

Eug. Your Inference is good, if you can prove, that the Soul can examine, doubt, choose, refuse, &c. in a separate State.

Erast. You have granted already that it can Exist (alias think) in a separate State, and pray what is thought but an Exercise of doubting, choosing, &c. Can you think and not be employ'd in the Corporeal, Divine, or other Intermediate Natures for your Object? Can you imagine and not make use of simple or complex Idea's for your Subject? That is, in other Terms, can you think and not think; have Idea's and no Idea's at the same time?

Eug. No, Erastus.

Erast. Indeed 'tis impossible, for thinking supposes Objects and Modes of thinking, destroy these, and that is not, but you have granted that that is, therefore these must be; and by Consequence the Soul must be Happy or Miserabl. in a separate State.

Eug. Well Erastus, I shall consider of these Things against the next Meeting, when I hope we shall agree better than we have done formerly; I must be going now, for my time is expir'd.

Erast. I had several other things to have communicated to you, but we shall take another Opportunity for them; in the mean time endeavour to lay by your Prejudices, and believe that I have no design but your own Happiness, and a Profession of my Friendship.

Eug. I do so, Erastus, and acknowledge the Obligation. ~~————~~
Farewel.

Erast. Farewel Eugenes.

DOUBLE

DOUBLE HELL:

O R, A N

Essay on Despair.

Occasion'd by Mr. Richard Sault (*the Second Spira*) crying out, *I am Damn'd, I am Damn'd!* Intermix'd with a Conference between the Famous Mr. John Dod and Mr. Throgmorton, (*then lying upon his Death-Bed, under Desertion*) being an Original Manuscript, that accidentally fell into the Hands of an Eminent Citizen, and was never Printed before. To which is added a Narrative attested by Mr. Goulart (*a Famous French Author*) of Five desperate Sinners: One of which dy'd wishing he was in Hell; and the rest declaring to the By-standers, they were certainly Damn'd. With an Appendix, shewing the great Use of Examples; but more especially of such as these.

W R I T T E N

By Mr. JOHN DUNTON, Author of the KEY to
Second Spira.

Felix quem faciunt aliena pericula cautum. — HOR.
Happy is he whom other Mens Harms make wary.

The P R E F A C E.

TH^{O'} this Essay particularly aims at fallen Sault, (*the Second Spira*) and as at him, so at every dissolute Person; the most opinionated reserved Men may read it, and perhaps sometimes find themselves not a little concern'd in it: For it most particularly treats against Despairation; which is a Disease liable to the greatest Confidence: Especially when the very same Men (*who have had the severe Curiosity almost to blind their Brethren with plucking the Motes out of their Eyes*) shall be brought to consider the Beams that are in their own; so great and just often proves their Doom, who are not forewarn'd by our Saviour, not to judge lest they be judg'd.

Reader,

Reader, this Treatise invites all desperate Sinners to be their own Physicians, and sincerely to arraign their Souls before the Face of Heaven; it instructs 'em how to prize the Beauties God has endow'd their Minds with, unless they soil them with their own Negligence; it teaches them to prefer the Care of their Souls above all Earthly Allurements, tho' baited with the most tempting Delights, which possess us like the Devil: They take our Wits from us; but the correcting Hand of God, whilst we are in the Troubles and Miseries of this World, prepares us for a better: But here despairing Sinners may find Weapons and Arms fit for the fiercest Conflict of that Nature.

This Essay was writ with Passion to a fallen Friend, but I hope it may be beneficial to many whose Case is not unlike that of Despairing Sault, (the Second Spira.) I wish it may, and that it may not be look'd lightly on as mine, but with more serious Eyes, as the Counsel I give is safe. I am certain there can be nothing more appositely said to Men in a desperate Course of Life, than what may be found here. I propound nothing of my own to any Man; but such an excellent Cordial as this, against Despair, I could not take alone, I desire it may be to others what I pray it may prove unto my self, that we may all lay certain hold on the better Part which cannot be taken from us.

