CHRISTIAN SEE TO THY CONSCIENCE.

A Treatise of the nature, the kinds and manifold differences of Conscience, all very briefly, and yet more fully laid open, than hitherto,

By Richard Bernard, Parson of Batcombe in Somerset-Shire.

Anno 1630.

LONDON,
Imprinted by Felix Kyngston for Robert Milbourne, and are to be sold at his shop in Paul's Churchyard at the signe of the Grayhound. 1631.
REVERENDISS.
IN CHRISTO PATRI
GVALTERO, prouidentiâ Divinâ Bath. & Welfensi Episcopo,
Diacesano suo colendissimo auspica-
tum aduentum, & mansionem
proseram.

Honorande Praesul,

X terreno hoc di-
uerario ad caele-
stes mansiones
tres huiusce Sedis
Episcopos, iure ac
merito reverendos, haud pluri-
um annorum curriculo promo-
nit Pater ille caelestis. Quos
omnes pro singulari suo in me
amore ac humanitate, ego,
pront par fuit grato homini,
summa observantia & obse-
quio
Epistola

quicquid. Illorum itaque obi-
tus non potui non egrev, ac do-
lenter ferre. Primus horum
occurrít Iacobus Patronus
meus amantíssimus, ob munifi-
censíó laudem celebri
cem, & à Se-
reníss. R. Iacobo honoríbus
non vulgaríbus ornatus. Hic
míbi author fuit, ut relicto na-
tali solo, tranfírem in bas oras
ad munus pastorale exercen-
dum in ea statione, quam sub
vís tro praśídio per Dei gráti-
am elíamnū obtíneo. Secundus
fuit Arthurus ob vita inno-
centíam, ac probitati, ob insig-
né doctríná, nec non alías dig-
nas Theologo virtutes claríssi-
mus. Is quanta me affabilitate,
quanta benignitáte semper am-
plectebatur, alienum censeo à
mea modestia pradicare. Tertí-
us, isque nouíssimus Leonar-
dus ob gravitatem, animique
maximas
Dedicatoria.

Epistola

tes profitemur. Ecquid enim optatius, aut salutarius huic Diæesi nostra potuit contingere, quàm Episcopus prudentissimus simul & vigilantissimus, qui probè nónit operarios in Christi vinea desuntanes corroborare? torpentes, & somniculosos excitare, populum dissolutum in ordinem redigere, lupos rapaces fugare, subdolas vulpeculas à Christi ouili procul arcere, teneros agnellos lactare, palantes oniculas in viam veritatis reducere, in eáque retinere, & à rabiosis canibus incolumes protegere? Hac mihi meditanti venit in mentem, si qua ratione possem pro meo modulo nostram hanc communem laetitiam testatum reddere testimonio aliquo, eóque publico, quod quidem tanta authoritas
Dedicatiorii.

...
Epistola

stylo simplici expressum com- perient, utipero, haud planè infrugiferum inter aliorum etiam virorum doctorum varìos Tractatus de eodem argu- mento non ita pridem editos. Nihil sanè, nisi animo fallor, magis necessarium doceri, nihil ad salutem consequendam con- ducibilius Christianorum ani- mis inculcari poterit, quàm Conscientiae recte formanda, & confirmenda ratio, hoc præ- sertim deprauato sæculo ; quo tam multi Famam, tam pau- ci Conscientiam verentur : ut Pliniij verbis vtar. Quod si meam hanc in tua bonitate col- locatam confiderniam non tibi ingratae fore intellexero, sa- tis supérque me beabit Paterni- tatis tua. Neque quidquam re- stat aliu, quod ulterum vel nunc expeto, vel in posterum expecto. Quin
Dedicatoria.

Quin potius statui mecum, assiduis votis ac precibus apud Christum Iesum communem nostrum omnium Pastorem & salvatorem contendere, ut benedictionis suae affectu omnes tuos pios conatus saeclices esse velit, tibi, tuaque abunde omnia saufa & saultaria conferrat, tuamque famam ac laudem rebus laudabiliter gestis partam ad suir ipsius gloriam, tuaque ipsius sempiternam salutem perennare dignetur.


T. Domin. ad omnia obsequia in Christo paratis.

Ric. Bernardus.
To the right Worshipfull, and worthily honoured, Sir Robert Gorge, Knight; And to his truly religious Lady, the peace of a good Conscience here, with perfection of blessed-ness hereafter.

Right Worshipfull,

I haue done my best endeavouer to lay open before mens eyes what Conscience is, because I gladly would haue every one to be acquainted with Conscience. For the
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too much neglect thereof it may bee said to most, as once Christ spake to Mary Sister (when shee saw her over much busied about provision for the body) Martha, Martha, thou art troubled about many things, but one thing is needfull. Many men know much, and are toiled in the world with a croude of cares and earthly undertakings. They seek after these fraile, fading, and transitory things, and some after meere speculative knowledge. But most neglect this most needfull point: whereupon it happeneth, that for the most part men generally slight the practice of that which they daily heare and understand:
Dedicator.

understand: and the onely reason is, they are unwilling to be acquainted with Conscience. This Fellow Conscience is too precise for loose Libertines; Hee will marre the Market of courteous worldlings, of over-cunning Crafts-men, deceitfull Trades-men, and fraudulent Merchants. He is to waspish to be in company with merry Mates, and too sullen for such as cannot endure to become sorrowfull for sinne. Conscience, they thinke, will cast them into a Melancholike fit, and move their secure hearts out of their bed of rest; therefore wil they take no knowledge of it, till they needs must: which will certainly bee at one time
time or another. For it is in every man, and will have to do with vs, sooner or later, here or hereafter, and that whether wee will or no. But better it were for vs voluntarily to bee acquainted with it, then of necessitie.

All holy bookes tend to informe vs of Conscience, to reforme the euill, to direct the good, and so to rectifie vs: for effecting of this, the Booke of Nature, the Law written in the heart, the Law of the tenne Precepts, the Law of Faith, the holy Gospell, are all helps. All these are for instruction of Conscience, and to make vs conscionable.

Not onely these bookes of
of Gods own making, but also Bookes, Sermons, and pious Labours of all holy men doe aime at this, to worke Conscience in vs.

Conscience is it selfe a Booke, whereof all other Bookes are expotions: It is as the Text, they the interpretation. In reading therefore these, wee must haue an eye to it: our knowledge in them must informe vs in this, else we reade them to no purpose. They that grow cunning in the Booke of Conscience by reading Gods and good Mens Books, are undoubtedly the best Christians, the best Lawyers to pleade their owne Cause, and the best Judges to judge of themselfes aright.

This
witnesses against or with vs unto God, when he shall call vs to an account. It attendeth when God shall summon us, then will it plead hard, howsoever it seemeth now to be silent in most.

By Conscience we become well acquainted with our selves, else to our selves we remaine meere strangers; for nothing within vs but it can make vs to know our selves, which is the most excellent point of knowledge. To see them selves many looke into glasse; Let us looke then into this glasse of Conscience, that we may see our selves, and that not only in some outward part, as by the Artificiall glasse we do, but by
by this also as well inward as outward. By the artificiall a man may see himselfe, and soone forget what manner of one he was; but this will not only shew vs what we bee, but will also keepe vs in remembrance of our selues, that in no businesse we shall forget our selues.

Conscience is a thing so divine, and hath such acquaintance with God, as it can and will tel vs whether God be with vs or against vs, whether he be friend or foe, and how our case standeth betwene him and vs: which to know, is so necessary and behoouefull, as all knowledge in respect of this is but vaine, and in the end to little purpose.

A 4 Con-
Conscience next under God, is that to which we may most safely commend and commit ourselves, our whole estate, the disposing and ordering of all our affairs: It is a good counsellour to vs alive, and a most faithfull Executor of our last will and Testament, left in other mens hands for our Children and posterity.

Conscience is onely that which will and can make vs honest men, and of credit among men: for as our Conscience is knowne to be, so are we reputed, and so shall we be trusted. It is that which alwaies wee must bring with vs for our suretie in all promises, contracts, and bargaines, or else
else none will credit vs. The word of Conscience, when it is once knowne, will procure vs more credit, then we for the present are worth. The honesty of it is above all bonds: It will carry great matters in few words, when without it by many words we shall not be trusted for trifles: For Conscience will not give it word for any dishonest man, though clothed in silk and satten, yea, though he haue Lands and large revenues, Conscience will not be bound for him. It onely will be surety for honest men, whom it both may urge, and will make them keep day with others punctually.

As for Time seruors, A 5 loose
loose companions, shifting Fellowes, Hypocrites, cogg- ing Merchants, and irreligious persons; it will have nothing to do with them; which appeareth by this, for that it forbiddeth such to use their wits to cozen and to defraud one another. But for whom it once giueth its word, it is still calling on them, and charging them to remember honesty, equitie, fidelitie, and to doe as they would be done vnto.

Conscience is the chiefeft maintainer of justice and e- quity among men: And men generally are content with what it decreeth, con- cludeth, and alloweth, as may appeare by such spe- ches as these, In Conscience giue
Dedicatory.

Give what you thinke fit; I appeale to your Conscience in this and that; betweene God and your Conscience be it.

From Conscience do arise all the commendations of all our actions, or the discommendations. If any do ill, straightway Conscience is questioned, Is this your Conscience? Can you do this of your Conscience?

Conscience is a mans best friend, or his worst foe, in trouble & distress, here in this life, at death, and at the last judgement. It will speake with or against a man, as the cause requireth; It pleads without fee; it respects no person, be he Poore or Rich. It will side with none, it hateth to the death partiality, lying,
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lying, equiuocating, flattery and all falsehood.

Conscience is the comfort of charity, of faith, of truth, and of vprightnesse; It is the Caske wherein to keep the mistery of faith and true godliness: without which all these perish. A man making shipwracke of Conscience loseth all power of religion, of which he hath no more, then he maketh Conscience of.

Conscience, is that whose advice a man must first take in all his actions, before he undertakes to do them. For if it be either neglected, or opposed, or carelessly slighted, the act will turne to sinne.

Conscience in a word is Gods Record, out of which he
hee will take notice of every man: and as there he finds him, so will he judge him, and thereafter pronounce sentence, either of absolution or condemnation, at the last day.

And therefore by this so large an Epistle (Right worshipfull) you may see how it is not onely fit, but very necessarie also to be acquainted with Conscience; which in most is without all authority to bind them to the good behaviour, so loosely, so licentiously do most men live. But blessed be God, that you have better learned Christ, and have felt the commanding power of the word, and the comfort of a good Conscience by shew-
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ing your felues Patternes to that your wel reformed Family; In which true pie-
tie is attended vpon with loue vnfaigned one to-
wards another, and your profession adorned with
workes of charitie abroad. Your frequent reading of
holy Scriptures, I well
know, affords you exam-
pies not a few of hолie du-
ties: but you want not a rare
president at home, that
most honorable Ladie
Marchionesse, your noble
Mother. Whose singular
humility, great bountie,
desire to please God, loue
to his word in the power-
full plainnesse thereof, and
performance of good du-
ties are much to be admi-
red especially in so great a
Per-
Dedicatory.

Personage, in one so verie aged & full of daies, in one so long brought vp in her former yeares in the most eminent place of royall service vnder that famous Queene Elizabeth. I hope I need not to stirre your readie minds to a thankfull acknowledging to God of this and other his mercies, nor to excite you to strue for the euerlastig hope of blessednesse; seeing that your iustifying Conscienc, accompanying your iustifying faith, as I am perswaded, giueth you good assurance in your waies of well doing. For your happie continuance wherein, I am bold in this ample manner to present vnto your courteous acceptance the excel-
excellencie of Conscience and to commend the same to your Christian meditations. And so I humbly take leave, in my heartie prayers commending that right Honourable Lady, with your worthy Selues, beloved Children, and all your religious household to the fauour and guidance of the Almighty; ever resting, Your worships in any Christian service at command,

Ric. Bernard.

Batcomb Calend. 1636.
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CHRISTIAN
SEE TO THY CONSCIENCE.

CHAP. I.
That there is such a thing in Man as is called Conscience.

Conscience is Gods so powerfull a Vicegerent, as there is none that is not voide of reason, but doth acknowledge, at one time, another, the authority thereof.
It is that which Jew and Gentile, Pagan and Christian; yea, the worst that may be among them, hath had experience of: But what to call it, the wisest have questioned. Some affirm it to be a power, or facultie; some, an act; some, an habit; some other, a Created qualitie: they all agree not in one. Neither doe they all consent to tell vs, where it is in the Soule; though Divine place it in the Understanding.

The Hebrew Tongue in holy Writ, hath no proper name for it: but calleth it sometimes Spirit, Pro. 18. 14. and most commonly, the heart, Job 27. 6. 2. Sam. 24. 10. Eccles. 7. 22. In the New Testa-
Testament it is called likewise by the name of Spirit, Rom. 8. 16. the Spirit of man, 1. Cor. 2. 11. and the heart, Acts 2. 37. 1. Joh. 3. 20. But more distinctly by the name Conscience. The first that so named it, was John, Joh. 8. 9. (if he wrote before Saint Paul) or else Paul was the first, who often speaks of it in his Epistles, Rom. 2. 15. & 9. 1. Heb. 9. and 10. 2. 22. and 13. 18. as also in his Sermons, as Luke records, Acts 23. 1. and 24. 16. The Common subject in whom it is, is the reasonable soul of every man. It is in diuels, for they believe, and they tremble by the power of their Conscience: so hee that never feels the work of it, is worse than a Divell.
and hee that hath but a trembling Conscience, is no better then a Diuell.

CHAP. 2.

That it is distinct from all other faculties of the soule.

Though sometime in holy Scripture, it bee called by the name of Spirit, and heart; and learned men varie in the appellati-
on, as also some doe in placing of it within the soule; yet is it distinct from the Understanding, from the Memorie, Will, and Heart of Man. It is an other thing created of God, besides all these in mans soule. First, none that write of it, doe make
Firstly, they make them one with it. Secondly, the holy Ghost by his Pen-men, giues it a distinct name from the rest. Thirdly, it hath differing properties from them all, as shall appeare by the offices thereof in this Treatise. Fourthly, Man hath a kind of power (as I may say) over the rest, to set his minde a working, to invent this, or that; so his Memory to keepe; his Will to approve, or disallow. But Conscience is such a thing, as hee cannot worke it to his will and pleasure: It commands him; he hath no rule over it, to make it speake, or bee silent when he lift. Fiftly, Saint Paul plainly putteth a difference betwene the Mind and Conscience, Tit. B. 3. 1.15.
Ch 1. 15. and betweene it and the heart, 1 Tim. 1. 5. Lastly, it hath such an over-ruling power, over Men and Diuels, as it neither is, nor can be awed by any, but onely by God himselfe; and therefore must be acknowledged some distinct thing from the rest.

CHAP. 3.

That it hath power and rule in, and over all the faculties of the soule: and how to know when, and what it workes in them.

Though Conscience be a distinct thing in the soule from all other faculties; yet hath it to do with all
Conscience.

all of them, and worketh in every one of them; as,

In the Understanding it is, when it is as a Director, a Judge; either condemning, or absolving.

In the Memory it is, when it is as a Register, and as a privie Witness of our past thoughts, words and deeds; either so thought, spoken, and done; or not at all, or not so; or so.

In the Will it is, when it makes it Will what it ought, and to Will the contrarie. It was the work of Conscience upon the Will, in the willfull Son, who though hee said, hee would not goe; yet after repented, and willingly went into the Vine-yard to worke, *Mat. 21.19.*

Eccles. 7.
23.
1. King. 2.
44.
Reu. 20.12.
In the heart it is, and among the affections, when it comforteth and worketh gladness; or else causeth sorrow, fear, and trembling. 2 Cor. 1.12. Acts 24.25.

Thus wee see Conscience not to be confined to any part of the soule, but worketh every where in it. But so divine and heavenly a thing it is, and of so great excellencie, as wee may rather gesse at it, then tel indeed what it is: yea, as it is said of God himselfe, wee may rather tell what a one he is, than what he is; euen so of Conscience, which yet from that which hath been said, I may thus gesse to set it forth.
That it is a facultie in the soule, having all the rest attendants so, as it commands the whole man in the execution of it offices.

The truth of all this, will appeare in all the following Discourse, from the name, nature, offices, kinds, and effects thereof; of all which, severally in their due order.

**CHAP. 4.**

Of the name Conscience, and of the knowledge thereof; distinct from the understanding.

This divine thing in the soule, lesse then God, and aboue Man, as a middle betwene both, is called Conscience. It is a word compounded of Con, and science;
Christians see to thy

science. Con is as much as with; and science is knowledge; as much as to say, knowledge with another: So it containeth two things, knowledge, and knowledge with another.

First then, Conscience is a kinde of knowledge, as the word science importeth, which in Latine is scientia, and commeth of scio, to know; in Greeke ἱδών, which is of οἶδα, video, scio, considero; for Conscience feeth, knoweth, and considereth, before it doth his office. Yea, the Scripture giueth knowledge unto it; Thy heart; that is, thy Conscience knoweth, faith Salomon: if it had not Knowledge, it should bee blind. For albeit Consci-
ence workes not, without the information of the Understanding; yet it selfe knoweth, and manifesteth it selfe, by a distinct act from the meere understanding of a thing, yet not separated from it. For this is certaine, that Conscience acteth beyond that, which the Mind knoweth; which a man neither doth, nor can know without his Conscience: for,

1. The Understanding, it can, and doth apprehend, discourse, and judge; but it is Conscience which telleth him, that hee doth apprehend, discourse, and judge; and not merelie the Understanding it selfe.

2. The Understanding knoweth things, without
out any reflection upon it selfe, to know it selfe, or to make man know him selfe: But Conscience knoweth onely, with a reflection to make a man to know it, and him selfe also.

3. The Understanding apprehendeth crosses, and afflictions; it can truly discourse of their nature, and judge thereof, whether corporall, or spirittuall; whether great, or but light crosses; yet without application to a mans selfe, as deseruing them. But Conscience can tell him often, why they come upon him. This made Ionah to acknowledge, that for his finne, the Tempest was upon the Sea. This made Josephs brethren to consider, why
Conscience.

why the trouble was upon them, when they stood before Joseph, and came down to buy Corne into Egypt. This instructed David, to apply the cause of the Pestilence to himselfe. Thus wee see how they differ the one from the other.

This is carefully to bee observ'd, and distinctly to bee discerned: for,

1. This will make vs know the difference betwenee knowledge, and conscicionable knowledge; between remembring, and conscicionable remembring; betwenee willing and affecting, and conscicionable willing and affecting.

2. By this we may know, how wee may come to rectifie our Understanding,

Memo-
Memory, Will, and Affections, which these faculties of themselves can never doe; nor Man, by any of them, come to see them out of order, to amend them; but only by the light of his Conscience, which sheweth vs how they bee employed, whether about good or ill, and so thereafter to judge of them, and of our selves by it.

3. By this wee shall not bee deceived, as most bee, by a high conceit of themselves, and of their wayes and courses, who may have natural knowledge, and great learning, and a commendable behaviour thorough civill education, and yet not conscionable, without
out which, the other is nothing.

CHAP. 5.

What this knowledge of Conscience is; and how it may be described.

This distinct knowledge of Conscience may be thus set forth:

That it is a certaine, particular, applicatorie knowledge in Mans Soule, reflecting upon himselfe, concerning matters betweene God and him.

For the better understanding hereof, I will expolaine it at large in Sections.
Section 1.

A certaine Knowledge.

The knowledge of Conscience commeth not with an If, or An, as opinionative, resting on conjectures and probabilities; for it is grounded on sure Principles, and upon Gods Word, and speakes with authority from God; else it neither could, nor would so worke vpon Mans Will and Heart, to awe him, and keepe him vnder obedience to God, as it doth. But here, thus speaking of it, it is to bee vnderstood, as conceiued in it selfe, free from the cloudy Mists of a misleading understanding,
and as it is truly informed, to which, so considered, we must give credit, and obey it, as God's voice from heaven.

Section 2.

A particular Knowledge.

The Conscience taketh notice only of particulars, with the consideration of the circumstances concurring in the action, as did Judas his Conscience in betraying of Christ; and the Conscience of Joseph's brethren, in their pitiful act against him. Conscience never employeth itself (in its proper office) about generals; but as they bee applied

Mat. 27.

Gen. 42.21
plyed in particular to this, or that, with the circumstances.

For generals are but grounds to work upon in the application by conscience. Hence it is, that none so bad, but they will say, that we must serve God; that it is our duty to do, as we would be done unto; that we must avoid that which is displeasing to God; that we may not requite murder; we may not commit adultery, nor steal, nor lie, and so forth: But they will not apply these things particularly to themselves, acknowledging their failing in their duties, and their own committing of evil: because in the generals, their consciences work not, but in the
Section 3.

It is applicatory.

Conscience loues home; it is no stragler abroad, but keepes within him, whose conscience it is. If it concerne not him whose it is, it meddles not; it is no busie-body. Wit may, and will bee walking out a doores, and too often busie it selfe in other mens matters, which nothing concerne him: but this Conscience will neuer doe. Let busie-braines note this well; and learne from their Conscience to keepe within
in their owne bounds.

As Conscience meddles with particulars onely; so bee they such, as may bee brought home: for till then, Conscience stirres not, either about good, or euil. 

David understanding, that it was his duty to seek Gods face, his Conscience made him say; Thy face, Lord, will I seeke. When hee heard Nathans Parable, his Verderstanding was busied much about the cruelty of another: but Conscience said nothing to him, till Nathan applyed, and said, Thou art the Man: then it spake within, and willed him to say, I have sinned.

By this may we see, why the vaine people can bee content to heare Sermons,
that apply not home to them, that which is taught; but cannot endure application: because this only works upon the heart for reformation. If there be no application to our felues, there will never be any amendment. This Jeremiah tells vs, and shewes why the people repented not; for thus saith he; No man said, What have I done? Applicatory Knowledge, is conscienceable Knowledge; the other is only Braine-knowledge, without reformation, without consolation.

Jer. 9.6.
Section 4.

It is a reflecting Knowledge.

The knowledge of conscience is with a reflection; what it knows, it turns it backe upon a man's selfe, to make a man to know himselfe, as hee is, in every thing without deceit; even as the eye looking into a true glasse, by the reflection thereof, makes a man to see himselfe what a one he is; faire, or deformed; cleane, or defiled.

Now because this Similitude will greatly helpe to the illustration of this Point, if it be enlarged; let the Reader
Consider here observe sixe things; the cleare seeing eye; the looking into the glasse; the glasse it selfe; the reflection of it; the cause of the reflection; and the vse and benefit hereof.

1. Is the seeing eye; for the eye must not be blinde, nor a winking eye, nor the sleepey eye, nor a squint eye, nor a purblind eye; but an out-right, and a cleare-sighted eye.

This eye is the Understanding, not blind, not shut against the light, not careless in an affected ignorance, not looking away, not distracted this way and that way at one time, not grosse; but a cleare Understanding, apt to conceive,
To that in a reflection there, 
upon the part beholding, 
that which the eye seeth 
glasse, is the returning of 
4. The reflection of the 
by knowledge, 
apprehendeth, and clear.

This glasse is God's law. 
look to see himself, to which, the eye doth, 
3. Is the glasse intellectual. 
Conscience, as may conforme the 
things, as may conforme the 
king knowledge of such 
of the understanding, is the 
This looking, is the cast 
not. clear right, if we see we it 
it is not enough to have a 
looking into the glasse. for 
2. Is the act of the eye 
artight. 
crue, discerning, and judge.
is a seeing forward and back again at once.

This is the knowledge of the Conscience, seeing and applying the Law.

5. Is the cause of the reflection of the glass, which is the steeling of it; without which there would be no reflection.

This steeling, is the taking of God's Law and word in his true and proper sense.

6. The use and benefit of this steeling is two fold: First, To limit the sight, that it cannot looke through the glass, nor beyond it. Secondly, To represent him to himselfe that looks into the glass; which otherwise it could not doe.
So the holding of the true and proper sense,

1. Limits the Vnderstanding so, that it cannot goe beyond the rule of the Word.

2. It makes Conscience truly to shew a Man vnto himselfe, even as hee is.

If this bee so, that the Vnderstanding is so bounded; and that through the Word, men that looke into it so see themselves by their Consciences, two questions may be here propounded.

1. Quest. How commeth it to passe, that so many, though they understand their duties, yet neglect them?

Answ. Because they looke into the glasse of Gods Law with a squint eye,
Conscience.

eye, having their minds upon two things at once; the Precept of God, but with all they consider their profit, or their pleasure, or their reputation with men, and how far these and Gods Word may stand together. They bee like Jophanam, the sonne of Careas, and others, who would know Gods Word by Jerome, and tooke an Oath to obey it; but yet in mind, with this condition, if it should agree with their Wills; which was, to goe into Egypt, else not: Therefore when it crossed their hope and expectation, they despised it. These squint-eyed fellows will neuer resigne themselves to the rule of the Word, nor euer
become truly obedient.

2. Because, though they look into this Law, yet are not their mindes fixed so long vpon it till the Knowledge be reflecting, and the Conscience bound to work obedience vpon the heart. Some looke on Gods Word, as many doe vpon a glasse, only with a glimpse, and a cast of the eye, and passe away; and so nothing the better.

3. Because, though they see it, and stay vpon the same sometime; yet they use their Wit to finde distinctions, to vnty the bond of Conscience; or else to pervert the sense, that so they may turne it another way: and by this means do continue their vntoward cour-
though they reade the scriptures, and heare the Law very often.

2. Quest. If Conscience thus reflect uppon a Man, to make him see him self how happeneth it, that everyone is not reformed?

**Answ.** I answer: first, because it happeneth to some, as Saint James speaks, they looke into the glasse; But presently forget what manner of persons they are. For where Memorie faileth, for the time the Vnderstanding cannot informe Conscience; & therefore it works not in Man to amend him. Secondly, Because hee wants water to wash off his filth. This water wanting, though a Man see his foule spots; yet can he
he not be cleane. The spiri-
tuall water is the sanctify-
ing Spirit of God, Joh. 7. 38.
39. Which hee that wanteth, though hee by the
Law see his sinne, yet can-
not he be clensed.

Section 5.

It is the Knowledge of mat-
ters betwecne God and
Man.

