, yet are they of so awful a regard,
and so worthy of all Observation, that they are most
vehemently to be pressed to the main scope; that
Men would by no means trust to this Extreme Re-
pentance, to which purpose I shall hereafter take
further advantage of them.

But let us come to that tenderer apprehension of
the generality of Divines, with which I will con-
cur, that all things of Opinion and Dispute may
be taken away in so great a Point. Let it then be
allowed, that a Death-Bed Repentance is no im-
possibility.

First, in regard of infinite Mercy, that cannot be
limited, but by it self: Now. long Impenitency,
though it be often doomed irrevocably by God in
particular Generations of Men, or Persons; yet is
not that Sin, that shall never be forgiven. Nor is
it upon that account, that the Scripture faith of
some; It is impossible to renew them to Repentance.
So that though there be many Examples of such Impen-
itency, that have proved in the Event unpardon-
able, yet not from the precise Nature of the thing
it self: We may rather believe, that as the unmeasurable Being of God hath delighted it self in so many varieties and gradations of the Creatures down from Angels to the darkest foot-steps of himself in the World; so the unsearchable Riches of his Grace are made known in all kinds of Pardons. As therefore it hath chosen some of the worst of Sinners for the sorts of their Sins, chiefest of Sinners, and brought them home; so some that have made the utmost adventure of continuance in Sin, that in these manifold Glasses it might be seen, Where Sin hath abounded, Grace hath abounded much more.

2. Though the time of this Repentance be short and narrow, and the Duties of Repentance exceeding long and broad; yet where there are found the true signatures of Repentance unseign'd, God beholds the Fruit in the Seed and Root, he knows the Perfection of his own Creation, though Infant, or we may conceive such εἰκόματα in Repentance, Repentance born out of due time, as Paul was in the Apostleship, suddenly accomplished, though they had not the regular time of forming, like a Nation brought forth in a day. *

Thus thou Lord anointest in a * Cyprian
" Moment Herdsmen into Pro-
" phets, Shepherds into Kings,
" Publicans thou ordainest Apo-
" stles, nor doth their Disease take leisure to remove,
" whom thou recoverest, but in that very Moment
" thou makest them every whit whole, wherein
" they have thee for their Physician.

3. Although there be according to the general Rule, a necessity of living to God here in the World; yet God may dispense with the Continuation, or
Of a Death-Bed Repentance.

drawing out of the Action of it in these late Penitents, as we easily allow in the case of Infants, or Men dying within short space after a Repentance begun upon sad Consideration, and not in the Exigency of a Sickness.

In the mean time, it is not at all supposed, that God dispenses with the sincere Preparations and Resolvedness of the Mind to that Action; but that they must be most true, found and unfeigned, and the very Action itself, according to the time, high, full and most significant; and as extraordinary as the Repentance itself.

4. Although the Condition of a Dying Man do in many regards nearly resemble the state of him, that is already in Eternity, as he is under a necessity of leaving Sin and the World, and set at a distance from Temptation; yet it differs in that great Circumstance, that he is not in Termine, he is not fixt upon his unchangeable Point, he hath not undergone that Sentence that immediately passes upon the Soul removed, and so may not either have suffered that more secret one, conceived by God upon long Provocation. The whole time of Life may be a time of Grace, and he that hath not yet been concluded

* Quando isthinc excessum fuerit, nullus
jane penitentiae locus. Libr. ad Demetri-anum.

by the incommutability of Eternity may hear the Voice of Christ, and enter into his Rest. *Cyprian, who is positive, "That whenever "a Man is launched into another "World, he finds no room for Re-

"pentance; he is out of the cli-

"mate of Repentance, who is be-

"yond the line of Time. All kinds of Penitencies "which are a secondary Satisfaction under the Suf-

ferings
"Offerings of Christ are then desperate and fruitless. Yet he allows the greatest liberty to Repentance in this Life; For he says, * "No "Repentance is late, that is ear-
"lier than the Grave. He says,
"Here a Man takes hold of Life,
"or loses it for ever. Yea he grants,
"† It is possible by Repentance,
"though we are just a Dying, to
"be safely landed in a blessed Im-
"ortality. And † when the Soul
"hath left its inward Residences,
"and is now sitting upon the dy-
"ing Lips, before its last farewell
"to the Body, and when in haste
"to be gone, yet even then infinite
"Clemency disdains not Repen-
tance, nor accounts that late that
"is true, nor deprives that of par-
don, which hath the free and full act of the Soul
"in return to him. Et quocunque necessitas, &c.
"Yea though, as he goes on, this Repentance had
"its first rise from Necessity, yet neither that,
"nor the Immenseness of Guilt, nor Straitness
"of Time, nor the Lateness of the Season, nor
"the Foulness of former Actions fore-prize
"from Pardon when the Humiliation is sincere,
"and the Soul exchanges impure Delights for
"those of Holiness, without Counterfeit or Di-
"simulation. It may seem in all those Discourses,
that he had forgot to enter a Caution against Pres-
sumption; but it is to be considered while he thus
frankly pours out himself, he was one while inviting
Perse-
* In Libr. ad
Demetrianum.
Credite & vi-
vite & qui nos
ad tempus per-
sequimini in
aeternum gau-
dete nobiscum.
† Velit nolit
Novatus Hare-
ticus, omni tem-
pore Dei gratia
recipit peniten-
tes.

* Persecutors of Christianity into
the Confessions of it, whom he
would not have debarred with
the sense of so great past Offen-
ces against it. Another while de-
signing against the Novatian He-
resie, which took upon it to tie
up the freeness of Grace, as he says,
"† In spight of the Heretick No-
" vatns, the Throne of Grace is
" early and late accessible to true
" Repentance. This therefore is
not to be pressed beyond the de-
sign of the excellent and holy
Writer, but will very well agree
with all that I am presently to add as a Ballance to
this favourable Judgment for such a Repentance.

Daille.

For as that most prudent Discourse of the
right use of the Fathers teaches us; we must
always attend their scope, in the pursuit of which they
were often transported towards the other extreme.

But that a dying Repentance in the nature of the
thing is no Incompossibility, we have fullest Assu-
rance in the Example of the Text, wherein we see-
one in a moment conceived, brought forth, and even
a grown Man in Repentance, one passing through
some short Instant of holy Action, and entering into
Paradise, like Aaron's Rod budding, blossoming, and
bringing forth ripe Almonds in a Night, and laid up
in the Sanctuary for ever.

That it was most probably the first Call he had to
Repentance, agrees fully with the Intention of my
Discourse, which granting so much as a Possibility,
would yet take all advantage against the easie Con-
fidence
fidence of those, that living daily under the offers of Grace, and yet despising them, commit themselves first to the Intentions, and at last to the faint motions of a late Repentance. To whom that Admonition of Austin is most seasonable concerning the Instance we have in hand. *If we respect his Opportunities for attaining Faith, his Repentance was not late, but early and soon, he took the very first Season; as soon as ever he descried Christ and Religion, he embraced them. He did not wretchedly cheat himself of the Remedies of his miserable Condition by adjourning the Use of them to a late and uncertain Futurity, which seldom or never succeeds well.

Serm. 120. de Temp.

This Consideration leads me therefore from the most favourable, the light side of this milder Sentence, to the black and dark part of it.

That is to say, There is an Extreme peradventure, whether God will give Repentance at the last or not; for this Grace being acknowledged extraordinary, if it were common, it would cease to be extraordinary.

It is most undoubted in Scripture, God is often provoked against Men to swear, they shall never enter into his Heb. 3.8,9. &c. rest, when they have long tempted him, and Erred from his ways.

The Heart is daily hardened by the deceitfulness of Sin, till it grow to that the Apostle calls
a Heart that is Irrepentable, or that cannot be repented of: Customs in Sin long
setled become like the Ethiopians Skin, and the Leopards Spots, that cannot be changed. And though it is true, the Spirit of God is not hindered in its Inspirations, but that it bloweth where it listeth; yet the course of it is so attenu'd to the state and motion of the Soul it self, that it most usually takes the opportunity to generally requisite to the settling a Constitution and Temper in us; that is; the freest and most unprejudiced, and larger spaces of a Man's Life: So that whenever it works upon Dying Men, I mean those that have had the free use of the means of Grace of old; It works by such a Prerogative, that a Man may as well expect a Prerogative of Providence to bear him walking upon the Sea, because it did once so to Peter, as this.

Most even of the fairest Appearances of this kind of Repentance miscarry, having no true Virtue in them; and though in regard of their vehemency they are called early Seekings of God, yet (which is horrible to be spoken) they are as it were prepared for the Triumphs of the Justice of God over those, who would have none of his Counsel in former times, but despised all his reproof.

Lastly, Whoever seeing and knowing calls himself with design upon Repentance at Death, is like to fall headlong by tempting God, and expecting he should stand ready for him with that Grace at last, he hath so long resifted and refused.
And now when this Judgment of Divines with this Ballance upon it is compared with the former, the result will be only this, the kindest Divinity in the point, and that seems to do the most favor, is very dreadful, and leaves such Men in a Condition next to desperate, which is but an Aggravation of the danger, when what Men would choose to appeal to, so far condemns them.

It is then agreed on all hands, that for any Man to live so as if he did contrive and forecast a Dying Repentance (altho it be yielded him, it is no impossibility) as the safe expedient, first of an Irreligious Life, free from the troublesome Thoughts of a present Amendment, and then of a secure Passage into Eternity; It is first an exceeding Irreligion and Immorality in it self; and then to run so desperate a Risque and Adventure for an Immortal Soul; that he is a pardonable Mad-man, in comparison of such an one, that drinks a deadly Poyson, because he hath heard there is a certain Antidote in the World, that will expel it, though he cannot tell whether he can have it at all, much less whether time enough for his necessity; and lastly, whether the Endeavors he uses for it will not be deluded with the Counterfeits of it, it being supposed they are thousands for one of the true kind; and he thereby perish, pleasing himself with the hopes he hath it, when he hath indeed but a likeness of it.

2. Head. I come now to the second Proposal, which is to make inquiry, seeing the Case is thus, as it every way appears to be, How the name or notion of a Death-Bed Repentance, as such an universal Refuge, came up in the World; for it is a new Repentance, (much like those new-
Of a Death-Bed Repentance.

come-up Gods Moses speaks of, Deut. 32. 17. ) that Christianity and the Gospel know not. The Scriptures that treat most professedly of Repentance, always insist upon it as a reformed course of Life, to be undertaken even now, while the Proposals of Grace and Reconciliation are made to us; and only by very silent Intimations, the track of which is hardly discerned, leave it possible, that God should by miracle save some very few out of the Fire, and pull them as Brands out of the Burning, by giving them Repentance at the last. Whereas this is now become the only Repentance in use, and hath devoured the other; as if to press Men upon it were to torment them before their time, and to lessen the Validity of this were to take away the Mercy of God, and deny the Grace that is so free and universal. Let us search therefore how this sort of Repentance hath come into such Repute. And if we observe, we shall find it first rising from the intimate Sense the Conscience hath of the necessity of Repentance; For were it not so clear and evident a Duty, a Death-Bed Repentance had never been heard of; most would choose to go out of the World as they have lived in it, not suffering any degree of the trouble of Conscience, or vexing themselves with Reflections upon an unholy and ill-spent Life. As Men have chose to live freely and uninterruptedly in forgetfulness of God, and an Eternal Condition days without number, Jer. 2. 32. so would they choose to die, were there not a Law within, that however it hath lain covered with the Dust of Sensuality, yet is now restored to its Authority, and urges the Soul with the Terror of Punishment for so long Disobedience.

And
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And secondly, this necessity of Repentance, though secretly understood, yet was not sufficiently considered in the time of Health, for had it been equally regarded, it had not been now to begin. He that had rightly measured it, would not for a thousand Worlds so have adjourned it.

These two things then meeting so oft together, viz. The necessity of Repentance; and the neglect of it all along our Life: the necessity it should be performed some time, ere Men go out of the World; and the neglect of it in the freer Opportunities of Life; These, I say, bring forth hasty motions of it at last: For it losing nothing of its necessity by its delay, it must be done, as well as it may be at that time; even as the last Moments, wherein Businesses of great Consequence are to be dispatched, press for Expedition the more earnestly, because they must be done then or never, though it often falls out, the time is so far past, they suffer not only much disadvantage, but even defeat by the delay:

The Notion of a Death-Bed Repentance then we may perceive rising from the great Indisposition to Repent, while the Pleasures of Sin are in their Season, and flourish, and Men in Health and Strength to enjoy them; and from the necessities of Repentance falling upon them at the last, and wringing from them sometimes very high Acknowledgments of God and an Eternal Condition, passionate Expressions of the folly, evil and vanity of former Life, desires of Mercy, Professions of strong Resolvedness to serve God, and if they had many Lives to give God, they would give them all. All which being so unusual to hear formerly out of such Mouths, and coming from Dying Men, for whose Sayings we have a natural
tural regard, Charity towards them, and willingness to hope well of them, gives these Semblances, the Reputation of Repentance. To which may be added, That those who are Guides and Seers in Religion too often, errante Clave, by too Liberal an Ab-

solution open the Kingdom of Heaven to such, and taking the Instruments of a foolish Shepherd to themselves, heal the hurt of their Souls slightly; so that their Repentance is fainted here, and though it miscarry in the other World, yet the miscarriage is hid also in that other World.

From all this hath arisen a down-right Opinion of this kind of Repentance, as the only σοφὸν φάγμακον the Prudent Expedient, that compounds two fo different Interests, first that of a worldly Conversation, to which it gives no hinderance; then that of Eternal Life in appearance, because it assumes the Promises of Mercy to it self, especially those gracious Assurances in Ezek. 18. Chap. 33. it reckons as made on purpose for it. All which argues a very vile Sense both of the Justice and Mercy of God; of his Justice as if it had no authority, of his Mercy as if it had no Sense of Honour.

And lastly it is grown into a general Expectation, that however ill and carelessly of God Men have lived here, yet they should go out of the World with good words of him and Religious Professions, as an In-
balm to their Memory and a Dirge to their Souls into the Happiness of an Everlasting Condition.

Thus they call Repentance and Heaven after their own name. This their way is their folly; yet their Posterity, men of like Inclinations, approve their sayings; because such Men (as they
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they speak) go away like Lambs, but as the Scripture says, like senseless Sheep are laid in the Grave, and Death feeding upon them, the Error is not discovered till the morning: when the upright have dominion over them; that is, infinitely excel them, and their counterfeit Repentance, which cannot stand in judgment, nor they in the congregation of sincere Penitents, Psal. 1. vers. 5.