JOHN DUNTON.

DOUBLE HELL; or an Essay on DESPAIR.

THE malicious Subtilty of Satan aims at nothing more than to inveigle us into a Labyrinth of Despair; still feeding our natural tottering Inclinations with Change and Variety of Doubts, and once unsettled, we are his certain Prey; for Irresolution excludes us from our Expectations in Heaven, and Reliance upon the Benignity of our most merciful God and Father; it violently and too insensibly drives us from our Hopes, our surest Anchors: By it we lose the very Effence of our Lives, the Guide which leads us to God, the Pilot which steers our forlorn and shipwreck'd Souls into the Haven of Salvation: For Resolution and a constant Hope, never fail of Assurance in the End; *by hope* (says the Word) *we shall be sav'd*; that will to the last preserve us. Hope is a strong and golden Chain let down to us from Heaven, taking fast hold on it, we learn to subdue our Souls most desperate Rebelions. But he who thro' Idleness neglects to make his Hold sure to this Golden Anchor, sinks, and is certain to drown, and perish in the Deeps of his own Wickedness: Which Satan, that subtle Fox, so well knows, that he then makes his *Hell-Harvest*, when

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he sees us laden with Sin, and overprest with the Weight of our Guiltiness ; this is the Time he so diligently watches for, then falls he on us, and presses our Declinings with Arguments of the Immensity of our Offences ; and deceives us with his cunning Aggravations : Then suggests he to our Soul's Horror and Despair in their Extrems, as if there were no Salvation left to us, and the Doors of Mercy were lock'd against our Cries for ever. But the Mercies of our Lord so infinitely exceed our Transgressions, that meditating on them, they cannot but greatly comfort our drooping Spirits, and arm us with Courage against those Temptations we ought strongly to resist, lest they overcome our Trust and Confidence in God. I mean those stupid Apprehensions of the unpardonable Immensity of our own Guilt, as if God were not able to forgive us, our Sins being so great and so many, that to our Imaginations they exceed the saving Promises of his Mercy. Oh let us take heed of such desperate Perswasions as these ; be careful that such Thoughts as these do not quash and annihilate our Hopes ; let not the Devil delude us with an Opinion that our Lord is merciful indeed ; but extends that Goodness only to small Offenders, to those only who have provok'd him but with a few, and those small Faults : For suppose a Man justly branded with all the Marks of those Infamies and Shames which are due to the greatest Reprobates ; one who had committed all those wicked Acts, which most certainly unrepented of fail not to shut the Gates of Heaven against them who transgress so highly in them ; and withal, we must grant this Person to be no Stranger to the Truth, but to have been one of Christ's Church, whatsoever was the Cause of his Fall ; whatsoever the inveterate Malice of the Tempter had chang'd him to be, either Whoremaster or Adulterer ; nay, perhaps *Sodomite*, were he Thief, Drunkard, or common Slanderer, one who had hug'd all these Sins with Appetite and Delight ; nay, had made it his serious Study to contrive his Ends and hellish Satisfaction in them ; for my Part, I wou'd not be the Author of Despair to such a Wretch as this ; no, tho' he had continu'd in them many Years : For it is impious Blasphemy to reflect upon the Anger of God, as if he were therefore displeas'd that we might be hardened ; for then we should justly relinquish our Hopes, if we were assur'd the Flames of his Wrath set on Fire by so many Sins, were not to be extinguish'd with the Tears of true Repentance. But we must look with more believing Eyes on his Mercy, and admire the Excellency of his Justice and his Clemency, who in his Punishments is quite free from Passions, and Perturbations : and any one, but wilfully blind Offenders, may plainly see, that our Lord has no Delight or Contentment in his Revenge, but takes exceeding Pleasure in his Love and Tenderness, which is infinitely intent on our Good, even in the Depth of our Malice against him. Therefore, Reader, if thou art at any time tempted to Despair, (by reason of thy many and aggravated Sins) this is a Truth to be justified by the Testimonies of all right-minded Christians, who daily find the Effects of his Clemency ; and the Records of holy Writ are full of Examples, teaching us the Verity of it.