Conscience is exerci-
sed in and about such
matters onely, as haue
some relation to God; and whatsoeuer it takes
knowledge of, it knowes it with respect to him and
his Lawes; with out which it lets the thoughts,
words,
words, deeds, inventions, exercise of wit, judgement and Memorie goe free; if a man stand not upon the good, or euill, the lawfulnessse, or unlawfulnessse, the offensiuenessse or vnoffensiuenessse of the thing betweene God and him.

For it is placed in Man betweene God and Man; to speake, command, and testifie from God to Man, and from Man to God. Hence it is, that whatsoever is done for Conscience sake, is all one as done for the Lords sake; for they are put one for another, Rom. 13. 5. 1. Pet.2.13.

Therefore hence learne, that if Conscience begin
once to speake, know this, that then there is some matter to be considered of betweene God and vs: for this is as God's Bailiffe, telling vs that some sute is to be commenced against vs in his behalfe. And thus much for the word science in Conscience.

CHAP. VI.

Of Con-science, as it is a con-joined Knowledge with another.

The knowldg of Con-science is not a knowlidge single, and alone by it selfe, but with another: whence it hath the name of Con-science, knowing together
Conscience.

ther with another, which is fivefold as in the ensuing Sections shall be made manifest, in the more fully unfolding of this name, compounded of Con, and science.

Section 1.

It knoweth with God.

Conscience hath acquaintance with God, knowing with God, and God with it: therefore Saint Paul puts them together, Rom. 9. 1. and he faith, that the holy Ghost witnesseth with it, Rom. 8. 15. so as if it acquit and justifie, so will God, and say the same which a Man truly uttereth from his Conscience.
ence, Gen. 20:5-6. And if it accuse and condemneth, so will God, 1 John 3:20. 21.

Therefore we see hence, that whatsoever we think, speake, or do; we have two witnesses, either with us or against us, sufficient to make us joyfull in well-doing against all mens censures, or to deject us in ill doing, though all the World applaud vs.

Section 2.

It knoweth with the helpe of the Understanding.

Conscience, for the exercise of it knowledge, hath the helpe of the Understanding: Therefore the Apostle
Apostle puts the Minde and the Conscience together, Tit. 1. 15.

For the Understanding first discerneth of truth and falsehood, good and evil; and then propoundeth the same to Conscience for approbation, or disallowing; for doing, or not doing. Hence Conscience beginneth it work; and as the Understanding is clear, quick, found, and certain; even so, and thereafter, doth the Conscience know and proceed to the execution of its offices.

By this we see how necessary Knowledge is for the furthering of the work of Conscience.
Section 3.

It knoweth with the helpe of Memorie.

Conscience takes information from the Understanding, but yet by the aide of Memorie, which retaineth that, which the Understanding by reasoning hath concluded; which conclusion the Memorie holdeth, and so the Understanding by it carrieth it and propounds it to Conscience. If Memorie faile, our Knowledge is therein so farre lost: for what wee remember not, wee know not; and so no Conscience of that.

Therefore to haue Conscience,
Conscience.

Conscience, let us labour to keep in remembrance what duties we do know. Forgetfulness of that which is taught, is one main reason why so many make so little conscience of that which is daily taught unto them.

Section 4.

It knoweth with the Rule.

Conscience is such a knowing, as it seeth the act with the rule; two things at one time by reflection, right out, not a squint: where the rule is beheld, and the act together, there is conscience. If they be separated, beholding
holding the one, and not the other; there is science, but no Conscience.

By this may we know when we do a thing of very Conscience; when we looke to the Rule of our action, and upon our action how it accordeth with the Rule. If this be so, Oh, how many thousands are there, which make no Conscience in most things which they thinke, speake, and do. For though the Rule bee knowne, it is without application to the act; and what they think, speake, or doe, it is without consideration of the Rule: and so no Conscience. For, to doe a thing of Conscience, there must bee observed these fiew things. First, That
there is a Rule. Secondly, What it is. Thirdly, The authoritie of it to binde. Fourthly, The constant remembrance of it. Fifthly, The application of it to the act, for the well ruling and guiding of it. All come to Church, people pray, receive the Sacrament, but most doe not thus of Conscience, because they mind not the Word of God, and the act with application to themselves, observing how the Rule and act agree and disagree in their doings.
Section 5.

It knoweth with a framed conclusion.

Conscience is a kind of concluding science; for it frameth, as it were syllogistically, reasons, either with or against a Man: first the Understanding takes a proposition from the Rule, and propounds it to Conscience, thus, *He that is a mercifull and crueell man is worthie of death.* So said David's understanding from Nathans Parable. Then, upon Nathans application to David, the knowledge of his Conscience saith, *But I am this mercifull and crueell man.* And thereupon it maketh
keth him to conclude; I am worthy of death; and so sheweth it selfe to be Conscience. And as it concludes against a Man, so it will for a Man, thus: Hee that doth that which he doth in the integrity of his heart, and innocency of his hands, shall finde favour with God. This Abimelechs understanding pro-pounded. Then the science or knowledge of his Conscience maketh him assume: But that which I have done, I have done in the integrity of my heart, and innocency of my hands: vpon this assumption to shew it selfe Conscience, it forceth him to conclude; Therefore I shall finde favour with God. And thus much for the name, why it is called Conscience in all
Of the Rule which bindeth Conscience thus to conclude.

Having before made mention of a Rule, and of the authority thereof, by which Conscience worketh, it is fit to know what it is.

The Rule is but one only, which is God's Law and Will revealed for Man's direction, in every duty to be performed to God, or Man: a Rule for life and practise.

Though this Rule bee but one, it is Considerable three
three waies: first, as it is in nature: Secondly, as it is in the Law, and old Testament: Thirdly, as it is in the Gospell, and new Testament.

Section 1.

Of the Rule in Nature.

This rule in nature is God's Law once written perfectly in Adam's heart, whereby he knew his duty to God, to himselfe, and to his Neighbour; and whereby his Conscience was bound to stir him up to all duties of holiness and righteousness.

But now since the fall, the
the perfection of it was lost, and now only are remainders thereof in us, yet are these relics of that perfect Law, first, called a Law still and convincing, Rom. 2.14. 15. Secondly, Truth, Rom. 1.18.19. Thirdly, being a law and truth, it is certaine and infallible. Fourthly, It is a teaching law, 1.Cor. 11.14. In which place, it is called Nature, that is, the Law of nature: by which men know not only sinne in generall, but also many sines in particular, and the judgement of God due for the same, Rom. 1.32.

The matter of this Law are certaine generall Notions, and common Principles of truth, and of knowing good and euill. So cer-
certaine, infallible, and durable, as neither Deuils, nor iniquitie it selfe, can blot out of Mans Understanding and Conscience; such as these be:

That there is a God; that he knowes all things; that he is to be worshipped and served; that it is a good thing to please God; that the soule of man is immortal; that men must love one another; that we are to doe, as we would be done unto; that right is right; that it is good reason that every one have his owne; that one must live by another; that honest things are to be loued; & many such like, which are called the light of nature, Sparkles of Gods image after which Man was created; and is that which is commonly called the Syn-teresis.
The end of this is, for such as be out of the Church, to be as a Law for direction of Conscience, and for common equity, and preservation of humane societies to live one with another in some sort peaceably: and to make all men to be without excuse before God, Rom. 1. 20.

By this the Heathen Philosophers wrote their Ethicks, and Politicks; and many in their own persons were morally honest, and left examples of their virtues.

Yea, such is the truth of this light of Nature, and so convincing, as it shall be at the last day the rule, by which
Conscience.

which all the pagans, and Heathen people, shall be judged, and condemned.

Section 2.

Of the same Rule in the Decalogue.

The Law and light of Nature is one and the same for substance with the Law of the ten Commandments, which was written by God himselfe, and giuen to Moses for his people Israel.

That was, and is in the heart, this written in Tables of stone; that consists of generall notions, this is expressed in more speciall precepts; that obscure and darke,
Christian see to thy

darke, this more cleare; that as the Text, this as a Commentarie, that is in all without study, this attained by reading, hearing, and instruction; as by that men shall be judged, so also by this, at last day, Rom. 2:12.

This Decalogue, set forth in two Tables, is more largely expounded by the rest of holy Writings in the old Testament.

Section 3.

Of the same Rule in the New Testament.

The Law of Nature being in the Decalogue set more cleerely forth, it selfe is explained also more am-
Conscience.

amply in the old Testament, and likewise in the New Testament. In which,

1. The law of nature is mentioned, Rom.2.12.14. of which a Principle is delivered by Christ. Mat. 7.12.


3. They are expounded in the new Testament more spiritually, and that by our Saviour Christ, Matth.5.21.27.28.33.34.37.

So as this Rule and Law of God, in Nature, in the Decalogue, and in the Gospel, is one and the same; the first written in the heart,
Christian see to thy heart, Rom. 2:15, the same written in Tables of stone more fully, and expounded by the Prophets; and again written in the heart of those with whom God makes his new Covenant of grace, 2 Cor. 3:13; Jer. 31:33. Heb. 8:10. So as they differ not, but in degree of a more large exposition of one another; as thus, M

The Law in Nature faith, Thou shalt not commit adultery; the Decalogue goeth further, and faith, Thou shalt not covet thy Neighbour's wife: then commeth a more spirituall exposition thereof in the Gospell, and faith, Thou shalt not looke upon a woman to lust after her; for he that so doth, hath committed adul-
dultery with her already in his heart. So the Law in Nature faith, Thou shalt not murther; the Decalogue faith also, Thou shalt not kill; but the Gospel extends it to anger, railing speeches; Matth. 5.22, and telleth vs plainly, that hee that hateth his brother is a murtherer, 1. Joh. 3.15.

Though the sense be enlarged, yet the Law is one and the same; and this is the Rule which guideth and bindeth Conscience, properly and immediately from God.

Mans Law also bindeth Conscience; for obedience is due for Conscience sake, Rom. 13.5. that is, for the Lords sake, 1. Pet. 2.13. So farre, as the Lawes of men have
haue ground and warrant from Gods Law, but if contrary thereto, Conscience is free, Exo.1.17. Dan.3.18. Act.4.19. and 5. For man hath not power ouer Conscience, but onely God.

CHAP. 8.

With whom it is, that Conscience, by this bond of the Law, hath to doe.

Conscience is bound to haue to doe onely with him whose Conscience it is.

For it is a reflecting knowledge vpon a mans selfe, as is before declared. And we read in scripture, that
that David's Conscience smote himsellfe, 2.Sam.24. 10. and the Conscience of the Jews was pricked: every one felt the sting thereof within himselfe, Act.2.37.

Hence it is cleare then, that such as complain, that at Easter they cannot come to the holy Communion, because their Conscience troubles them for the wrong another doth them, that they falsely believe Consciencel; for it meddles not with other men's actions against thee, but onely with thine against others. If it bee Conscience, then it would tell thee of thine impatiency, of thine vncharitablenesse, and malice against him thou
thou dost complain of; and not of his injury done thee; for this may be Knowledge, but is no act of Conscience.

**Quest.** Here it may be asked, whether my Conscience hath never any thing to doe with other men?

**Answ.** Not properly, as the words, and deeds be an other mans, but as any way they become mine, by assent, consent, Counsell, command, or occasioned by my example, and so forth. The sinnes of Ely his Sons were his by continuencie; the murthering of Naboth, by Iesabes command, became Ahab's sin through consent. Priest's death was made David's by command. Judas treason,
the Scribes and Pharises were guiltie of, by hireing him to doe it for money; whereupon Conscience accuteth.

Conscience meddles with me, in behalfe of another, as farre as I am to thinke or speake of him, as in Conscience I take him to be. Jury-men giue in their Verdict upon others from their Conscience in this respect. Hence is it that we vse to say, of my Conscience he is an honest Man? Hereupon also it is, that one will appeale to the Consciences of other men for iustification, and approbation in their fauthfulness, as we may reade that S. Paul did in his appeale to the Corinthians, 2. Cor.
What it is, which Conscience meddles with in him whose it is, and how farre.

Conscience hath great employment, and much business, with the whole Man; with all his thoughts, words, and deeds, as they have any relation between God and him.

It hath to doe with Man, as farre as the rule, which binds it, hath to doe with Man, in commanding, and in forbidding him any thing, or any way directing him in any thing. Now for that particulars may more
more set out the power and authoritie of Conscience, I will instance where in Conscience hath to doe, as farre as I find in holy Writ, and as our owne experience will witnesse:

Section 1.
With Understanding.

First, it hath to doe with the understanding, the Informer it selve, which sets Conscience on worke: and this it doth touching the right use and well employing of the Wit and Understanding. Pauls Conscience had to doe with his Wisedome in the exercise of preaching, 2. Cor. i. 12.
Christian see to thy

Conscience will tell us, whether our Wisdom bee earthly, sensual, diuellish, or heauenly. We must therefore take care of the use of our Wit for Conscience sake.

Section 2.

With thoughts.

Conscience meddles with Thoughts; because the Rule hath to doe with them: Mat. 9.4. Heb. 4.12. 2 Cor. 10.5. & threfore Conscience. Whereupon David checks himselfe touching his Thoughts, Psal. 77.10.11. The Godly by experience, seele the work of Conscience herein: and men
men use to appeale to their Consciences, and to call them for witnesses, touching Thoughts. Hence is it that men will say; My Conscience tells me, I never thought it, and so forth. Thought therefore is not free: Conscience hath charge over it, by the Rule binding, which binds it.

Section 3.

With the Memorie.

It hath to doe with Memorie, as it reteineth evil, and forgets that which is good: for the Rule, that is, the Word doth bind vs to remember, and not forget our duty, Eccles. 12.1. Heb.
Heb. 13.2. 16. Therefore exercise Memory well, else Conscience will round thee for it, and God will punish thee, Psal. 50.22.

Section 4.

With the Will, and Affections of the heart.

Conscience lookes to the bent and inclination of the Will; by which Paul could say, Will is present with mee, Rom. 7.18. It observes the heart; for it was Pauls Conscience, that could make him speake of the simplicity and sincerity of his heart, 2. Cor. 1.12. So it made Abimelech speake, Gen. 20.6. and Hezekiah
Conscience.

zekiah of their uprightness of heart, Isai. 38. yea, it is so acquainted with the hart, as it is often called the Heart, 2.Sa. 24.10. Act. 2.37. And hath to doe with the Affections; for the rule bindeth Conscience both for the wel-ordering of them; also to place them aright, and to moderate them. Therefore Saint Pauls Conscience could witnesse both of his joy, 2. Cor. 1.12. and of his sorrow. Rom. 9.2.

Section 5.
With Conscience it selfe.

Conscience is so upright, that it meddles with it selfe, by the reflecting Knowledge vpon it selfe,
Christian see to thy selfe, from the Rule, as the eye seeth itselfe by the reflection of a Glasse: for it being informed and rectified, it will censure the former deadnesse, and erroneousnesse thereof, according to the binding power of the Rule directing the Conscience.

Thus we see how, and with what it hath to doe with in the Man whose Conscience it is.
Conscience.

CHAP. IO.

What Conscience hath to doe with him, in respect of his outward actions, whose Conscience it is.

Whatsoever it bee, in word or deed which hath any relation to God, and commeth under the Rule of God's Word, that same is it which Conscience must, and will meddle with: as by these insuing particulars it may appeare.

1. It hath to doe in Baptism, answering to God for the baptised (if one of yeeres) as others doe for an Infant to the Minister, 1. Pet. 3. 21.

2. With Ministers in
preaching, concerning the matter, as also for the manner of their preaching, 2 Cor. 1. 12. and how they profit their hearers, 2 Cor. 4. 2. and 5. 11. or deceive them with doctrines of Devils, through fear of Conscience, 1 Tim. 4. 2.

3. With our hearing and learning, as also with vs, for the keeping of the ministry of Faith, 1 Tim. 3. 9. So as to keep Conscience, we lose our Religion, 1 Tim. 1. 9.

4. With vs, in the defense of our Religion, and in what a commendable manner we doe it; to wit, readily, meekly, and reverently, as it becomes Christians, 1 Pet.
Confidence.

Pet. 3. 15. 16.
5. With vs, in our moral honesty, as we bee natural men, led according to the light of nature, and Principles of Reason, Rom. 2. 15.

6. With vs, touching our serving of God purely, 2. Tim. 1. 3. without dead works, not resting in the outward act, Heb. 9. 9. 14. as also concerning Idol-worship, to which no allowance must bee giuen, 1. Cor. 8. 7. 10. As soone as Naaman acknowledged the true God, his Conscience wrought in him to disaow Rimmon their false God. Conscience is a great stirrer in matters of Religion, yea in matters seeming indifferent, 1. Cor. 8. 13. by which
which scandal may arise.

7. With vs, about the means of our attonement with God, both under the Law, as now under the Gospell, Heb. 9. 9. 14. through Christ's blood, by which it is so pacified, as it is not popishly troubled about making any sacrifice for sinne, Heb. 10. 2. 18.

8. With vs, about our drawing near to God with confidence and assurance, 1. Joh. 3. 20. 21. Heb. 10. 22.

9. With vs, concerning our words, as our swearing and cursing of others, Eccles. 7. 22. as Shemei did David, 1. King. 2. 44. and Peter himself; for the Rule, Christ's words, came to his remembrance, and then his Conscience wrought so-
row: for the Rule toucheth our words, Mat. 5.22. and 12.36.37.

10. With vs, about our whole life and conversation, Act. 23.1. Heb. 13.18. 2. Cor. 1.12. And here, if we sinne secretly and bee holy in shew, as Scribes and Pharisses, Ioh. 8.9. It lookes to our charitie, which must come from a pure heart, and a good conscience, 1 Tim. 1.5. It obserues how we can and do endure injuries and wrongs offered; and with what patience we can beare them, 1 Pet. 2.19.20. It markes our obedience to authority, Rom. 13.3.

11. With vs, touching our affection in desiring the valuation of others, Rom.
9.1.2. and that we pray for such as be faithfull Ministers of Christ, and thank God for them, 2. Tim.1. 3.4.

12. With vs, when wee are ready to goe away, and out of the way, Isai.35. 21. and to fall from the truth; for it would not haue us, nor will suffer vs to fall from our Religion, except wee put it away, as did Hymeneus and Alexander, because it too busily troubled them, 1. Tim.1.19.

Thus wee see what a charge Conscience hath vpon it, and how many things it hath to looke into within, and without vs.
Of the acts and offices of Conscience: and first here of the first act.

Conscience must needs have much to doe; for it hath many offices, whereof the first is to bee Mans Over-seer. By the helpe of the Understanding it is the eye, looking thorow the whole Man, within and without him, for his thoughts, words, & deeds. This is the Lords Candle, searching all the inward parts of the belly, Prou. 20. 27. But how is this? By beholding the Rule with the Act, as before is noted: for by this, Davids Conscience,
ence, expressed by the word reines, taught him, Psalm. 16. 7. 8. setting the Lord, that is, his Commandments before him, as the Rule for direction. The Rule and Act seene together is the very life of Conscience: these two together make Conscience, as body and soule make a Man.

If these be seuered, Man is not led by Conscience, but by some other thing, as Sense, Will, Appetite, Fanta-sie, Imagination, examples of other, custome, commands, counsell and advise of men, or by Satans suggestion deluding and beguiling.

Remember this Overseer, this Eye, if I may so say, of God within vs; for what
what it seeth, God seeth; we care to hide our ways from men: but we cannot couer them from our Consciences, which will be as a thousand witnesses one day, and now here behold us as we be.

CHAP. 12.

Of the second act of Conscience.

Conscience seeling, and diligently observing Man in all his courses open and secret, within him and without him; it then acquaintance with himself, making him to see, and know himself to be truly that which indeed hee is, by
by beholding the Rule with his actions. The glasse without the eye seeing into it, cannot shew to a man his countenance; nor the eye, if the glasse be wanting; but both together: So is it in this; the eye of Conscience beholding the Rule, and reflecting upon man's thoughts, words, and deeds, it tells him plainly betwene God and him, that hee is honest or dishonest, chaste or unclean, mercifull or a niggard, compassionate or hard-hearted, humble or proud, vpright or fraudulent, easily intreated or revengefull.

Therefore learne truly of thy Conscience what thou art, and how thy state stands
stands betwenee God and thee. Rest nor vpon thy conteit, nor vpon the report of thy Neighbours, neither vpon mens flatteries, nor vpon mens euill speeches, but goe to the plaine dealing of thy Conscience looking to the Rule, and what it faith that believe to be true, whether it speake well or ill. For it feares not to tell thee the truth, it cannot flatter, lye, nor cogge, neither will it slander thee, nor lay any thing to thy charge vnjustly: but as the Rule and Act agree, so will it tell thee what thou art in Gods presence.
CHAP. 13.

Of the third act and office of Conscience.

Conscience playing the part of a true friend, and not of a flatterer, and discovering man to himself concerning his ways, either good or evil, in the next place it becomes to be his Director and Teacher, as David's Conscience taught him, Psalm. 16. 7. It is like a good Schoole-Master, teaching and well ordering his Schollers.

Now this office of Conscience is exercised, as a Guide & Director, in three things, either commanded, or forbidden, or indifferent.

Secti-
Conscience.

Section 1.

Of things commanded.

Conscience directeth in duties commanded, and this it doth by instigation, upon the understanding information, Isai. 30. 21. In which place the Knowledge informeth & faith, This is the way; then the Conscience stirreth and sets Man forward, saying, Walke in it. Thus did it with Pilate, who was informed that Christ was righteous, that he of enuy was delivered to him; yea also he himselfe found nothing in Christ worthy of death; therefore his conscience mov'd him to do him justice.
it said to him, Deliver him, set him free, pronounce him innocent, wash thy hands of innocent blood. This office of Conscience made him for a while so bestir himselfe, as Matthew sheweth Chap.27. though passion of worldly feare outer-bore it at the last.

Section 2.

Of things forbidden.

Conscience as it stirreth vp man to his duty; so it seekes to restraine and bridle from euill. For vp-on information of any thing to bee finne, it presently sends out a prohibition. Reuben knew it was not
not lawfull to kill his brother Joseph; therefore said Conscience to him, beware thou then, doe it not, but seek to deliver him out of the hands of the rest, as he did, Gen.37.21. Joseph knew adultery to be sinne against God, therefore conscience forbids him, and commanded him to deny her request, and to fly out of the room where she was, as he did.

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Section 3.

Of things indifferent, and Rules thereof.

Conscience directeth a man even in and about things of themselves indifferent,
ferent, which are neither commanded nor forbidden: because the word prescribeth rules to be observed in the use of indifferent things, which rules are these.

1. That it be expedient and profitable, 1 Cor. 6:12. and 10:23. 2. That it be not to the losse of Christian libertie, to bee brought vnder the power thereof, 1 Cor. 6:12. 3. That wee become not an offencce, Rom. 14:20. or a stumbling blocke to the weake, and cause them by our example to be emboldened to doe that which otherwise their conscience doth not approve of, Rom. 14:13. 1 Cor. 8:9,10:13. this is called the wounding of their conscience.
conscience.

1. Cor. 8:12.

4. That the thing tend to edifying, that is, to instruct and further others in the study of piety, and of well-doing, Rom. 14:19. 1. Cor. 10:23.

5. That it be for decency and order, 1. Cor. 14:40.

6. That it tend to peace, not grieving others, to make them to speak evil, Rom. 14:15. 1. Cor. 10:16, 30.

7. And lastly, that God may thereby be glorified, 1. Cor. 10:31.

To these Rules Conscience hath an eye in the use of things indifferent; of which, in respect of themselves, no question for conscience sake should be made, 1. Cor. 10:25, 27, but only as the Rules bind. Conscience in the use...
thereof, according to which it warrants or inhibits vs. Thus it dealt with Paul, allowing him liberty to please all men (in things indifferent) to gain some to God, 1 Cor. 10:33. but otherwise, when it should offend any good Christian, then it restrained him, though the matter in it selfe was very indifferent, 1 Cor. 8:13. Rom. 14:21

Thus wee see how Conscience directeth in all these three; yet not at all times alike, no not in the best: and with some difference in men, as in apprehension they be quicker or flow, or sound of judgement or weake to judge: for thereafter doth Conscience more or lesse move.
to well doing, or more or less restrained and bridled from evil.

Seeing this is the act of Conscience in all these, let us hearken thereunto: and do what we doe for conscience sake, that is, because our Conscience dictates to us our duty herein from the Lord, Ro. 13.5; 1.Pet. 2.13. and all notes.

If this be so, then hence may bee reproved, First, such as regard not Conscience direction, neither in things commanded, nor forbidden, but live as void of all Conscience. Secondly, such as hearken to it sometime, and in some things; but in other things, at some other time regard it not. Thirdly, such as think
thinke Conscience to have nothing to doe in things indifferent, and therefore doe they take what liberty they list herein, not caring to be offensive, & to grieve others: but let such consider these things: First, that the Apostle hath prescribed Rules herein, which Conscience binds unto. Secondly, that hee propounds his owne example, as one strictly observing the same. Thirdly, that he presseth the keeping of the Rule, 1. Corint. 10.28.29. Fourthly, that hee dissuaded from the careless breach of the Rules, Rom. 14. and 1. Cor.8. & 10. And thus much for the third act and office of Conscience: which too many are ignorant.
rant of, and few regard to take notice of, and to follow as they ought. This Conscience con-

C H A P. 16.

Of the fourth act and office of Conscience.

Conscience, upon it destining of man, doth observe him well, whether he doth obey, or disobey; and thereafter sets downe both his obedience and rebellion, and so it becomes Gods Register or Notaries, to keepe in record all things which man doth here in the body, whether it bee good or enuill, against the Judgement Day, whereat count must be made of all things,
things, secret as well as open, 2 Cor. 5. 10. Eccles. 12. 14. Thus is Conscience continually exercised, though it seem to be dead, and to say nothing: for this must we know, That though Conscience bee not ever speaking to Rebels against God, yet is it ever writing. Therefore hath it the name of a booke, Rev. 20. 12. in which, God will have set downe all things. By this is it, that God will set all wicked mens finnes before every one of them in order, Psal. 50. 21. Of this writing speaks 106, Chap. 13. 26: who thereby was made to behold the finnes of his youth: by this, after many yeeres, the Patriarches did see...
see their owne envy, their unnatural cruelty to their brother, Gen. 42. 21. For time blots out no sinne, but repentance, and pardon from heauen.