Now this account I have given of a Death-Bed Repentance obtaining among us, is too comprehensive; yet I must acknowledge, that there are many whose Judgments are more enlightened, and the Sentiments of their Consciences quicker than to be satisfied at so ease a rate, who yet fall into the common unhappiness of not having repented, till they come to die: I will therefore enquire further, why many who are able to feel before-hand the necessities of a speedy Repentance, and also to draw their Death so near them, as to die daily in the sense of Death; and thereby further perceive those necessities, do not yet Repent daily, but betray themselves to an Evening or Twilight Repentance.

The Resolution of this lies not only in the immoderate love of Sin and its Pleasures, and the too low apprehension of God and Eternal Things, (though these are always present in the case) but chiefly it lies in the great Confidence such Men have in the present time, not sensible of the continual waste of it; Under the favour of which they put away the evil day far from them, and stretch themselves upon this moment, Amos 6.3. &c. that they may take their full Ease and Satisfaction: In the mean while stifling the Thoughts of Dying and Judgment: Were it not for this, no other Reason would encourage them to de-
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lay their Repentance; for when this fails, all others generally fail also, and therefore none are so passionately moved, as such, when they come to die.

This Cloud that is but as big as a Man's hand (our days are as an hand's breadth, Psal 39. 6.) yet looks like the whole Heaven; it stands as a Firmament over their heads, it looks like an Eternity to Men. In this time Repentance finds as little place with them, as it is like to do with God in the Evening of Life.

In this occasion the wild Asses of the Wilderness snuff up the wind at their pleasure, and none can turn them, Jer. 2. 24. The lust of the Flesh, the lust of the Eye, and the pride of Life swallow all and can spare nothing; yet in the midst of all this the Soul promises itself, it will ere long take a Season of recollecting it self, and that it will do it time enough, so timely as to leave space sufficient for a large Exercise of Repentance; for although it is but upon the edges and skirts of Time, yet it seems to it self to be upon the Center, and in its Imagination commands the future, as if it were in its own hand; so that through the endless returns of Pleasure and Business, through Indisposedness to holy and serious Action, through Intentions and Purposes of being better hereafter, it slips down, ere ever it is aware, into the lowest of Life, and hath the business of Repentance lying whole and undiminishe'd upon its hand: Yet a little sleep, a little slumber, a little folding of the hands to sleep, deceives men, till their last end comes as an armed man, Prov. 24. 12. The hopes that to morrow will be as to day, and much more abundant, Isa. 56. 12. so as to leave enough for fadder Thoughts, befools Men, till the very Course of Time rows them before they think of it upon Eternity.
Of great moment therefore it is to number our days rightly, that we may know how frail we are, Psal. 39. 4. And to apply our Hearts to Wisdom, Psal. 90. 12. For this time of Life though it be but little, yet it boasts great things, Jam. 3. 5. This Vapor stretches out itself as far as it can: It rejoices in its own boasts which are evil, Jam. 4. 16. In the mean while the Moments of it are winged, and fly from us; they glide away, and we cannot, except we bring them to strict Account, take hold of them to graft any thing upon them: How does to day like an Egale, or Poast, or swift Ship, or Arrow get from us, leaving no path? Wisd. 5. 9, &c. And if we offer to take the Account, how many things snatch it from us, as an impertinent Disturber from him that is catching slippery numbers? Here is Wisdom, let him that hath it count the number of Life, for it is the number of a Man, Rev. 13. 18. A short number. It is all but Dying Man, Eccl. 6. 10. And yet it requires great Ingenuity, The Ingenuity of a Man, that is indeed a Man, to find it: But he that misses it, is found at the end of his days a Fool, and finds that dreadful reward of a Fool, Jer. 17. 11. That the great God, that formed all things, gives to the Fool as well as to the Transgressor, Prov. 26. 10. But those that are wise shine as the Sun in the Firmament, Dan. 12. 3.

Thus far I have insisted upon the Accounts, how this Baptism of Repentance for the Dead, 1 Cor. 15. 29. came in upon Christianity, that is, How it comes to pass that Men will not be baptised with this Baptism till they are given over for dead Men, like those Clinici of the first Times, that delay'd their Baptism to their last Bed, of whom some Expound
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that place, 1 Cor. 15. 29. Vid. Estium in locum.

But the Mistake in this Case (though that passed not without some note of Disgrace) is in a point of much higher Consequence, and so far more dangerous, and hath also less of reasonable Pretence; for while they thought, Baptism washed away all past Sins, and was but once to be done; it seemed a necessary Providence to take the full Benefit of it at the last, upon which account Tertullian even Expostulates, Quorsum festinat innocens atas ad remissionem peccatorum? while he Discourses of Infant-Baptism.

Whereas the Water of Repentance is never forbidden, Acts 10. 47. but may be both evenly drawn through the whole course of Life, and often renewed to supply the Defects of it itself; which is one Signification of that μελάνως αμαμέληΣ, 2 Cor. 7. 10. that Repentance, which is always promoted, but never retracted. Nor do I indeed doubt, but the Water of Baptism, wherever it hath effect, as a Spring, that from the first Moment wherein it is truly received, runs down with a free Current upon the whole Course of Life, and is therefore universally * to be applied. And whenever Converting Grace works, it leads back the Soul, though through many Years past, to the Virtue of that Sacramental Fountain.


But to return: Although these Accounts I have now given of a Death-bed Repentance, obtaining among us, infold the whole Multitude of dying Pe-
nitents, yet according to the former state given I do not deny, but that some very rare Example there may be, giving a better Sense to this sort of Repentance; Examples of the Grace of God, acting in a way of Prerogative, as hath been said, and working effectually the truth of Repentance in some; upon whom he lays the hand of his Salvation and Rescue, while they stand upon the very last minutes of the Season of Grace, and are just dropping down into Hell; and guides them to take their Latest steps in the ways of Life, wherein they had hitherto been strangers; upon whom a great Miracle is wrought, that they should in their almost perfected motion to endless Ruin be stopt, and when they had just finish-ed their Course thither, they should yet be trans-planted into the way Everlasting.

But I proceed to the Third Head. To examine the most hopeful appearances of this kind of Repentance, and to shew there are plain Causes of them, much below the nature of true Repentance.

And first in the general: It is no wonderful thing to find Men in a Paroxysm, in a high Passion of seeing after God, when they are a Dying. It is in-deed more strange to find any so fotted, so fear’d, That their spirits seem only to go downward: They are Beasts while they live, and as such they go down to the dead, Eccles. 3. 18, &c. There are no bands in their Death, Psal. 73. 4. They go down in a Mo-ment, Job 21. 13. There is not a Moment between the first and second Death of the Soul, not a Moment of Life between, not so much as of the Life of na-tural Conscience. They are twice dead, Jude 12. dead in the common Corruption of Nature wherein they are born. Dead in the loss of Natural Principles.
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Pull up by the roots, there's nothing to quicken or move in them. This is amazing Stupor: They die like a stone, Exod. 15. 5. 1 Sam. 25. 37. they plunge down with the whole weight and force of Impenitency.

This way of Dying hath certainly greater Punishment, and heavier Condemnation; and though it seem more chooseable than a fruitless Repentance, yet doubtless Eternity makes a difference, though not such an one, as should give any one Confidence to imbarque into it in a Coffin-Repentance.

But whether it be rather to be chosen or not, this is past question; It is unavoidable to some; whether they will or no they are surprized with Thoughts, what will become of them for ever, and few Men but have thoughts this way at such a time above ordinary.

But I intend to speak of the fairest and best spread Repentance that is found upon a Death-bed. That which gives the liveliest Hopes of it self, that it is true and sincere; not such an one that to a serious Observer betrays it self; not either that forced composure, to the Expectation of the World, which looks for a solemn Profession of God from every one that dies; nor an ignorant and formal Repentance; but a Repentance that hath much of Vigor, and inward Affection, and is driven on by great knowledge and light; that is accompanied with much Sorrow, and very considerate Apprehensions of Eternal Things: And if such an one be so questionable, what can become of others?

There is no reason any Repentance should be the better esteemed because Men are Dying, but much the les. Now while Men are living a thousand of these seeming Changes for the better, are evidently confu-
confuted without more ado, by after returns to Wickedness; and they that have to do with such shews of Reformation, have no regard of them, nor of the Persons for them. Now God, who is the exact Searcher of Hearts, can much less be imposed upon by the fairest appearances; nor can Men wise according to the Rules of Scripture be easily well perswaded of them, and when they are best perswaded, there must needs bea very trembling Consideration of so great a hazard.

But to come more particularly to what I have proposed, viz. To shew that Repentance is a Height, to which these general Motives of this late Repentance can never mount the Soul. In which I will begin with the Descriptions of true Repentance, in that wherein it is most difficult (not to say impossible) to rise to it upon a Dying Bed.

Repentance in all the parts of it, is the fullest, clearest act of the Soul and Judgment, wherein it is most perfectly it self. Remove a Man never so far from all kind of Fears, from the Appearances of Death, if he were to live Ages, he would be of the same Sense. He that truly Repents, doth not snatch up Repentance, as an Expedient for a present Extremity, but chooses it as an entrance into the best state of Life, and lives always, and rests himself in this choice. For however this may be introduced by very troublesome and tumultuous Motions, yet it is it self the easie fitting down of the Soul with Apud illum Cordis Interpret pretem Ars non admittitur ad salutem. August. Serm. 120.

\[\text{of a Death-Bed Repentance. 25}\]
abundant Pleasure and Satisfaction in the abhorrence of Sin, and love of Holiness, in the dislike of Vanity and Sensuality, in the Approbation of heavenly Purity of Heart and Life. It is not a Trance wherein Sin lies dead, and a Man is in a Rapture of Goodness for a time, but a most settled State. Godly sorrow, that worketh Repentance, worketh Carefulness, Fear, Revenge, Desire, 2 Cor. 7. 11. and by these accompliseth a Repentance to Salvation, that hath no after-pain or trouble, no μετέμεταλή. Ver. 10. These Affections are Preparations. Repentance enters as a Soul into these, which is a still, solid, clear Act of Reason renewed, and a Mind which gives an uniform Vote at all times. A Change that is never changed back again, no more than things can put off themselves, or evil it self become good. It is therefore upon fullest Deliberation to choose with Joshua, I and my house, thole whom I can govern, will serve the Lord, Josh. 24. 15. It is Engaging the Heart to approach to God, the joining our selves to him by an everlasting Covenant, never to be forgotten, Jer. 30. 21. and 50. 5. The cleaving to him with full purpose of Heart, Acts 11. 23. When all forerunning Affections are laid and quiet, or worn out, this Judgment still remains, and raiseth other Affections like it self, that ever remain with it; into which the Spirits of the former are extracted, and wherein they exercise all the true power they had. But now on a Death-bed there is often a great Commotion raised, a loud blustre of Passion never arriving at this point, at this Settlement: But if a Man should live after, it would go off, as Clouds and Storms, that when they have spent themselves, vanish and lie down: And when a Man dies, it is to be
be fear'd, that as they were raised by approach to the unappealable Tempests of Darkness, so they are hurried with their Violence.

2. It is carefully to be observed, that there is in true Repentance a due Proportion betwixt the contrite Indignation of the Soul against past Sin, and the love and zeal it hath for Holiness: whereas in Death-bed Repentances, it is oftenest found, that there is either a terrifying Presence only of former Sins, appearing to the affrighted Conscience, without a more hopeful Indication of the Soul truly composed to Righteousness: or else some high flying Resolutions of better Life afterward, offered, as a kind of Bribe to the Patience and Mercy of God, in hopes of present Deliverance, or at best, as a Ransom from Hell and Eternal Damnation; but without a deep sense of the guilt and evil of past Sins, or the just apprehension of that continually running issue of Corruption, that is still defiling anew: Either of these is a main Error, and pernicious; For if on the one side the Heart in a Rage be forced to cast out some Sins for the turbulency of them, if it be not immediately filled with better Guests, Seven other Spirits are ready to enter, and make the last state of that Man worse than the first, Mat. 12. 43. For Repentance is no void space, no silent, or unactive state, but when it hath dislodged Lusts, furnishes and fills the Soul with the best things, and carries the vigor of a Man's Action to the best effect; When by repentance a Man ceases to do evil, he learns to do Well, Isai. 1. 16, 17. And brings forth fruits meet for repentance, and amendment of life, Mat. 3. 8.

On the other side, he that seems to make a hasty motion to Holiness without due sense of Sin, first thinks
thinks to overrule the method God hath fet, who requires Humiliation, godly Sorrow, Anger, Revenge, Fear, as preparing to Repentance: And further, he conceits a freedom to himself, when he is etter'd and bound; without a power given him from God, he offers to cast out Devils with ease, that cannot be cast out, but by fasting and prayer, Mark 9. 29. (that is) severe courses of Self-abasement, and lowliest dependences together with earnestest Application to the Grace of God. These unclean Spirits therefore, that dissemble a retreat, return immediately, and make a Prey of the deluded Soul, Acts 19. 14, &c.

3. Although Heaven and Hell, Happiness and Misery, take up the thoughts of a true Penitent, yet not separated from God and Christ, but as it were compounded into the Sense of God angry, and the desire of Attonement with him in Jesus Christ. Happiness and Misery considered apart are not the object of the gracious Soul: But God and Christ considered apart are an infinitely sufficient Reason of Repentance. The clear love of God towards the Soul, as a Father in Christ without Reflections upon Happiness, is, though not the single, yet the paramount Consideration in Repentance unseigned. But Men a Dying are generally so over-possessed with the Terrors of an Eternal Suffering, and meer desires of Freedom from pain; and of well-being, and so in haste, that they generally miss these higher Considerations, which being further off, not only from corrupt Nature, but even from natural Conscience, are not commonly espied, but therefore argue greater Sincerity, and truth of Heart.

4. The truest Repentance lies in the bosom of Faith, the apprehensions of the Love and Goodness of
of God in Christ melt the Soul, and give it most perfect Separation from Sin, the most effectual Purification of the Heart; all which express the height of Repentance. Upon the soft Fire of the pardoning Goodness of God, the Soul most kindly distils into repentant Tears. Here flows that Spirit of Grace, and ingenuous Goodness, which bringeth forth the clearest and holiest Affection towards God.