How surpassingly great is the Kindness and Love of God to us? who never (after the greatest Provocations) rejects our sincere Repentance, tho' we sin most maliciously against him; if we most humbly return to him, his sweet Embraces are ready to receive us: Nay, tho' we should be unwilling, he often contends with our Perverseness, and forces our Recovery; nay, helps the Defects of our falling Inclinations, with his preserving Grace, which raises us above our selves to pious Desires, which he both gives and prepares their Reward. What greater Argument can there be of the Benignity of an incens'd God, than when we have provok'd him to Anger, to accept of our Sorrow? and tho' our Repentance be not so long and so full as it ought, tho' it want something of the Circumstances of Form, and Time, or other Properties, our Lord helps us in our Humiliations, and sends his Blessings on our very Weakness and Forwardness: As in the Prophet *Isaiab* you may find it. *He went on forwardly in the way of his Heart. I have seen his ways, and will heal him. I will lead him also, and restore Comforts unto him, and to his Mourners,* Isa. 57. 17, 18. Let us remember the Story of that most wicked King (who by a Woman's Perswasion had given himself over to all Abomination) when he once repented, and putting on Sackcloth, acknowledg'd his Sins, he so mov'd the Compassion of God; that he escap'd all those Evils which then threatened him: For God spake to *Elias* upon his Submission, saying, *Seest thou how Ahab humbleth himself before me, I will not bring this Evil in his days,* 2 Kings 21. 29. And after him *Manasses* exceeds all the former Kings in Madness and Tyranny; he overthrows the Law, shuts the Temple, sets up the Worship of Idols to confront the Majesty of God; outstripping all that went before him in Wickedness. 2 Chron. 33. He, after his Repentance, was receiv'd into the Number of God's Elect Friends. Had *Manasses*, when he saw the Deformity of his Impiety, despair'd of his Restoration to Grace, and believ'd an Impossibility of his Change to a new Man, he had certainly never partaken of those Blessings which afterwards besel him; but when he weigh'd how little the Excess of his Sins was, put in the Balance with God's immense and infinite Mercies, he cast the Fetters off, wherewith the Devil had made him fast, became Conqueror, and finish'd his good Course. Nor has the Scripture furnish'd us with these Examples alone, to preserve us from splitting on the dangerous Rocks of our harden'd Hearts; but by his Commands, God calls us continually, and forewarns us of our Destruction. *To day if you will hear his voice, harden not your Hearts, as in the day of temptation in the Wilderness,* Psalm 95. 8, 9. This Day to us may be any Day of our Life, from the Tenderness of our Youth, to the Extremity of our Age. We must imagine the Lord always speaking to us and calling us to him, who proportions not his Mercies to the Circumstances of Time, but the Affections of our Hearts. The *Ninevites* had not many Days for Repentance, and to pray to God to forgive them their crying Sins; yet could a little Portion of one Day blot out all their Iniquities: And in how short a time was Paradise assur'd the Thief upon the Cross? In how small a

Time did his Contrition purchase him Heaven, even before Christ's Followers and Apostles? Many have obtain'd the Honour of Martyrdom, and purchas'd Crowns of Glory, in less than few Years, in a few Days; nay, some in less than one Day. Let us be always and in all Conditions undejected and chearful, confident and assured in our Souls of God's infinite Mercies.