Let vs therefore now learne to take heed what we doe; for God hath set a Spie ouer vs to watch our wayes, and to note them downe, all our thoughts, affections, inclinations, purposes, resolutions, words and deeds, to remember vs of them before God, when he shall please to call vs to an account. As this is terrible to the wicked vpon due consideration of his manifold euis; so is it comfortable to such as liue godly, for their well-doing is written up
up for their consolation, though otherwise nonesetfull World, taketh no notice thereof, and forget them.

CHAP. 15. Of the fifth act and office of Conscience.

Conscience, as a faithful Scribe, having written down every thing, good and bad, it becomemeth a witness, Rom. 9. 1. My Conscience heareth witness, faith Saint Paul: which act of it is twofold, either with vs, or against vs, as wee may see in Rom. 2. 15.
Of Conscience, witnessing with us.

This act of Conscience is called excusing, Ro. 2.15, and in witnessing for vs it hath respect both to time and thing.

1. For time, either past, or present, or to come; concerning time past, we see an example in Tobias, whose conscience, by the help of Memory, witnessed many good things for him, Chap. 23.11, 12 and 29.12, 17. So likewise in Joseph, Gen. 40. 15. and in Saint Paul, Act. 23.1. and in the Prophet Samuel, 1 Sam. 12.3. for what they spake for their justifi-
justification, it was uttered by the warrant of Conscience in such holy men: and not from an impudency of face, as the wicked doe.

For the time present, we have an example in Saint Paul, who had his Conscience witnessing with him for his present estate, 1. Cor. 4.4. for his words, and also for the inward affection of the heart, Ro. 9.1.2. The like we have in Peter after his fall, whose Conscience, after repentance unfained, made him to appeale to Christ touching his love: his conscience encouraged him to say to Christ, Thou knowest that I love thee, Ioh. 21.15. 16.17.

Thus we see how Conscience
Conscience.

Conscience witnesseth for vs for time past and present. Some mens consciences may beare witnessse for the time past, as Hymenæus, and Alexander, and Demas might; but not for the present, because they fell away. But a Pauls conscience will witnessse for the time past, and time present too, 2 Tim. 1.3. Heb. 13. 18.

Touching the time to come, conscience is not altogether silent: not that it can witnessse for vs, what wee yet never thought, spake, or did; but, in respect of our resolution for the time to come, it can witnessse with vs, that wee doe resolue to doe well, and endeavour it, as Paul speakes, Act.
Act. 24. 16. and as Job said, that his heart should not reproach him so long as he lived, Job 27. 6.

2. For the thing it beareth us witness of, which is both for matter & manner. For matter, Nehemiah his conscience stood for him, Neh. 13. 14. 22. For manner, Saint Pauls in his teaching, 2 Cor. 1. 12. that it was in godly simplicity and sincerity; so Abimelechs conscience witnesseth for his integrity and innocency in taking Sarah, Gen. 20. 6. For both matter and manner, in Hezekiah, Isai. 38. 3. he walked with God, and this he did uprightly.

Labour to have conscience witness both; for many mens consciences will
will witnesse for them, that they have been at Church, heard the Word, prayed, sung Psalms, received the Sacraments; but it will not witnesse for them, for the name of doing; but rather condemn them for their unpreparedness, their hypocrisy, mere formality, &c.

Section 2.

Of Conscience witnessing against us.

This act of Conscience is called accusing, Ro. 2.15. and as in excusing it hath regard to time and thing; so here in this like-wise.

Concerning the time; First, past, it accused Joseph's brethren
brethren of that which was committed long before, Gen. 42. 21. So it did Shimei, 1. Kin. 2. 44. David, 2. Sam. 24. 10. Adonibezek, Judg. 1. 5. and the Jews, Act. 2. 37. Secondly, for the time present, it wrought upon the Scribes and Pharisees, Ioh. 8. 7. 9. So upon Belshazzar, Dan. 5. 6. the Lepers of Samaria, 2. King. 7. 9. and upon Felix, Act. 24. 25. accusing them for their sinfull courses wherein they liued; as also of their irresolution to mend for the time to come.

As touching matter and manner, Conscience will not halt. It will tell David of his blood-guiltinesse, 2. Sam. 12. Psal. 51. and it will accuse Judas for his trea-
treafon. As also other for the ill manner, and by-end in their otherwise good actions; as Hamor and Sichemites for receiuing circumcision for worldly and carnall respects: Iehu for his counterfeit zeale; Scribes and Pharishes for their fasting, praying, giving of almes; Simeon and Levi for pretending Religion to bee revenged; some for following Christ for loaues, Joh. 6. 22. 24. and the Iewes for their hypocritcall fasting for a day; Isai. 38. And thus much for the fifth act and office of Conscience.
Section 3.

Of some questions propounded and answered concerning the accusation of Conscience.

Quest. 1. Whether this power to accuse was in Adam before his fall?

Ans. It was, but not in act; because there was in him no matter, or cause whereby conscience should accuse him: yet that it had power, it is clear, for presently upon his transgression it accused him. And the Text faith, that their eyes were opened, that is, the eye of the Understanding, and the eye of the Conscience,
ence, by which they knew what they had committed against God. Their eyes were opened, but no new qualitie wrought in the soule, other then they had before.

Quest. 2. If aptinesse to accuse was in the Creation, it may bee asked, Whether it bee now an euill Conscience that accuseth.

A nsw. It is not simply euill: First, because this power was and is from God. Secondly, because God doth approue of it when it accuseth rightly, 1.Ioh.3.23. Thirdly, because herein it is as Gods Register booke, by which he will proceed against the wicked at last day, Reuel. 20. Fourthly, because it is a meanes
a means of much good, through God's blessing, as of sorrow for sin, of fear to offend, and becomes as a preparative to repentance sometime, Acts 2:37. Fiftly, because it is in the best of God's children, and a blessed means to work in them renewed repentance upon a fall.

**Quest. 3.** If it be not to be called an evil Conscience, whether may it be termed a good Conscience?

**Answ.** From the accusation simply it cannot be called a good conscience: First, because it is a defectiveness, in respect of that peace which man had in the Creation, and shall enjoy in heaven. Secondly, because it followeth upon Adams
Adams fall as a punishment for sinne here, and the worme in hell hereafter. Thirdly, for that all the wicked haue an accusing conscience, but not a good conscience. Therefore the conscience, from the very act of accusing, cannot haue the name of either a good or an euill conscience, but as the person is, in whom it is. For if hee bee euill, his conscience is euill, though in some thing it excuse him; and if he bee a good man, his conscience is good, though it sometime accuse him.
When Conscience hath eyed well Man, made him acquainted with himselfe, written downe his thoughts, his doings, and sayings, accused or excused him, then it sits downe, as a just Judge of Oyer and Terminer, to heare and determine, to giue sentence, against which there is no appeale to be made.

This sentence is twofold, either to acquite and absolve, or to bind and condemne, Rom. 14. 22. 1. Co. 11. 31. 1. Ioh. 3. 20. 21.
In condemning, it makes him see his sin, and so causeth him to think and speake basely of himselfe, and of his ill deeds, as David did; I haue done very foolishly, 2. Sam. 24. 10. and was as a beast, Psal. 73. 22. and to confesse with the prodigall sonne, that he is unworthy to bee called Gods childe, Luk. 15. Lastly, it will make him apply, as justly deserved, the hand of God against him, as Jo-nah did, Chap. 1. 12. and David, 2. Sam. 24. 17. and withall to acknowledge the Lord to be righteous, as did Rehoboam, 2. Chron. 12. 6.

In absolving, it doth not reproach a man, Lob 27. 6. but doth make him stand
upon his innocency (wherein he is guiltlesse) as it did David against Sauls malice, enuy, and false accusations.

This Judge let vs take notice of, and labour for absolution from it, and beware of its sentence of condemnation, for God will secon it; who is greater then thy conscience, Ioh. 3. 20.

Quest. How may we know when Conscience doth indeed absolve or condemne.

Answ. By the effect and worke of it upon the heart presently upon the sentence giuen.

1. If it acquire, then it will make the heart rejoynce, 2. Cor. 1. 12. It will comfort him against all that
Conscience.

that may be said against him, as Job was by it, say his comfortles friends against him what they could. It will make him lightly to esteeme the perverse opinions, & vaine censuring of him, 1. Cor. 4. 3. It will make him bold towards God, 1. Ioh. 3. 21. and before men, as bold as a Lyon, without feare, as Paul was before the Councell, because hee had liied in all good conscience, Act. 23. 1.

2. If it condemne, then the heart is made sad and sorrowfull, as it was in Judas : then it workes shame, Gen. 3. feare, Wisd. 17. 11. trembling in a Felix, and horror in Belshazzar, Dan. 5. 6. & disquiets the whole

F 3
Man. And thus much for all the offices of Conscience.

CHAP. 17.

Of the reasons why God hath placed such a thing in the soule of man.

God hath been pleased to place this thing which we call Conscience, to exercise its offices in man for many reasons.

1. To be a witness for God, in his just proceeding against man, to enforce him to say, that God is just.

2. To make a man, in despite of all Atheistical suggestions from Satan, to acknowledge a God, and that
that he is; first, a God of power, that can set such an overruler in man. Secondly, a God of wisdom, that hath put such a Spie in man, as can search into the heart, and such an Intelligence, as can finde but the deceits thereof, and make man acquainted therewith. Thirdly, a God of mercy, that was pleased to give into Man such a trusty Adviser, and such a faithfull Counsellor to direct him, if shee will be advised and counselled. 4. A God of justice, that hath so ready a Tormenter in Man, to punish him, if needs hee will be rebellious, and persist in sinne, until hee be well met and taught, To procure due reverence, and obedience to

To the Honour of God s
Gods commands, to his service and worship, and to all his ordinances, which without this Conscience, Man corrupt would never do.

4. For Mans speciall good sundry wayes; as first, to make a Man to know himselfe, and to see into himselfe, for the better ordering and disposing of himselfe towards God and Man. Secondly, to hearken unto Gods word, and to make use thereby inwardly and outwardly, in life & conversation, which men would never doe, if they had no conscience. Thirdly, to know how to apply to our selves Gods judgements, with feare and awfulnesse to do his Majestie.
Fourthly, to uphold humane society in families, in Townes, Cities, in Church and Commonwealth. For if in any of these any thing be amisse, it is because men haue not Conscience ruling, nor the Court of Conscience kept within them.

Chap. 18.

Of the excellency of Conscience above all other faculties in the soule.

Conscience, that prepotent faculty, farre excelleth all the other faculties many wayes.

1. It is the most principal part of Gods Image
Christianity in Man, and most resembling God in sincerity, uprightness, impartiality without finitude, it is all one to the rich and poor, it encourages the meek in a virtuous course, and will not flatter the great in any evil way.

2. It is as God's Viceregent over the whole Man, it commands and rules him, it keeps Court, to which every power of the foule oweth homage and service; to which they must come up, on summons, to the sentence whereof they must without appeal, stand.

3. It retaineth more rectitude and original purity, than without impeachment, it is, and most resembling God in incencency.
if any at all remaine) then any of the other. For it would never faile in performance of its dutie, if the other did not faile it, and corrupt it.

4. It is that onely which discouers a man to himselfe, and all that which is in him, to make him judge of himselfe aright.

5. It is not subject to Man, nor can a Diuell overbeare it, but it will make him to tremble.

6. It is that which onely can and doth in Man frame him to that which is good, and restraine him from euill, which power is not in any of all the other faculties.

7. And lastly, it is that within Man which God will.
will judge him by at the last day, Rev. 20. 10. Therefore seeing it is so excellent, and excelling the rest, let us most esteem in, and make most of it, as our dearest friend, or our dread-sfulst foe. Conscience is a man so eminent in the world which he must judge.

Chap. 19. That all men, as they ought, are not subject to the authority of Conscience, and what be the causes thereof.

Though Conscience be so excellent, and have from God over Man so great authority, yet is it of most but poorly obeyed: for some will allow what Conscience condemneth, Rom.
Rom. 14:22. Some will deny, as Caius, what it tells him is true: some will not amend, though it make them, like a Falix, to tremble: some will put it away, that it may not trouble them in their falling away, as did Hymeneus and Alexander; in the most it hath little command, and the principal reasons are these.

1. Is from Conscience itself, which since Adams fall hath lost of it soueraintie, and commands but weakely in most, by reason of that hereditary corruption which stickes to it, as well as to the other faculties.

2. Is abuse of the wit, for mens privat ends, which made Abiophel ioyne
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man: The abuse of wit, in
finding subtil distinctions
to deceive Conscience, is
that which makes the
Word to have no power
to bind, nor Conscience
to use it authority over
man: but men will runne
into errors, superstitions,
and other euils many, and
manifold.

3. Is wilfulnesse, as in
some Israclites, *Deut. 1. 42.
43:* and once in *David,
when hee would number
the people, *2. Sam. 24.* Sat-

Christian see to thy

ioyne with *Absolom* a-
against *David,* and *Ieroboam*
to *Set vp* his golden
Calues: for the Consci-
ence of either of these
could not but tell them,
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edly against both God and
man: The abuse of wit, in
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Word to have no power
to bind, nor Conscience
to use it authority over
man: but men will runne
into errors, superstitions,
and other euils many, and
manifold.

3. Is wilfulnesse, as in
some Israclites, *Deut. 1. 42.
43:* and once in *David,
when hee would number
the people, *2. Sam. 24.* Sa-
4. Is violence of affection, over-swaying Conscience, silencing it, or giving a deafen care to it: violent lust overbore Conscience in Ammon abusing his Sister Thamar, David in adultery with Bathshebah, Ruben in abusing his Fathers concubine, and such other like exam-
examples. Covetous desires hinder Conscience workes, as wee may see in Judas, and in those mentioned in Ezech. 33. 31. 32. a crowd of worldly busines- ses, and desire to bee rich, hinder the voice of Con- science, that it cannot bee heard, nor attended vnto. Worldly feare, the displea- sure of the mighty will make a Pylate doe against his conscience clearely convicted, and convicting him: Feare made Peter bar vp his conscience from commanding him a while; Desire of honour, and to keep a mans place in great- nesse, will make an Abner, against his owne knowledge and conscience, withstand David in his right.
right, and uphold another in a wrong title. Anger in 
Jonah, and reuengefullnesse in Simeon, and Levi made 
them neglect Conscience. Hatred and envy in Cain, in 
Scribes and Pharisies loue of mans praise, more then 
Gods, made the authority of the Court of Consci-
ence within many of the chiefe Rulers to bee of no 
force.

4. Is not to giue credit to Gods threats, but to 
make a peradventure of them. This made Eue to slip 
by Conscience, as thousands now do, because they 
beleeue not the threate-
nings of God in his word, 
and vitred by his minifters. 

V. Is great prosperity. 
This made Manasses to run 
...

Ioh. 12. 43.
his ful full courses, not hearkening to the Word and his conscience, till he was in misery. 2. Chro. 33. 10. 12. These are hindrances to the command of Conscience, and in most make it to have little or no authority over them.

CHAP. 20.

Of the things which will make Man to hearken unto Conscience.

To further the authority of Conscience, and to make it preualent with us, we must,

1. Be confiersant in Gods Word, and suffer it to take place in vs.

2. Be-
2. Believe certainly the Lords threats against sinne, as Ahab did; for then Conscience wrought in him something, 1. King. 21. 21. 28.

3. Remember what we hear from God, this wrought upon Peter's Conscience, Mat. 27.

4. Moderate ever our passions, and bridle lusts, that reason and religion may take place.

5. Learne the end and use of adversity, of afflictions and crosses.

6. Admit of, and submit to a powerfull ministry, such a ministry as Nathan was to David, Paul's to Felix, John Baptist's to Herod, and Peter's to the Jewes, Act. 2. And avoid flattering Teachers,
Christian see to thy 

chirs, for they strengthen men in sinne, that they cannot yeeld to Conscience. 

Ier. 23 14.

7. And lastly, be perswaded that the voice of Conscience is Gods voice within vs. By these may we advance the power and authority of Conscience over us, and so become obedient thereunto. Now follows the kinds of Conscience.

CHAP. 21.

Of the kinds of Conscience, and first of the evil Conscience.

Conscience is in it selfe but one, yet, because of the qualities thereof, it is said to bee twofold, a bad and
and a good Conscience: that there is an euill Conscience it is cleare, of which Saint Paul speakes, Heb. 10.22.

This euill Conscience is the Conscience unpurged from dead workes, and is in every vnregenerat whose mind is defiled.

There is a difference between euill in the Conscience, and an euill Conscience; The euill in it may haue respect to the impuritie of it remaining in the very Regenerate; because it is not perfectly renewed; but some corruption may staine it, as well as the other faculties: but the euill Conscience is wholly corrupt.
Section 1.
In whom it is.

This evil Conscience is in every one borne after the flesh, in all the Children of Adam, partakers of his fall. None borne in originall sinne hath a good conscience naturally; but it is corrupt from the womb, as the whole soule is.

Section 2.
How it comes to be so.

The Conscience comes to be evil by the hereditary corruption, and inbred polution; by the mind defiled.
Section 3.

How it continueth to be evil.

This evil Conscience continueth, First, by the forsaid ill birth in him that is not borne anew: Secondly, by ill breeding and bad education. Thirdly, for want of a faithfull and painefull ministry, for informing of judgement, and rectifying of Conscience. Fourthly, The want of Gods blessing in the ministry. For a Paul only plants,
plants, and an Apollos waters. Fifthly, hatred in an 
Ahab against a Michaiah, against an Eliah, enuie in 
Scribes and Pharifies against Christ and his Apo-
stles, hating reproofe, and to be reformed. Sixthly, af-
fected soothing teachers, flattering friends, beleeing 
them, and the deceitfulness of a mans owne heart. 
Seuenthly, the turning of the grace of God into 
wantonnesse. Eightly, to a-
buse the light of a mans 
knowledge making it stoop to his will; Ninthly, to be 
blinded by Satan. Lastly, 
pride and selfe conceited-
nesse, pleasing himselfe in 
his owne way. These suf-
fere not conscience to be re-
formed, but keep it ill still.
Section 4.

Of the means to be used for amending it.

Nothing is so bad, but good means may amend it; this euill Conscience may be bettered, both in children, and in others of worse yeeres of discretion.

In children by good education and instruction in Gods word, by correction with instruction, by restraint from euill words and deeds, and from euill company, by timely employing them in some vocation, and by holding them vnder gouernement in a good course.

In other of yeeres, by getting
getting acquaintance with the rule, to understand it well, by squaring their whole life thereafter, by daily searching and trying their ways by the rule; and by observing their agreeing with it, to hold on with increase, or the discord and disagreeing from it, and then endeavour to be reformed. And thus much for the evil Conscience in general.

CHAP. 22.

Of the twofold distinction of the evil Conscience.

The evil Conscience spoken of in the former Chapter may be thus distin-
Conscience.

distinguished, into either the still and quiet, or the stirring and unquiet ill Conscience: both of these have their several differences.

The still euill Conscience may be thus diversely called the dead Conscience, the blind, the sleepe, the secure, the lukewarme, the large, the cheuerill, the benummed, and cauterized Conscience, all these nine differences will appeare in the handling.

The stirring euill Conscience may also diversely be named: it may be called an erroneous Conscience, a superstitious, a scrupulous, a terrifying, and a desperate Conscience.

I know the learned hand-
ling the Treatise of Conscience do touch many of these, as it were but by the way; and do not speake of the distinctly: but I find cleare differences between euerie of them, one from an other; And I obserue that the more particularly things are laid open, the more clearely mans judgement is informed and the truth becommeth the more evident. Let not any herein vnjustly cenfure me of too great curiosity: for, I suppose, I cannot be too curious in finding out and discoverie of Conscience.
Of the still and quiet ill Conscience.

There is a still and quiet ill Conscience; yet not so still, and quiet, as not stirring at all, but it is so termed, for that commonly and for the most part it is still, or so weakly stirring, as if it stirred not at all. One compareth this to a dumbe minister in a Parish, that either cannot or will not speake to reforme his people, but lets them quietly runne on to destruction.
Section 1.

In whom it is.

This is the Conscience of all dull Nabals, and the muddy-spirited; of such as rest upon their conceited good and quiet natures; of such as be civilized and rest upon their civility: of the high and proud conceited fellow in his outward prosperity, wise in his owne eyes, and cleane in his owne sight, yet not cleansed from his filthiness; and it is the Conscience of all such, in whom the strong man keeps peaceable possession. Luk. 11. 21.

Secti-
Section 2.

It is an evil Conscience.

This is an evil Conscience be it never so quiet, because it performs not its office: because it lets man alone in his wicked courses, which a good conscience neither can, nor will permit. Because it suffers a man to run to hell headlong, without stay.

Section 3.

The causes hereof.

This ill Conscience thus quiet happeneth many ways. First, through ignorance,
rare, and especially willful, when a man knowes not the rule that binds conscience, nor cares at all to be acquainted with it, nor ruled by it. They say of the Rule, as Pharaoh did of the Lord, who is the Lord, I know not the Lord, neither will I let Israel goe.

2. Through selfe-pleasing and an unsound applauding of a mans selfe; because he professeth religion, though it be without power; because as a Herod he doth many things, and heares a John Baptist now and then, though in his beloved Sin hee hates to be reformed: because hee seeth himselfe, perhaps, free from the fall of a David, of a Noah, of a Lot, of a Peter.

3. By
3. By his blessing of himselfe, upon the former grounds, against all threats and legall denunciations, as not belonging unto him: but to persons more vile: for his part he hath made a couenant with death and hell, Isai. 28.

4. By seeing and knowing that his waies & course is conformable to the common fashion and esteeme of the world, that his state is quiet, and hee living Neighbourly as others do, and held to be a quiet man.

5. By avoiding whatsoever may stirre the Conscience, to make it vnquiet any way; as the reading of Gods word, meditation upon his law, a sharp reprooign ministry comming home
home to the heart.

And lastly, serious examination of themselves in God's light by his Law.

These be the causes, why many cry peace, peace, when there is no peace.

Section 4.

How a man may know when his quiet Conscience is this ill Conscience.

That a man therefore may not bee deceived with this false peace; hee may know this quietnesse of his Conscience not to be good, thus:

1. From the false ground, of this quietnesse, such as before is mentioned, and not
not from faith and repentance.

2. From the ever quiet
in euils, and especially in
thee, in formal worshipping
of God, hearing praying,
receiving the Sacrament
without any power
at all of Religion. In continuall neglect of religious
government of thy family.
In living out of, or idly in
acalling, for such a one is
wicked, Mar. 25, and there-
fore cannot have a good
quiet Conscience. In being
reprobate of thy Pastor.

3. By it suffering thee
corrupt hath a quiet good
Conscience. no man naturally being
nether thereof, never having
felt it to disquiet it: for
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(Mar. 25, and therefore
cannot have a good
quiet Conscience, la back
being reprobate of thy Pas-
tor,
Christian see to thy
for, especially for seeking thy reformation, in prophaning the Lords day. Sinnes, which these quiet Consciences never trouble themselves with: and yet are the most lively touchstone of an unregenerate spirit.

4. By not daring to bring thy thoughts, words, and deeds to the rule, and there take a strait account thereof, which a good Conscience dare doe.

5. By thy unquietnesse, without comfort, at the preaching of the law, at the pressing of the strict marks of Gods children, and the discovery thereby of thy selfe to be none of them, but one as yet separated from them. A good con-
Conscience will comfort a man in hearing such marks, and of such a close pressing of these things to their consciences, because he that hath a good Conscience hath these marks, and is free from the rigour and curse of the Law.

Lastly, by the trouble and fear it workes in thee, in sickness because of death, in time of affliction and God's hand upon thee, apprehending God's wrath, without any comfort; for surely then the former quietness was not good: because a good quiet conscience is not so terrifying at such times, but speaks peace to him that hath it, as well then, as in health, and prosperity, except
cept it happen otherwise under some strong temptation.

Section 5.

Of the effects of this still, quiet ill Conscience.

It shall bee profitable to every man to trie the quietnesse of his conscience; for the effects of the still ill Conscience are very searefull. First, it lullles him a sleep in an unsanctified course of life, making him believe that he hath a good Conscience, because it is quiet. Secondly, it makes him hereupon carnally secure til death and destruction come upon him;
him, so it deceiueth him, and damneth him. Here it lets him bee wicked, and hereafter to become most wretched: here at rest, there in torment: here it will not disquiet, but there be the gnawing worme for euer.

Section 6.

Of the remedie hereof.

The fault of this ill conscience is, that it is still and quiet when it should not; the remedy therefore is to make it speake when, and as often as it ought in directing man that hee go not amisse, and in check- ing man for sinne when he hath...
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CHAP. 24.
Of the dead Conscience, the first difference of the still quiet ill Conscience.

The dead Conscience is the quiet ill Conscience, as it were without all life and motion, as a thing that is dead.

This is the Conscience of Infants, as not yet having the use of their understanding: also of mad persons, which have lost their reason, franticke, and lunatick. It is the conscience of all such as be dead in sins and trespasses, as the prodigall sonne once, the wanton widow, and all meere natural persons accustomed to sinne, and such as be past feeling.

Ephes. 2.1
Luk. 15.31
1. Tim. 5.6
Ephes. 4.18
feeling, committing wickedness with greediness.

The causes of this deadness is the losse of the light of the understanding, the life of conscience, without which it is dead. Also the uncapableness of instruction in some sorts; and insensibleness of the authority of the Rule to bind Conscience.

The remedy is the light of understanding, to labour for knowledge and instruction, and to feel the power thereof upon Conscience.
CHAP. 25.

Of the blind Conscience.

The blind conscience is the still ill conscience, called the blindness of the heart, Eph. 4:18. for blindness properly cannot be ascribed to the heart; but to the mind or conscience which is here meant by the heart, because the mind is mentioned before in the text.

This is the conscience of all before conversion, living in gross ignorance without understanding, of which there be two sorts.
Section I.

Of the blind Conscience of Heathen.

The first sort are the Gentiles of whom the Apostle properly speaks in Eph. 4. The causes of which blindness he there sets downe, to be their understanding darkned, their ignorance, and their unsensible, being past feeling, vers. 18. 19.