But at the time we are now speaking of; It is very seldom, that either Horror or Presumption do not swallow all: Presumption, where there is little Sense or Judgment of the Case; Horror, where the Judgment is clearer and the Sense quicker; for every thing disposes now rather to Fear, and to the Spirit of Bondage, Rom. 8: 15. and a Man naturally does all he does under a servile dread of God, and his Eternal Justice. And though there may be much mention of Christ, and desire of Mercy through him; yet it is but as a Malefactor convicted, beseeches the Mercy of the Judge, no otherwise than as of a Judge: So such call out for the Mercy of God to pardon them, but still as a Judge, not with the Spirit of the Son sent into the Heart, the Spirit of Adoption crying Abba, Father. Nor with that love that casteth out unworthy Fear, Gal. 4. 6. And indeed how can it be otherwise, there having been no acquaintance with God in the way. Job 22. 21. but a long Enmity; and the time now too strait for a free and full Consideration of the riches of Grace, such as may still an awakened Conscience: Fear presses in every way, and shuts out Faith. What can now redeem the Soul from this hellish Terror, but a light from Heaven immediately darting into it, a Grace above that Grace, that ordinarily saves Men? For a well
well setled Trust and Confidence in Mercy according to the general Rule, is not, but after some sad debates, and experimental Consultations, that have passed between the sense of Sin, and the assaying Acts of the Soul upon Christ. This Repentance then is in great danger of missing the Spirit of the Gospel, and falling into the Rank of those Repentances of Cain, Esau, Judas.

This I have endeavoured to shew, that though we suppose a Dying Man to spread his Soul and Thoughts every way, and to all the parts of Repentance; yet it is extremely to be suspected, there will want the true and right quality of them; in regard of the very disadvantageous Circumstances, wherein such an one is found; and the great unfitness of the Soul at that time, to begin to do any thing worthy, to which it hath not been before inured; or if it did begin, it would be much more unlikely to bring forth fruit (as our Saviour speaks) to perfection, Luke 8. 14.

I add nothing of the Exercises of a full and well grown Repentance, whereby it is daily espying the risings of Sin, and suppreffing them, and filling up the Defects of Holiness and Obedience; because they are not to be thought possible in the point I am now speaking of; and I have already given a Resolution in that Cafe.

I shall now set my self to find out the low Causes, that are alway to be suspected to have the great Influence upon such a Latter-end Penitency.

In general therefore, we must take notice, that there are several vapors of misapprehension, rising upon the Soul, when we are a Dying, that do to disguise it to it self, and disfigure the true face of it, that from thence arise dangerous Mistakes concerning a Mans Condition towards God.
We see into how many shapes upon ordinary occurrences we change, and how easily we exchange them for quite different, without any good Cause; what continual Ebbs and Flows there are of the Humours, and how do these cast the Ballance of the Superiour Soul? One Man is every hour some several sorts of Men.

How much more do great Accidents, and removes out of one Condition into another, alter us? Which yet are but the sudden and just now state of our Minds upon such Alterations, which not continuing we return to our former Figure, Unstable and weak as water, Gen. 49. 3. we take the form of every Vessel we are put into. Who knows then whether his Dying Repentance be any more than the Mould, not of his Mind, but of his Dying Condition approaching him big, with so great a Change? We know many things befal us in our Lives, which put a greater sense of Religion upon us, than we find at other times; and yet how variable are we? our goodness at such times is as the Morning Dew, and as the early Dew it goeth away, Hose. 3. 4. How often are we from the occasions of Mercies, Afflictions, Fears, Hopes, good Discourses, carried into high Apprehensions of God? And we lose them again we know not how: Now out of doubt a Dying Condition of any thing we meet with in the World is most apt to move us upon God, and a Sense of him. But can we think, Those fleeting Shoots of the Soul, that have no certainty, are accepted for Repentance?

How strangely doth Melancholiy, and Oppressions of that transform Men? which when it falls upon the Motions of Conscience, gives us strong Imaginations of Eternal Things; which yet being nothing but
but the cast of that Melancholly upon the Thoughts; when that is removed, they are quite of another hue.

It is evident the Mind sees much through the Body, and the Representations are coloured by its Temper. As the Eye sees through yellow or green Glass, differently from the things themselves: So the Serenity or Cloudiness of the Humours makes a different Reflection of things upon the Mind, and the liveliness or heaviness of the Spirits incline us to very varying Apprehensions.

Now what time is more like to be so incumber'd with these Clouds and Vapours than a Dying Hour? When every thing is ready to contribute them, and nothing to scatter them? If then Natural Conscience, and implanted Sense of God together with the Notions given us from Scripture pass through these, they become very impressive, and affecting for the time; and yet he much mistakes Repentance, who thinks it no more, than a fit of Religious Melancholly.

But let us enquire after some more settled, and constant Causes of these Penitential Motions near Death, and we shall find many very likely to be so, that are not yet worthy of true Repentance, and therefore what springs from them, is not accepted before God.

1. When Men find all their Being in the World at an end, and feel themselves falling, they know not whither; It is no strange thing they should catch at God, and that they may take hold of him, at Holiness also; Seeing ingrafted Principles together with general Discourse teach every one, how dear Holiness is to God.

If God and Goodness were no more than Imaginary things: It would be no wonder, if they who are
tossed off the World, and thrown over-board from it, should snatch at them; if there were no more in the Case than this, that every one hath heard so much speech, and talk of them among Men. For to him that hath nothing in reality, even a Shadow, a Pha-ncy are valuable. Men that are dropping through the Air, or sinking under Water, without Consulta- tion offer at every thing they meet with.

In great Extremities short of Death, they that are bereft of all worldly Assistance, fly to the Divine Succours, though as Jonah's Mariners they pray to an Idol instead of the true God, and their Devoti-on is no better than Superstition, which is but a Phancy in Religion. What strange thing then is it, for nature to cry out for God, and Christ, for Par-don of Sin, to be delivered from Hell, and to have Heaven for an everlasting Rest, when all things else evidently fail as they do in Death; and when not only Phancy, and general Opinion, but most sub- stantial Reason inlightned by the Scripture provoke up a Man to it, even for Self-preservation?

Yet this differs but little from howling upon our Beds for Corn, and Wine, and Oyl, Hof. 7. 14. for though the things differ much in their Nature, yet the Esteem Men have of them, and the desire they have after them is much upon the same ground; for these Spiritual things appear to that natural Sense of Self-preservation, as necessary in Death, as the other do in Life and Health.

But if the approaches of Death happen to be again drawn off, the value of Spiritual things removes with them, and the things of this World, with all the sensual and sinful Delights of it, return to their former price: which argues the ineffectualness of this
this cause of Repentance, and the Unacceptableness of the Repentance it self to God, that flows from it; God disclaims Men, that have never come to him before their Extremity, and come then only because of it. In the time of their trouble they will say, Arise, and save us: But where are thy God's that thou madest? Let them arise if they can save thee, Jer. 2. 27, 28. Thus to such Dying Men crying out to him, God says, Let your former Lusts and Pleasures now be your Happiness. Fools and Scorners, that would not be warned, call upon God in their calamity, and seek him early, when the whirlwind of their destructions hurries them, but cannot make him hear, cannot find him, Prov. 1. 14.

2. Suppose the desires after God, and Eternal Happiness, with all the Retinue of those Desires rise not, so much, from the Necessities of remove from this Life, and sensible Supports, but immediately from the sight of Eternal things themselves: yet will not this conclude the Repentance sincere. For we may easily pitch upon several so plain reasons of these quick Apprehensions of another World, that it is much more strange, if any Man be not struck with them; and they that are, are not in greater Extasies of these Considerations, than that most die in some fair inclinable Temper towards them, and others are extraordinarily surprized with them, yet without true Repentance.

For First, If it were no more, but the leisure, and uninterestedness of the Mind in all worldly things, that Death brings: It is no wonder that the Action of it should immediately, and necessarily flow upon God; for it being always in action, and motion from its very Nature, and God having made it for himself; and
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and the manner of its living here in the World being a slavery willingly undertaken for the Service of the Body, and the Enjoyment of this present Life, in its being fallen from God: It is nothing strange, that that Drudgery being now at an end, and the chains wherein it was held, just a breaking, it should fall upon God, and Spiritual Objects, whither the stream of it was prepared to run, and which are most truly its own business. For the distance being so wide, and irreconcilable between Man, and this Earth in Death; the very having nothing else to do must carry him upon the Future State; seeing his Soul is such a Being as cannot naturally lie still, and that State is all, that it hath to work upon, and further than that, it is so nearly allied to it.

Secondly, The very loosening and unceamenting the Soul from the Body, wherein it dwelt, and wherein the Motions of it were restrained, hath been thought very probably to give Men lesser degrees of those Advantages near their Death, which naked and free Spirits not inclosed and pent up in Bodies have, whereby they have been able to make Conjectures of future things, and to speak prophetically. The less the Soul is bound to work by the Body, the higher are its Operations. All extraordinary Motions of the Soul are a kind of Ravishment from Sense. Those great Prophetick Blessings of Jacob and Mojes were near their Dying. It is therefore very easie

to be thought, that when the Soul and Body are
ready to cleave asunder, and the Spirit to be sepa-
ted from Flesh, that it should make an higher flight
towards Eternal Things.

The nearer every thing is to its own Residence, the
more vehement is its motion said to be thither. So
there may very well be quick fallies of the Soul to-
wards Eternity, before it enters into it, when it is so
near that everlasting Receptacle of it self.

Thirdly, We may observe in the Experience of
all times, every appearance of the other World hath
strange effects of Fear, and affrightment upon Mens
Minds: When any one is entring then into that
whole World, it may well put him upon purifying
himself, more than they that fall upon Leviathan,
Job 41. 25. When Men are just upon that Region of
Spirits, what appalements of Mind and strong work-
ing of Thoughts must there needs be? Much more
if the Soul have any sense of its approach to the in-
finte Holiness of God, at whose rebuke the Pillars
of Heaven tremble; whose presence astonishes the
purer Spirits of Angels, and beats down the Souls
of good Men to the Dust, as of

Heb. 12. 21.
Isai. 6. 5.
Job 42. 6.
Dan. 10. 8.

Moses, Job, Isaiah, &c. in his
interviews with them. How
much more of those that have
never thought of God, and now
must come near his Seat?

Nothing so composes the Soul to this amazing
change of Condition and Converse, as long continu-
ed Treaties with God through Christ: when though
Men change their place, they do

Job 24. 17.
Job 38. 15.

not change their company; Others, when this great light strikes
them,
them, are in the very terrors of the shadow of death, and shaken out of their place, out of all the Security, and quiet Sensuality they lived in.

Let us now take the estimate or avail of these things to true Repentance, and we shall find, when the Soul lies thus uncovered to the things of Eternity, it hath natural Reasons for all, it may seem to do like return to God, and so that all argue nothing of the true Grace of God; but if a Man were again in his former State he would be the very same he was: For first, as one thing strikes upon another with a natural Effect, Light upon the Eye, Sound upon the Ear, so Eternal Things upon the Immortal Spirit, when there is nothing between to intercept the stroke. Further, 1 John 2. 16. when the lust of the flesh, the lust of the eye, and the pride of life are as a Scene removed, and a Play at an end; and instead of them another World drawing near, just as Men defeated in all their attempts for Riches, and Honours, and beaten off from them to a private Life, call all these things Cheats; not out of true Reason, but because they cannot reach them: on the other side they praise Retirement and a Cloyster, not that they like it, but because they must live so, which begets some kind of Contentedness so to live. Thus and no otherwise do many Dying Men call all this World Vanity, and profess an high Esteem for all things pertaining to that to come.

Cause 3. There is yet a more pressing Account of the most notable motions that were ever found in any of their Repentances, viz. The awakenings of Conscience usual at this time, because of the Sense of a Judgment: while common Experience tells
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Men, It is appointed to all Men once to die, Heb. 9. 27. and sticking Nature gives notice, This is the time: Conscience lifts up to the next thing. After that the Judgment.

Now no Man sees Judgment, a Judgment Omnipotent, Omnipresent, Eternal, without great shakes of Soul, especially that hath done nothing seriously to agree with the adversary in the way, Luk. 12. 18. Conscience then rising up with the Awe of a Tribunal upon it, stirs up all the Powers to fly from the Wrath that is to come, by desires of Pardon, and Resolutions of Amendment. The very hearing of Judgment made such a one as "Ats 24. 25. lix tremble. When Judgment seems to us, at the other end of Heaven, all is quiet; but when Death brings us to the very seat of it, how loud may be the cries for Mercy? The bewailing the former evils of Life? Now Men pour out their Complaints for the want of God, the misimprovement of former time: Now they make large offers of a strict and severe Mortification, and Devotion to Religion. Now they would give the thousand Rams, the ten thousand Rivers of Oyl, their first born for their Transgression, the fruit of their Body for the sin of their Soul, Mic. 6. 6, 7. And yet all but the Eye opened to see the flaming Sword of Justice, that makes even a Balaam wish to die the death of the Righteous, and to have a latter End, Sober, Just, Religious.

The very Suspicion of a Judgment inclines Men thus far universally almost, that hardly any choose to die in a Rant, in a Madness; but had rather by virtue,
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virtue, and Religion be consigned over to another World; and have their Eyes closed by Mercy, and Grace in Christ: They would see the Salvation of God, and so depart in Peace.

Object. 1. But it may be objected: Seeing these granted to rise from true Conviction, and not to be Dissimulation, or counterfeit Pretence, Why may not they have the worth of true Repentance?

Answ. 1. To answer this: Let me consider, pure Conviction, and enlightened Apprehension, and the Affections begotten of them, are no Argument of true Goodness, where the Light hath not a benign, and free Operation upon the Judgment, an Allurement upon the Will, an Indearment upon the Affections, to turn them to a full Delight, and Satisfaction in God and Holiness, and to a dislike and abhorrence of Sin. For else, the Devils, who believe and tremble, Jam. 2. 19, must be thought Converts. For who have clearer sight of things than they? Balaam, whose Eyes were opened, and spoke so great things of God, and his People, must be concluded a good Man. Esau and Judas, who had so sad apprehensions of Sin, and their loss by it, must be affirmed to be Penitents. Nebuchadnezzar’s and Darius, his acknowledgments of God, must be taken for true Grace. Herod, his hearing John Baptist gladly. Felix, his trembling at Paul’s Discourse, may be thought Evidences of true Repentance.

Object. 2. But Secondly it may be supposed, because these very Convictions and Affections are not

D 3 univerfal;
universal; but we see multitudes go out of the World without them, carrying little better than a decent and civil Respect to Religion, that therefore there is something of God, something Heroick in them, that have them.