The *Ninevites* hearing that Threatning, and sharp crying out of the Prophet *Jonah*, (*Jonah* 3. 4. *Yet forty days and Nineveh shall be destroyed*) were not so discourag'd and dismay'd at so terrible Warnings of their approaching Destruction from the fierce Anger of an incens'd Omnipotent God, but they would yet trust to his Mercy; tho' the Decree of his Vengeance was not conditional, but positive: *Nineveh* shall be destroyed, without Admittance of any Clause to foment a Hope in them; for the Words of the Prophet were not disjointed, but a plain and direct Sentence of Judgment; yet they submit with humble Penitence, ver. 9. *For (say they) who can tell if God will turn and repent, and turn away from his fierce Anger, that we perish not.* Verse 10. *And God saw their works, that they turned from their evil ways, and God repented of the evil that he said that he would do unto them, and he did it not.* See how those barbarous, rude, and mad People apprehended their Destruction; and together understood the Possibility of their Deliverance, having their Hearts set upon his infinite Mercy, in his greatest Wrath and Rage against them. Let us then, (that are Christians, and nurs'd up in the Knowledge of our Lord's Benignity, who are instructed and disciplin'd in his Word, and know many the like Examples) stir up our Souls to sincere Repentance, and not be less than them in our Confidence of his Goodness and Mercy; for he it is whose sacred Spirit has told us, *Isa.* 55. 8,9. *That his thoughts are not our thoughts, neither are our ways his ways: For as the Heavens are higher than the Earth, so are his ways higher than our ways, and his thoughts than our thoughts.* Servants of Men err from the Duty they owe their Masters, and commit foul Faults against them; yet if they grow sorrowful, and recant that Disobedience, they are again received into their Master's good Opinion, and sometimes with Advantage of Preferment. God, our gracious Lord and Master (whose Thoughts and Ways exceed those of Men) will deal as favourably; nay, far more mercifully with us. If the Intent of his creating us had been to damn us, then thy *Despair* were reasonable and just, nor couldst thou do otherwise than doubt of Salvation, when none were prepared for thee. But God having made thee (O despairing Soul) out of his Goodness, and created thee to good Ends, no less than that thou mightst enjoy everlasting Happiness, what should make thee thus diffident, or in the least to mistrust his Mercy? When we have the most incens'd him, then ought we most carefully to look to ourselves, most diligently and courageously to resist all Temptations present, and most bitterly lament our easie yielding to those past, which so miserably overcame us; so shall we be able to give a manifest Testimony of our perfect Change: For nothing more provokes our Lord than our *Obstinacy* and *Denial* to return into the
right

right way. For to do Ill is but Humane Weakness, to persevere Diabolical Malice. Consider how horrid a thing it was, which we read in the Prophet, that *Judah* call'd back in the Race of her vile Whoredoms, would not return to the Lord. *Jer. 3. 7. And I said, after she had done all these things, turn thou unto me ; but she returned not.* The Lord strives with us, to shew how mercifully he is inclin'd to our Salvation, many are his Promises to those who return into the right way, forsaking the *Meanders* and *By-paths* of Iniquity. When he saw *Israel's* Promises of Repentance, that they began to prepare their Hearts to fear him, and to keep his Commandments, his Promise was, that it should be well with them and their Children for ever : Wherefore ought we to love him who desires to be lov'd of us, who woes us, and does all things to win our Affections. Nay, who spar'd not his only begotten Son for us, but gave him up, and deliver'd him to the ignominious Death of the Cross, that we might be reconcil'd to him. And what think you so loving a Father will do for them he has purchased at so dear a Rate ? Nay, and what lies on our Duty, which is Humiliation and Repentance, even that he presses on us, if we were not insensible of our own Miseries, the Evil of our own Condition would invite us to Repentance. Infinite is this Love of our Lord while we anger and provoke him, while we abuse his Goodness and his Patience ; all this Ingratitude cannot extinguish his Love, and when he lays open to us the Injuries we offer his Divine Majesty, he does it but to dilate on his Love, and so to tie our Affections nearer to him ; and demands of us nothing but penitent Acknowledgment. If then to confess our Sins unto him bring with it so much Comfort, as the Promise of *Justification* ; how great will our Joy be, when our Works are rendred acceptable in the Sight of God, and all the Filth and Uncleannels of them wash'd quite away ! And if this Way to him were not accessible, after we err'd and lewdly stray'd from the Paths of Righteousness, how few of many Souls now glorified in Heaven, had ever seen their Salvation ! It is worthy all Mens Observation, seriously to consider the Return of many desperate Sinners, who after the Reconcilement of their enormous Souls to Grace, have strangely excelled in Piety, and outshined those who were (in Comparison of them) unspotted and undefiled : For the same Heat and Violence of theirs which made them rage in Sin, has after their Conversion turn'd into a Zeal as passionate in good and virtuous Determinations, out of a true Sense of their Guilt, and the merited Judgments on their past Iniquities. In this excess did Christ resent the officious Service of *Mary Magdalen*, when he answer'd *Simon*, *Luke 7. 44. Dost thou see this Woman ? I entred into thy house, thou gavest me no water for my feet ; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss, but this Woman, since I came in, hath not ceased to kiss my feet. My head with oyl thou didst not anoint ; but this Woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much ; but to whom little is forgiven, the same loveth little : And he said unto her, Thy sins are forgiven.*