The wofull effects whereof were these, they gave themselves over to lasciuiousnesse; and they wrought all uncleannesse with greedinesse, as the text sheweth.
Conscience.

Section 2.

Of the blind Conscience of Christians.

The other sort of such as haue this blind conscience are the grossly ignorant Christians, such as live in willfull and affected ignorance, hating instruction, whose mind is not good; whom the Lord threatens to shew neither favour nor mercy vnto.

Of these blind Conscienced people there be two sorts: the stone-blind, and the pur-blind.

The stone-blind are such as haue lost the very light of nature, as savage, as heathen, who are called Darkness.
Eph. 8.

These can see no more then men can see in darkness. Such be they as never had God's sunne-shine of his Word among them; but through rudeness are beastlike, and through ignorance, but for only name of christians, are no better then heathen in bruitish qualities.

The Pur-blind are such as see only great things, and the same not farre off neither, of such speaks Saint Peter, 2. Pet. 1. 9.

These speake of God, of Christ, and the holy Ghost onely by hearesay. They know Gods will onely in grosse in some generals; their best rule is some common principles in nature, experience, and what they see.
Conscience.

See others do, further they cannot go.

Now as their understanding is, so is their conscience: which happens to them, through want of knowledge and other graces, 2 Pet. 1. 5. 9. by their mind defiled, and unbelief settled in them, Tit. 1. 15. by their selfe conceitednesse, which is the propertie of the blind and ignorant, and of envious and malicious persons, who also are blind.

The effects of this blindness of mind and Conscience are, to be given over to vile affections, idolatry, and filthy uncleanenesse of body. To be disobedient and to every good work void of judgement and reprobate.

Reu. 3. 17.
Mat. 23. 16
Rom. 1. 22
Tit. 1. 16.
probate, denying God, very Atheists, and abominable persons.

Section 3.

Of the misery of such.

Such as be blind in mind, and so have a blind conscience, are miserable, whose misery may be lively set out by one that is bodily blind. This man, first, hath no direction by eyesight; no more the other by conscience. Secondly, He goeth whither his will and affections lead him without sight; so this without conscience. Thirdly, when he goeth whither he intendeth, by himselfe, it is either
either by meere imagination, or by hearsay, as he is told of others, or by custome, through often going, or by feeling; so is it with him that hath a blind conscience. His service to God is imaginary, or by tradition, or by custome, but not by direction of conscience seeing the rule, or from his feeling of Gods common favours and outward blessings; which failing, they are at their wits end, and make an end of their devotions. Fourthly, he needeth a leader, and is guided by him, but cannot judge well of him. So the blind conscience is led by his minister, or by others, but cannot judge aright of them. Fift-
ly, he, tho in danger neere a pit, yet feares not, till hee be in: no more this, till he be in Hell. Sixthly, he wil, by others telling vntruly, feare, where no danger is; so this will be terrifid by doctrines and commandements of men, as blind Papists be. Seuenthly, he cannot see his vncleanenesse, nor discerne how it is with him: no more can this, who thinks, through his blind conscience, that all is well with him, hee is cleane enough. Lastly, he is neuer the better for sunne shine: no more is this for the shining light of the Gospell.

The remedy to cure this blindness of mind and conscience (for both euer goe together) is that which Chriff
Conscience.

Christ prescribeth to anoint the eye with eyesalve: which is God's Word and Spirit, by which the eyes be opened: and with which S. Paul was sent to open people's eyes, Act. 26. 18.


d Chap. 26.

Of the Sleepy Conscience.

The sleepy conscience is the still ill conscience, doing it office after the nature of one habitually slothful and lazy.

There is a difference between a sleepy conscience, and the conscience a sleep, as much as between a sleepy and drowsie fellow, and he that is diligent and yet some time falleth a sleepe.
A good man may have sometime his conscience a sleep, as David had, as the true wise Virgins had, Mat. 25.5, and as we read of the Spouse in Canticles.

This happeneth of weakness and infirmity, through some violent and preualent temptation: but it will quickly awaken upon the least knock of the voice of Christ, Cant. 5.2, upon a Nathan's application, or upon a light affliction.

But the sleepie conscience, which is the conscience of every drowsie and lazie Christian, who takes no paines for Religion, but is like a sleepie natured fellow: who is soone asleep, hardly awakened, lazie in work-
Conscience.

working, soone weary, ready to giue ouer, and no sooner left off but asleep againe, doing nothing but by enforcement, So fareth it with a sleepy Conscience, which soone ceaseth it worke, is hardly rouse"d, worketh but weakely, soone giuing ouer, and asleep againe, and cannot be kept on working, but by hearing of threats, and beholding, but especially seeing the judgements of God.

Section 1.

What makes this sleepy Conscience.

This sleepy Conscience commeth, first, from a lazien.
lazie indisposition to get knowledge. Secondly, From coldnesse in Religion, as sleepe from cold humours, and vaporous repletion of the braine. Thirdly, from doing our duties to God perfunctorily resting vpon the worke wrought, without spirit or life in the performance, as a lazy person doth his work. Fourthly, from an auerlnessesse of all good meanes, which may rouze vp the Conscience from its sleepinesse, as hearing of sinne sharply rebuked, and threats denounced. Fifthly, from earthly contentment in pleasure, ease, profit, advancement, and vaine company, which rock the soule as sleepe, making the minde
and spirit drowzy in Christian duties, whereby the Conscience is lulled asleep.

Section 2.

The remedies.

To heale this drowzie sleepinesse of Conscience, and thorowly to awake it, is first, to get the right knowledge of God, with a consideration of his all-seeing presence before us, of his anger against sin, and power to punish, and that hee will doe it justly without respect of person. Secondly, to set before us Gods threats, the truth of his Word, punishments inflicted
 afflicted upon others, not only sinnes committed, but severely for duties omitted. Thirdly, to pray for a quickned spirit, and the spirit that quickneth. Fourthly, to doe ever our service to God, as in his presence, with our minds raised vp, our hearts awed with reverence of his Maieftie; so as in hearing we rouse vp our spirits to heare attentiuely, to pray feruently, to doe what wee doe chearefully. Fifthly, to make an holy vse of every crosse, eu'n the leaft that may befall vs, to prouoke vs to our duties. Sixthly, to heare willingly wordes of reproofe, and to admit of admonitions and exhortations, as spurres to take off our
our dulnesse. Seuenthly, to keepe in remembrance our duties, and to lay vp in our hearts Gods Commandements, as David did; and to ponder them, as Marie the Virgin did. Eighthly, to make some, and in some cases, vowes vnto God, to pricke vs on in those necessary duties, which we finde our selues too slacke in, as David did, Psal. 119. 106. By these forcible meanes, through Gods blessing, wee shall awake our Consciences, to doe their offices liuely.
CHAP. 27.

Of the secure Conscience.

The secure Conscience is another difference of the still ill Conscience, which is somewhat like the former in some things, but differeth in this, that it freeth the heart from care altogether, the minde being employed to gather and collect arguments for to preuent care and doubts about a mans state betweene God and him.
Section i.

Whose Conscience this is.

This is the Conscience of such as persuade themselves of peace, crying peace, peace, and say in heart, they shall never be moved; such as say in their abundance, Soul take thy rest, eat now and drinke, for thou hast enough, be merry; such as write, though they looke upon the Articles between God and them, as many Church-wardens doe in their Bill, *omnia bene.* Such as, like the euill servuant, will abuse his fellow-servants, will eate, drinke, and be...
be drunke; be carnally secure like those in Sodome, and in the old World, when judgement hanged over their heads. Such as regard not the workes of the Lord, but are sensuall, despising the knowledge of God, and exercises of religion, in their outward prosperitie.

Section 2.

Of the causes hereof.

To worke this securitie in Conscience, the minds of such men are filled with errors, and such Tenents they hold, as must needs make Conscience secure, without working care
care and feare vpon the heart; for they apprehend God to bee all of mercy, and separate him from all consideration of his iustice in their thought. They hold, that he which made all, will saue all; that Christ died also for all; that they doe what they can, and as farre as God wil giue them leaue, and more he will not require of them: that all sinne, all are sinners, euern the preciufest; the best doe amiffe sometime; and therefor they need not make such a doe to preuent finning: that when they sin, they cry God mercy, and hope therefore that he forgiues them; that when they sinne in their mirth, they thinke no ill; that in
buying, selling, and in following of fashions, they do but as the World doth, as the times be, they must do as others doe, if they will live, and be esteemed of: that they may serve God at home, as well as at Church, that occasions may make them ride on the Sabbath, goe about worldly busines, and serve God too; that in labou-ring, though excessively, for to get, they may so do, because of their charge; for he that provides not for his family, is worse then an Infidell: that they may do with their owne what they please: that they may make the best of it: that thoughts are free: that it is best euer to doe as most doe:
doe; that the Religion of the present State is to be so professed; that to bee precise, as some be, is but a very foolery; that there is time to repent at last gaspe. These, and such like conceits of the minde, makes Conscience secure, and the heart vaine; the effects whereof are licentiousnesse, neglect of all religious duties, and libertie to live even as they list.

Section 3.

Of the Remedies.

To cure this secure Conscience, is to remove all these false conceits out of the minde; to hold the way
Christian see to thy

way of life to be strait and
narrow, and found of few;
to know the strict precepts
in the Gospel, and that of
denying a man's selfe, and
that of working out our
salvation with fear and
trembling: to consider
how far many have gone,
and may goe, and yet never
come in heaven. To learn
the true and distinct pro-
certies of such as bee god-
ly, set downe in holy writ.
To look to the life of our
Lord Jesus, whose steps
wee are to follow. To re-
member the sufferings of
the Saints. To take good
notice of Gods displeasure
against sin, even the least, as
idle words, Adam's eating
of an Apple, Lot's wife
looking backe, the Man ga-
thering
thering of sticks on the Sabbath, Pzzah touching the Arke, the Bethshemites but looking into it, and yet how the wrath of God came forth against them. To meditate that death is certaine, it may be sudden; that there is a Judgement Day, where account must be made of every thing. By these truths propounded to Conscience from judgment well informed, Conscience will worke, and shake men off from their security.
Of the luke-warme Conscience.

The luke-warme Conscience is that euill Conscience, which is not tied to any Religion particularly.

This is the Conscience of Adiaphorists, Time-serveurs, men that bee indifferent for their Religion, this or that.

That which makes this, is first, their knowledge of many and differing Religions in the World: Jewish, Turkish, and Christian. Secondly, their observing of the varieties of Sects, and differing opinions in, and
vnder one and the same religion. Thirdly, their persuasion that yet in such disagreements, every one living after his Faith, may be faued. Fourthly, their want of judgement to discern true Religion from every false religion in their true differences. Fifthly and lastly, from all these an euill Conclusion, which is this, that it is no matter which they be of, so they be of one Religion.

Thus the Vnderstanding deceived, it makes, as it were, the Conscience free, vntieth it from the bond of any one particular Religion, whereupon follows this luke-warmenesse, libertinisme, and indifference to any Religion.
The Remedy for this is, first, to know that there is but one Religion, whereof God is the Author, and that all other are of the Diuell, and tend unto death. Secondly, that there must be opinions, yea heresies, that such as bee approved may bee made manifest. Thirdly, to have judgment to finde out the true Religion, and to be able to difference it from all false religions, or rather superstitious and Satanicall inuention. Fourthly, to strive to feele the power of this true Religion; that so Conscience may be bound to hold vs to the vnfeigned performance of the same.
Of the large Conscience.

There is an euill large Conscience, a spatioius and wide Conscience, like the way to Hell.

This is the Conscience of such as can swallow downe sinnes great and many; that can admit of cart-loades thereof, without any rub or let to this Conscience. This is the conscience of some worldlings, some of all sorts of professions, usurers, extortioners and such like.

The cause of this spacious, and so large a Conscience, is the understanding highly esteeming of profit and
and preferment; and in respect hereof under-valueing, and under-prizing of Religion, of justice, and of upright dealing.

Whence followes sinfull practises to gaine, and to come to advancement, giving way to any sinne that may hale in profit, make a man rich, and exalt his estate in the World. No sinne stickes in the way as sinne, but onely for the infamy thereof, if openly knowne, or the danger of the Law, by which may ensue punishment: otherwise, through largeness of Conscience, all is fish that comes to net, all is lawfull prey and booty, that may finely and cunningly bee come by.
The remedy to bounde this wide conscience is by tying it strictly to the Rule of righteousness, and by understanding justice, judgment, equity, and every good path for our right dealing.

Chap. 30.

Of the Cheuerill Conscience.

There is a Cheuerill ill Conscience, which is like Kids leather, which may bee made wide or strait.

This is the Conscience of him that can, as occasion serues his turne, make large or straiten his conscience, playing fast or loose for his owne
owne aduantage: for hee chuseth, and picks out particular duties to observe, as best pleaseth his humour, neglecting the rest.

This was the Conscience of Saul in his warfare against Amalek, who could spare the best, and destroy what was vile and naught: hee made conscience of the peoples eating of blood, but it was nothing to hate David, to persecute him, and to murth the Lords Priests, and to neglect the Arke of God. This was Joabs conscience, he could abhorre Davids command to number the people; yet, to kill treacherously Abner and Amasa, it was no scruple. Ichu could destroy the idol-service
voice to Baal; but hold up the golden Calues in Dan and Bethel. The Scribes and Pharisees had their consciences strait to put Judas wages into the Treasurer, and to goe into the Judgement Hall: but it was wide enough to give money to betray Christ, and to cause Pilate to put him to death causelessly. Jews would not have Christ's body, and the two with him, to hang all night on the Cross, because of the Sabbath following; but it troubled them not to consent to his death. Such a conscience they had in whipping the Apostle, giving one stripe lesse than forty, but not what cause they had to whip him at all.

Mat. 27. 6.

Ioh. 18. 28.

Ioh. 19. 31.

2. Cor. 11. 24.
all. Scribes and Pharishes could tithe Mint, Commin and Annise; but yet let passe the weighty matters of the Law. This is a Papists conscience, that will eate no flesh on Friday, but can seeke by Gunpowder to blow vp the Parliament.

The Cause of such a Cheuerrill Conscience is, First, that a man makes the Rule of Conscience subject to his owne will, by false interpetations, by subtille distinctions; thereby weakening the power of the Rule, that it hath not force vpon Conscience. Secondly, the secret and hypocriticall reseruations in his minde and heart in obeying the Rule, to which hee neuer
neuer wholly can, nor will submit himselfe. Thirdly, a deceitfull and very false imagination of minde, that the Rule is alterable, and may bee enlarged, as may best serve their turne, as Cardinall Cusanus once delivered in a letter to the Bohemians.

The Remedy is, to hold the Rule euer to bee one and the same, impartiall, constant, vnalterable, without varying, as God himselfe: also to be perswaded, that we are to be wholly led by it, and not it to be framed to our owne lusts.
CHAP. 31.

Of the benumbed Conscience.

The benumbed conscience is that which hath lost it moving; as dead for a time, as a member benumbed.

This is the conscience of such as have lost the feeling thereof by some foul offence, lying therein without repentance. This may happen sometime to the godly, to Joseph's Brethren, to a David for a while.

The causes hereof may be expressed by a similitude taken from a member benumbed. First, A member becomes so, yea, the whole body after vio-
lent heate and exercise by suddenly attracted cold. So a man very forward in Religion and religious exercises, growing cold, by suddenly leaving them, living where the word is not, and companying with others of no Religion, or with contemners of it. Secondly, By a dead Palsey; So Conscience by some deadly sinne. Thirdly, by tying it hard so as the blood, wherein the life is, can have no passage, till it be loosed; So Conscience is benumbed, when the mind is tyed to the world so, as it cannot bee free to meditate upon God's word: for the freedome of the minde for holy meditation is as the life and blood to the
the Conscience. Fourthly, by some violent blow: So Conscience by some violent suggestion of Satan, which for the present may make a man senseless of his sinning. Fifthly, by being put out of joint: So Conscience, which is put, as I may say, out of joint, when memorie hath lost and forgotten what it should keep; to carry it from the mind to the Conscience, touching things past, either of sin committed, or of duty omitted. In this case, if memory faile, the understanding and Conscience are put out of joint. Sixthly, a member becomes dead by lying still, but crookedly, upon some hard thing, and weight upon it,
Conscience.

as the Arme will be, in bearing up the head, and the elbow upon some hard bord, or other thing. So Conscience is benummed, when the understanding is crookedly bent to crooked paths, the heart hardened, and some heauie corruption pressing it downe.

The effect is, that, during this time that the Conscience lyeth as dead, the partie is without remorse for sinne; he cannot out of generall reproofoes see his fall, without a liuely and cleare application, as appeares in David, when Nathan spake to him parabolically.

The Remedy is, to haue the word applyed, as a Nathan did it to David; and to I 4 bee
be content to be rubbed upon by wholesome reprotes, privat admonitions, and mutuall exhortations, that the heart be not hardeen by the deceitfulness of sinne.

Chap. 32.
Of the cauterized Conscience.

The last and worst degree of an ill Conscience, is the feared and cauterized Conscience: of which Saint Paul makes mention. 1. Tim. 4. 2. a Conscience feared with an hot iron: so as it is of a crusty senslesnesse; for cut it, prick it, yet it bleeds not.

This is the Conscience of Hereticks deeply dyed with
with hypocrisy, led away with the spirit of error, being seduced, and seducing others, teaching in stead of the truth the Doctrine of Devils, 1. Tim. 4. 1, 2. Such as call evil good, and good evil, which put light for darkness, and darkness for light, leading captive the simple, laden with sin: such are the Priests and Jesuits, the Romane locusts, the croaking froggs comming from the bottomlesse pit, out of the mouth of the Beast, the Dragon, and the false prophet, that is, upon the Popes command by the Devils suggestion, and as strengthened with the authoritie of the dominion and jurisdiction.
Dictionary usurped by that Antichrist. This is also the Conscience of such as be past feeling in sinne by custome, and hardnesse of heart, which cannot repent.

This damned Conscience happeneth to some, by obstinately resisting the cleare truth for aduantage sake: by continuall custome of sinning, especially after they haue felt the smart for sin. For to such it happeneth, as to one tender handed, who beginning to worke with a hard instrument will haue his hand blistered, but after, by continuall use, it will become hard and brawny. A man making Conscience of sinne, and feeling the sting thereof, if euer
Conscience.

Euer he fall to a custome of sinne, his heart growes hard, and his Conscience brawny and without sense, so as he cannot repent and turne, no more then the Ethiopion can wash white his skin, or the Leopard be freed from his spots.

The remedie to cure this is onely the extraordinarie worke of God who can make that possible, which with man is altogether impossible: else of these forts, I may say, as they write upon the dore of the house infected with the Plague, on-ly this, Lord haue mercie vpon them: and so leaue them incurable, saue onely by him that can doe all things what he will in hea-uen, and in earth.

And
And thus much hitherto for the euill still and quiet Conscience with the diverse differences: now follows the stirring Conscience, and differences thereof.

Chap. 33.

Of the stirring ill Conscience in generall.

The stirring ill Conscience is the Conscience busie in accusing, and is vnquiet, painfull, and troublesome,
Conscience.

Section 1.

In whom it is.

This was the Conscience of Adam and Eve presently upon their fall; This is the Conscience of the Heathen, and of every unregenerate man, all coming out of the loynes of Adam, not borne anew; whensoeuer they sin, and do mind the Rule, it binds Conscience to accuse.

Section 2.

Of the causes thereof.

This accusation of Conscience ariseth, First, of the
the guiltinesse of sinne, knowne and observed by the Understanding to the informing of Conscience, as wee may learne out of Ioh.8.9. Axt.2.37. Secondly from the dominion of the law and power thereof over all vnregenerate, binding the Conscience, as I haue said, to accuse. Thirdly, upon continuance in sin, and not truly repenting for the same: So long will Conscience accuse, and cannot acquit, because a pardon hath not been sued out.

Rom.2.15. & 7.9.10.
Section 3.

Of the effects.

The accusing Conscience hath diverse effects; First, It will make man blush, and be ashamed. Gen. 3. and Rom. 6. 21. Secondly, not to endure to heare one speake of such sinnes whereof he is guilty, Ioh. 8. 9. Thirdly, It will work feare vpon the apprehension of onely appearance of danger, as Iosephs brethren did. Gen. 43. 18. and 45. 3. Fourthly, It makes men suspicous of the loue of others whom they know they have iustly offended, and who they know haue power to reuenge themselves,
Chapter 4

Of the Remedies.

To stay this accusation of Conscience, and to be freed from the paine of it, is,

First, To remove the guilt of sinne, and to be cleansed therfrom, and this is attained by the blood of Jesus Christ, who cleanseth vs from all sinne, i. Joh. i. 7. by the Fathers forgiving, this also cleanseth vs from all iniquity, i. Joh. i. 9. and by the
the holy Ghost sanctifying vs. Tit. 3. 5. who workes faith in vs, & perswades vs of pardon. Secondly, By getting from under the rigorous dominion of the Law, and malediction therof, and that by Christ. Rom. 7. 4. Gal. 4. Thirdly, by repentance, confessing sinne, and forsaking the same, for so shall man receive mercie from God, and remission of sins, Prou. 28. 13. by Christ. Act. 3. 26. and 5. 31. And so Conscience will be appeased, and made comfortable and truly quiet in Christ. Thus much for the stirring and vnquiet Conscience in generall: now follow the differences.
CHAP. 34.
Of the erroneous Conscience;

The stirring Conscience erroneous, is that which worketh, and doth it office, but yet erroneously.

Section 1.
Of the difference between the blind Conscience, and error in Conscience and an erroneous Conscience.

Here it is not amiss to shew the difference of a blind and erroneous conscience: the blind seeth not the Rule, this doth, though badly: that workes without the Rule, this by Rule, but
Conscience.

but amiss. Also here note a difference between error in Conscience, and the Conscience erroneous. An error may be in the Conscience of a Peter even an Apostle, as in his judging things common and unclean, which God had cleansed, Act. 10. and in not being assured of the vocation of the Gentiles, as also were some other believers Act. 11. and this is about some one or other particular matter: But the erroneous Conscience is that which is most what misled in matters of a man's religion and his devotion.
Section 2.

In what the erroneous Conscience doth amiss.

The act of this erroneous Conscience stands in two things.

1. In excusing where it ought to accuse, as it did Vzziah in touching the Ark, and in Saul offering sacrifice, and in Vzziah attempting to burn incense: such a Conscience had Rachel, Gen. 30.6. and Leah, Gen. 30.18. which made them rejoice, as if God approved them, in that which was evil: this was Saint Paul's Conscience before conversion, Acts 26.9. and the Conscience of Christ's enemies.
enemies, Joh. 16.2. and of the Papists now, whose Conscience allowes them to equivocate in an oath, to neglect reading of Scripture, except they have license, to hate our profession, to take carnall liberty on the Lords day, and to seeke the death of such as withstand them in their profession.

2. In accusing when it should excuse, when we do but what is lawfull to be done. It murmured against Peter when God bad him arise and eate; and so when he was to goe into the Gentiles, till God gave him a speciall warrant: Thus it deales with Papists in keeping them from our Church, from pious conscience.
ence and means of saving knowledge. Thus Ahaz Conscience seemed to trouble him, as fearing to tempt God, when he was required to ask a signe, and yet would not.

Section 3.

Whose conscience this is.

This is the Conscience of all that be ignorant of the right rule of religion and obedience, the conscience of the weake in understanding to judge and discern of truth in their service and devotion to God: of young Nouices over forward, before they know what is lawfull and vnlaw-
Conscience.

vnlawfull: of some zealous without knowledge, as the Iewes, and now Brownists, and Anabaptists, and fiery Papists, of all headstrong Factionists, and presumptuous Spirits; of all Vlurers, which hold their course lawfull.

Section 4.

Of the causes hereof.

First, the ignorance of the true rule; so as a man doth what seemes good in his owne eyes, as some Israelites did: Hereupon it is, that men take euill for good, good for euill, light for darkness, darkness for light, vice for vertue, and
and vertue for vice: for ignorance of scripture makes people to erre.

2. The abuse of the true Rule, which is by false interpreting of it, as Scribes and Pharifies did: by sticking to the letter without the sense and true meaning, as Papists doe, in taking literally these words, *this is my body*, and as Vlurers do the place of Matth. 25.27. by misalledging the Scripture, as Satan did, Mat. 4. and as doe all Hereticks, and Schifmaticks: by making false conclusions from sound premises.

3. The having of a false Rule for direction, as bare opinions of the learned, examples of the old, of the wise in the World, of great men,
men, and rich men, custom, multitude, mens owne conceits, fantasies, and opinions from corrupted reason. These all are crooked Rules, and make conscience anomalous, and the man to doe amisse.

Section 5.

The effects of it.

The Conscience so erring breeds in men heresie, schisme, superstition, wilworship, and idolatrie: It heartens some to be obstinate in euill, yea, in persecuting the Godlie, in the zeale of a false Religion.
Section 6.

The remedie.

The rectifying of this erroneous Conscience is this, to know the true Rule and the true sense of it; to hold onely to it, and rightly to vse and apply it.

Section 7.

Of certaine questions.

First Quest. Whether a man doth well to be led by his erroneous Conscience?

Answ. No, First, because the conscience is deceived by the error of understanding, which is in it selfe a sinne,
a sinne, if it know not what it ought to know, therefore a man is not to follow the error of Conscience. Secondly, because that which Conscience excepteth may be a flat sin; or that which it accuseth a man in may bee a duty commanded by God: If so, then conscience cannot dispense with man in sinning, nor absolve him from an imposed duty; for God is greater then his Conscience: who binds it to direct man, in excusing and accusing, rightly.

2. Quest. Whether a man may doe contrarie to his conscience when it erreth?

Ans. To answer to this, we must consider about what the conscience erreth, whether in things simply com-
commanded, or forbidden, or about things indifferent.

1. If about things of the first nature, man is to regard God's authority over him and his Conscience too; his covenant in baptism, and his bond there tying him absolutely to the lawes of his Soueraign, the God of Heauen. And therefore is he to press his Conscience with the evidence of the commandement, to yeeld obedience thereunto, and to force it by the cleare authority of it to do as God commandeth or forbiddeth.