Answ. 2. This indeed may be no other, than the wife and good Government of God over the World; whereby he takes care, there should be Testimonies of himself, and the Goodness of his ways; that Atheism, and Wickedness may not carry it, as if all were their own, as if there were an unexceptionable Concurrency on their side against God and Holiness. For as he receives witness from the constant, gracious and religious Lives of good Men, so he constrains some of them, that have lived contrary to him all their lives, to give him glory at last, for the good of others, though without saving benefit to themselves. Which he may justly do, and without any injury to them. Seeing all the Service every Creature can do to him, is infinitely due, he may make use of that which is his own, so far as he pleases. And because what the word God puts in their mouths, is not their own, not arising out of the good treasure of their hearts (as appears in Balaam) therefore their everlasting Condition is not determined by it, but by their constant Course of the former Life, the true Image of their Hearts, as we see in the same Balaam, who after Num. 31. 8, died by the Israelites hand, whose greatness he had prophesied. Yet I will not deny, but they may have their reward in mitigation of Punishment for any Service done to God.

If God did not interpose thus sometimes, he might seem
seem wanting in something that concerned him, at least as a gracious Ruler of the World. He therefore over-rules some, who have lived so, as to make a constant Argument against him, and, a future State (so far as Wickedness could do it) to retract the whole Course of their Life, and give their Vote, for what they had so long withstood.

I will yet further add another Cause of a Death-Bed Repentance, that sometimes falls out to have a most powerful Influence, and yet the Repentance that springs from it, is very unsafe to confide in.

Cause 4. Dying Men are oft under the play and force of other Mens Reason and Religion. For it is a general, and necessary Charity of Men affected to Religion themselves, to offer the sense of it to others, in a time when they think it likely to be accepted, and so infinitely necessary; which Practice however needful, and most commendable in itself, yet by accident may have raised higher the opinion of a Death-Bed Repentance, and is often the occasion of great Error in the thing itself.

For suppose a Man followed with sound and affectionate Persuasions, to do all that may be done for his Soul in this exigent; how conceivable is it, that Man may be so far wrought upon, as to entertain a present sense of Religion, and yet have no true Life, no Life that arises from a true intimate Principle. But as those Bodies of Air taken, and moved by Angels seem to perform the Functions of living Bodies, yet do but seem to do so, for they have no Principle of Life natural to them; but as soon, as they are forsaken by the Spirits that made use of them, they fly abroad, and disperse themselves. Thus that general sense of Conscience, that lies scattered
tered through the Soul, and unable for action, being gathered together and united by good and holy Applications, and acted thereby, may have force so long, as that Union continues; but that Discourse that holds it together ceasing, it immediately falls asunder, and loses its Efficacy.

The Stone that receives motion from the Hand, that throws it, goes on whilst that motion lasts, when that is spent, it falls to the ground: so the force of Exhortation ceases too often, when he that gives it, leaves those to whom it was given.

The Instrument to which the Musician's Hand gives tune and voice, lies dead when he deserts it: Man's Soul is made by God capable of religious tune and motion, and while a skillful hand plays upon it, it may give that sound very distinctly, and yet have no Life in itself.

The striking of Conscience makes the Sparks fly our, yea and sometime kindle in a flame, and yet it presently dies, because not supplied with a continual Oyl to feed it.

The Mind of one Man is very apt to receive Impressions from another; we see what Passions and Motions are raised by an Eloquent Speaker; how the Understanding is carried captive, while the Orator works upon it: and yet all the Affection thus blown up falls flat again, when the Breath that swell'd it lies still, and is apt to be carried the contrary way by cross Persuasions equally insinuated.

How much more may this be in religious things? Conscience being so easily stirred by such Applications, as we see in Felix, though it is as easily becalmed, when sinful Lusts, though the Efficacy of Temptation, are loud and high.

And
And all this is certainly much easier done near Death, when Men are so soft, that they are apt to take any stamp; so melting, as to be gathered into any mould.

It is possible for one Man's Spirit to carry another for some considerable space of time, as we see in Jehoiadas influence upon Joash, who was not yet all that time possessed with the things themselves, whereunto he was directed.

But true Repentance is a Frame set up by the Spirit of God in the Heart, subsisting by that Spirit upon itself, and makes use only of all Helps subordinated to it, by the Wisdom of that Spirit; but doth not live from that Help, but from it self through that Spirit, its supreme Life.

To draw these things therefore to a Sum, It will appear, after all these Causes have done, what they can, these great Errors following are generally found, and always to be suspected in a Death-Bed Repentance.

1. In a Death-Bed Repentance, There is only a Judgment made of the Case of Eternity, considered by it self, and without a Counterpoise: The Excellency of God and Eternal Things are minded, as they stand out of the Air of Temptation. Now though this be a good Opportunity for the first consideration, yet that Consideration must grow so strong, as to retain the same Sense, in the midst of all Pretences from the World and Satan. Else in the time of Temptation this Repentance falls away. * "For * Dr. Jackson, " there may be many true Appre- Book 10. Chap. " hensions, which may make deep 23. Sect. 3. " Im-
Impression not only in the Brain and Phancy, and upon our Affections, whilst these are calm, and unprovok'd, and yet both the Apprehension and Impression quickly vanish upon the starting, or provocation of contrary Fancies or Affections.

When the Blood cools in the Veins, and the Spirits are ready to stand still, when a Man is no longer to live in the World, the season of the pleasures of Sin is over, then to cast out his Lusts, What excellent thing does he? does not even Nature, whether he will or no, the same? True Repentance encounters Temptation, and resists unto Blood, when those Pleasures of Sin are at the height, and the tide of Corruption from within swells most. As Moses chose to suffer affliction with the people of God rather than to enjoy the pleasures of Sin for a season, Heb. 11:25, although they were in their growing, and ascending Morning. Repentance will not worship that Sun in the East. It is a very small thing to despise it in the West, and just a setting; to choose Religion, when there is nothing to vie with it.

2. It is not a Consideration of heavenly Things in their true worth, but only as recommended by the present Necessity. For who would not die the Death of the Righteous, and have his latter end like his? Every Man at that time would be glad to find, he hath lived well; and he that hath lived worst, except he be outrageous in Prophaneness, will wish he had lived better. Eternity at hand gives value to all Holiness and sense of God, in spite of the World; and lessens all things else to a nothing; and less than nothing; imprints a Ghastliness and Horror upon all Wickedness and
Sensuality. The thirty pieces are nothing worth, and the innocent Mat. 27. 3. blood above all value, when Men suffer in the Agonies of Conscience, and Fears of the approaching Judge. A House full of Silver and Gold will not buy a Man to refult God, when indeed he appears to him; when the terrible Majesty opens itself. Numb. 22. 18.

what is so precious, that Men will not fling to the Bats and Isai. 2. 20. Moles? When the Breath is going out of the Nostrils, how precious is Repentance, Faith, a Pardon in Christ, a happy Eternity, to those, who have heretofore slighted them, as the off-scouring of all things?

But these things are always so rich, Wisdom is always so precious, that it disdains to borrow Esteem from a minute of Extremity; and therefore it most often falls out, that those who would none of its counsel, but despised all its Reproof, when they come to seek it early, cannot find it, but it laughs at their Calamity, as Men laugh at the unhappiness of Fools, that would not be corrected in their Folly, till their Misery confute their Confidence.

3. From hence it follows, That this Repentance is a Choice, when there is no other Choice: If a Man loved his Sins, or the World never so passionately, he must leave them; if he disliked God, and his Holiness, and an everlasting Abode with him, to the utmost; yet he is even forced upon them, or dashed upon an Eternal Misery, and Unhappiness, which it is impossible to choose: And therefore though he would not choose the holy ways of God, if he might still enjoy former Vanity, yet that being out
out of his reach and way, he must take what is to be had. The Sense therefore is no more than this, All these things are good, when a Man is just a Dying; but while he lives, and can have the World, they are troublesome and unprofitable: Death makes them good, upon this account only, because else there would be something worse, and there can no longer be any thing better. A Man is now willing to offer a Life he hath not to give, but Eternal Life is not worth any part of that Life he thinks in his power to do any thing else with. Let us then observe at what rate it is set; for to use Tertullian's words in another Case, we may *Quale bonum, thus Reason. * "What a mean hoc est, quod fort of good is this, that only melius est, po-" *"Excels Punishment, which needs na, quod non est" the worst of States for a Foil te-"it, it self, that it may be thought videri-"Good? It is good to repent, and bonum, nisi "with everlasting Burnings? But pessimo compa-"if it must purchase the Reputa-rius fit res-"if it is not so much a Good, as a tion of being Good from Evil, sit pere-"it is not so much a Good, as a de. Ceterum it is not so much a Good, as a lower degree of Evil; which super mali col-"while the greater Evil Eclipses it lationem cogi-"hence by the Violence of greater tur bonum dico, "; the name of a good, being donum tam bonum, given upon the confines of Good-"Evil, nus mali infecta rice, quod ad nomen, boni impellit, Tertul. De Monogamia. Chap. 3. Goods
Goods in a Storm, and receive a Power to Rule over them, that they cannot endure, but that it is too strong for them. Men are afraid what God will do to them, therefore they submit. His Enemies in Heart are found Lyers to him, they flatter him with their Mouth, as Julian oppressed by the Almightyness of Christ, is storied to have cried out, Victor Galilæ, Thou hast overcome me, Galilean. Thus they are overcome by Death, and the apprehension of Judgment. In the sight and view of the Danger Men resolve to part with their Sins. Let but that remove, they call for their Sins again, as Mariners with their Goods after the Storm. They throw up their Lufts in their sickness, but drink them in when their trouble is past, as the Dog returns to his vomit, 2 Pet. 2. 22. In all this there is nothing of the love of God.

5. In this Repentance, the Soul of it is generally a pitiful mean Self-love, even the meanest kind imaginable, wherein a Man considers himself as a Creature in being, and likely, or at least possible to be for ever; without any apprehension of himself, as a rational Creature made for God, and the Enjoyment of him, in conforming with whom his Happiness consists, and in the resting for ever in his love. Of this part he hath no distinct apprehension, only he would be happy though he knows not what it is, or rather he would not be miserable; yet even that he truly understands not. But as the Jews said to Christ, when he spake to them of the Bread of Life, Lord ever more give us this bread; and yet were scandalized at his John 6. 34. Explanation of himself to be that Bread, so far as to leave him. And the Pharisees hearing of the Vineyard to be let out to other Husband
Luk. 20. 16. *band-men*, and the Judgment upon themselves to be executed, cried out, *God forbid*, yet run on in the Sin, that brought it upon them.

This little point of Self-love into which all is crowded is ennobled with no sight of the Excellency of the things themselves, or a due Estimation of them, as the true pleasure, and joy of an Immortal Spirit.

This is not that allowable love of a Man's self, which incircles it self within the love of God, as the lesser Circle is comprehended by the greater, but this either leaves out that love wholly, or debases it to basest self.

Let us now compare both sides together, and see how much true Repentance differs from that, which is always to be feared, lest it should be the height of the Death-Bed: And of that which hath been spoken, this is the Sum,

**True Repentance is the most free Election of the Soul inabled by the Grace of God, upon a clear, and just Dictate of the Judgment, attended with sincere Affection, to give up it self to God through Jesus Christ, and when it is most it self, not under any irregular fear or constraint, and (at least would be the same) in a time, when it hath all the probability that can be to lay hold upon things present.**

The other Repentance arises from a Soul all troubled, and discompos'd with the throws of Death, the fears of Hell, the Doubts what will become of it in another World, the Uproars of a guilty Conscience; when it supposes it self necessarily at the full Stop of its former Courses, by being cut off from longer Life, in the midst of all which arise vehement Resolutions to turn from Sin to God, and possibly with
with many fair Apparences, but without opportunity to give proof of themselves.

Let any one Judge between these two Repentances, and accordingly even counsel himself concerning them.

Yet I must acknowledge this Discourse subject to these following Limitations.

1. That the Arguments I have insitfted upon prevail not only against a Death-Bed Repentance, but against all Repentances, that have no higher Spirit to move them, than what I have now represented; from hence therefore we may take the trial of our Repentance in general, for though a Death-Bed is most subject to these mistakes, yet whatever Repentance falls under them, is by reason of them invalid; and the later any Repentance is, or the more it is occasioned by any Extremity, which it doth not out-live, the more subject it is to them.

2. What I have said is not at all to be understood of the perfecting and consummating Repentance, by higher and fuller Acts towards God at Death, though enforced by the present Circumstances of the Case. For true Repentance running through the whole life, takes advantage of every thing, much more of so considerable an Opportunity to unite all our strength for God, as a Death-bed brings with it. All that hath been spoken is designed against trusting to the Extreme Unction of a dying Repentance, just then begun.

3. I have before resolved upon that tenderest Doctrine, that it is possible among all the unhappy Circumstances of a Dying-Bed, there yet may be this true Act of the Understanding, Will, and Affections turning to God; and if there be this, it would be the same and alike, however these Circumstances alter,
alter, and then it excels those temporary Amendments undertaken in the freest times of Life. But because it is but possible and so almost impossible, so unhappy a Case, (as not to have repented till just we die) should fall out so happily, the Intention of this Discourse stands good notwithstanding.

4. I acknowledge, the choice of the Soul can never be so free, but it must be subject to infinitely the most worthy and preponderating considerations of the love and goodness of God, the Redemption of Christ, the greatness of eternal Happiness most indearing on one side; of the fear and terror of the Lord, the loss of a Soul, everlasting perdition, most persuasive on the other side; so that if a Man cannot be free in his choice of Religion, except he choose it without the force of any such consideration, he can never be at all free, for these are on all sides of him: And further, there is always the supream motion of the Grace of God, which does not lessen, but steer and exalt the freedom of the Will towards God.

The difference then between true and false Repentance in this particular is the same, that is, between just and rational consideration of all the motives of Hope and Fear; and the hurry of them moving us not intellectually, but as a Tempest, or with the force of a meer Engine. 2. Between the highest reasons carrying the chiefest force, and leading along with them the lower ones, and the lower doing all without the higher, for want of which they are Sensual or Hellish. 3. Between the government of meer Providence, and of the Spirit of God. 4. Between the Repentance of Cain, Esau, Saul, Judas, and the Repentance of David, Manasseh, Peter, and Paul.
5. I acknowledge the first Preparations of the Soul by God for himself, may be with a great deal of noise and confusion; Clouds and Darkness are the Dust of his Feet, Storms go before him to prepare his way; while these last, there cannot be a serene calm Act of the Soul, and he that doth not live till he hear that still Voice, in which God is, is in great danger of being lost in the Storm. But if out of this Darkness and Confusion, a holy and gracious Settlement proceed, it is not the worse for being so introduced, but is agreeable with the usual method of God.

The fourth Head I proposed, is to weigh the Repentance of the Crucified Malefactor against our common Death-Bed Repentances; which duly performed will be of great force against Presumption, rather than minister it any Confidence.

For we shall find so much gathered together, and pressed down into it, that as Jewels have their Riches in a little room, so his short Life of Penitency had an Age of Repentance in it.