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This is the Devil's Reason, both for his Vigilance and Fears, that he has often known the greatest Sinners prove the sincerest Penitents. It is this makes him dread the losing of his Prey, when he perceives a Conscience beginning to be struck with the Sense of Sin! O how he fears and trembles at the very first Step a Transgressor makes out of his Snares, how he is troubled at our least Inclinations to Conversion! For they who have once begun this happy Course, can very difficultly be turn'd back from it; the Zeal of true Penitence burns like a Flame within us, till it consumes our Dross, and refines our Souls to a greater Purity than that of Gold tried in the Fire. We are driven with the horrid Memory of our past Sins, as if it were with a violent Wind, into the Haven of Virtue. And this is the Reason that great Sinners often prove better than they who seldom fell; because their Undertaking is to be managed with greater Fervour and Alacrity. The Difficulty in the Beginning only deludes us; it seems a Precipice at first, too hard for us to cline off the Bottom of Impiety, to the Top of Piety; while our Feet are nail'd in Hell, we may deem it impossible to get loose, and fly to Heaven: Therefore we must boldly enter into this Conflict, our resolved Penitence must storm the Pass, tho' the Enemy spit Fire in our Faces; valiantly assault him, and thou hast already overcome the impotent Wretch; the vanquish'd Devil flies thee, and leaves thee Master of the Field. O let us begin this Heavenly Journey, let us ascend into this Heavenly City, let us step up the first Steps, and never look back till we arrive at it, for there are we appointed Citizens; there are our glorious Dwellings design'd us. For if we (like forlorn Souls) cast off our Hopes, we shut the Gates of Heaven against our selves, and bind our Feet in Links of Despair, the Chain that keeps Satan tied for ever: For Despair at first flung the Fiend into the Bondage he is confined to, to all Eternity. And I fear flung Dr. *Kraus*, Mr. *Latomus*, Counsellor *Ponsenas*, and two other *Desperate Sinners*, into what one of 'em calls A DOUBLE HELL; and as they all died in Despair, their woful Condition may properly be called *Double Hell*, as they had Hell here, in a wounded Conscience, and died expecting a *second Hell* in the other World. That these *Five despairing Sinners* had all (or at least fear'd) a *Double Hell*, will appear, by inserting in this Place,

A Narrative (written by Mr. *Goulart*, a Famous *French* Author) of their despairing and miserable Deaths: Which is this following.