2. If about things indifferent, a man may not doe against his Conscience; Rom.14.22.23. Happy is hee (faith the Apostle) that
Conscience.

condemneth not himselfe (to wit, in and by his owne Conscience) in that thing which hee alloweth, (to wit, in doing it) for he that doubteth (that is, he that puts a difference and discerneth betweene one thing and another, and yet cannot resolve himselfe therein) finneth if he do it. Now why hee may not preffe Conscience and do against it herein, is, for that God hath left the matter free, and hath not enterposed his authority of command or forbidding, between the matter and a mans conscience, to bind it this way or that way, but leaueth it to the guidance of the Rules of things indifferent, whereof the Church hath author-
To judge, and so to interpose her power between Conscience and such matters, according to those rules; with which a private man’s Conscience must rest satisfied; and if it be not, he must labour earnestly for resolution and persuasion: in the mean space the Church is to bear with his weakenesse. Thus much for the erroneous Conscience.

CHAP. 35.

Of the Superstitious Conscience.

The next difference of the stirring ill Conscience is the Superstitious Con-
This is the Conscience exercised about vaine imaginations, superstitious worship, and false feares.

Section 1.

In whom it is.

This is the Conscience of such as be awed by Spirits and Diuels, by signes in the Heauens, as the heathen be; of all idolaters, foolish ceremonious will-worshippers, as were the Athenians, and now Papists: Of all such as worship God in much servile feare and not willingly, as many sottish people yet among vs doe: Of all wits,
Christian see to thy

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ches, Wizzards Astrologers, Charmers, observers of times, good and bad days, fortune-casters, and all that rable of rake-hels: Lastly it is the conscience of all timorous natures, given to observe that which they call luck and chance.

Section 2.

Of such things as about which this Conscience is exercised.

This superstitious Conscience is exercised about two things, about will worship, and opinions of some workes of Gods providence. First, about will worship, a service intended to
to God, but taken vp of a mans owne head, an humane invention, Mark 7:4. by humane authoritie imposed, Col.1:22. and onely by custome confirmed, and therefore a vaine worship, Mark 15:9. for this superstitious Conscience herein puts religion where none is, in places, in meates, in habits, in times, in externall purifyingings and washings, as Scribes and Pharisees did, and Papists now do.

Section 3.

The causes hereof.

This superstitious Conscience commeth by the judgment deceived through
through Satans suggestions, and beguillings of men Col. 2. 18. so as the Conscience becommeth bound needlessly: and that by these means. First, By philosophicall vaine deceits according to the rudiments of the world, and not after Christ for worldly wisedome cannot instruct vs in the saving knowledge of God. 1. Cor. 1. 21. Secondly, by humane traditions, made equall with or preferred before Gods commandements, as they were by the Scribes and Pharitises Mat. 15. 2. 6. the following whereof is called by Saint Peter a vaine conversation, which Christ by his bloud came to deliver vs from, 1. Pet.
Pet. 1:18. Thirdly, By the precepts and commandments of men, Mat. 15:9. Col. 2:20. 22. Fourthly, By custome, which becomes as a law to the ruder sort to bind their Consciences. Fifthly, By the shew of wisdom, and shadow of great humilitie in such a voluntary worship, Col. 2:18. 23. Sixthly, By examples of Forefathers and Elders, which strike a great stroak in many, as formerly it hath done with such superstititious hypocrits, as Christ calls them, Mar. 7:3.4. 5.
Section 4.

Of the remedie.

To remove this superstition from Conscience, and to acquit it from such flauish feare and bondage, is to settle judgement in five things. First, wee must know, that the doctrines and commandements of men binde not conscience of themselves; but as they be grounded on Gods Word. Secondly, else the Scripture condemneth them: Matth. 15. Mark. 7. Col. 2. 20. 21. 22. 1. Pet. 1. 18. as vaine worship and vaine conversation. Thirdly, That we must know our Christian libertie, purchas-
fed by Christ's blood, from these yokes of bondage, 1 Pet. 1. 18. and that we must stand fast in this liberty, Gal. 5. 1. Fourthly, we are to be resolved in this point that all will worship, though never so wisely contrived by man, and though it carry never so faire a shew, is condemned of God, as the forenamed scriptures doth shew. Lastly, we must be well assured that where God giveth no law himselfe, there is no transgression, Rom. 4. 15. and 5. 13. and so no bond to tye Conscience.
Section 5.

Of the second thing about which the superstitious Conscience is exercised.

The other thing about which the Conscience of the superstitious is troubled, is about some works of God's providence, which men, though falsely, take to be God's forwarnings, and forbiddings, and as signes and tokens from him of some good or of some ill to befall them, as a hare to cross in a morning, to stumble in going out, salt falling, burning of the right or left cheek or eare, finding of siluer, gold, or old iron, sudden bleeding at the nose, and
and many such observations of superstitious people.

Section 6.
Of the causes hereof.

The causes of this fear in this superstitious conscience, and the awing of it in respect of this providence, are these. First, a strong conceit that there is herein a will of God, forewarning people; whereupon the conscience becomes bound, and the heart made fearful. Secondly, the observing of the event, which hapneth according to the conceived opinion, to the more confirming thereof, and the further binding
Section 7.

Of the remedy.

To heale this, and to free the Conscience from such a superstitious bond, and the heart from this idle feare, note these things.

1. That God neither by his word foretels, nor by his prouidence doth prognosticate either good or ill in the falling out of such things.

2. That albeit such things happen according to mens vaine imagination, yet no credit is to bee gien thereon.
thereunto, nor any conscience to be made thereof. First, because the opinion in these things is Heathenish, and from pagans, which Christians are therefore to detest, and not fear their fear. Secondly, because Satan worketh herein, and seeketh to weaken our faith in God. Thirdly, because these sometime have been found false, by religious mens true observations; who contemne these fooleries; Fourthly, because, if they prove true sometime, that is but to try vs, whether we will be wise, or become vaine and superstitious. Lastly, because it is well observed, that the more natural men be, and ignorant of the Gospell, the
the more foolishly superstitious are they, the more fearfull and vaine in such observations, and the more inthraled in their minds to such vanities. On the contrary, the more people increase in knowledge of the Gospel, faith in Christ, and be renewed in the inward man, the lesse they regard, yea, the more they contemn these things, and are lesse troubled with them, as held altogether idle and vaine. And thus much for the superstitious Conscience.

Chap. 36.
Of the scrupulous Conscience.

This scrupulous Conscience is the stirring ill
ill Conscience about uncertainties, of which the judgment is unresolved, and passes neither this way nor that way.

Section 1.

In whom.

This is the Conscience of the Ignorant, especially in particulars: Of such as be Questionists, in and about commonly things indifferent, or disputable, not necessary to life and salvation: of such as be like Scribes and Pharishes straining at Gnats, and swallowing Camels: Of such as will be over righteous, just overmuch; straining duties
Christian see to thy

duties beyond the rule, or making somethings, which be indifferent, necessary to be either done or left undone. These are troublers both of themselves, and of others too, very often.

Section 2.

The causes hereof.

The Conscience of a godly man may have sometime a scruple in it, through ignorance or error in some particular; but his Conscience, for a scruple, is not to be called a scrupulous Conscience; for that which is scrupulous, is commonly, and for the most part so.

This
This happeneth, first, through the judgment very unsettled, unresolued, ambiguous, waver ing this way and that way, suspicious, having no certaine ground to settle upon but onely running upon conjectures, disputing too and fro, with and against; so as Conscience is much troubled.

2. This happeneth by misapplying generall rules about things indifferent, according as they conceit, to particular actions: as to suppose, that they edifie not, that they be offensive, not decent, not to Gods glory: deciding within themselves, sometimes positively, that which an other makes disputable, by confe-
conference with whom their former conclusion is shaken, and so stand unresolved in their judgement.

3. This scruple happeneth, when a thing indifferent is needlessly questioned upon, which the Apostle laboured to prevent among the Corinthians, saying, *aske no question for conscience sake.* 1 Cor. 10. 27. For in truth there is nothing that more breedeth scruple, than idle questioning of matters, which might bee well passed over.

4. By stretching a thing, for want of knowledge, beyond the nature of a thing indifferent, & so taking it to be worse than it is, through some shew of cuill in his ap-
apprehension, as some did among the Corinthians.
1. Cor. 8.7.

5. By uncharitably expounding such things as be established, and onely proposed as indifferent by authority, beyond the intent of the Church.

Lastly, by giving way to doubts, and to trouble themselves needlessly with unprofitable disputations of things undetermined. Such peruerse disputes the Apostle liked not. 1. Tim. 6.5.
Section 3.

Of the effects.

From this scrupulosity arises inward trouble, fear, heart burning, uncharitable censuring and judging one another, and outward division, sects, unwar- rantable courses, oppositions, forcible impositions, and much evil every way, for want of peaceableness both on the one hand, as also on the other.
Section 4.

The Remedies.

To take away this scrupulosity, and to reforme the scrupulous Conscience; First, be stored with principles and grounds of truth for help to discerne betwene one thing and another. Secondly, to be studied well in cases of Conscience, or to seeke help of such as be. Thirdly, To know the Rules of indifference before named, and withall to understand how to apply them aptly. Fourthly, to avoid needless questions about things indifferent. Fifthly, To hold this firme, that
what God neither commands nor forbids, that's indifferent; and being no law, there is no transgression; so the Conscience is free.

Sixthly, To know that the Kingdom of God stands not in things indifferent; Rom. 15. 17. 18. neither in the doing, nor in leaving of such things undone: but in matters of an higher nature.

Seventhly and lastly, beware of needless suspicions of evil, of nice distinctions, of weak conclusions from sound premises, and so avoid what may work scruple, and insnare Conscience.
Chap. 37.

Of the terrifying Conscience.

The Conscience, terrifying, is the ill-stirring Conscience forcibly accusing for the time with much fear.

Section 1.

In whom.

This was the Conscience of Cain, of Felix, which made him tremble; and of Belshazzar, making his joints to loose, and his knees to knock together.
Section 2.

Of the Causes.

This terrifying Conscience commeth by some hainous sinnes committed, and wherof a man knowes himselfe guilty, vpon the preaching of judgement for such sinnes, as wee may see in Felix, Act. 24. Secondly, by apprehending some extraordinary signe of Gods wrath, as Belshazzar did, Dan. 5. 6. Thirdly, some fearefull worke of God suddenly done, as shak- ing of the earth, which made the Gaoler tremble, Act. 16. Fourthly, the be- liefe of the truth of Gods threats, with an apprehen- tion
sion of deserved damnation, will make Conscience to worke upon Diuels, to make them tremble.

Section 3.

Of the effects.

This terrifying Conscience workes feare, a dreadfull sound is in his eare, 15.21. He feareth ill newes, as Adonijah and his Guests did, 1. King. 1. 49.50. Secondly, hee feareth mans power coming out against him, when his Conscience tells him of his euils done. So did Saul the host of the Philistims, after hee had beene with the Witch, 1. Sam.
1. Sam. 28. Thirdly, hee feareth death, to him as a terrible Messenger, as Cain did. Fourthly, hee feareth the laft Judgement Day, as Felix did. Hee will feare sometime where no feare is, Prou. 28. i. for God giueth the wicked and hypocrites a trembling heart, Deut. 28. 65. It filleth him with troubled thoughts, as it did Belshazzar, and Nero, after he had caused Agrippina his Mother to be murthered; and Alexander to bee tormented, when hee had slaine his friend Clytus. It makes that hee cannot endure Gods presence, but will flie from it, as did Adam and Eue; nor to endure a powerfull Ministry; Felix could not suffer Pauls preach-
preaching, he trembled so thereat.

Section 4.

Of the remedies.

The means to cure this terour of Conscience, is, as Paul exhorted the Gaoler, to believe in the Lord Jesus, Acts. 16.31. to repent, as Peter exhorted those in Acts, Chap. 2.38. to pray for the Spirit of adoption, which puts away sereile feare, the Spirit of bondage, and witnesseth with our Spirit and Conscience that we are the children of God, Rom. 8. 15.
CHAP. 38.
Of the desperate Conscience.

This desperate Conscience is the last and highest degree of an ill stirring Conscience. It differs from the other, which may be in one ordained to be ceased, as in the Gaoler, Acts 16, but this is the effect of the former in Abieets, as in Achitophels, and in Judas-like persons.

This is the raging Conscience, restless like the Sea, or as a Deare shot with the arrow sticking in him; or as a Band-Dog awakening, and ever barking, giving no quiet or ease, day nor night.
Conscience.

Section I.

Of the Causes.

This desperation ariseth,
First, upon some sinne committed against God or man, contrary to the cleare light of his reason: as Saul did against David by his owne confession, 1. Sam. 24.16.17.21. & 25.21. In like manner did Achitophel, in taking part with Absalom against David; and Judas against Christ, whom hee acknowledged to bee innocent, vpon the torture of his Conscience, Matth. 27.2. Secondly, it commeth vpon the aggrauation of sinne, as thinking it impardonable; that for
it God hath forsaken him, that there is no mercy for him, that he is damned; as within themselves the des-
perate doe conclude, and doe sometime utter as much, as a Sheriffe's man did, who mocked and abu-
sed one James Abbes a blessed Martyr, and as I my selfe knew an Attorney, who cryed aloud, I am
dammed, I am damned, and dyed miserably.

3. Satan helpeth on this, by suggesting Gods wrath, the externall shame also among men: and that there is no hope to recover out of so great a miserie. By this and the former the soule is in a devouring gulph of desperation ready to swallow him vp.
Section 2.

Of the effects.

Most lamentable is the state of any one in this Case, and under the power of this desperate Conscience; for first, it makes a man restless and unquiet; he is full of fears, his spirit perplexed, and grievously tormented with apprehension of Hell, Death, and Damnation.

2. He can attain to no spiritual comfort: for he feeth God against him, the Diuell he conceits is ready to take him to him; he cannot believe any of the promises of life to belong at all to him; he hath no part in
in heaven, no hope to bee with Christ and his Saints; but feareth desperately Hell and damnation. No outward thing can comfort him; the bag full cannot ioy a Judas; a Kingly state cannot afford solace to a Saul; nor the deepenesse of wit and wisedome worke consolation in the heart of an Achitophel. Thirdly, hereupon this desperate Conscience makes men weary of their liues, and at length causeth them to lay violent hands upon themselves, especially whe they be in any worldly distresse, as Nero the Tyrant did, and Pilat, as Histories record; and as Saul, Judas, and Achitophel did: So likewise one Clerke in King Edward
ward the sixth dayes; one Pauier, Towne-Clerke of London; one Lewis, a husbandman; and one Henry Smith, a Lawyer, Enemies to the Gospell, and persecutors, hanged themselves, being desperate persons, who through terror of Conscience hastened their untimely deaths.

Section 3.

Of the Remedies.

To cure this Conscience, naturall gifts will not doe it, no not an Achitophels wit and widsome; not worldly wealth, Judas bag of money, could not ease him; not Kingly nor Emperiall
periall dignitie could relieue a Nero, an Alexander; not wine nor wanton women, not mirth nor musick, not feasting among Princes could quiet the Conscicne of a Belshazzar; much lesse can seeking to a Witch relieve the distressed and terrifying desperate Conscience of a Saul: for no worldly, natural, much lesse diuelfh meanes can cure a spirituall malady: but the true remedie is to learne and beleue these things.

1. That God is infinite in mercy, flow to anger, and of great kindnesse, Joel 2.13. Secondly, that he hath no pleasure in the death of a sinner, but rather that he should repent;
and liue, Ezek. 18. 23. 22. which he confirmeth to vs by an oath, Chap. 33. 11. Thirdly, that hee will pardon every true penitent; for so hath hee promised, Ezek. 18. 27. 28. and this must they know, that not sinne, but the not repenting of sinne damneth man: for if wee repent, and believe, wee shall bee saued. Fourthly, that God in Christ Iesus is well pleased, Matth. 3. 17. who is our Advocate with the Father, who is our Propitiation for our sinnes, 1. Ioh. 2. 1. 2. Fifthly, that hee is become all in all for to pacifie Gods wrath, and to procure his favour for vs, 1. Cor. 1. 30. 2. Cor. 5. 21. Heb. 9. 12. and 10. 14. Rom. 8. 33.
8. [33-34]. Sixthly, that he inviteth vs lovingly to come to him, & promiseth refreshment, Mat. [11.28]. with these adde a holy and reverent use of the Sacrament, for the exercise and strengthening of faith in Christ offered to them therein, applyed and receiued particularly, greatly furthering to the comfort of Conscience, and to prevent despaire.

And thus much now at length touching the euill Conscience, still and stirring, with all the differences of them both: now followeth the good Conscience.
Of the good Conscience in general.

Of a good Conscience the Apostle maketh mention very often, in divers places, as in Act. 23.1 and 24.16. 1. Tim. 1.5. and Heb. 13.18.

A good Conscience is that which performeth it offices rightly for the comfort of man. The goodness of it stands in seeing aright, in acquainting a man truly with himselfe, in well directing of him, in witnessing with, and so rightly excusing and acquitting him. This is the conscience, which Saint Paul speaks
speaks of, without offence, that is, which hath no stop, or impediment to hinder it from excusing Act. 24. 16.

This Saint Paul knew he had, in this he liued, and this he endeavored to keep; for hee desired to liue honestly, Heb. 13. 18.

This was it that made him rejoynce, 2. Cor. 1. 12. to be without feare, and to speake boldly to the faces of Gods Enemies, Act. 23. 1. not to be daunted before the mighty in a good cause, no more then Paul was, Act. 24. 10. 16. nor Peter with other Apostles Act. 5. 29. nor Luther when he entred into Wormes, not caring if all the tiles there had been Diuels. This good Conscience bare
bare vp 1ob against all his friends ouer vncharitable cenfure of him, in so great affliction. This vpheld David in all his distresses, and Sauls persecuting of him, and flanders raised vp on him by his Courtiers. This made Saint Paul to passe through honour and dishonour, good report and bad.

This good Conscience may bee said to bee threefold: the naturall, morall, and regenerate.
Of the naturall good Conscience.

By the naturall good Conscience, I meane that which was in man by Creation, in Adam before the fall.

The excellency hereof stood in these things, First, in bearing Adam witness that he was good, holy, innocent, righteous, and therefore happy, and blessed. Secondly, in bearing sway and rule in him, so as he was every way obedient to Gods will. Thirdly, in comforting him in Gods presence with joy, without terror or dread of divine majestie.
This was the goodness of his Conscience then, while he abode in his innocency, harmless and without sin: And this shall be the goodness of it when we attain to perfection in glory.

The causes hereof were, First, the perfection of Adam's knowledge, who knew exactly God's will; and all and every duty on his part to be performed, to God, to man, and to himself. Secondly, the perfection of his memory ever constantly and firmly retaining those duties for observing of them; Thirdly, the perfect freedom of the will, free from all peruerse and rebellion, and inclined to all goodness, readily obeying.
beying the rule of reason and dictate of Conscience.

Fourthly, The hearts up-rightnesse, with all purity and sincerity. Lastly, the affections orderly setled, and free from sensuality, inconstancie, disorder, and excesse. Vnrule passions bare then no sway.

But now since the fall, this naturall Conscience hath lost it soueraigntie in the grosse vulgar, as well Christian, as heathen, who haue onely some common principles but rudely apprehended, on which sometime their Conscience workes; otherwise, for the most part, they are led but by sense, or experience, or examples, doing as they see others to doe: and are lit-tle
the better than brute beasts, through their sottish ignorance, savage qualities, unruly passions, and beastly sensualitie, doing many things against common reason, and the light of nature itself, if they would but attend unto it. For want whereof they feele in a manner no worke of Conscience at all; so farre have innumerable Pagans, and a numberleffe number of the ruder sort, living among Christians, and vnder that name most unworthily, degenerated from the goodness of the naturall Conscience, which was in Adam. The losse whereof is to bee bewailed, we are to labour for to repair it, and to desire the perfection thereof.
Chap. 41.

Of the morall good Conscience.

The morall good Conscience is that which is exercised in and about matters onely of right and wrong, and common civil honesty. This Conscience is in two sorts, of some out of the Church, and of others within the Church.

Section 1.

Of those out of the Church.

There are many out of the Church, which have had
had and yet have this morall Conscience, Ancient Heathen Philosophers, and many now among the Turks and Persians, and other civilized Nations.

How farre these may go with this their morall conscience commendably, it may appeare by these things, First, by some writing of morall vertues, ethicks and politicks, excellent well. Secondly, by many golden sentences dispersed here and there in their works. Thirdly, by wholesome lawes enacted, and established among them. Fourthly, by praiseworthy examples left recorded to all posterities, some for justice, some for temperance and chastitie.
of prudence, some for fortitude, and magnanimity, and so others for humility, patience, charity, and the like, of which histories are full.

Section 2.
Of their helps hitherto.

This their morall Conscience is gotten, First, by civil education, and by being trained up in good manners. Secondly, by humane sciences and good literature, as ethicks, Oeconomicks, and Politicks. Thirdly, by the common naturall notions of right and wrong, which by education and instruction they doe improve and make bet-
ter vse of then others can. Fourthly, by some acquaintance sometime with practical principles of supernaturall truths, by getting some light from Gods booke, through acquaintance with some of the Church. Thus of those out of the Church.

Section 3.

Of those in the Church.

There are not a few, which liue in the bosom of the Church, and yet have no more but a meere civil morall Conscience, ruled according to those common naturall principles, or somewhat better.
informed by learning the morall law of the tenne Commandements: beyond the letter whereof they hardly extend their practice: but when the same is supported and countenanced with custome, opinion, worldly wisedome, example of others, great or rich, or reputed men of learning and understanding.

Section 4.

Of the goodnesse of it.

Yet this morall Conscience is good, first, for that it is grounded vpon Gods Law, either written in the heart of naturall men, Rom. 2.14.15. or learned
learned out of the Booke of God. Secondly, because this kind of Conscience will excuse a man in some acts of moralitie, which is not disapprov'd of God, as we may see in Abimelechs pleading for himself, Gen. 20. 6. and in the young rich man auerring his obedience to the Law, Matth. 19. 20. of whom it is said, that Christ loued him, Mark. 10. 21. Thirdly, Saint Pauls legall Conscience in morall iustice, and his obedience to the Law, which, I suppose, was comprehended within that, which hee called a good Conscience in Act. 23. 1. Fourthly, this morall Conscience produceth much good for the exercise of morall vertues in
in mens living together in
societies, to preserve justice, equitie, to doe good
workes, and to uphold a common peace among
them.

Section 5.

Of the insufficiency of it to as-
sure a man of life.

Nertheless, howsoever
uer a Moralist may
lift vp himselfe, as the
young rich Man in the
Gospel did, yet can it not
give him assurance of eternall life; for first, the Law
cannot bind the Consci-
ence of a Christian to be-
leue his salvation by the
Law, because the Law is
weake
weake in this through mans faultiness, and the Gospell teacheth salvation another way. Secondly, the Heathen, wee see, haue this morall Conscience, and many unregenerate persons in the church. Thirdly, an excellent Moralist, in his owne apprehension, for the loue of the World may leaue Christ, as the young man did, Mat. 19.22. Fourthly, because a morall righteousnes cannot exceede the righteousnesse of the Scribes and Pharisses; but the righteousnesse, by which we must be saued, must exceed that, Matth. 5.20.
Section 6.

Of the reasons why God hath given men such a Conscience.

This moral Conscience it hath pleased God to worke in mens hearts, first, to manifest the power of his Law in some, by which this Conscience either excuseth or accuseth, Rom. 2. 15. Secondly, to make men, which seeke not after God aright to glorifie him, to be inexcusable, Rom. 1. 20. Thirdly, to be convicted in themselves, when they wil be bold to sit downe, and judge others, Rom. 2. 1. Fourthly, to know Gods judgement due for sinne, Rom.
Rom. 1.32. Fifthly, to preserve societies in Families, in Townes, Cities, and Kingdomes: for without this morall Conscience, men would turne beasts one against another. Sixthly, to bee a means, in the preaching of the Law, to make men to tremble, as Felix did, and to move other-some to say with the Iewes and the Gaoler, What shall wee doe to bee saved? Act. 2.36.37. and 16.30. For without this Conscience, men would make no vse, nor haue any regard to the Law at all inwardly, but onely as outwardly they are forced thereunto: as we may see in such among vs, vpon whose Consciences the Law
Section 7.

Who they bee that haue onely this morall Conscience.

Now to know a meere Moralist, that hath but this morall Conscience, thus they may be discerned:

1. They never deny themselves; this precept of the Gospel they yet never learned: for they are highly conceited of themselves, as was the young Man, Mat. 19.20.

2. They stand much upon their well-doing, as all Legalists doe; both unto men,
men, as the prodigall Sons brother did, Luk.15.29. so likewise vnto God, as did the proud Pharifie, Luk.18.11.12.

3. Their service in the first Table to God is performed vpon a customarie forme: for they want here-in sincerity, not striving against their inbred corruption, in doing service to God. They are without holy zeale, they doe it not in seruent loue; they are luke-warme, or cold in their Religion; they are not like Paul against false doctrine, Gal.3.1. nor like the Pastor at Ephesus against false Teachers, Reuel.2.12. nor like Moses against idolatry, Exod.32. nor like Nehemiah against pro-
prophanation of the Sabbath, Neh. 13. 17. and marriage with Idolaters, Ver. 25. for these things the Moralift shewes neither anger nor sorrow.

4. They will not suffer for Religion, their conscience cannot giue them encouragement to endure any triall for their profession, disgrace of the World, losse of friends or preferment, discountenance of great persons, and such like, these will make them flinke and start aside.

5. All the duties which they doe, are ever such as tend to their owne credit, profit, esteeme with men, and outward welfare; and are but common duties, such as be praise-worthy in
and among commonly reputed honest, loving, peaceable Neighbours, keeping themselves to the letter of the Law: but for the spiritual sense, the causes, the occasions, or degrees of such prescribed duties their conscience meddles not with. Stricter duties beyond their life and scantling they mockear, they call foolish preciseness, and damne the parties for hollow hypocrites. With Abraham they instruct not their household, Gen. 18. with David they cast not out the wicked from dwelling with them, Psal. 101. with 10b they pray not daily for them; they resolve not with Joshua to serve God with all their household,
hold, Josh. 24. much less they attain the praise of a pious Cornelius, Act. 10. 1. 2.