It is so composed of Extraordinaries, that it can give very little encouragement in ordinary Cases; except just thus much; that Repentance at Death is no absolute impossibility.

1. Let us observe how his Repentance look’d to the several parts of Repentance; for though it had but little time in this World to breath in, yet with extraordinary diligence, it was busy in all the great, and most concerning Points. Yet I account this of the least Remark in the History of his Repentance, because it is easily imitable, That in which it Exceded, was the Evidences of Sincerity it carried.
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1. Yet take notice of his Sense and Acknowledgment of Sin, which was not only a Confession of Words, but of his very Soul; for, deliberating things in a Moment, he pronounced himself worthy of the Condemnation and Punishment he endured. I confess this is not so infrequent in those, who forfeited their Lives to Justice, but how oft is it rather a Formality, than the inward Sense of the Mind condecently affected? and possibly if we look upon the out-side of things, we can find no great difference between him and others. Yet it is a necessary part of Repentance, The sacrifice of God is a broken and contrite heart, Psal. 51. 17.

2. In his Repentance lay a lively Faith in Christ; first resting upon the principle, And truth of the thing; That Christ was a just Person, that he had a Kingdom; and then a particular Application to him for Mercy, Lord remember me when thou comest in thy Kingdom.

3. A quick sense of Eternity supplied Vigor to his Repentance, an evident Flight of something beyond this world. For what more excites the Soul, and shews it the necessity of a gracious Change, than an everlasting Condition appearing to it? To this end hath Jefus Christ brought life and immortality to light, 2 Tim. 1. 10. of which this Penitent made a very full Confession; Lord remember me when thou comest in thy Kingdom. He saw a Kingdom beyond the Cross and Death.

4. An earnest desire to promote and propagate a sense of God into the Hearts of others was the immediate fruit of this Malefactors Repentance. He admo-
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admonishes the Impenitent Thief on the other side, 

*Dost thou not fear God?* He had such a Reverence of God, that he expostulates the want of it in the other as monstrous and horrid. His design was also exceeding Compassionate, as well as Pious: For it was an Endeavour full of Charity, desirous his guilty Fellow-sufferer should be brought into the same Condition with himself. We want much of the Compassion due to the Souls of others, because we are so insensible of the misery of our own; and taste but little of the sweetness of Reconciliation and Grace. But when we drink largely out of these Fountains, we derive the Streams upon others, that have flowed upon our selves.

All these things were evidently much to the purpose, if we look upon themselves: Yet were there nothing more extraordinary in them, we might doubt whether they were any more than the good Mood, into which Principles of Conscience excited by the unhappiness his Condition might put him: Let us then consider the Evidence, that all this was truly Supernatural; for I account it no Injury to so memorable a Repentance to suppose, that as great and fair an out-side may have fail'd of Paradise, into which he entred. But,

2. The acknowledgment he made of Christ gives testimony to him in two things.

1. That it was made, when Christ was under all the Infamy, and Misery of a shameful and painful Death, and nothing to make such a Greatness, as he ascribed to him probable. Among us that in general Language speak honourably of Christ, Professions of him are cheap, and prove nothing: But if one bred in Turcism, or Judaism, should confess him,
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it would argue much more; yet not so much as in this Malefactor, who saw him in so despicable a State: Whereas now so great a part of the World acknowledging him, hath carried him up to Heaven, as it were in that Cloud, wherein he ascended long ago, and hid the reproach of his Cross in so high a Glory, especially among us.

To confess him in his worst estate, and before any thing of the Consequence was known, was very great: * Christ was revealed to him, not by Flesh and Blood; but by God himself. Such an Heroickness is indeed necessary to assure a Death-Bed Repentance, which had need be as great, as it is late, when Men do not live to see the ordinary fruits of it.

He that could see Christ, and his Glory, through so dark a Vail, had his Eyes anointed with that Eye-Salve, Christ speaks

† Ad rem cre-

dendam a sensibus remotissimam excitatus est. Grot.

We find the Apostles, who had seen his Miracles, heard his Divine Discourses, made long Acknowledgments of him, were fearfully shaken by this Assault of the power of Darkness

Rev. 3. 18. upon him; even to a Despair, that he was the Christ. But while they were in a swoon of Faith, est, omnes discipuli desperaverunt quod ipse effet Christus. A latrone vieti sunt Apostoli, qui tunc credidit, quando illi defecerunt. Aug. in Psal. 68. this
this Faith with Christ triumphed over Principalities and Powers, even on the Cross.

We looking upon the things of Christianity in the common Profession of the Nation, It is a hard thing for us to see them otherwise, than that calls them; as it would be for those that have known nothing but the Religion of Mahomet, Paganism, or the Jewish Synagogue, to take up upon the sudden the Doctrin of Christianity against their own.

We believing not with our own Faith, but Vulgar Opinion, easily make a Confession of Christ; yet oftentimes the Power and saving Effect of it is far from us, as from those that are Strangers to him: sometimes they that come from the East, and from the West, sit down in the Kingdom of God, when the Children of the Kingdom are thrust out.

The Acknowledgment of Christ in those Times, was a much fairer Evidence, than it can be now; yet without inward Grace was nothing then; much less must it needs be to us, who have it made ready to our hands by Education and common Consent in it; we must therefore the more narrowly observe, what Characters the Truth of Christ imprints upon our Hearts.

2. This Acknowledgment was made without any manner of Inducement, or Temptation to it, from outward advantages, it could possibly afford; but rather an increase of Shame and Scorn was to be expected from it; and that if it were possible, he should suffer Crucifixum, quantum si fuisset pro Domino Crucifixus. Aug. De Anima ejus Origine.

Tanto namque pondere appen- Tanto namque pondere appen-
the second time for such a Confession, and become of a Malefactor a Martyr. Nay further, there was no Dictate of Natural Conscience, that could incline him to it; for that runs not into the Confession of Christ, nor is any way quieted concerning former Sins through such a Confession; but eyes God only, and Moral Righteousness: Lastly, no general Tradition prompted him to it, the Jews at that time condemning him. But in us, all Applications to Christ are securing our selves in the common Barque, and keep us from being cenfured, as prophane, and irreligious Persons. For to die without any address to Christ, is accounted very ungodly, and senseless of a Future State; but to deny him, monstrous and desperate. Further, Christianity is incorporated with our natural Principles, so that they never move, or heave themselves in us, but that also rises with them.

Now it is of great Importance in the tryal of Sincerity, upon what Grounds and Motives we do, what do; and the more we can clear it from inferior Springs, the more certainly it is Grace descending from above, and resting upon us, Jam. 1. 17.

Every one therefore that would justifie a Death-Bed Repentance, must exceed all common sorts of Repentance, else he cannot enter into the Kingdom of Heaven. Nay he must do something, that in the little space of time, he hath to do it in, must equal a Course of amendment of Life; must be as great in him, as this Repentance of the Thief.

And do but think, if our Faith were to cut those waves, his was to pass, to row against such a Stream, to remove such mountains, among how many thousands
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finds there would be found a Faith to do it; we should immediately be stopp’d; or funk, and cast away, and lost. Yet such are they we are to pass through into Eternal Life, though of different Circumstances from his.

But after all I will allow it possible, there might be a secret flaw in this whole Penitent’s Deportment, we now insist upon; and that it far’d with him as with some among us, who after a wicked and debauched Life fly to the Sanctuary of the Romish Religion (as Joab to the horns of the Altar, 1 King. 2. 28.) To Reconciliation wherewith Hopelessness of any good from that they have so long sinned against, and natural Superstition hurry them. So this Person hearing a great Fame of Christ, and observing his pretence high, might lay hold upon him in a desperate Case, if peradventure any thing of good might follow on it: It being very incidental to the Nature of Man to cast himself upon Religion, when all else fails, and upon one new to him, when he hath offended against the old one, beyond hope of Pardon; whence Men generally receive this Recompence, that Conscience is put into amuse, having nothing at present to say against it.

And had this been the top of his Case, that it had been thus, could it have been saving? Nay, that it might possibly have been thus, though indeed it had been otherwise, yet this very liableness to such a mistake had unspeakably abated the rational Security, and safety of his Condition; so that there had remained good cause for Conscience to have mistrusted which way his Condition would have fallen to Eternity.

E 4 3. The
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3. The Third thing therefore, that gave him, and gives to all Ages undoubted Testimony of the Truth of his Conversion, is the immediate attestation to that Truth and Sincerity of it, *This day shalt thou be with me in Paradise.* Now that Repentance which enters into Heaven, that passes into Paradise, not hinder'd by those flaming Cherubs of Divine Truth; that which is within the Door, before the Master of the House is risen up and hath shut it to, that is true Repentance and prosperous, and successful, how late soever. But to know that it is true, when it is so late, needs a Voice from Heaven, or something proportional to it, to verify it, as is after to be urged.

The last thing I take notice of in this Repentance, is the unparallelable Circumstance of time wherein it was accepted.

1. It was in the time of a public act of mercy to the World, God was in love to Mankind giving his only begotten Son. Christ was giving himself at this time. Therefore that there should be an Instance and Monument of this Mercy, seem'd condecent to so great and solemn a time.

2. This Penitent stood close to that Sacrifice, that was offering itself up to God: He stood within the Savour, the Odor, the Incense of it: That Sacrifice, that purchases men from a vain conversation; that draws down all the Blessings of Salvation; that therefore the force of it should reach so near it self, is not strange: I know no nearness of place signifies
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flies at all. How many saw his Miracles, heard him Preach, look'd upon him Dying without benefit? yet was his Preface also, as he pleased, full of Divine effects. That therefore there should be an experiment of so great a Balsom, just as it was preparing, was most suitable.

3. It was in the time that Christ was triumphing over Principalities and Powers, and making a shew of them openly upon the very Cross. * That he should bear off in the Field the prey taken out of the mouth of the proud Foe, was very agreeable to the expectation so great a Conqueror raises. Colos.


But whoever considers the Thief on the other side not converted, or saved, will find Cause to observe; The Salvation of Christ doth not sweep the World, but is rarelier vouchsafed than we think; That a man may die without going to Heaven; That the mercy of the Gospel is most arbitrary and sovereign, chusing and leaving; That it depends not on humane Expectation, or any Superstitious phancies, that have been raised about the Cross of Christ; for so much appears by one only taken here, the other left, though upon the Cross together with Christ, and near him in the great and mediatory Act; who that considers will not tremble to think of one left in his sins, falling down
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down into Hell from such a Heaven as Christ in his great Act of Redemption.

And although it may be truly said, it was the fault, and negligence, and obstinacy of the Unconverted Malefactor, that he did not use aright the Grace offered, or the Light vouchsafed him; yet it doth not alleviate the danger, for it still remains very uncertain to whom God will give a Heart to use Opportunities aright, though they have them from God with an equal Liberality, as those that do so improve them.

* Nova & insolita quadam divine virtutis efficacia, in exemplum omnibus seculis memorabile, &c.
Grot. In locum.

† Hieron. In locum.

But indeed, the Supremacy of Grace is here very much acknowledged by all, that a Ray of the Divinity of Christ with infinite kindness smote his Soul. * I infer nothing from that increase, the Evangelist Matth. c. 27. 44. gives the Miracle, That he was Converted after he had joined with the other Malefactor in reproaching Christ; Because † some Interpreters question it.

Upon the whole then of this Example, let Men that would be befriended by a Dying Repentance, examine whether these things found in this Example, are like to meet upon them. I will not say, till there be a time, a fulness of time, wherein Christ shall again die for Sinners, such a Repentance is not to be expected; but I may safely say, he that in the Observation of this Example trusts himself to a Dying Repentance should startle his
his Presumption with this Interrogation, Will there ever be such a Conjunction, as was here, again, while the World endures?

I come now to the last Head of down-right Arguments against committing our Eternal State to a Death-Bed Repentance.

1. It is against all the Prudence and Providence of a Man, seeing no Man knows what kind of Death he shall die; whether it will afford him the possibilities of Repenting: How many die suddenly, and in so short a Breath, that they have not time to desire Mercy in general? How many of Apoplexies seizing upon the very Top of Sense at first? Many by Phren-"iies have no rational Motions of themselves; innumerable Accidents (and oft-times made dreadful by the Wickedness wherewith they have been accompanied) have snatch'd away Men in a Moment. Such are taken away living and in his wrath before the Pots can feel Psal. 58. 9.

The Thorns, before ever those ha-

fty flames of Motion towards God blown up for such an Extremity can be raised. Such are taken in the very manner without so much time as to put off the Every-Day Habit of Sin, like those that were carried out dead in their Coats, Lev. 10. 5.

And though from the ordinary manner of Dying, we may hope for the warning ordinarily given; yet we see others surprized, who have had the same reasons of Hope with our selves. We cannot then without madness trust our selves to accident, or boast our selves of to morrow, of which we know not what is within it, seeing the future is wholly concealed from us: They that make a Covenant with
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with death, and are at an agreement with Hell, meet with nothing but Perfidiousness, when the overflowing Scourge approaches them, and the storm of Hail rends their refuge of lies, Isa. 28. 18. &c. If we were provided against all, but one single Accident, even that may fall upon us with the ruin, that all the rest could bring.

Let a Man examine, whether he can choose his Death, and design the Circumstances of it, and place every thing just as he would have it, and thereby afford himself the Season he thinks necessary for such a purpose. But who is so foolish as to undertake this? He that builds upon Ground that is none of his own, is like to have all his Frame overturned at the pleasure of another: God derides this Folly, who hath all things in his own hand, and disposes them without our knowledge: Jam. 4. 13. Go too ye that say, To day or to morrow we will go to such a place, and buy, and sell, and get gain:

Psal. 104. 3. But oh miserable is he that thinks, as God, to lay the Beams of his Chambers, that he builds for Eternal Rest in the Waters, the flowing incertainty of future Time, where he hath nothing to do: and oversees the proper Rest appointed him by God, seeing both his Presumption, and his prophane Negligence are likely to be punished together. For indeed he that is wickedly prodigal, of what God affords him, as his, and is bold to entrench upon the future, which is Gods, when he comes to it, finds it full and possesed already, with what God hath provided for it; so there is no room for his Project, but he perishes for ever in the Disappointment.
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2. It is against our Duty, and all the Obligations, that lie on us; For it is as if a Man should say to God, I know it is my Duty, and the end of my Life, and the Providence thou exercisest towards me, that I should now serve thee, and give up my self to thee; But I beg of thee, that while I live, I may live in my Lusts and Sensualities, and when I am to die and go out of the World, and shall have no more time and leisure for any thing else, I shall then have nothing to do, but to look towards thee, and beseech thy Favour, and leave my Sins: I desire thee therefore to stay for my Repentance till then, and when I can no longer enjoy the World, then to grant me a Kingdom with thy self, and the Fruition of thy own Happiness: For though I shall dishonour thee in the tract of my Life, yet I will retract it all in a Breath. How horribly contemptuous of God doth this appear, how Affronting and Blasphemous? and yet this is the very sense of Deferring Repentance, till Death.