6. The evils which they do abandon, are only the more grosser sorts of evils, scandalous among men, such as may bring them under the danger of humane Lawes, bring upon them disgrace with the World, outward shame and reproach, punishment, loss or displeasure with their betters, and such like inducements to prevent their sinning: but for sins of another nature, pettie oaths, vaine thoughts of the heart, unsavourie speeches, neglect of household duties, Sabbath-breaking, and the like, the meere Moralists
ralists conscience troubles him not: So that, albeit it be a good Conscience, in that it is exercised about the practise of some virtues, and about restraining from some vices, yet it is not to be rested upon, because of the failings in so many things.

CHAP. 42.

Of the regenerate Conscience.

Man through his fall lost the excellency of a good Conscience, which in the regenerate man is in part renewed.
Section 1.

What it is.

This regenerate Conscience is the Conscience reformed and informed by the renewed mind in the failing knowledge of God's will unto all sincere obedience to the law and to the Gospel.

1. It is reformed, as be all other faculties of the soul, in a regenerate man: for Conscience by sin was defiled, Tit. 1. 14. and therefore is to be purged and sanctified, Heb. 9. 14.

2. It is informed by the mind renewed, which is a better intelligencer then the morall Conscience hath: for
for the moralist hath not his mind renewed, as the regenerate man hath, who knoweth what that good, acceptable, and perfect will of God is.

3. This Conscience is informed by the renewed mind, in the saving knowledge of God's will, according to the law written anew in the mind and heart, Heb. 8.10.

4. This works sincere obedience, so that in simplicity & godly sincerity the regenerate have their conversation in the World. 2 Cor. 1.12.

Lastly, this obedience is performed both to the law and Gospel. For the regenerate man's Conscience is bound as well by the Gospel,
pell, as by the law, unto all holy obedience: and the mind renewed propounds the precepts of the one, as well as of the other unto Conscience to work obedience.

Section 2.

In whom it is.

This Conscience regenerate is in all the Elect of God, called by the Gospell of Jesus Christ; such as be borne againe of water and the Holy Ghost, Ioh. 3. 5. and are made new Creatures in Christ, 3. Cor. 5. 17. having God's image repaired in them, in knowledge, holiness and righteousness.
Cenjeiehce. Eph. 4. 24. Col. 3. 10. whereby they do wholly & entirely resigne vp themselves in obedience and humility to be guided by such a Conscience without restriction or evasion, in respect of pleasure, profit, or preferment, throughout the whole course of their liues.

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Section 3.

Of the causes hereof.

This regenerat Conscience is wrought by Gods Spirit which reneweth us, Tit. 3. 5. The instrumentall meanes is the Gospel, called the ministration of the spirit, 2. Cor. 3. 8. because
cause the spirit is received by it. Gal. 3.

Section 4.

Of the excellency of it.

This Conscience so regenerate, First, hath acquaintance with God's spirit. Rom. 9. 1. 2. Secondly, upon this holy acquaintance they join together to beare the regenerate man witness, that hee is the Child of God, Rom. 8. 16. that hee is desirous of others salvation, and grieved for their obstinacy and blindnesse. Rom. 9. 1. 2. Thirdly, Farther upon this acquaintance the Regenerate man hath now a kind of holy
holy familiarity with God, yet so as it is with all reverence and humility: He can now hear God's law laid open without terror: He now can pour out his soul before God, lay open all his sinnes in the sight of God with hope of remission, which before he durst not, though never so morally honest. Fourthly, This Conscience, through such spiritual acquaintance, is always accompanied with spiritual graces, with unsagined faith, a pure heart, Christian charity, 1. Tim. 1.5. with willingness to live honestly, Heb. 13.18. with simplicity and godly sincerity, 2. Cor. 1.12.
Section 5.

Of the effects hereof.

So as the effects of it cannot but bee admirable; For, first, it exacts of us attendance to Gods service, and herein it cannot endure dead workes, from which it is purged, Heb. 9. 14. So as it puts life in us, and cannot endure to have us heare, read, pray, sing, nor preach, coldly, drowsily, deadly, nor to rest upon the worke wrought. Secondly, it requireth vniuersall obedience, for matter in all things, for time alwaies. Heb. 13. 18. Act. 23. 1. Thirdly, it discouereth vnto our selues the most secret
cret and intricate closet of the heart: whatsoever is ill, it pursueth it, till it work in the heart detestation.

Fourthly, it lets not the regenerat man slip without a caueat, and remurmuration; and if he fall, it lets him not rest but pincheth and nippeth him till hee take knowledge of his sinne, till hee see it, sorrowes for it, and returneth. It cannot endure to haue him sinke vnder sinne; nor sleep securely till he hath sought reconciliation with God.

Fifthly, If it find him to grow slack in good duties, it will euer be telling him of it, it lets him not wax remisse and carelesse, but by stinging instigations pricks him forward to his due obedience.
bedience. And therefore should we strive to get this Conscience, and having it, to make much of it, as that which will guide us well, work us peace, and never leave us, but will be our comfort in adversity, in temptation, in death, and at Christ's appearing.

CHAP. 43.

Of the Gospel binding the Conscience of the Regenerate.

The regenerate man's Conscience is not only tied by natural principles as all men's be, nor by the Law of Moses, as moralists in the Church be; but also
also by the authority and power of the Gospel.

Section 1.

That the Gospel hath a binding power.

First, for the Gospel is a Law, I Chr. 16. 17. Psal. 105. 10. and called the Law of faith, Rom. 3: 17. now it is the nature of the Law to bind according to the authority of the Law-giver, God himself, whose power is not less in the Law of faith, and his will in the Gospel, then in that moral law. Secondly, the Gospel doth not only promise, but also commandeth and requireth obedience.
ence to it. It commands faith, 1. Ioh. 3. 23. repentance. Ma. 1. 15. Loue, Ioh. 13. 34. and 18. 12. Charitie, and bowels of mercy, kindnesse, humility of mind, meeknesse. Col. 3. 12. to deny our selues, Mar. 8. 34. to mortifie the deeds of the flesh, Col. 3. 5. to seeke the Kingdome of God, and the righteousnesse thereof, Mar. 6. 33. to haue our conversation in Heauen, Phil. 3. 20. and to waite with loue for the appearing of the Lord Iesus, Luk. 12. 35. 36. Mar. 13. 33. 34. 2. Tim. 4. These and many moe precepts doth the GosPELL command, which the moralist neuer thinks of, nor euer can atteaine vnto. Thirdly, The GosPELL con-
Conscience.

demneth unbelief, Ioh. 16.9.1. Ioh. 5.10. and other
sinnes. Fourthly, it denounces vengeance against the
contempt of it, and more
severe wrath, then against
the transgressors of the
law. 2. Th. 1. 8. Heb. 10. 29.
Lastly men shall be judged
by the Gospel. Rom. 2. 16.
Therefore it is of a binding
power.

For the renewed mind,
being acquainted with the
Gospel, propounds Evangelical
precepts to the
regenerate Conscience,
which it vseth and applyeth to enforce the Regenerate
man to a true and sincere obedience, according
to the Gospel.
Section 2.

Whom it bindeth.

The Gospel hath not so large an extent as the Law, which is in nature, and so binds all mankind, but the Gospel bindeth such as do receive it; for the receiving argueth two things, first the enlightening of the understanding to conceive the doctrine of the Gospel, and then faith to embrace it: which two together bind conscience to the obedience of that which the Gospel commandeth: Thus it bindeth all professors of it; but most powerfully the regenerate, to whom it is most effectu-
Section 3.

To what it bindeth vs.

The Gospell doth bind vnto the precepts which it prescribeth; such are those before mentioned to beleeeue, to repent, to loue the brethren, to receive the holy Sacraments, with the rest of the Commandements of the Gospell. It bindeth also vnto the law, to make it a rule of righteousnesse: for the Gospell, First, commendeth the law vnto vs, as spirituall, holy, just, righteous, and good. Rom.7.12.14. 1, Tim.1.8.
Secondly, it repeatest the Commandements with approbation and for continuing vse. Rom. 13. 9. Thirdly, it interpreteth the Commandements and the imposed duties therein more largely, in a more spirituall sense, Mat. 5. and 6. 1. Ioh. 3. 15. Fourthly, it vrgeth the duties commanded by the law to be done. Eph. 5. and 6. Col. 3. and 4. Rom. 13. 1. Tit. 3. 1. 1. Pet. 2. 13. and such vertues as it prescribeth. Phil. 4. 6. Eph. 4. 32. 1. Tim. 6. 11. 18. 2. Pet. 1. 5. 6. 7. Fifthly, these are vrged in Christ's name, as his commandements, Eph. 6. 6. 1. Th. 4. 1. 2. 3. and as his wholesome words, 1. Tim. 6. 3. Sixthly, the doing of such duties are commended
ded by Christ himselfe, Mat. 5. 19. By Saint James, cap. 2. 8. and by Saint Paul, 1. Cor. 7. 19. and by Saint Peter 2. Pet. 1. 8. 9. Seuently, the ministers of the Gospell are commanded to teach such duties, 1. Tim. 6. 2. Tit. 2. 13. and 3. 1. 8. Lastly the sines forbidden by the law are condemned in the Gospell, and dissuaded from, 1. Th. 5. 15. Eph. 4. 28. 31. Col. 3. 9. 1. Cor. 7. 8. 14. 1. Ioh. 5. 21. And to avoid such sines, the Apostle faith, was the commandement of Christ, 1. Thes. 4. 2. 6. and to teach otherwise is contrary to wholesome doctrine, 1. Timoth. 6. 3. & 1. Ioh. 11. Yea, Christ condemneth the breach of the Law, Matth. 5. 19.
and in the Gospel
w...denounced against
such as live in wicked
transgression against the
Law, Rom. 2.8. Ninthly,
they erre therefore that
teach, that we are under the
Gospel are not tied to the
Precepts of the Law, to ob-
serve them as a rule of life.
for the Law is established,
Rom. 3.31. It remaineth
perpetually, Matth. 5.18.
Christ came to fulfill it;
not to destroy it; and con-
demneth such as teach the
breach of the least Com-
mandement, Matth. 5.17.

Quest. Here it may be
asked, in what manner doth the
Gospel bind the regenerate
Conscience to the Law.

Answ. It doth it not as
the
the Law requireth, to wit, to obey it in the rigour thereof, to bee thereby justified, or else to remaine accursed: but it bindeth, according to it owne nature, as the word of grace, that is, Euangelycally; and this is, first, to take it now as from the hand of Iesus the Law-giver to vs, who hath written it, by the new Couenant in our hearts by his holy Spirit. Secondly, to obserue it onely as a rule of life; we hauing already attained to the righteousnesse of the Law in full perfection, through faith in Christ. Thirdly, to performe the prescribed duties thereof, by vertue from Christ, in obedience to him, willingly, without any
any servile fear, in uprightness of heart, though imperfectly performed & done, to adorn the doctrine of the Gospel of God our Saviour Christ in all things. To this Evangelical obedience the Gospel bindeth vs, and not otherwise to the Law.

Section 4.

From what things the regenerate man's Conscience, by this power of the Gospel, is freed in respect of the Law.

Upon the Gospel thus binding to the Law Evangelically, the Conscience of the Regenerate is free from the Ceremoniall Law.
Law; because it is bound by the Gospel to make him stand fast in the liberty purchased by Christ, Gal. 5.1. who hath abolished the law of Commandments of ordinances, Eph. 2.15. and blotted out the hand-writing of ordinances against vs, Col. 2.14. 16.

Hence is it, that the conscience of the Regenerate troubles him not about meates, holy days, nor offering vp any legall sacrifices, Heb. 10.2.

It is also quit from the morall Law, in respect of the rigorous dominion of it, in respect of justification by personall fulfilling it, in respect of the malediction, and the irritation there-
thereof, of which the Apostle speaketh, Rom. 7. 8.

Hence likewise it is, first, that the Regenerate conscience cannot urge us to the exact fulfilling of the Law, nor can condemn us for that we do not perfectly in our selves fulfill it. Because the Gospel and Law of faith binds the Regenerate conscience (as it is regenerate) to the contrary, to wit, to witness that we fulfill it in Christ, that therefore in him we cannot be condemned, Rom. 8. 1, 4, 32, 33. for this: but if it accuse, it accuseth for want of sincerity sometime, and for failings, but cannot condemn us for not perfectly fulfilling the Law.
Hence it is, that the Regenerate Conscience, doth not condemn the regenerate man, for the irritation, by reason of sinning, by the commandment to work all manner of concupiscence, as it doth in others.

Rom. 3. Hence it is, that the Conscience, doth not condemn the regenerate man, for the irritation, by reason of sinning, by the commandment to work all manner of concupiscence, as it doth in others.

Rom. 3. Hence it is, that the Conscience, doth not condemn the regenerate man, for the irritation, by reason of sinning, by the commandment to work all manner of concupiscence, as it doth in others.

Rom. 3. Hence it is, that the Conscience, doth not condemn the regenerate man, for the irritation, by reason of sinning, by the commandment to work all manner of concupiscence, as it doth in others.
Rom. 7.5.8. Because the Conscience of the Regenerate is bound to bear him witness, and so doth witness, through the works of the Spirit by the Gospel, that after the inner man he delights in the Law of God, and hath a will to do it, Rom. 7.22. Psal. 1.2. and 40.8. that he would do more good then he can, that he hateth the evil he doth, Rom. 7.15.18.19. that he hath an unfeigned resolution to keep God's Commandments, Psal. 119.57.107. and that in studying the Law, by grace received from the Gospel, he is more delighted in it, and more desirous to do it. Of all these conscience beareth
Conscience.

reth the Regenerate man witnesseth, and therefore cannot condemn him for that irritation by the Law, through inbred corruption to grow worse.

4. And lastly hence is it, that it cannot, nor doth not conclude the malediction and curse of the Law upon the man regenerate; because now this his Conscience is bound by the Gospell to witness his faith in Christ, by whom he is freed from that curse, Gal.3.13. that hee is the Child of God, Rom.8.15. and that therefore belongeth to him the blessing with Abraham, Gal. 3.14. and eternall life by Iesus Christ, Rom.6.23.

Thus may we see what a hap-
a happy acquittance the regenerate Conscience hath by the power of the Gospel from the Law.

Section 5.

Why the Regenerate man is yet so much troubled about the Law.

This before being so, and the Conscience so freed by the authority of the Gospel, it may bee demanded here, Why a Regenerate man in his Conscience is more troubled about his legall omissions, and committing of euill against the Law, then for his omissions & commissions against the Gospel, hee not being now
now under the Law, but under grace, Rom. 6:14.

To this I answer, first, Because the law is better knowne then the Gospell, the one being naturall, the other spirituall. Secondly, for that the one is more pressed vpon Conscience, and more often laid to heart, then the other. Thirdly, because the remainder of servile feare sooner apprehédeth wrath by breach of the Law, then filial feare the obseruance of dutie from Gods goodnesse and mercie. Fourthly, because of scandalls which are sooner taken, when they are giuen, and more marked of the worst, when the regenerate doe fall in transgressing the law, then omission.
omission of evangelical duties or evils against the gospel committed, which worlds, and naturalists take no notice of. Fifthly, because of the more frequent use of the law for moral virtues within, for economical duties, and offices of love to be performed one to another, and in commerce with men daily abroad, wherein a regenerate man findeth his often failings, by reason he knoweth the law in a high and spiritual sense; Sixthly, because Evangelical precepts, of knowing Christ, of believing in him, of repenting for sinne, of Christian love, do express themselves in observing the duties commanded in the
the law, of which the regenerate failing, Conscience will accuse him. Secondly, because the law more easily bindeth and worketh upon the Conscience naturally; when the Gospel, though it bind, yet it doth it supernaturally, and that not without the speciall worke of grace even in the regenerate man. Eighthly, because the regenerate, in their failings to the law, consider them only, and that too often, as sinning against the law, without any apprehension of any their default therein towards the Gospel, when indeed, and truth, their failing in obedience to the Gospel maketh them transgressours of the Law:
Law: for let a man have the vertue of Christ, have a liuely faith, Evangelicall repentance and loue; hee will not easily faile of his duty commanded in the law:but if he doe, he will quickly see, by his finning against the law, that he hath been disobedient against the Gospell.

Section 6.

Of the difference betwene the Conscience regenerate and unregenerate.

Seeing the regenerate Conscience vnder the Gospell will yet accuse and trouble a regenerate man for transgression of the law.
law, it may bee demanded how the same differs from the Conscience vnoregenerate?

I answer, they differ first in the binding power: the vnoregenerate onely by the law, as a Naturalist, but not by the Gospell, for it hath no power nor command over his conscience to work in him obedience, by reason. First, of their strong corruptions not abated. Secondly, for want of the spirit of illumination with sanctification. Thirdly, the uneffectuallnesse of the Gospell in them, and lastly, because they doe conceit the Gospell a law of liberty, not requiring obedience at all. But the Conscience of the Regenerate is bound both
both by the law and Gospel to obedience. Secondly they differ in excusing, and witnessing for one. The unregenerate man's conscience, though never so morally honest, cannot excuse him, nor witness his righteousness before God. Rom. 3. 19. 23. But the regenerate conscience will, by virtue of the Gospel. The unregenerate conscience cannot witness for the unregenerate any one of these three things, that he liueth in new obedience to God, by Christ liuing in him, as the regenerate conscience will. Gal. 2. 20. That he hath the Spirit of adoption, as the regenerate conscience doth with the aid of God's spirit. Rom. 8. 15. And
And that, if he doe fearfully fall, yet he loueth the Lord; as the regenerate Conscience in Peter will do, after true and heartie repentance. Thirdly, they differ in accusing. The unregenerate Conscience in accusing may drive the unregenerate from the means of salvation, as it did the Pharisies, make some tremble, as a Felix, but not reforme them, it fills them with legall sorrow, as a ludas to repent, but not with Evangelical. But now the conscience of the regenerate accusing never driveth them from the means, the ministry of the word, but it worketh reformation, a godly sorrow in them as it did in David, and also in Peter,
Peter, Mat. 27. and in the prodigall sonne, Luk. 15.
And thus much for the regenerate Conscience; now follow the many differen-
tes thereof, as the tender Conscience, the wounded Conscience, the quiet con-
sience, the vpright, the pure, the justifying, and confident Conscience.

Chap. 44.

Of the tender Conscience.

The tenderconscience is the passible conscience easily touched with the least sin, in thought, word, and deed, as well in omission, as commission.
Section 1.

In whom it is.

This is the Conscience of a David, whose heart smote him in cutting off but the lappe of Saul's garment. This is the Conscience of a soft hearted soul, which will tremble and melt at the word. This is the Conscience of such as be easie to be intreated, endued with wisedome from above; gentle and mercifull; This is the Conscience of all such as haue bin wounded in spirit, such as haue felt the smart for sin, anguish of heart, and the burthen of Gods displeasure by former follies.
Section 2.

Of the effects hereof.

This tender conscience, so rarely to be found in these our days, hath singular effects; First, it makes a man humble in his own eyes; willing rather to condemn himselfe for every sinne, than to excuse, colour, or defend any sin. Secondly, it makes a man watchfull; for it hath a quick sight and diligently attendeth unto the rule, carefully thereby to guide all his actions. It is like the beasts in Rev. 4. full of eyes before, to prevent sinne, behind, to recall ourselues, if any sinne hath of infirmity.
Conscience.

Conscience.

mity beene committed.

Thirdly, it makes a man fearefull to offend, and therefore moves him to a-

void the very appearance of euill, and to flie the oc-
casions of sinning, as Joseph did, who would not be in
the roome with his Mi-

streete. Fourthly, It makes
him vpon this feare to
walke precisely, not doing
any thing but vpon a dili-
gen inquisition; it will not
permit a man to fall vpon
a businesse rashly, at an hap-
hazzard. This causeth a
man to be nice in that,
which other make a leaft
of; This tendernesse made
Daniel to refuse to eate of
the Kings meat, to pray
three times a day, when it
indangered his life. This

O 2 made
made David, that he would not drink of the water of the well of Bethlehem: this made the sons of Ionadab to dwell in Tents, and to drink no wine: this made Mordecai not to bow his knee to Haman; Naboth not to sell to Ahab his Garden, and old Eleazer not to dissemble the eating of a little swines flesh. Fifthly, this will make a man careful to avoid offence in things questionable, whether good or ill, if it be in a man's own power to do, or leave undone at his own pleasure. Sixthly, this will make a Paul avoid offence in things indifferent, not to eat flesh all his life, rather then scandalize an other. Seuenthly, it makes a man peace
peaceable, easily to be in-treated, to heare wholesome counsell, & repoofes, and to be glad to bee pre-vented in euill, as David was, when Abigail met him. Lastly it makes him liue like a Zachary and an Elizabeth, and as Paul ex-horteth, blamelesly, and harmelesly, among others.

Section 3.

Means to get and keep it.

This rare and most sing-ular blessing of God may, through the Lords grace and helpe, be gotten, First, by daily encreasing our knowledge in every part...
particular duty distinctly: Secondly, by continually remembering what we are to do. Thirdly, by examining every day before we take our rest, wherein we have failed in any duty, not only for substance, but also for circumstance; Fourthly, by not letting slip any of our faults, nor slightly passing them by till we feel sorrow of heart for them, and till we find in us a holy resolution to amend the same.

Thus shall we come in time unto a tender conscience; now as thus we may get it, so by the same means and practice we may keep it. Here these four questions may fitly be propounded.
Section 4.

Of the first question.

Wether a tender Conscience may not sometime be overbusie with a man, and in something scrupulously trouble him?

Answ. Yes verily, and that first, through feare of sinning vpon jealouifie and suspicion, not knowing Christian libertie in things indifferent. Rom. 14.1. Secondly, through doubtfull disputations, & none able, at the present, to determine and decide the question: of which disputes the Apostle in that fourteenth of the Romanes forwarneth. Thirdly, through false teache-
chers, seeking to entangle, to inlure, and beguile simple souls and tender hearts. These brought the Galathians to the observing of days, and moneths, and times, and yeeses, Gal. 4:10. being tenderly affected at the first to the truth, Ver. 15. These, it may seeme, sought by vaine Phylosophy and Traditions to trouble the Colossians with superstition in worshipping Angels, in a will-worship, with touch not, taste not, handle not, after the commandements of men, Col. 2. Fourthly, through weake and of judgement to see and discern betwene things lawfull and unlawfull, lawfull and conuenient: which differ-
differences not well obsered, the tender conscience is troubled with some scrupulousness.

Section 5.

Of the second question.

What difference there is between tenderness of Conscience, and scrupulousness of Conscience.

Answ. Betweene these two there is great difference in many things.

1. In the causes; for tenderness is wrought by the grace of God’s Spirit, thorough the binding power of God’s Word. Scrupulousness ariseth upon an over-inquisitiveness of natural wit,
wit, inventing of unnecessary questions, and busily putting troublesome cases to intangle conscience. The tender Conscience is from a settled mind upon truths soberly received, and upon mature deliberation: Scrupulosity is from ficklenesse of spirit upon various conceptions of a mans owne braine over-hastily approv'd, or upon other mens opinions rashly beleued and settled.

2. They differ in the subject matter about which they are exercised. A tender Conscience, if it bee troubled, it is about necessary duties to God or Man, or concerning themselues. Scrupulosity is busied about trifles, unnecessary matters.
matters, and more concerning others than themselves. The tender Conscience, if it be unequall, it is by reason of some faire probabilities conceived in the understanding, and the case very disputable. Scrupulosity is disquieted by conjectures, loose imaginations, bare opinions of others, & in matters which might easily bee decided. The tender Conscience keepes within the bounds of a mans owne Calling, and feeth that all bee right there. Scrupulosity is ranging abroad, makes a busie body, and an Intermedler without warrant; while much is amisse at home.

3. They differ in their concomitants. Tender
ness of Conscience is ever accompanied with humilitie, meeknesse, peaceable-nesse, with sinceritie, and with charity towards their opposites. Scrupulosity is high-minded, fierce, impatient at opposition, wanting love to opposites, and is often tainted with hypocrisie.

4. They differ in their effects; for the tender Conscience makes a man to love peace, to avoid vain disputations, and casting forth unnecessary doubts; it hateth also singularity, and cannot abide to be censorious. Scrupulosity is contentious, factious; it is fed with disputes; it delighteth in doubtful cases, affecteth singularity; is trou-
Conscience.

Troublesome, and over-censorous.

5. They differ in the end: a tender conscience aimeth at the pleasing of God, Rom. 14.6. and quiet living with others, as much as is possible, in holiness; being ever loth to trouble others, or to be troublesome to itself. Scrupulositie seeketh it owne satisfaction, and applieth it selfe to side with others to make a faction. Thus they differ.

Section 6.

Of the third Question.

How the tender Conscience may be preserved against scrupulositie?

Answ.
Answ. To prevent this scrupulositie, first, awoide the causes of a scrupulous Conscience, of which before in the 35. Chapter, and also in answer to the first of these questions in this Chapter, Sect. 4. Secondly, labour to haue the understanding exercized to discerne both good and euill, and to approue by knowledge the things that are different. Thirdly, cleaue close to resolved cases, and be not carried away with euery winde of doctrine. So shalt thou prevent this scrupulositie.
Section 7.

Of the fourth question.

But if a tender Conscience have a scruple, how may it be freed from it?

**Answer.** Use the remedies before prescribed to cure the scrupulous Conscience; Chap. 35. Sect. 4.

Secondly, let not any scruple settle itself in the tender Conscience, but goe forthwith to some godly and learned Divine, that can and will remove it.

Thirdly, in seeking resolution, object freely, but so as there be an honest desire to receive satisfaction of Conscience. Fourthly, meditate afterwards much, and
and more of the answers giuen, then still how to in-
uent more objections; and beware of cauilling against
the answers, but rather presse Conscience daily
with them, and vse them as
weapons against such scrup-
les arising, and against o-
ther, which seake to vp-
hold the scruple. And thus
much of the tender Con-
science.

Of the wounded Conscience.

This wounded Consci-
ence is that affliction
of spirit which man cannot
beare, Prou. 18. 14.
This may happen to
good and holy men, as to a
job, chap. 6.4. in whom the
arrowes of the Almighty
stucke, the poyson wherof
dranke vp his spirit, and the
terroirs of God set them-
selues in aray against him.
It may befall a David, as we
may reade in Psalm. 38. 1. 5.
and 102. 1. 10. and 88. 7. 15.

Section 1.
Of the Causes.

This wound of Consci-
ence ariseth of sinne a-
gainst Conscience, 1. Cor.
8. 12. such was David's great
sinnes of adultery and mur-
ther: or for breach of some
vow solemnely made, which God will require,
Deut.
Deut. 23.21. Eccles. 5.4.5.
6. or for breach of a faithfull promise made in matter of moment to another. Of great affliction of Conscience, for both these, home examples may bee brought both of men and women, and the wound hardly cured. The remembrance of sinnnes past, in youth committed, in time of great affliction may cause trouble; 1ob, Chap. 13.26. The Law powerfully enforced and applied, without meditation of the Gospell, may cause this affliction upon lesser sinnnes committed, then those condemned by the letter of the Law, especially if the Conscience be tender, euen for inward thoughts of
Of heart, conceived to be a man's own, when they bee but mere suggestions, and Satanicall blasphemies, as may be seen in that wounded spirit, and most lamentably distressed soule here not farre from vs in this Countrie.

Section 2.

Of the short continuance of this wound in some.

This Soules sickness, greater then any bodily sickness, hath not a like continuance in all. In some it is but for a while, in Peter short; after he went out and wept bitterly, hee could speake comfortably to Christ,
Christ, after his resurrection, of his love to him. David had a bitter conflict after Nathan had reprooved him, and the Childe stricken with sickness; so for numbering the people, after Gad had done the Lord's message to him: but he recovered in short space. Paul, who was called Saul, lay in affliction of spirit three dayes; but after Ananias came to him, he was refreshed and comforted.

Thus it pleaseth God to deal with some, lest they should be swallowed up of too much sorrow. And those, which he thus sheweth mercy vnto, are such as have sinned, and greatly transgressed in some odious sinne, as adultery, murder.
Conscience.

their, wilfull periury, incest, or bloodily persecuting God's people, which are vast finnes deadly wounding the Conscience. They are such as thorowly and deeply can, and doe lay to heart their finnes, with passionate apprehension of God's wrath, being quickly, and in a short space, at the depth of sorrow, and neere the gulph of despair. Therefore God will not suffer such long to continue so, that they perish not: for God is gracious, and of great compassion, abundant in goodness, and ready to forgive.

Exe. 34.6.
Psa. 86.5.
Isa. 1.13.
Section 3.

Of the long continuance in this wound.

As God speedily easeth some, so he lets other, who have not fallen so fearefully, nor apprehend in so violent a manner their offences (though they bee made sad, and also be much perplexed with sorrow and griefe for sinne) to lie longer vnder it. And it happeneth thus vnto these:

1. Sometime from Gods restraining of his comfort for causes best knowne to himselfe; yet let these cry to God, and beg of him, as David did, to say vnto their soule, I am thy salvation.

2. Sa-
2. Satans working what hee can to make them despaire, by casting into them impure and blasphemous thoughts, and seeking to persuade them, that these are not his, but the filth of their hearts, and malice against God; by telling them, that they have sinned the sinne against the holy Ghost: by aggravating their sinnes, endeavouring thereby to persuade them, that their sinnes are hainous in Gods light, though hid from man; and therefore God hath left them, heareth them not, helps them not; because of the greatnesse of their sinnes. These, and other false suggestions hee troubles them with; with which
which they should not bee troubled, because the Diuell is a lyar, and euery deceiver.

3. This affliction sometime continueth longer, for want of timely comfort from such as should afford him comfort. Therefore the Apostle had great care of this, left the man, which had committed so foule a fact, should have been swallowed up of too much sorrow because the Church failed to shew him grace and fauour. Hee therefore persuades them to forgive him, and to comfort him, lest Satan should get advantage of whose deuises, in this case, Gods Ministers, & Gods faithfull people should not be ignorant.

4. This
4. This continuance is in part from the party afflicted, and that many ways. First, through ignorance and error of judgement in their owne spiritual estate with God, falsely supposing themselves to bee worse then they are, because of their often failings, as if Paul failed not in that which he would have done: because of their falls, as if excellent men had never fallen, not a Noah, Lot, Moses, Aaron, David, Peter, and others, because the affliction continueth and they not delivered, as if David never said, shall I never be remembred; and why castest thou off my soule? Let the Psalmes quoted in the margin bee read, and see how he held P him-
Psa. 22.1.

himself as almost a forsaken man, who also cried out, my God, my God, why hast thou forsaken me.

2. Through the weakness of their faith during the affliction, not being able to apply the promises so comfortably, as they should: when yet, in this state, they should remember what the Father of the Child said, Lord I believe help my unbelief, & found acceptance with Christ; they should say with David, why art thou disquieted, O my soul, trust in God.

3. Through their false censure upon themselves, as, that they want graces, because they be weak in them, or that they feck them
them not to work so lively, as formerly they have felt them, or now perceive them to be in others: or that their graces, which they have, are not true, but shadowes, and the counterfeit of graces, or that they are hard hearted, that they cannot repent unfaignedly, but are full of hipocrifie. But this false and too base esteeme of themselves must they lay aside, and consider, First, that they shew to much unthankfulness to God for that which they have; when it becommeth the vpright to be thankfull; Secondly, that they sinne in belying themselves. Thirdly, that they take parte with Satan against their owne soules: for
for this is that which hee doth strive for, to make them to condemne themselues, thus falsely to bring them to despaire, and therefore should they not thus vntruly be accusers of themselues, and bee their owne enemies.

4. They continue thus through manifold false feares, as that God will not pardon the that God loues them not, that they are cast-awaies, that it is too late to repent, that if they could repent, it would be held hipocrifie, and so to no purpose, that their case is worse then any mans, and many such like.

5. Their replies which they make against offered comforts to preuent their owne
owne peace and deliuerance, of which, and how to answer them, see the forenamed booke, and the first volume of Master Perkins, touching consolations to a troubled Conscience.

6. And lastly, is their ignorance of the true remedies, or inability to apply them rightly.

Section 4.

Of the effects of Conscience afflicted.

The sorrowfull effects of a wounded spirit are not a few, as a dejection of spirit without cheerfulnesse in religious exercises, as in hearing the word, praying, recei-
receiving the Sacrament, Christian conference and the like. Terrors and fear belet them sometime, and they are troubled with terrifying dreams; sorrow of heart also oppresseth their spirits. Hence is it that they neglect their callings, lay aside the duties thereof, are careless of their verie necessarie worldly business, and much addicted to solitariness, and to sit musing in a dump. Their soule is vexed, and finds no rest: David's soule was troubled within him, hee was full of griefe & sighes, wearied with groanes, and washed his couch with teares. This was it that made Peter to goe out, and weeppe bitterly. This weake-
weakeneth the bodie: yea, David telleth vs, that his strength failed him, and his bones were consumed by reason of his sinne; for a broken spirit dryeth the bones. It will make a man weary of his life, and to utter sometimes very uncomfortable words, such as these, will the Lord cast off for euer? will he be fauorable no more? Is his mercy cleanse gone for euer? Doth his promise faile for euermore? Hath God forget to bee gracious? and hath he in anger shut vp his tender mercies? Yea, hee will cry out, My God, my God, why haft thou forlaken mee!

These & other such like bee the lamentable effects
of the wounded soule: and therefore let vs beware of wounding it; and if it be wounded labour the curing of it. Now for the curing of it, note two things, the preparatiues and the Remedie.

Section 5.

Of the preparatiues to the curing of the wound.

There are excellent preparatiues which help to make way to the remedy, and they be these.

1. Resift the Diuell and that in three things, never dispute with him, beleue him in nothing hee faith, and cast backe his secret blasphe-
blasphemous suggestions upon himselfe, when hee would make them thine: thus resisting he will fly from thee.

2. Beware of all causeless fears, and groundless suspicions of Gods favour and loue.

3. Do not deny Gods graces in thee, extenuate them not, nor vndervalue any of his gifts, whereby thou shouldest falsely mistake thy selfe, and judge of thy selfe worse, than thou hast cause to do.

4. Know and beleue, that it is not sinning, but the not repenting of sinne that damneth man. For the best have sinned, and note also a difference betweene the regenerate
nerate and unregenerate in sinning: for in the one the man sinneth; in the other, it is not hee that doth it, but sinneth that dwelleth in him. Rom. 7. 20.

5. Understand that weakness and imperfection of graces and heavenly gifts makes not a nullity thereof, not that therefore they are not true graces in them.

6. Conceive thus much that the least degree and measure of God's graces, are true graces, are a testimonie of God's good favour, and advance a man above his natural condition and state.

7. Take heed of making sense and feeling the Judge of thy spiritual estate with God, whilst thou art in affliction.
A disposition of conscience, and in perplexity of spirit: for the spouse may seek her beloved, and not find him for a while; he may withdraw himself for a space, and not be found, nor answer. And consider with all, that it is one thing to have graces; and another to seele them lively at the present. Graces in their working are sometimes weak, it ebbs, and flowes; waxeth & waineth; is more strong & lively at one time, and lesse at another: so that a good Christian prayeth not, beleeues not, heares not, ioyeth not, loueeth not goodness nor good men euer alike. For he that faith he is alwaies the same in all holy duties did neuer any such
such duty well, and much deceitueth himselfe.

8. Thou must know a comfortable lesson, which is this, that a Christian mans obedience to the law is not legall now, but Evangelicall, performed under the Covenant of grace, and not from the Covenant of works, which lieth not vpon any in Jesus Christ.

9. When any comfortlesse or desperate thoughts molest thee, checke thy selfe with David, and say, It is my infirmity, I will remember the yeeres of the right hand of the most Highest: call to mind thy former comforts, thy foretaste of Gods fauour, and experience of his loue, and meditate and stay on that.
Conscience.

10. And lastly, in what anguish soever thou be, yet cease not, neglect not to pray, to cry and call, to cast up ejaculations from thy heart unto God: for David sought God, when his soul was without comfort, yea, in the sorrows of death, and paines of Hell, even then he prayed and said, O Lord, I beseech thee, deliver my soul. By these preparatiues the Medicine for the soul will work.
Section 6.

Of the sovereign grace to cure the wound.

The afflicted and sick Patient having received these ten preparations, the Medicine will work well. In the ministering whereof note; first, what it is; secondly, who must administer the Physick; thirdly, what is the instrumentall means for it; fourthly, after the receipt, what be the Cordials for comfort.

The remedy for curing fully the wound is onely one, and that is the saving knowledge of Jesus Christ with faith in him. For if wee bee truly informed in these
these things, first, what Christ is in his person; secondly, what hee was ordained to be for vs; thirdly, what here he hath done for vs; fourthly, what hee now doth for vs; and fifthly, what he will doe for vs hereafter, at his second comming: Then knowing, first, what wee by him are freed from; secondly, what wee are made by him; thirdly, what we haue here attained vnto by him; fourthly, and what in the end we shall be by him:

By the knowledge of all these things, distinctly marked and understood, our faith will wholly rest upon him, our Conscience will be greatly comforted, and all the objections met with,
with, and fully answered, which may bee made by Satan, or by man himselfe and so the wound perfectly cured.

Section 7.

By whom to be administered.

The Physician to administer the Medicine, is inward and outward. The inward and principal is God's holy Spirit, who begets faith, confirmeth it, makes man to take hold on Christ, and giueth him spiritual comfort; this is hee that is called the Comforter, without whom no comfort spiritual, we must therefore pray for this holy
ly Spirit, because God hath promised him, Luk. 11.13. The outward, is God's Minister, a Nathan to David, Peter and the other Apostles to the Jews, Paul and Sylas to the Gaoler, Huldah to Iosias. For the Minister must be a faithful Messenger from God, to whom God hath given ministerial authority to bind and to loose. He must be learned in the Schoole of temptations, and know how to deliver a word in season to the wearied soule. He must be one that under afflictions hath tasted of God's comforts, so as he can tell to comfort others with those comforts wherewith he himself hath been comforted. Such a one...
one knowes how aptly to apply the value to the wound, for the best working of it.

Section 8.

Of the instrumenall meanes.

The meanes to be used in administering this spiritual phyllick, is onely the Gospell of Christ, from out of which all those former things touching Christ and our selves are to bee learned. For this is the power of God to saluation; this is the ministration of the spirit and righteousness; this is it by which faith is wrought, and wee made to trust in the Lord Iesus.
Iesus. And therefore to heale the wounded Conscience the Gospell must be well knowne.

Section 9.

Of the Cordials to strengthen the heart, settled upon Christ.

For the better working of the heavenly and precious Potion, and for the comforting of the heart upon the receipt more and more, these Cordials must be giuen, which are meditations full of consolation.

1. That we are not under the Law, but under Grace; we are in the covenant of Grace.

2. That
2. That this covenant is confirmed to every true Christian by an oath, and sealed by the precious blood of Jesus Christ.

3. That part of this covenant is, that God's law should be written in our hearts, to make us affect it, and in our minds, to cause us to understand it, and that God will remember our sins and iniquities no more.

4. That Jesus Christ, upon this his Father's covenant and promise, inuiteth all that travel, and are heavy laden, promising to refresh them.

5. That now we may boldly goe to him, believe in him, not thinke it presumption to take hold of him.
Conscience.

him, for we are commanded to believe in him, in whom God is ever well pleased.

6. That God in Christ is become our Father, full of compassion to pittie vs, gracious to heare our requests, long-suffering to forbeare vs, and plentifull in mercy to pardon, and plentifull in truth, to keep with vs what he hath promised: Hee will not the death of a sinner, but rather that hee should liue. If wee confess our sinnes, wee are bound to believe them pardoned, as he is faithfull and just, who hath promised to forgive them. Hee will looke upon the humble & poore in spirit, the contrite heart, and one that trembles at his
his word will hee dwell with, and will not despise such a one.

7. And lastly, meditate upon the holy sacrament; and use it often; for great comfort may an afflicted spirit reap thereby, if men did well know how to use it aright.

Section 10.

How to keepe vs from the wound of Conscience.

It is not enough to be healed, but when wee are found so to keepe vs. It is here then fit to know how wee may keepe our Conscience from wounding. And this is to keepe our selues...
Felues from sinne; for this onely wounds it. Now to doe this,

1. Make Gods word euer the rule of all our actions; and enquire from it, what warrant for the matter, for the manner, for the end, how convenient and reasonable, and how lawfull for thee. Then in doing see and obserue the agreement touching these things with the rule;

2. Bridle will and affections, and keepe them euer vnder reason, and this vnder religion.

3. Hearken to the diate of Conscience, and take heed of sinning against the light thereof.

4. Make not light of any sinne, the verie least sin,
feeme it neuer so little in thine owne, or in the eyes of other men: for the not a-
uoiding little sinnes, is to make way for greater transgressions. And heere note five things not to bee careless of the least sinne.

First, that Gods wisdom is in the Law forbidding that sinne. Secondly, that God hath power to main-
taine his Law. Thirdly, that hee is iust to punish the contempt of his wise-
dome and power. Fourthly, that not the least sin can bee redeemed but by the precious bloud of Christ. Lastly, that little sinnes, in mans conceit have been most severely punished, as Lots wife for looking back, Vzzah for touching the Arke;
Arke; all mankind for Adam's eating of the forbidden fruit.

5. Be very willing and glad to be presented in sin, by check of Conscience, by reproof of thy Teacher, by Christian admonition, by any cross in the way, and by others example. And if thou beest overtaken, by not in it, return speedily, and ask heartily forgiveness. Thus shalt thou preserve thy Conscience from any deadly wound.
Of the difference betwixt the wounded Conscience and the desperate Conscience.

Seeing the effects of a wounded spirit in the regenerate are very lamentable, and that such a one may utter desperate speeches, yea more, sometime become so weary of life, as he or she may seek their own death: it may be asked how the desperate and this do differ?

I answere, that the difference is much betwixt them in many respects.

1. Of the parties, the afflicted Conscience may befall a David, and is the Con-
Conscience of the regenerate, though it afflict them sore: but the desperate
Conscience happeneth to a Saul, a Judas: either to men lewdly vicious, or
deeply hypocrites.

2. They differ in the causes: The desperate conscience is from God's injustice to punish the wicked; the other is a fatherly chastisement of God, and for triall. The desperate conscience ariseth from apprehension of God's fierce anger and wrath for sinne, for feare of vengeance, from losse, from outward crosses, shame, and reproach among men; The other is most from the consideration of sinne, and want of grace, of which things they
most complains; and more bewaile these, than grieue or fret at crosse, shame, disgrace, or terrifi-
ed; with apprehension of Gods heavy indignation, desperately as others be.

3. They differ in the manner of working, the desperate is very violent, condemning, damning, and making a man to give way wholly to the terrors thereof, and to the sugge-
stions of Satan; for they are wholly under the pow-
er of the Law; they have no part in the saving power of the Gospell; neither have they any assistance from God, 1 Ob 8.20.

The other is very trou-
blesome, but not so vio-
 lent, but reproueth, argu-
eth,
Conscience.

eth, convinceth, and murmureth ever against man, but yet is hee not wholly given over to the terror thereof, nor to Satans malicious suggestions. Because they are not under the Law, but under Grace, their graces also do work as their faith and hope, though but weakely for the present; and God doth not utterly forsake them, Job 8.20. neither doth he suffer them to be tempted above that which they are able to beare, 1. Cor. 10. 13.

4. They differ in some effects: the desperate conscience makes man to seek ease, and to get freed from the torture here, if he may; not to change his former Q. 2 evil
euill life, but to live quietly, as before, in his vaine course of his conversation, vexed to have in this world a Hell, of which hee is regardlesse till after death.

But the wounded soule seeketh deliverance, not to follow the world for profits, or pleasures, but with a resolution to walke more carefully in holy duties, and to have his heart set at liberty, to runne more carefully the way of Gods Commandements.

5. They differ in the remedies used to cure the grieafe. The desperate conscience driues men to vaine company, foolish pastimes, wanton delights, or to thrust them into worldly busines-
businesses, or to seeke help of ill instruments, Witches, Wizards, as Saul did; or to goe to their companions in sinne, as Judas did, but without comfort.

The afflicted spirit is not woued to any of these, but flyeth from them, and hateth them; it finds no rest by worldly vaine, and fleshly meanes: it therefore seekes spirituall meanes, godly mens advice, Christian conference, and labours continually with earnest desire to seele comfort in a fauourable acceptance with God, through faith in Iesus Christ.

6. And lastly they differ in the end, the desperate Conscience workes mans destruction, & makes some
Come to kill themselves, or to die with damnation upon themselves in their own mouthes; or else suddenly with terror haue their hearts die within them, and become as a stone, like 

Nabal.

But the godly, afflicted in conscience, attaineth to a more happy end, and that is peace after much and long conflict, as examples haue shewed.

Chap. 47.

Of the difference betwenee the afflicted Conscience, and the passion of Melancholy.

It is the fashion of vaine men to judge the wound
of Conscience, Melancholy, because they are altogether ignorant of the one, and not so of the other; according to their natural knowledge therefore they fondly judge of a spirituall malady. And for that they may sometime meet together, to the greater grieife of the afflicted spirit, and not discerning the one from the other, they rashly judge all to be onely a fit of Melancholy, when as they differ much.

For first, the Melancholy-like humour workes a sad pensiuenesse in such, as bee never troubled about cases of Conscience, nor euer grieved for sinne, or failing in religious duties: but the wound of Conscience...
workes heaviness of heart
for these things:

2. Melancholy filleth
the head often with vain fantasies and imaginations
of such things, as if the parties had lost their wits and understandings, the conceits being to others so evidently false and foolish. But he that is wounded in spirit, loseth not his right apprehension of the just cause of sorrow, neither is he so mistaken in his imagination as the other be.

3. Melancholike passions arise from natural causes in the body; the other from the sight of sinne in the soule.

4. This may be somewhat discerned by bodily complection, so cannot the other:
other: for affliction of conscience may befall such, whose complection is sanguine, as David was; as by his description may appear, and by his delight in Musick.

5. The meere melancholike person grieueth not for God's dishonour, for other men's rebellions against God, and because men keepe not God's Law; hee is not touched with these things, as a David was, and afflicted soules be for their owne sins, which moueth them to mourne and lament for others.

6. The melancholy is cured by physick, as being a bodily disease: but so is not the wound of spirit.

7. The melancholike cured
cured and amended, is not joyous in the Lord, speaks not of spiritual comforts, and peace obtained with God by faith, nor delighteth in the company of the godly, nor in any holy conference with them, nor seekes after spiritual means, nor finds comfort in meditation, hearing and reading of God's Word, often praying, and many ejaculations unto God: but the afflicted in Conscience cured, takes delight in these things, and doth express much joy herein, even to the rejoicing of the hearts of the pious, and religiously-minded.

Lastly, the melancholike humour is never so cured, but the parties of that complection
Conscience.

plection will easily bee overtaken therewith, either upon no occasion, or upon light crosses of the world, and discontentments, and so bee cast into a sudden dumpishnesse, without being able to render a sound reason thereof. But men of wounded conscience once cured, and their peace obtained with God, they are never sad but for some new sinne, or being in company with such as grieue the by sinning; the worlds crosses may trouble them; but finding inward peace, they are chearefull, or soone made chearefull by comfortable conference with religious people. The Melancholike humour and the wound of conscience doe
Christian see to thy

do very much differ one
from the other, and require
differing remedies, and
differing Physicians to cure
the same.

E H A P. 48.
Of the quiet good Consci-
e nce.

W E may see by that
which hath before
been delivered in the 44.
Chapter, that a good Con-
science regenerated may
bee yet sometimes trou-
bled, which is as a disease
for a time, till it be healed,
and made a quiet Consci-
ence. Which is the peace-
able Conscience clearing,
acquiting, and absoluing,
like Saint Pauls, who knew
nothing
nothing by himself. This is the Conscience of an Henoch walking with God; of an Abraham, vpright in his walking before God; and of a Zachary and Elizabeth, liuing blamelesse in all the Commandements of God.

Section 1.

How come by.

This peaceable Conscience is attained by hauing Iesus Christ, Melchizedech for our righteousness, and our King of peace; for he it is, that giueth his rest and peace. Secondly, by justifying faith, apprehending and applying.
Rom. 5:1. 

Heb. 10. 18. 

Ro. 14. 17. 

Gal. 5. 22. 

Christian see to thy 

ing his righteousness, for he have we peace with God, which worketh peace of Conscience. Thirdly, by assurance of pardon for sin, through Jesus Christ: for what can then disquiet Conscience? David's Conscience was quiet after hee had obtained pardon; and where there is remission, there is no more sacrifice for sin, nor conscience of sin to vex and trouble the penitent. Fourthly, by being a lively member, and subject of the Kingdom of God, and of Christ: because there is joy and peace in the holy Ghost. Fifthly, by God's Spirit, the fruit whereof, among other, is peace. Sixthly, by the exercise of prayer, & making our requests
requests known unto God, so shall the peace of God keep our minds and hearts through Christ: and God will be favourable to us; and the light of his countenance will afford us peace; so as we may then say with David, Return to thy rest, O my soul, when we perceive that God hath heard our prayers. Seuenthly, by walking in the old way, and good way; for such shall find rest. Eighthly, by the worke of righteousnesse, which is peace, and the effect, quietnesse and assurance for euer, Ellay 32.
Section 2.

Of the effects of it, and how to keep it.

The quiet Conscience is a continuall Feast; it comforts vs in going to God, & it makes vs chearful full in holy duties, and in performing the duties of our Calling, and therein to rejoyce. Therefore must we take care to keepe it, which is by avoiding all sinne (for that onely disquiets it) and by seeking rest and comfort euer in Jesus Christ his righteousnesse; we liuing in all holy obedience, to the adorning of our Christian profession.

1. Cor. 1:12
Section 3.

Of the difference of this good quiet Conscience, from the evil quiet Conscience.

It shall not bee impertinent here to set downe how these two may be discerned one from the other, lest men deceive themselves.

The evil quiet Conscience ariseth of ignorance and presumption of Gods mercy in Christ. It commeth through custom of sinning, by an impenitent hard hart; often vpon worldly prosperity, earthly contentment in pleasures, profits, and preferments; but chiefly for want of searching their
their waies, for a man of an ill Conscience dares not make a diligent search into his soule touching his estate betwene God and him, because hee hath not an acquittance to shew for his discharge.

But the quiet good conscience ariseth vpon sound knowledge, from assurance of Gods favour through Christ, the soule being adorned with graces, and the life of the man vertuous; it commeth through a thorow search of his wayes, and an acquittance obtained for a full discharge of all his debt vnto God. Other differences may bee collected out of the former Sections in this Chapter, and from the 23. Chap-
Section 4.

Whether this Conscience ever stirreth.

Here it may be demanded, whether this so quiet a Conscience ever resteth quiet?

Ans. It is quiet, but yet so, as it will not fail to performe it duty to him whose it is, when hee is either ready to fall, or hath flipped a little out of the way: but it doth it friendly, as I may say; it flyeth not furiously into the face of the offender, as the ill quiet Conscience will; but lounge-
louingly with a quiet check seekes to prevent sin, or to recall one backe for sinne, and having obtained the effect of reproofe, it resteth, and is quiet; yea, it comforteth, and encourageth to well-doing, which the other ill conscience cannot, nor doth not.

CHAP. 49.

Of the upright Conscience.

The Conscience upright is that which is set right vp, not declining this way or that way; not carried to the right hand nor to the left, but is kept upright.
1. From every crooked rule that might lead it awry, which crooked rule is any other than God's Word, between God and Conscience.

2. From every crooked path, as the Psalmist speaketh; now every crooked path or way is every unwarrantable action and aberration from the right rule.

3. From any halting between two opinions in matter of Religion, as between the true and false God, between the true and the superstitious worship; between God's precepts and man's ordinances, and between God's written Word, and feigned traditions.

4. From
4. From all by and sinister respects in obeying God's will, and doing duties unto men: or in avoiding sinne and evil.

This is the Conscience of upright men, of such as have honest intentions alwaies in their actions, the plaine hearted, and sincere minded.

Section 2.

How gotten.