This is the greatest Immorality and Irreligion; for it destroys the reason of our Being on Earth, which is to serve our Generation, or the course of our Life according to the Will of God, to glorifie him here on Earth. It destroys the Service, yet flies upon the Reward; as if God were bound to make Men happy, because he had made them, and that he had made them, first to take the Delights he most abhors, to dishonour
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dishonour him, by deforming his Workmanship, and violating his Laws, and the good order he hath set in the World; and yet after all because he had made them, to give them a Blessedness so insuperably great, that he could find no greater; and by no means to hurt or punish them for Sin, though all the Justice, that ever was known to Man, requires Punishment of Offenders, as much as the reward of Desert; else all Government would be lost.

Thus therefore to imagine of God is to bring down in our own Thoughts those great Attributes of Justice and Wisdom, into a foolish and unreasonable Pity, and only for this end, that there may be a Licentiousness in Wickedness and Impiety.

And seeing upon the same account, all the Men in the World may adjourn their Love and Obedience to God to their going out of it; it might come to pass, that this State should have been prepared only as a Stage for the Vices and Exorbitancies of Men to have acted themselves upon, and then they to have removed to Heaven; when as though these have large scope indeed now, as things are, yet their Licentiousness is daily rebuked by the threats of the Gospel, by the holy Conversations of those, that have left their Sins by Repentance, and punished by an Eternal Judgment hereafter.

But who that considers the infinite Goodness and Greatness of God, that in his hand is our life, and breath, and all our ways, can think it equal, that God should have only the faint and feeble Services of a Death-Bed, for all the Preservation and Mercy vouchsafed through the course of our lives?

Or who can think it consistent with his Honour to give Men Laws, that point upon the Government of
Of themselves here, and that he should at so general a rate, as the necessity of Mens manner of living requires, accept of such a Commutation, or exchange for the Obedience due to them, as a Death-Bed Repentance?

Or least of all, who can believe? that Jesus Christ should come a Redeemer into the World, a Redeemer from all Iniquity, a purchaser from a vain Conversation, that he might have a peculiar People zealous of good works; who should look for the great day, and his glorious appearance, by a patient expectation and continuance in well-doing; to which he hath also tied them by the most strict Obligations, that created Nature is capable of, and yet that this in a manner should be wholly frustrated, even in those supposed to be redeemed by him?

How shall such a Man then be able to look God or Jesus Christ the Saviour in the face, that hath but just begun to acknowledge him by some weak Devotions to him, extorted even of necessity, and given the bulk of his time to Sin; that hath sacrificed the Male of his Flock to Lust, and even with impious design kept the corrupt thing for God?

3. If we truly understand the nature of Repentance, and that it is the Gift and Grace of God: It is,

1. A great Presumption upon that Grace, to think we can call it down from Heaven at our own need, who have offered so much Injury to the motions of it, vouchsafed in the time of our Life; we do not consider, that this Grace designes its own Glory,
and teaches to live Godly, righteously, soberly, now in this present World, and there-
in to wait for the Manifestation of everlasting Glory; and thus we are seek for honour, glory, and immortality.

Now that they that have bidden defiance to this Grace so long, should bring it down from the Clouds in their Dying Moments, to convey them to Happiness, is to make so cheap of that infinitely precious Goodness, that whoever aright considers the Case, must needs infinitely abhor the thoughts. Yet this is the necessity of such Mens Condition, that they must either think themselves worthy thus to becken the Grace of God, or they must perish for ever. They enter then a contest of Pre-
cedency and Superiority with this Grace, and de-
cide against it: That it is fit for that to stoop and humble, yea to prostitute it self, rather than they should be for ever Miserable: yea rather than they should have been obliged to a Holy Life.

2. It is for a Man to desire God, to Mif-time his Grace, for the Season of it is the present offer in the Gospel. Now is the time accep-
ted, now is the day of Salvation. It is to desire God to give him a Spring in Autumn, or Winter; when the time of the Patience of God is over, to expect the Salvation of God, now God who hath with infinite Wisdom and Equality weighed our Times and Seasons,
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Seafons, and made every thing beautiful in its time, doth not serve the Folly of Man, who have not known their times, and the things of their peace in their day.

For can it seem reasonable, that Mountains should remove out of their places? and Rocks wander from their Situation? That Man more unintelligient, than the Swallow and Crane that observe their appointed times, might not be insnared by the evil times that fall suddenly upon them: He that trusts then to such a Repentance, doth, as it were; resolve to be saved by Miracle, or else perish.

3. Men do not consider the Jealousie of God, nor are afraid of his Oath against them, that harden their Hearts and do not hear his voice to day; so that some, who have trifled with the Grace of God, seek him early and do not find him. The Israelites that said, Woither shall we go up, when they were commanded to go up, and possess the land; when they would have gone up afterwards and fought for it, were rejected by God. So in Zechary, God gives account of that great Judgment of their Captivity, concerning which, though Moses, Samuel and Job had interceded, he would not have heard. As when I cried they would not hear, so it came to pass that they cried, and I would not hear, Zech. 7. 13.

Many fail of the Grace of God that profanely sell their Birth-right for a transitory Satisfaction,
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Heb. 12. 16, 17. and find no place for their Repentance, or of God's Repentance in favour towards them, though they seek it carefully, and with Tears. While Men are busy in fulfilling the corrupt Desires of their sinful Flesh, and make flight of the Mercy, that so freely presents their Souls; a silent Decree passes against them; that though it makes no noise in their Ears, yet seals them in blindness, and hardness, so that their Souls are for ever closed therein: For who can open what is shut by so powerful and awful a Hand?

4. It is impossible to a Man to die with good composure of Mind, that trusts to a Dying Repentance; for let the Case be thus stated, That Repentance, which will not enable a Man to a holy Life, is not saving; suppose a Man then in a Dying Sicknes, making great acknowledgment of Sin, full of Resolutions of leaving Sin, and this Man recovering and performing nothing, but sliding back into the former Wretchedness of Life; this Repentance however serious, and earnest it seemed, would not have saved him, if he had died; he had perished in his Sins, and his false Repentance together: For that his Repentance was truly inferior to his Sins, appears, in that as soon as ever that is over, which gave it a seeming Advantage, his Sins throw Rev. 2. 7, &c. off that Repentance; but true Repentance always overcomes; that Repentance therefore could not be true.

And if Repentance be false and counterfeit, there is no amendment of it in Eternity; when once the Master of the House is risen up, Luke 13. 25. and hath shut to the Door, there is no entrance: While the foolish Virgins
Virgins too late understanding Mat. 25. 3, &c. the Error of Oyl in their Lamps only, and not in their Vessels, went to correct it, by buying Oyl, They were shut out, and no knocking powerful enough for their Admission.

Yea though a Man may seem to be well quieted, and comforted, and to have the Testimony of the Spirit of God, yet all this may be but a Delusion, and Satan in an Angel of light; for though they that have truly this Testimony, may be supposed to know it is that true Spirit; yet they that have it not, may have some- 2 Cor. 11. 14. thing, they so strongly imagine to be it, that thereby they may be deceived. This Testimony therefore must be proportionable to the assurance, this Dying Man had from Christ; else even a Man that dies safe, must die in such an un- expressible Torment of Mind, that it had been much better he had enjoyed no such fasons of Sin, than only endure that. And who can presume so upon God, as to promise himself such a train of Miracles to carry him not only to Heaven, but without those Agonies of Horror that are like Hell, after so long Impenitency?

Thus on all sides it is most necessary for every one to Repent while he may behold the Truth of his Repentance in the ordinary Fruits of a holy Life; and see himself in all the Circumstances of Temptation, change of Condition, Varieties, which Life and the Course of it carry along with it: For that is often by length of time cast up, and appears upon the Surface, that lay concealed at the bottom; till such a Concurrence of things gives it the advantage to rise.
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I understand nothing that can be objected to this last Argument I have used to disable the Confidence of such a Repentance, except this.

It may be supposed, the Repentance that is full of passionate and affectionate Motions towards God, though amidst the fears of Death, may be good, till it be blotted out by returns to Sin, and therefore if it be taken in the just time, while it is good; that is, if a Man dies before it be reversed, it may serve the great purpose of Eternity.

This Supposition I must confess hath a seeming Countenance from that particular place, Ezek. 33.12. The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness.

But if the scope of Scripture-Discourse in general, or the very sense of Morality be taken in the Case, no Man may trust so great a weight here; For Christ looks upon the stony ground with the same Eye, while it receives the word Mat. 1.3, 20, 21. with joy, as when by and by it is offended; and it was therefore truly no better at first than at last. The House that is not founded upon the Rock, is as ill founded in the Calm, as in the Storm, only the Storm discovers what it was. Morality it self requires a better rooting of virtuous Habits, than that they should be set only in loose Ground, thrown up by Extremity of Condition, and not in the Soil it self.

That Repentance which will not bear the trial of time, will much less sustain the Test of Eternity, wherein every thing that stands, must be solid and sub-
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Substantial: Things that suffer the loss of themselves, when they are tried by man's day, will suddenly be consumed by the hotter Beams of God. 1 Cor. 4. 3. That hath need of good Founding, that must undergo an Eternity, and have all advantage of Concoction, that must be laid up for ever; which the short Moments of a Death-Bed without a miraculous Assistance will not allow. The Fruit of it generally, like that Hasty-ripe, perishes while it is in the Hand: This Isa. 28. 4. Repentance gives up the Ghost, as soon as it is born.

Now as for that place in Ezekiel, so much vexed with Controversie, I do not think it convenient for me to intangle a Discourse intended wholly for practice with the Perplexities of it.

Only I am concerned to shew, that it doth not afford the favour supposed to this kind of Repentance. For first, We must not mistake the day it speaks of, as if it signified so strait a compass of Time, as a Day; but that Season wherein either the righteous Man wafts and destroys his Righteousness; or a Sinner over comes his Vicious Customs and Inclinations, neither of which are usually done on the sudden. Secondly, The turning from Wickedness intended is certainly a sincere and impartial one, and not such as we have rendred this Dying Repentance suspecious to be. Thirdly, It must be justified by a walking in the Statutes and Judgments of God, and doing that is right; that is, by a continued Reformation, which will least agree to this Repentance, and therefore this place of Scripture will not protect this Supposition, but rather damns it.
Having now in the foregoing Discourse, in a practical and persuasive way, endeavoured to engage Men to a timely Repentance, by setting out the hazard of a late one: I have thought it necessary, to make the state of the whole Doctrine, as exact as I can, by considering whatever might with fair appearance of Scripture-Reason call into question and scruple, what I have grounded my Persuasions upon.

I will therefore, as a Supplement to all I have said, First recollect what I have intended all along. And then cast all, I can possibly suppose against it, into Objections and Answers, that by closer attention to the Case itself, every one that will be at the cost to consider it, may be convinced to the main End, viz. A present Religious Life.

1. First then I make it not the question, Whether a true Repentance, how late soever, be a Repentance to Salvation?

2. Nor Secondly, Whether God hath reserved it to the Prerogative of his Grace, to give a true Repentance at last?

3. Nor Thirdly, Whether a Repentance that is true and sincere, though but in the Seeds, being surprized with a Death-Bed, may not then break out and shew it self more fully?

4. Nor Lastly, Whether a Man that hath the light of the Gospel brought to him, but just before his Dying Condition, may not expect the Grace of God working with it then, even as in the freer times of Life?

All these I do with great Confidence acknowledge: The Substance of what I have said against a Death-Bed Repentance, will be comprised in these following
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following Assertions, which I restrain wholly to Men, that have lived under the Light, and Exhortations, and Applications of the Word of God, with all usual Freedom; and yet have not begun sincerely to Repent, till they come to die.

The First is, That a Death-Bed Repentance how fair for ever, it may appear, hath yet the greatest Doubt imaginable upon it, whether it be true.

The Second, There is greatest Reason of Fear, God will not give his Grace to such a Dying Man, to Repent.

The Third, That a Repentance at Death is not that general Repentance, the Scripture Discourses of, makes promises of Pardon upon, offers the Assurances of the Spirit to, enjoins the Duty of, with so many pressing commands. For that Repentance immediately to be begun is supposed to govern a following Life. It must therefore be an extraordinary, and miraculous Repentance, if true.

Lastly, That it is therefore against all rules of Piety and Prudence, by mispending Life to cast ourselves upon the necessity of Repentance at Death.

This, I say, is the Substance of what I have designed all along, and which I would now further clear, and vindicate from these following Objections.

Objection 1. Doth not the Parable of calling some Labourers into the Vineyard at the Eleventh Hour, imply, That God doth in ordinary Convert some at the last Mat.20.v.1.5c. Hour, as well as sooner?

Answer, The main Scope of Parables is only argumentative, and so far as the scope of that Parable relates to this Case: It is no more, than what I acknowledge, That God gives Eternal Life to true Repen-
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Repentance, if true, at last, even as to the first and earliest Repentance. The reward being to all of Grace, and not of Debt. It is also to be considered, there remained an Hour of working, representing rather old Age, than a Death-Bed, if the colours of a Parable prove any thing, and so are rather against this Repentance, than for it.

In the Second Objection, I suppose Men taking Sanctuary at infinite Mercy and Power in this manner.

Although no thought of Man can reach the Mercy, that accepts or gives Repentance at the last: yet Mercy being as much above our Thoughts, as the Heaven above the Earth, what can we define concerning it? And though there are so many Circumstances of Impossibility, according to our measure of things; Yet the things that are impossible with Men, with God are possible; for with God all things are possible: How can we then determine in this Case? Can we by searching find out the Almighty in his Mercy and Power? Can we find him out to perfection? It is high as Heaven, what can we do? It is deeper than Hell, what can we know? The measure thereof is longer than the Earth, and broader than the Sea.

Answer. Now because in this Objection, the news of all Hope and Expectation from this late Repentance meet; I will endeavour to give the most punctual Answer to it. And though I know after all, that is, or can be said, Men will not quit it: Yet I shall rest upon this Answer, as my last Resolution of this Case; and by it raise the disquisitions from a trust in such a Repentance to the height; the greatness of the hazard appearing most fully from it.
In general therefore it hath been noted, The question is not whether God accepts a true Repentance, how late forever; but whether God will give a true Repentance so late; and herein the question is not of the limits, the absolute limits of infinite Mercy and Power; But what limits it hath set to it self? and what Seasons it hath limited to us? and whether according to these a Death-Bed Repentance be not almost, if not altogether an Impossibility? I'll therefore lay down several degrees of Impossibility, notwithstanding infinite Mercy and Power, that must necessarily abate the Irregular Confidence of such a Repentance, and under one of them I shall be bold to place it.

1. The highest degree of Impossibility is, of those things, that are utterly and absolutely impossible with God, because they are irreconcileable with his Nature, and such wherein if they were, he must deny himself, which he cannot do. For though there is nothing above God, not so much as any Goodness, or Righteousness abstracted from himself, that should give him Law; Yet he being himself that supreme Goodness and Righteousness, He is a Law to himself; His Nature is his supreme and inviolable Law; And his Will stands always even with his Nature: For his Will is himself reciprocal with his Nature; And all his Actions keep perfect Correspondence with his Will. Upon this immutable Reason God cannot lie, he cannot do any thing weak, or that argues Imperfection: He cannot but be righteous in all his ways, and holy in all his works. Upon this Reason also he cannot, he will not acquit the guilty. He cannot, he will not save or make Men happy in their Sins. God himself speaks this Sense,
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Senfe, Ezek. 18. 31, 32. and c. 33. 11. As I live faith the Lord, I have no pleasure in the Death of him that dieth, why will ye die? Turn your selves and live ye. As if he should say, except ye turn, all my Mercy can do you no good. For such a Mercy as God the Father of Mercies, will not give; would not be a Mercy, but either a foolish Softness, or loose Indulgence to Sin. Such a Power were not a Power, but an Impotency, or turning all things to Confusion. These therefore are as inconsistent with God, as Folly, Imperfection, Sin. The Gospel, the highest display of Mercy rests upon this Principle, being not a Salvation of Men in Sin, but a most effectual Redemption of Men from Sin. Of all that God can be supposed to do for Men, there is nothing more impossible than this, more repugnant to all the true Senfe of Man, more overthrowing of the undertaking of Christ, more contrary to the Nature of true Happiness. An Opinion of the damned in Hell being annihilated, or recovered to Holiness and Happiness after some Ages of Torment, were a high Probability compar'd with this. He that can tempt himself to believe this, may believe any thing, and needs no Confutation, but his own Unreasonableness. Against this I have been thus large, because it secretly lurks in Mens Hearts, that God may save them without so much ado about Faith and Repentance, though being afraid to speak a thing so monstrous, they disguise it under the Pretence of a faint Repentance at last.

But from what I have said, It is plainly to be inferred, First, That some things which God cannot, will not do, are not the reproach either of his Mercy or Power, but the Glory and Greatness of both. And this, that He neither can, or will save Men without
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without sincere Faith and Repentance (that is without a recovery to Holiness) is one of these things. The Death-Bed Repentance then, that is unto Salvation, must without all dispute be a sincere Change from Sin to Holiness:  

2. There is an Impossibility, that arises from the peremptory, and absolute, and irrepealable determination of the Will and Council of God concerning any thing. In this degree of things I account, *the unpardonableness of the Sin against the Divine Spirit. The unrenewableness of total Apostates from Christianity to Repentance. The impossibility of Repentance after this Life: Now though these carry not their own Evidence of being inconsistent with the Divine Nature, as the former; yet the Declaration of supreme pleasure against them is so effectual, that we must needs look upon them, as impossible. And we may see a great consent, a high Congracity between the things themselves, and the Determination of God concerning them, which Reasons are yet clearer with God. For in the Sin against the Holy Ghost there is so mature, so perfect, so concocted a Wickedness, so high a contumely against the Godhead itself, that it is very irreconcileable with Repentance, and so with Pardon. The total Apostasy from Christianity, and the Evidences of it mentioned Heb. 6. from the very Nature of the Case appears irreparable, because there is no other or higher Grace, than that of the Gospel, for the Apostates to remove to; no more sacrifice for sin, nor are there
there any higher Evidences of that Gospel, than those he is supposed to revolt from; and no more perfect Acts of Contrariety to the Gospel, than the crucifying the Son of God afresh and putting him to an open fame, the doing despite to the Spirit of Grace, the treading under foot the Son of God, and counting the Blood of the Covenant an unclean thing, in the Parallel place. Heb. ro. 29.

Besides all other Reasons, the unchangeable State of Eternity is so consolidate with, so fixed into our very Being, that the Perpetuity of it is very accountable to our Reason; so that there can be no Change after this Life.

From hence then, we derive thus much farther against a Death-Bed Repentance: First that some things, wherein we cannot find an express Impossibility in their Nature, are yet made so by Gods absolute Resolution concerning them; into the Reason of which he also is pleased to give us some light: And that many Expressions of Scripture (as, They shall seek me early but shall not find me, the Parable of the foolish Virgins, with many others) make this Repentance very dangerous, with which also the very Reason of the Case concurs; Yet not amounting to this kind of Impossibility.

3. There are some things impossible according to the Rules, and general Laws of the Creation, and Government of the World, which we call Nature, and which Rules, infinite Wisdom and Power hath so prescribed to it self, that he hath yet reserved to himself freedom to shew himself above them, as Founder and Lord of Nature.

Thus it is impossible for the Sun to stand still, to raise the Dead; that the Fire should not burn: That is,
It is impossible at all times, but when infinite Power is pleased to be seen riding in the Heavens, far above all Nature, that is, when he is pleased to work Miracles: suitable to these Laws of the first Creation, there are also Laws of the new and second Creation, viz. the Redemption of Christ.

It is true, the new Creation, compared with the old, is so far as it is new, All Miracle. Such is Righteousness without Works, Re-generation; Such is the Incarnation, the Resurrection. Even as the first Creation and daily Preservation are Miracles compared with that nothing, out of which all things were drawn, and are still upheld.

Yet this very miraculous Frame of the Gospel is bounded with certain Laws and Rules, and when these are transcended, it is a Miracle in this miraculous state of things.

Now all Instances of miraculous Power are rare and extraordinary, and the Reasons of them, when they have been, have always been great and solemn; and when they have been more plentiful in any Age, the Reasons have been great for that also. And in Miracle itself, there hath been always regard to the natural state of things. Miracle hath for the most part lifted up Nature only, wherein it was either decayed, or not planted so high, as the very effect to be wrought, and just then designed; not minding the flourish of it self, but the main Intention only: We read of no other Circumstances but those of ordinary Mortality, into which they that were raised from the Dead in Scripture were exalted; only that they were raised to Life.

In the new Creation, so much of the old, as would serve in it, is generally taken in; and the Con-
Constitutions that will agree with the design of Grace are upheld for the most part; as were easy to manifest. Divine Inspiration did not disannul the natural Temper of the Prophets or Apostles; but they are easily observable in their Writings. Conversion doth not destroy, but sanctifie and renew Nature. For what doth all this serve, but to shew, God does as little as may be, decline from the first Model of things; His Wisdom so deeply contrived?

Further, the new Creation in all things excelling the old; as the whole State of it is never antiquated by a higher Revelation, so the Laws of it are seldom exceeded by any thing extraordinary; yet I acknowledge, Instances there are of Extraordinaries, even here also.

The Apostleship was in a manner wholly miraculous, yet the calling of the Apostle Paul was something higher than that; for whereas the Twelve were trained, and educated in the Discipline and Conversation of Christ; and express care in the Surrogation of one into the place Acts 1. 21, 22. of Judas, was had of such a Preparation, yet the Apostle Paul was suddenly born into that high Function and Authority, into which they were gradually admitted. But the reason also was very high, That there might be so great a Proof of the Power of the Gospel, Acts 9. 20, 21, 22. 31. as a Persecutor and Blasphemer Gal. 1. 23, 24. Preaching that Faith, he had so notoriously persecuted; and on the sudden, that it might be without the Suspicion of a Confederacy.

His
His very Conversion was a Superabundance of Abundant Grace:

He was not only in a deep Humility of Expression, but in the thing itself, one of the chiefest of Sinners saved by Christ: His Sin had been the unpardonable Sin, had not Ignorance abated it.

But upon that solemn account he obtained mercy; That in Him Jesus Christ might shew forth a Pattern of all long-suffering.

This of the Dying Malefactor, I Esteem of the same kind, and the Reason was extraordinary, as I have before observed.

I have now thus fully discoursed this Particular, because it brings me to the ultimate Resolution, I can make of this Case; that is,

A Death-Bed Repentance whenever it is true, is a Grace and Favour vouchsafed to the Soul, in which it is found, above the ordinary and general Grace that gives Repentance. For it is above these four great Rules of the Gospel, wherein also the fundamental Nature of things much conspires.

1. That God is jealous of the Glory of his Grace, and gives it by the same rule, he prescribes to us. To day, while it is called to day, hear his Voice.

2. God attempers his Grace to the state of Man's Soul, so as not to permit to such a long hardning, and accustomenedness in Sin, those whom he intends to Convert.

3. The Ingenuity and Freedom of the Soul necessary to Repentance is not ordinarily possible, amidst the Fears and Necessity of Death.
4. Fruits meet for Repentance, and amendment Life, and the glorifying God upon Earth, by a holy Conversation are universally required. Such a Repentance then must be proportionable to a Miracle, a Miracle in Grace. Now Miracles are seldom, and not but upon such Reasons as exceed the value of those Rules (at least) in that Case, wherein they are over-ruled; Reasons of greater Eminency than what daily fall out; but it is a daily Reason, that Men must either Repent or Perish. Such Repentances therefore are very rare, and doubtless when they are, God gives a lustre to the Reasons why they are; In such a measure, that Men may say, Here is the finger of God, ingraving his Wisdom upon his Work. And with such a Freedom as our Saviour expresses, Luke 4. 25, 26, 27.

The practical Conclusion then from hence is this, It is as presumptuous a Boast for a Man to think, He shall Repent when he comes Prov. 27. 1. to die, because the Mercy and Power of God are infinite; as for him upon the same accounts, to leap into Seas, or roll himself in Flames, without fear of danger.

Nay, It is such a kind of prophane Insolency, as some Interpreters give that of Lamech to be, Though I should slay a Man in my anger, Gen. 4. 23. or a Young-man in my Sense of Paræus in an Injury: Yet if Cain notwithstanding, standing his Murther, was secured by a sevenfold Vengeance from God upon him, that should slay him, I shall be secured in mine, by a Vengeance seventy sevenfold. Thus Men say, if ever any one for all an irreligious Life, was preserved from Hell by a Repentance at last,
last, I need not fear, but I shall: Both agree in a
bold claim of the Sovereign actings of God for their
own safety in Sin.

4. Below all these Impossibilities; as in Nature
there are great difficulties, that are not usually over-
come, and yet in things possible without a Miracle;
so there are also in Grace. Our Saviour tells us, It
is easier for a Camel to go through
the eye of a needle, than for a rich man to enter into the Kingdom
of Heaven. His prejudices and prepossessions are
so many, his temptations and intanglements are so
great. The Prophet says, Can a
Blackamore change his skin? or Jer. 13. 23.
a Leopard his spots? then ye that
are accustomed to do evil, may learn to do well. All
delay'd Repentances are very uneasie; some Divines
observing few Conversions after the fortieth Year of
Life. But of these, though all Men ought to appre-
prehend the danger; I should say, (that no Man
might be insnared) as our Saviour speaks in these
Cases, The things impossible with Men, with God
are possible.

Objection 3. But according to this state of the
Case, What should a Dying Man do, that hath not
yet repented? Should he expect a Miracle, or do no-
th ing through despair?

Answer. Have ye not read, what David did when
he was an hungry and had need? He adventured
over Laws, and was blameless: If any Man feel the
necessities of a Soul perishing, let him lay hold upon
Mercy and Grace to help. There is a Faith in this
Case, like the Faith of Miracles, that removes Moun-
tains, and divides Seas. He that can receive it, let
him receive it, Mar. 19. 12. But let every Man take heed how he falls into these Necessities; For multitudes not having the right Faith, like the Egyptians, Essay this, and are drowned, Heb. 11. 29.

It is a very hard thing to distinguish between miraculum, and miraculum, a Wonder, and a Miracle; so is it between a saving Faith, and Repentance that may have wonderful effects, through the Conviction of a Death-Bed, and this true saving Faith, this Faith of Miracles; and for any thing I know, Eternity only can make a Man safe concerning it, and sure that he had it. Doubtless many like Joab perish, catching hold of the Horns of the Altar.

Objection 4. But what? If Men having made a Profession of Religion, have done many things religiously and soberly, and yet through the prevalency of some Lusts, it appears they have not truly repented? May not the Conversation they have had with Religion, so prepare things, that their Repentance may be dispatched in the Infants of Death?

Answer 1. It is dreadful to consider, how the unhappy pleas of some upon such kind of accounts recited by Christ, are also rejected by him. Many shall say in that day, Lord, Lord, have we not eaten and drunk in thy presence, and thou hast taught in our streets? In thy Name have we cast out Devils, and in thy Name done many wonderful Works. Yet he shall profess unto them, I never knew you, Depart from me ye workers of iniquity.

Besides all the Doubts already insisted upon, such Men have made a Custom of deluding Religion, and have great cause to fear they should do so at last.

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God also is so provoked by such, as have long tempted him, proved him, and seen his works, and yet err from him in their hearts, and do not know his ways, that he comes to his oath against them, Heb. 3:9,10.

'Answ. 2. But let this should discourage and suffocate all motions after God, either in Life or at Death; and they seem in as good condition, that never mind Religion, as those that do: I add,

Any good thing found in Men, either in their Life or Death, though it have not the worthiness of Repentance to Salvation, yet shall certainly have its reward in mitigations of Punishment; which Consideration fully explained at the Day of Judgment will assoyl many of this sort of Doubts concerning the ways of God. I believe those very early seekings of God, notwithstanding which, he is said to laugh at the Destruction of those, from whom they come, when they have first served the gloryings of Justice, obtain lessenings of Pain: as conquered Enemies, after they have been led in Triumph to wait on the Conqueror's Glory, may have even that Service recompensed with a more compassionate Captivity.

'Answer 3. If there have been solidity and sincerity in any religious Exercises in the time of Life, whereby the Heart by the Grace of God is prepared for further Grace; as very often Conversion is by degrees: It is hopeful God may use Death, as a Season of compleating his Work; yet this is to be regiftred among the seldomer disposes of God, and both those Preparations, and the Complement of them is under the caution of our Saviour: Strive to enter in at the strait-gate, for many, I say unto you, shall seek to enter, and shall not be able, Luke 13:24.
Objection 5. Is it not at all times a great Folly, to promise a to morrow to Repentance, how long foever we may live after that to morrow? because we daily harden through the deceitfulness of sin. Is it not also always a curious Point, and that requires a great jealousie over it, whether our Hearts are at any time sincere in returns to God? Is it not lastly, always to be feared, left our to day, the time of Grace slip from us? Why then are the dangers placed so industriously upon this Repentance at Death?