This upright Conscience is come by, First, by setting God before vs, as being ever in his sight and hee looking vpon vs: as Saint Paul did, who said, that hee had liued in all good
good Conscience before God, and he endeavoured to keepe it towards God and man. For it cannot be, but hee that walketh before God, hauing him before his eyes, must needs be vpright; they are commanded together vnto Abraham. Secondly, by hauing the word of God for warrant in all our courses, for this will also make vs vpright, if Gods lawes and statutes be before vs, for thus came Dauid to be vpright. Neither can this be separated from the former; for he sets not God truly before him, that neglects his word, and casts that behind him.
Section 3.

Singular are the effects which flow from this upright Conscience.

1. It makes a man in his enterprizes ever to ask counsel of God, and to enquire at the word of the Lord: as Ishosophas did, when Abab would have him go into a warre with him.

2. It will make him direct his steps according to it, and make a David to wish that his waies were ever so guided.

3. It will cause a man to cast off all inward reservations within himselfe,
Conscience.

and to resign himselfe to the rule of the word wholly: and to say, not my will, O Lord, but thy will be done.

4. It will not allow in a man partiall obedience, neither to straine at Gnats, and to swallow Camels, nor straine at Camels, great and foule and infamous e-uils, and swallow Gnats, lesser sinnes: for the up-right Conscience makes a mans throat so narrow, as he cannot swallow a Camel without choaking, nor the least Gnat without coughing.

5. It will not permit at any hand a man to looke a squint, two waies at once, in his obedience to Gods will: that is, so to the plea-
Sing of God, as with all to please man: So to obey God's precepts, as yet the same may stand with his profit, and with his owne preferment, or credit and esteeme with men.

6. It will make man walke vprightly, not to turne this nor that way; and also to speak vprightly, as Micha-iah would and did, and as did Elihu, and all that go to heauen should doe.

7. This keeps a man from playing the dissembler, the hypocrite, the time-servuer: to have two faces vnder one hood, & within him a heart and a heart; to have heart and tongue at oddes, speech & affection untuneable, outward gesture & inward thoughts vnlike, pretences
Cwfcieuce.
tences & intention to differ it cannot possibly endure.
6. It can inable a man in di-

365

eres to pleade his vpright-
nes, as did Job and Hezekiah.

Therefore let vs la-
bour to get and keepe this Conscience: for God re-
quireth truth in the in-
ward parts. And the want of this vpright Conscience is the cause of all fraud,
cousenages, and villainies committed any where in all the world.

The meanes to get it, is consideration of Gods all-
seeing eye, and the word for the rule and warrant in all our actions. Now the same that begets it keepes it, making a Paul to haue his converstion in all simplici-
city and godly sincerity

R 3

with

Job. 10.7.

Isai. 38.3.
Of the pure Conscience.

This is the Conscience which euer accomp-}
nieth vprightnesse, for he 
that hath the one hath alfo 
the other; he that is pure 
is vpright.

Of this pure Conscience 
the Apostle maketh men-
tion, 1 Tim. 3.9, 2 Tim. 1.3. 
This is the conscience that 
cannot endure defilement.
This is the Conscience of such as be sanctified by God's Spirit; for the Spirit purifieth the soul; and faith purgeth the heart and conscience, taking hold of Christ by whose blood the Conscience is purged from dead works. Moreover it becommeth pure by the puritie of the mind; the minds of the regenerate are pure; and therefore so is then Conscience: for upon the defilement of the mind, the Conscience (faith the Apostle) is defiled. Lastly it is pure.
pure by the wisdom given of God, from above; for it being pure, and the light of the conscience, it must also be pure.

Section 2.

Of the effects hereof.

This sanctified, purged and pure conscience worketh first, a detestation of all uncleanness: for it looketh to the rule with a pure mind, and the purity of wisdom from above, which rule forbids all filthinesse of the flesh and spirit, all defilements and spots of the world; and all fleshly service & impurity in Religion. And therefore Con-
Conscience avoideth all such filth, and uncleanness whatsoever.

Secondly, it stirres vp a man to purity, as the Rule commands it, and religion tich vnto it. Hence is it, that from this pure Conscience men regenerate are called Pure; and because this puritie of it causeth them to flie all impurities in Religion and in conversation (which other of defiled minds and Consciences make no matter of) they are reproached with the ignominious name of Puritans, the name of old Hereticks, called Catharis and Nauatians, whose heresie these so nick-naamed are farre from.

R 5 Secti-
Section 3.

Of the signs of this pure Conscience.

Now lest any be deceived by presuming of this pure Conscience, as if they had it which have it not, the word of God giveth us evidence hereof, to know where it is. First, it holdeth the mystery of faith; for this is kept in a pure conscience. Secondly, it is accompanied with a pure heart. Thirdly, hee that hath it serveth God purely, following the steps of holy forefathers. Fourthly and lastly, it is shewed by a pure life: for this must needs come from thence.
Conscience.

thence: because if the word be pure, the rule of it, Religion pure, the Gospel pure, the heart pure, the mind pure, Conscience pure, then must needs the life be pure, in living honestly, in working righteousness, and walking without giving offence.

Section 4:

How to keepe it pure.

When the Conscience becometh pure, it is to be kept pure; which is by avoiding that which may defile it, which is sinne; for it is called thinnesse, and Christ telleth vs, that it defileth the man. We
We must labour for God's spirit, faith, purity of mind, and for the wisdom which is from above, which maketh Conscience pure, and will so keep it.

CHAP. 50.
Of the justifying Conscience.

The last difference of the regenerate Conscience is the Conscience justifying. This witnesseth our righteousness before God, even that which the law requireth: and this it doth, not by the law but by the Gospel, in all those in whom it is the power of God to salvation, and are justified by faith in Christ.

Secti-
Section 1.

How the Conscience comes to justify.

Here it may be asked how the Conscience by the Gospel doth so justify a man?

Answer. First, The Gospel commandeth to believe in Christ Jesus. I. Joh. 3.23. Secondly, it teacheth first to receive righteousness of works by the law in our own persons: Rom. 3.20. Phil. 3.9. the Gospel is utterly against this. Secondly, it teacheth, and recealeth not an other righteousness, but an other way to attain it, which is not by works, but by faith in.
Rom. 4:13

Eph. 1:3

Christian Society

in Christ; for the Gospel hath made known that the righteousness of the law is fulfilled in Christ, and that such as believe in him, have it imputed to them, and so become righteous before God. Thirdly, what the Gospel commandeth and teacheth, that it maketh good, through the effectual power of the Spirit; and so bindeth Conscience to believe and obey the things which the Gospel teacheth.

If any professing the Gospel feeleth not this binding power, it is for that it is not sanctified to them, or that their knowledge is not so far perfected for that it is not brought home to the Conscience.

But if any should say, that the Gospel feeleth not this power, it is for that it is not sanctified to them, or for that their knowledge is not so far perfected that it is not brought home to the Conscience.
Section 2.

In what the justifying Conscience doth stand: and how it differs from a justifying faith.

Q. Here it may be demanded wherein is this justification of Conscience?

Answ. It stands in the witnessing of our faith in foure things. First, that we believe what Christ Iesus is in himself, as the Eunuch did, Act.8.37. Secondly, that we believe what he was made for vs that believe in him, even our wisdom, righteousness and redemption, the end of the law for righteousness to all that believe.
belieue, and our justifier; Thirdly, that we doe beleeue to be justified by him, and onely stand just by his righteousness imputed without the workes of the Law. Fourthly, that we beleeue in thus beleeuing, that God for his Son Iesus Christ's sake will, yea and doth account us righteous before him. All these acts of faith it doth witness for us vnto God: and this is the witnessse within us.

Some may say, we have often heard of a justifying faith, but not so of a justifying Conscience, and therefore desire to know the difference of them.

Answ. Justifying faith is the instrumentall meanes by
by which we apply Christ to us for our justification: Justifying Conscience is the witnessing of those forenamed acts of faith for us unto God. Faith is as one receiving money and paying it to his creditor to acquit him of his debt; Conscience is a witnessing standing by, justifying that payment by which he is freed from the debt.

Section 3.

Of the comfort which ariseth from this justification of Conscience.

 Singular is the consolation on which a godly Christian reapeth by this Conscience
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<td><strong>Rom. 3. 4.</strong></td>
<td>science for witnessing his faith in Jesus Christ, as before is shewed. For what benefit by Christ through faith is obtained in God's mercies, in that this Conscience doth comfort us. Now the benefit is manifold, First, It comforteth against the terror of the law, for in Christ we fill it. Secondly, against the fear of God's justice; for atonement is made, his wrath appeased, and he reconciled. Thirdly, against all Satans accusing for vs. Fourthly, against falls of infirmity and sinning after we be in Christ: for Christ's blood cleanseth from all sinnes; He saues his people from their sins, and</td>
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and when they do sinne, he is their Advocate with the Father, and their propitiation. Fifthly, against fainting under afflictions: for they are changed from punishments into chastisements, and from the signe of Gods anger, into the witness of his love: for as many as he loueth, hee chastiseth, and scourgeth. Sixthly, against all sad sorrow because of our great imperfections, our too much ignorance, our unrighteousness, our defect in holinesse, and the remainders of sinne and corruption in vs. For Iesus Christ is our purity, wisdome, righteousness, sanctification, and redemption. Seuenthly, against the feare
2. Tim. i. 10. Joh. i. 28.

Rom. 2 1. 23-34.

Christian see to thy

feare of death: for he hath overcome death, abolished it, and given life and immortality. Lastly, against the dread of damnation, Hell, and destruction. For Christ hath freed and justified vs, who can then condemn? Conscience, by witnessing our faith in Christ, affordeth vs consolation against the feare and dread of all these things. We must therefore labour for it by the meanes whereby it is attained, of which before; So must wee endeavour to keepe it when we haue it.
Section 4.

How to keep this justifying Conscience.

To keep this comfortable conscience, there are two things to be observed of us;

1. To take heed of such things as may overthrow it and make us to lose it, and they chiefly are these three. First, to uphold a covenant of works between God and us his people professing the Gospel. Secondly, to maintain justification by works, and not by faith without the workes of the Law. Thirdly, to lose our faith. For he that loseth his faith, loseth
Christian see ro thy

1. Tim. 1. 19.

Gal. 3. 13.

and 5. 4.

Rom. 9. 30.

31. 32. and 10. 2.

feth his good conscience. And whosoever do hold a covenant of works, and righteousness thereby are in bondaged to the Law; are fallen from grace pronounced by the Gospel; they cannot attain to righteousness; Christ proffeth them nothing; so remain they under the curse, from which by Christ only they must be freed. Therefore such cannot have this justifying conscience, but by these means doe lose it, because it witnesseth it through faith of the Gospel; and not by the Law.

2. To keepe this conscience, as we must take heed of that which may overthrow it, so must we be carefull
carefull to maintaine and nourish that which will preserve it, and that is, by strengthening of our faith, by holding to the Covenant of Grace; by meditating upon not onely the sufficiency, but also upon the efficacie of Christ his satisfaction, and merit of his obedience particularly for every one of vs, believing to be saued onely by him: by considering of God's faithfulness and truth in his gracious promises made to vs in Chrift, and by the frequent vsce of the Lords Supper, in which our faith may be greatly strengthened. First, by beholding God, the Father giving Chrift his Sonne. Secondly, by considering how
how Christ offered himselfe. Thirdly, by both these to gather the infinite loue of both towards vs;

Fourthly, by assuring our selves, first, that we may apply Christ particularly: secondly, that Christ is receiued into vs, for I am in them, faith hee. Thirdly, That we can no more lose Christ, then the elements which we haue received. Thus by the Sacrament may our faith bee strengthened, and so our justifying Conscience preferred, which witnesseth onely so, as wee haue faith to beleue; so as if faith faile, it faileth, if faith haue it work, then this Conscience hath it worke, and affordeth vs singular comfort betwenee God
God and vs. And thus much now at the length concerning a good Conscience and all the differences thereof: the general fruit and benefit of all followes.

Chap. 52.

Of the singular effect which ariseth from a good Conscience regenerate, quiet, upright, pure, and justifying.

When man hath attained to a good Conscience regenerate, and that it be quiet, pure, upright, and witnessing our faith in the Lord Jesus, through the binding power of the Gospel, it worketh a holy and reverent bold.
Christian see to thy boldnesse, with confidence to have access unto God, to make vs, even after feare-full falls (being truly penitent) to appeale to God concerning our loue to him; to be assured of our saluation, to be comforted in great afflictions, being able to say, let him slay me, yet will I trust in him; I shall be justified, for my record is in heauen, and witnesse on high; and lastly to desire to be dissolved and to be with Christ. For through this good Conscience so quiet, pure, and up-right, our hearts are freed from feares, and we haue a holy glorying in the Lord, with giuing him thanks, and praise for our peace and attomement with God:
concluding that nothing can separate vs from the love of God which is in Christ Iesus. But here left many bee deceived, it shall not be amisse to shew a difference betwenee this holy Confidence arising from Conscience, and fleshly presumption, of which in the Chapter following.

**Chap. 53.**

Of the difference betwenee confidence from a good Consci- ence, and presumption from a deceitfull heart.

There be two rocks on which man split their Soules; the one is desperation.
tion, which most fear, and fewest feel; the other presumption, which almost none dread, and yet by it most are tumbled into Hell, before they be aware: not one of ten thousand shall we hear of despairing, but ten thousand to one of them presuming, as the whole World in the days of Noah, a whole City, yea many Cities, while one Lot feared, and the rest by presumption perished.

Now holy Confidence with a good Conscience preserves both, from the one, and from the other; so that a godly man shall neither despair nor presume. Confidence is opposite to despair, and there-
therefore need I not set out their differences; but confidence and presumption have some semblances; and therefore it is fit they should be well discerned one from the other.

Section 1.

In whom they be, and their natures or properties.

The one is in the regenerate, and is supernatural, in one of a good Conscience, qualified with grace: The other in the unregenerate; and is natural in one of an ill Conscience, and without grace. Presumption takes all for granted without examination.
tion; and can give no good reason of his state between God and him: but confidence from a good Conscience trusteth upon sound trial, serious searching out of a man's standing, and is able to yield sufficient reason of that Confidence: presumption giueth nature it swing, so doth not this holy confidence, but restrains it.

Section 3.

Of their differing causes.

Presumption is from self conceit, & wrought by Satan, who suggetth persuasion of mercy, though men liue neuer so wi-
wickedly without any care of religious duties. Confidence from a good Conscience is wrought by God's spirit, and so holds fast upon God's mercy, not separated from a reverent awe of God, and holy obedience. Presumption groweth upon outward prosperity, worldly preferments, and earthly contentments: But confidence, from a good Conscience, groweth upon inward peace with God, when the World frowneth, and affordeth nothing but discontentments. Presumption getteth strength from other mens sinnes, from such as sinne as they do, or doe worse in some evils, but especially from the falls of
the godly: But this holy confidence is therby somewhat shaken, and that through fear of falling. Presumption is ignorant, and is built upon some erroneous conceits; as that, God made all, so will he be mercifull and saue all, contrarie to Isai. 27. 11. that Christ died for all, and yet will at last day damne many; that God requireth no more of man, then he is able to performe; that many make more ado to goe to heaven, then needeth; that there needs not so much teaching and preaching, that all that can be said, is to loue God aboue all, and our Neighbour as our selues and such like false imaginations. But spiritu-
all confidence is grounded upon sound knowledge, and reie&eth these rotten props, and falliities, and knowes the way to Heaven to be straite, and few find it.

Section 4.

Of their differing effects.

Presumption makes a man to think repentance an easie act, and therefore to deferre of his repentance from time to time til he can finde leasure to repent. So doth not this confidence: but judgeth it hard; and feares to put it off, labouring to shew forth repentance and the fruits
fruits thereof daily. Presumption makes a man to neglect the meanes of salutation, preaching of God's word, holy meditation, frequent prayer. This holy confidence moueth vs to the use of the meanes, and therein to delight and to exercise our selves therein. Presumption makes a man in the use of the meanes, hearing, praying, receiving the Sacrament, to do them as duties to be done: but without any care of the manner, effect, and fruit reaped thereby. But this heauenly confidence in holy exercises and duties makes a man to doe them as with the matter, so to have regard to the manner, observing the effects and ex-
expressing the fruits afterwards. Presumption makes a man proud and willful, especially in prosperity; but basely to be detected and cast downe in adversity. This confidence from a good Conscience, works gracious humility, selfe deniall eu'en in prosperity, and is not without comfort and courage in adversity. Presumption makes a man bold to sinne, as the Israelites did, proud Iohanan, and Amaziah the King, though forewarned to the contrarie. This confidence restraineth from sinne, and makes a man to feare that he offend not, especially being forewarned. Presumption cannot encourage a man to goe to God.
God, and there to lay open all his sinnes before him particularly, but onely to confesse in generall that he is a sinner. But this confessionable confidence affordeth a man comfort in so doing so as he dare do it with perswasion of mercy. Presumption will neuer hearten a man to suffer boldly for religion, but makes him to feare, faint, and to start backe in such a case. But this confidence from a good Conscience makes a man stout in Gods cause, and to rejoyce in tribulation for righteousness sake.Lastly presumption carrieth a man to Hell; but this confidence bringeth to Heauen. And thus farre touching the difference
Chap. 54.

Of the time, of Conscience continuance in it working.

Now followeth the last point in this Treatise of Conscience to be handled, and that is concerning the time and continuance of it working; of which there is a fourfold consideration, first, here, secondly, at death. Thirdly, at last day, and Fourthly, after the day of judgement.
Section 1.

Of Conscience working here.

That it hath it operation in this life, while men remaine among men, and conuerse with men, the whole discourse in this booke sheweth; mens experience can beare witnes of it; and examples of men in Conscience tormented give evidence hereof in all ages.
Section 2.

Of the working at death.

When death the dreadfull messenger to the damned com­meth, if those wofull ones doe but once bethinke themselves that they are going before God, that now they must away to their appointed place, death being the reward of sinne. Conscience cannot but then begin to work, as it hath done of noe one in a fearefull manner upon sickness, and in their death-bed; Yea, it hath grievously afflicted sometime very godly men; of both sorts instances may be giuen.
Section 3.
Of the working of it at the last day.

When Christ shall come to judgment, and when every one shall appeare before his tribunal feate to render an account of all that which hath beene done in the body, whether good or euill, then the books shalbe opened, euenn the books of their Consciencies, in which have beene registred vp mens sins, the most secret, and hidden, the very Counsels of the heart: Then the wicked shall tremble, but the godly shall haue boldnesse: for it is the day of their full redemption,
Conscience.

Redemption, & their Conscience shall comfort them in beholding their Redeemer, their Saviour.

Section 4.

Of the durablenesse of it in Heaven.

Conscience good and upright goeth with men into heauen; for Gods will as a Rule still remaineth knowne to them: they have also the use of their understanding in and concerning the rule, the will of God; They act and do according to Gods will, which cannot want application upon the act correspondent to the rule, and therefore
therefore must there needs be Conscience, which being here in the godly imperfect, must needs be there in perfection upon their complete and perfect obedience. Adam in his state of innocency and perfection had Conscience; the same is renewed in the elect Saints of God here; at death it remaineth, and at the last day men shall find it in them: And may any imagine then, that it shall be wanting in heaven? No verily: for here it is good men's chiefest comfort under God, and there also it shall be their consolation, and that upon the same grounds as here though imperfect, but there in perfection: Now the grounds of
of comfort from Conscience in this life are these.

1. Our avoiding of sin, and mastery over corruptions: now, in Heauen we shall in this respect have Conscience to comfort vs; for no unclean thing shall come in there; flesh and bloud cannot enter into that Kingdom; no more sinning there, corruption hath put on incorruption; and weake man and sinfull hath on him there fulnesse of sanctitie.

2. Our obedience here to Gods law makes conscience to comfort vs; much more in Heauen where it shall be in ful perfection; even legal obedience in every mans person then; so as there imputed righteousness by faith feasteth:
ceaseth: legal right
ousnesse was in Adam
himselfe for direction; Euanglicall is now for
suppertation, and found
in an other, which is du-
ing our time here; but
in heauen legal obedience
and righteousnesse shall be
found in all the Saints af-
ter the judgement day.

3. Our conversation,
being here sincere, louing,
simple, without fraud:
which joyed Saint Pauls
Conscience: Now in hea-
uen the fellowship is per-
fecly sincere, and louing,
tul of true affection of loue,
without Hipocrisie, simul-
tion and deceit, performed
in simplicity of heart and
soule, all of one mind and
will. There is no enuy, no
grud-
grudging, no maligning, nor ill speaking. Conscience cleareth them of all these, and comforts them in their happy and most blessed society together.

4. Our having here God's spirit; which doth witness with our Consciences, that we are now God's Children: Now in heaven shall Conscience, through God's spirit, here-in greatly comfort vs; assuring vs for euer to be the Lords without waiering or doubting.

5. Our here fellowship with the Father and the Sonne, 1. Ioh. 1.3. but in Heauen evident, more excellent and glorious.

Upon these grounds, Conscience as it did in Adam,
dam, when he was in the
state of innocencie, doth
now.

1. It beareth witness
to the godly of all these
things, and that they are
endued with perfect know-
ledge there, with perfect
holinesse and righteous-
nesse, and euen with that
image of God, after which
they at the beginning
were created, now in all
perfection both of body
and soule.

2. It hereupon doth
comfort them vnspakea-
bly, the vnexpressible joy
thereof is as an heauen in it
selfe vnto them, by the
comfort whereof they
converse with Angels, as
fellow seruants, and liue in
Gods holy presence, reici-
cing
Of Conscience working in the damned in Hell.

Conscience as it witnesseth for the blessed Ones in Heaven, and comforteth them: So in Hell it witnesseth against the damned, and tormenteth them; and is called the worme that neuer dieth; and it is well compared thus, to a worme, and to a worme that neuer dieth. It is compared first to a worme:

1. A worme is bred of corruption, so comes this Hell-worme of Conscience.
from filthie corrupt lufts within vs. Secondly, a worme lyeth gnawing and griping in the stomacke and bowels; so this Hell-worme in the soule and heart of man. Thirdly, A worme in mouing turneth too and fro, this way, and that way; So this Hell-worme in mouing works torture and pangs now one way, now another: by setting sinnes before them, which is a great plague, Psal. 50. 21. threatened by the Lord. It was an anguish and bitterness to Iobs soule, to be made to remember the sinnes of his youth. For hereby they know that God keepes in remembrance all their sins, and hath them set before his
his face, and therefore his anger and wrath seizeth upon them. Secondly, by applying the desert of the torments and plagues in Hell, as justly deserved for such sins. For when they seek for mercy, this Hell-worme of Conscience will reply, and say as Abraham in the Parable, Remember thou tookest thy pleasures, thou gapedst for profits, didst hunt after preferment, nothing could withhold thee, thou wouldst be filthy in uncleanliness, in adultery, fornication, drunkenness and gluttony; thou wouldst oppress, cozen and defraud to get wealth, now art thou tormented and tortured, and shalt bee. Thirdly, by telling
ling them, when they look up, and see the godly in felicitie, that they are unworthy of that happiness: because they despised God, Gods Word, Gods Ministers, and Gods people; and therefore have lost for ever their portion there now; thus this Hell-worme tormenteth them.

Secondly, it is a worme that neuer dyeth. Here wormes in the stomache or belly may be killed, and by Physicke avoided; but no meanes to kill this: it neuer dyeth, but is ever without end tormenting and afflicting, torturing and restlessly vexing the damned there.

The wofull effects are these: They are in restlesse paine
paine, and seek of ease, as the Parable of 

\textit{Dives shew-eth}; but now the time of 

mercy is past, and no ease in the least degree to be ex- 

pected from God: for hee 

endured their sinnes, and 

they must now endure 

his plagues. Secondly, they 

desire to die, and to cut off 

their dayes, wishing a final 

consumption, but this can- 

not bee; they once dyed, 

now they must live as dy- 

ing, and dying yet live 

most miserably in inun- 

speakerable torment. Thirdly, 

they weep and gnash their 

teeth, as such doe as be tor- 

mented with wormes.

They weep and lament, 

and that upon a fourefold 

consideration; first, for the 

loffe of heaven and that
happiness there; just cause of sorrow and lamentation, for the losse is unviable; Heauen for Hell; others admitted in, and they thrust out; this makes them weep.

Secondly, then because of the torment, the gnawing worme, the flames of fire, in a Lake of fire and brimstone, a burning furnace.

Thirdly, for that they are with the Diuels and his angels, their companions in that endlesse woe. Lastly, because they cry to God, they cry to the Lord Iesus, and none will heare nor pitee them; no (if they knew one another) not parents their children, not children their parents, not the husband his wife, nor the wife her
her husband would shew any pity: for Jesus Christ will now doe nothing for them. Is not heere cause then of weeping and lamentation?

They gnash with their teeth; which is a signe of anger and extreme impatience and rage; for they are mad, first, against themselves for being the cause of their owne confusion and damnation, as the Hell-worme will tell them. Secondly, against those hellish spirits for inticing them to sin, for hardening their hearts in sinning. Thirdly, against one another for causing, occasioning, counselling, countenancing, and furthering one another in euill: Oh
how many children will curse their parents for ill education! Oh how many servants will have cause to curse their masters for neglecting their poor souls, and for suffering them in wicked courses! Oh how many people will curse bitterly their blind, or careless Pastors! Oh that men could hear their complaints, their cries, and bitter wailings, to terrifie vs from joyning together in wickednesse! Let it not seeme incredible to suppose, that they will break into bitter curses; for if torment moued patient Job to curse the day that ever hee was borne, and blessed remy to break into curses; as the wicked people will doe.
doe here; shall we thinke it strange, that these damned wretches should fall into cursing there? Fourthly, against the godly to see them in felicity: this here will make them gnash with their teeth; they are still so full of enuy and hatred against them, that then they will be enraged to see them blessed, and themselves accursed. Lastly, they will rage against God, and blaspheme him, so the wicked wil do, because of their torments; for repent they cannot, neither will they giue glory vnto God.

Consider these wofull effects of this Hell-worme hereafter, which now lieth at rest within thee, that hast hardened thy heart in
Christian see to thy wickednesse. Oh betimes looke to thy Conscience, make it thy friend, that God may bee also thy friend, lest it become thy foe, and be the Hel-worme among the damned fiends, there to torment thee for euer and euer.

FINIS.