Answer 1. First as concerning the time of Repentance, It is to be acknowledged; Every Man, that is come to the strength and fixedness of his Understanding, to the poize and inclination of his Will and Affections, to the habit and custom of his Life and Actions, and hath not determined for God, hath great reason to fear; left as there is a deep print of the high hand of Nature upon his unconverted state, so there should be a Seal of Justice also, and this Doubt increases every day.

Notwithstanding this; All Doubts and Scruples, that have an appearance of insharung and intangling the minds of Men with fears, they begin too late, are to be avoided; if it be not so late, that it is just now dark, and their feet stumbling

Jer. 13. 16. upon the dark mountains; And these things being written especially

Isa. 38. 19. for the living, who have in ordinary probability time to lose, the danger is best placed here, where it takes them every way.

By the way of Encouragement; that the time is not yet past, while they have the spaces of Life, and of the Patience of God; which is not a slackness of Justice, but a designed Salvation. By the way of Cau-
Caution, because they know not how soon they may be cast upon a Death-Bed, and this Patience be at an end: With Dying Men the case is otherwise, who are already in the thickest of the Danger, and must work themselves out in that moment, or perish for ever; without any Injury therefore to them, the living are thus to be warned. Isa. 38. 19.

Further, It is evident, all delays of Repentance roll down hither, however Men propose a stop; yet hither the generality come at last: So that in effect, it is all one, whether Men are dissuaded from trusting to a Dying Repentance, or from delaying their Repentance. For if they are given to delay; It comes to this, They repent and die together. But if a Man be afraid to venture Eternity upon his last Breath, he will repent presently.

2. For the difficulty of being sincere in Repentance, I place it here, because, though every Man should by drawing the parallel lines of Delusion, and mistake upon himself, try his Repentance when ever it is; yet these Errors fall in greatest numbers upon that point of Extremity, and with least possibility of rectifying them: But seeing there are at all times such deceits in this Case, there is nothing so necessary, as to repent in a clear light, and full leisure.

3. For the severity of God in denying his Grace, though I acknowledge his Indignation condemns many, who have dallied with him and their own Souls to be suck'd in again by the whirlpool of their Lusts, when they would have risen out of them; yet this Indignation is never so certainly at the height, as when Men have provoked it as long as they could: It is most miserable therefore to make our last motions within the command of such a horrible
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rible Pit, lest they prove only the struggles of sinking Men: yet this we must do, if we are not before got out of it. There is much greater hope (how bad ever their Condition may be) to them, who are yet in the hand of patience lifting and leading them to Repentance, and do not despise it, but account it Salvation.

Objection 6. This Doctrin does not favor enough of the Grace of the Gospel, that would have all Men come to Repentance.

Answ. To discourse the Severities of the Gospel, to the ends of the Gospel, is most Evangelical Discourse. For as the Gospel doth with all clearness declare its own Rigors, that Men might not mistake it, for a loose and careless Doctrin, and so miss the Salvation of it; so have I discovered the great hazard of a Dying Repentance, that Living Men might be persuaded not to call themselves upon it, and Dying Men excited to an Action suitable to the extremity of their Case.

And this is indeed preaching the Gospel; and to be moved upon it with fear, to prepare an Ark to the saving our Souls before the flood come, is as true an effect of Faith, as to be constrained by love to live to him, that hath died for us. I say as true, and gives us a Title to the Inheritance of the Righteousness, which is by Faith, together with the other. For the Prudence of Faith makes us apprehensive of the Reasons of Danger, and so to Fear, even as the Gratitude of it ties us with the Obligations of Love. This is not that Fear that Love casts out, but that it self quickens, and
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and is also both quickned and guarded by it: nor is it the bondage, but the wisdom of Fear. Rom. 8. 15. Job 28. 28.

Objection 7. But is the general Judgment of Divines thus?

Answer. All judicious Divines are very tender of binding the Prerogative of Grace, or clipping off the Action of Men towards God, even at this time; in Observation whereof I have desired to be cautious herein also: But in their caution against Presumption, their Expressions amount to the utmost I have spoken.

on Repentance. Dr. Hammond and Dr. Taylor in their Treatises of this Point. Bolton, Dyke, &c.

Infer. 1. But setting aside the whole danger of a Death-Bed Repentance, Let me now lastly thus reason, and thus expostulate; Why should we desire to Repent so late? It is good to be betimes doing that which is most comporting with our truest Happiness; Reconciliation with God, return to Him, his Favour, to obey Him; these are the truest Freedom and Peace of a Man at all times: Great Peace have they which love thy Law, and nothing shall offend them. He lives in the least pain, that lives holiest; I made haste therefore and delayed not to keep thy Commandments; I seized upon so great an Enjoyment, as soon as I could, afraid to be kept off from it too long.

To fear God and keep his Commandments is the whole duty of Man, Ecclef. 12. 13. When a Man
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considers Life, and that he hath but a Moment of it, and that therefore he would live that Moment, as much as may be he shall find the highest of Life, the top of Life to be Godliness, which hath all the promises of this life, and of that which is to come. 1 Tim. 4. 8.

To pursue this World, and the Vanities of it is not only with greatest folly, and impertinency to launch our selves in a great Vessel, the Greatness of our Affection; and with solemn Preparations, our strongest Action, into the low water, the shallow of Life; which because it cannot carry so great a bulk, increases the Toy and Vexation, as well as enhances the Vanity and Folly of doing nothing at so great an expense: But worse than this, it is the loading our selves with guilt under a delusion of Pleasure; that gives us secret disquiet and torment, while we are laying it on; and cannot be laid down as we please; but with more sensible and industrious Anguish, than we heap'd it upon us, I mean, the sense of our misdoings, and Contrition for them, so necessary to work Repentance.

To conclude, Seeing to die is the end of all Men, Eccles. 7. 2. Repentance is to be chosen while we live, that we may die with the greatest quiet; without those Agonies of Conscience, those cold Sweats, those sinking Eyes, and fainting Spirits; for he dies with most ease, that most surveys Death, and looks into all the Retirements of it before-hand; that knows it perfectly, and all its strength; such an one governs himself in it, as in a most important Action with Decency and Freedom. He is not hal'd by Death, but received by it: Into Luke 23. 46: thy hands I commend my spirit; he lays
ays himself orderly into the shade of Death: Where-as so long adherence to the Pleasures of Sin gives Death a Violence. It makes Men both unwilling, and afraid to die. *This night thy Soul shall be required.* Life is exacted of a Luke 12. 20. Sensualist, and torn from him, that is resigned by a Spiritual and Mortified Man; Good Men die in an active Sense, they know how to die; others die passively, they are forced to die.

This great difference prefers to us Dying daily, before that forcible Dying at once.

The wisdom of Dying was accounted by Heathens one of the worthy Businessses and Imployments of Life, and that required much study. Christianity gives us the true Rules of it, and they lie in waiting till our change come; *Time is short, they therefore that use this* 1 Cor. 7. 29. World, should not use it down to the Bran, sensually; but only take the advantages of it to a higher Life: Else being met on the sudden by Death, they are like those that fall off from Life with Violence, that is, Headlong; but they that live in the Sense of God, and an Eternal Condition, alight with care and ease.

It is therefore not only greatest Safety, but truest Frugality and Improvement of Life to Repent betimes; and when we come to die, the earest and sweetest way of dying. Not indeed a Dying, but a Translation into Immortality and Blessedness.

*Inference 2.* Seeing the Wise, and their works are all in the hand of God; and that he giveth Wisdom to the Wise Man's Heart, to discern both Time and Judgment; and not to be taken as Fishes in an evil Net, and as Birds in a Snare, when it falls sudden-
Of a Death-Bed Repentance.

upon them, having not known their time; Let us most humbly commit our selves to Him by earnest seeking his Grace in the Redeemer, in whom all his Grace is Treasur'd up; Thus by the Efficacy of his Spirit we shall know in our day, the things of our Peace, that they may not be for ever hid from our Eyes; we shall seek the Lord, while he is to be found, and call upon him while he is near: And so shall be secured from having the Door shut upon us.

Infer. 4. This may be to us a close and determinative Test in this point of Death-Bed Repentance; If our Repentance be such, and so real; that it is not a Lamp of Profession only, but Oyl in the Vessel, that will bear up the going forth to meet the Bride-Groom; and that we are ready, and have not our Oyl to Buy, but can enter with Him into the Wedding, before the Door be shut; This, how late soever it may seem, is Repentance to Salvation, and not to be Repented of; and shall be with Christ in Paradise.

Such a Repentance, when the Spirit goes out of the Body, will be before-hand entered into that within the Veil; whether the Fore-runner being for us entered Ministers in the Holy of Holies, not made with Hands; in that Sanctuary, which the Lord hath pitched, and not Man; in that more perfect Tabernacle; that is to say, not of this Building; a High-Priest for ever, after the Order of Melchisedec; a Saviour to the utmost, or to All Perfection. He fills up with the valew of his own Sacrifice and Intercession, and by the Power of his Endless Life, whatever is wanting in the Repentance, He hath given; either in regard of its Valew as being so Late, and in the Ref-
fufe of Life; or of the deep Rooting and Habituation, or of the abundant Fruits: and having apprehended, the Spirit He enables it in a Moment, in the twinkling of an Eye, every way enables it to apprehend that state of Holiness, which agrees to the Resurrection of the Dead; first in the Life of Spirits with Himself; then in the Raising the Body Incorruptible. For this appertains to his Melchisedecian Priest-hood, wherein He is now; and wherein He is King of Righteousness, King of Peace, a Priest set down on the Right Hand of the Majesty on High.

If therefore the Repentance be such, as He, as this Great Prince hath given; There is in it a Coming to God by Him, and then his Salvation is to all Perfection to it; For as going into the Heavens in his Spirit, He took in his Passage this Prey, the Dying Malefactor out of the Mouth of the Lyon; So as He pleases, out of the same Power, the power of the Dog, He rescues those Souls that he hath made dear to Himself; for He living ever, quickens whom He will, and He can by his Spirit seal this his Grace in a Moment.

For this Great High Priest-Hood, being the Eternal Priest-Hood of Christ; whatever is said of Him, as a High-Priest, must be said of Him, as this High-Priest, which He is alway, or without least Intermission: And as such an High-Priest therefore it is, that He succours the Tempted, being in All things Tempted, as we are, yet without Sin; now even as his Great Temptation was at Death; yet without the Sin of having deferred his strong Cries and Supplications to Death, though then He was most Earnest: He can therefore
fore Succour, and be infinitely Compassionate, even to those who are Tempted, though with, and in this Sin of having delay'd Repentance to the last. They therefore, whom He graciously moves to it, may come, even then, boldly to the Throne of Grace, and obtain Mercy, and find Grace, even in this just Season, and as it were indivisible Point of Time: These Things I write, that we may not Sin this Great Sin of Delaying our Repentance to the last; But if any Man do so Sin, we have this Great High-Priest over the House of God; an Advocate, and a Propitiation; and if such a one be under his Charge, and given to Him by God, He is a Faithful and a Merciful High-Priest: He is therefore Faithful, because Merciful to make Reconciliation, and to Succour in so great a Temptation, as even This is: This He can do, because He is a Fore-runner within the Veil; and by his Blood appears, as he that hath obtained Eternal Redemption, a Redemption always ready.

This is the great Security and Cordial against the Fear of Death in general, to the Saints and Servants of Christ; and if by its Hyper-Pleonasm, its exceeding Abundance, and Affluence, it may and does over-flow to some, upon whom the Grace of Christ Abounds, much more where Sin hath so much Abounded: How great is this Miracle of Grace! But who? How few are they who shall thus Live? whom God and Christ will please to make thus to Live, When it is come to this; for if they are Few that are Saved, how much Fewer are the Saved, at this last Point.

Strive
Of a Death-Bed Repentance.

Strive then to enter betimes at the strait Gate; for many shall then seek; at last of any Time to enter in, and shall not be able.

There is too much of (especially the Death-Bed) Repentance, at is Repentance of the Lamp only, that makes a shew only; that is but only of this World, and from beneath; which is able for once to give or yield a fair and lightsome Flash at parting with the World: But because without a Treasure to Enter into an Eternal Duration, that which is but a Lamp, fails in the very time of Tryal, and becomes a Lamp put out in obscure Darkness. Let your Lamps be always Shining, and your Lights Burning, such as are able to be always so, and so to Shine even into Eternity.

Infer. 5. From what hath been spoken concerning the Great Mourning and Repentance, that shall be before the End of this state of the World; even before the pouring out of the Vials, in that Miraculous state of Things, that shall be after the Apostacy ended, and the Kingdom of Christ in Succession; I conclude there shall be a Death-Bed Repentance of the World, if I may so call it; but after that, viz. in the time of the Vials we read of no Repenting, but a Repenting not; no more than in the state of Everlasting Punishment, in our general Apprehension of that State: even as He that is Righteous, shall be Righteous still; that is, for ever Righteous, and in no possibility of for ever Falling from it; any more than from the Glory, and Happiness of Eternity, in our General Notion of that State.
And this strongly Argues to us the Possibilities of a Death-Bed Repentance; seeing all the Prejudices that lie upon and against a Death-Bed Repentance now, lie against that late Repentance of the World; but yet it limits and guards against the Ordinariness and Easiness of a Death-Bed Repentance in General; in as much as this late Repentance is in a miraculous state of things, viz. of the Spirit poured out; of such a Glorious Kingdom of Christ come into its Succession; and at the time when our Lord shall immediately Come into his Kingdom.

But then at the same time is cut off all possibility of Repentance after this Season of Repentance; For as soon as the time of the Vials enters, all possibility of Repentance is fore-doom’d, as hath been said.

Now this Late Repentance shall be excited and stirred up to by the Preaching of the Everlasting Gospel; and of this there were two great Symbols or Figures given in the very first Appearance of the Gospel, viz. the Apostleship of Paul, who was, as hath been observed, Born out of due Time into that High Mission; agreeable to which is the Preaching of the Everlasting Gospel; and the Repentance of the Dying Malefactor, just as Christ was entering into his Kingdom; And they are each a Hypotyposis, or Pattern for them who shall Hereafter Believe on Him to Life Everlasting; and Repent with the Repentance to Salvation.
tion, never to be Repented of; and especially at that Great Futurity of the Coming and Kingdom of Christ, or the Coming of Christ in his Kingdom.

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