' A desperate Man (says Mr. *Goulart*, in his Narrative entitled, *Admirable and Memorable Histories* — —) ' in our Time dying, ' (among many other horrible Speeches) said that he wish'd to be ' already in Hell. And being demanded the Cause of so wicked a ' Desire; for that (said he) *the Apprehension of Torments which do at-* ' *tend me, cause me presently to feel a Double Hell. When I shall feel* ' *is at the full, I shall not expect any more.*

‘ I have heard another desperate Man (says Mr. Goulart, in the same Narrative) ‘ who being exhorted to turn from the two vehement Apprehensions of God’s Justice, unto his Mercy, which was open unto him, he answer’d very coldly, *You say true, God is God ; but of his Children, not for me : His Mercy is certain for his Elect ; but I am a Reprobate. a Vessel of Wrath and Cursing, and I do already feel the Torments of Hell.* [So that ’tis plain he had a Double Hell, even upon Earth.] ‘ When they did beseech and exhort him to call God his Father ; *My Mouth (said he) doth speak it, but my Heart hath Horror at it. I believe that he is the Father of others, but not of me.* When they did lay before him that he had known God, heard his Word, and received his Sacraments ; *Ay but (he added) I was an Hypocrite, and guilty of many Blasphemies against God.* And then he returned to his ordinary Discourses ; *I am a Vessel prepared to Wrath and Damnation. I am damned. —I burn.*

Mr. James Latomus, one of the chief Doctors in the University of Louvain, being one Day out of Countenance in a Sermon before the Emperor, Charles V. returning ashamed and confounded from Bruxelles to Louvain, after he did apprehend this Dishonour, he fell suddenly into Despair, whereof he gave many Testimonies in Publick ; the which did move his Friends to keep him close in his House : From that Time unto his last Gasp, poor Latomus had no other Speech, but that he was *rejected of God*, that he was *damned*, and that he hoped for no Mercy or Salvation, as having maliciously made War against the Grace and Truth of God. He dy’d in this Despair, neither was it possible for any Friends or Physicians to make him change this Opinion.

‘ About 20 Years before this, a very famous Doctor throughout all Germany, call’d Kraus, remaining at Halle in Swabe, having oftentimes turned his Conscience, sometimes towards God, sometimes towards the World, having enclin’d in the End to the worse Part, said and confess’d publicly, that he was undone ; and fell so deep into Despair, that he could neither receive or take any Comfort or Consolation ; and in this miserable and wretched Estate of Soul he slew himself.

‘ Under the Reign of King Francis II. the King’s Advocate in the Parliament of Dauphine, called Ponsenas, after that he had sold his own and his Wives Patrimony, and borrow’d much Money of his Friends to buy this Office, he consum’d what remained in keeping of open House, hoping to be soon doubly recompens’d ; But falling sick of a Disease unknown to the Physicians, he fell into Despair of God’s Help and Mercy ; and representing daily unto himself the Death of some innocent Persons executed at Romans and at Valence, whom he had pursued, he denied God, called upon the Devil, and made all the horrible Curses and Imprecations that might be imagined. His Clerk seeing him in this Despair, spake to him of the Mercies of God, alledging certain Passages of Scripture to that purpose. But in-

‘ stead

'stead of turning unto God, and asking him Pardon for his Offences, he said unto him, O Stephen, *how black thou art?* The young Man who was Redish Hair'd, excused himself: The Advocate reply'd again, *How black thou art?* but it is with thy Sins. That's true answer'd the Clerk, but I hope in the Bounty and Mercies of God: Then expounding his Saying at large, *Ponsenas* began to cry out like a desperate Man, detesting his Servant, as one of the wickedest and most miserable Men in the World. At this Cry some of his Friends came running, and then he commanded that *Stephen* should be had to Prison, and his Process made. Hereupon Despair did so encrease in him, as with Sighs and Howling he gave up the Ghost, after a fearful manner.

Thus far Mr. *Goulart*: To which I shall add a more Modern Instance; viz.

Mr. *Daniel Bachelor*, Minister, told me (to use the Words of my Author) of a Citizen of *London*, to whom he was sent for in his Sickness, when God had let loose Conscience upon him. The Man repeated over all the Commandments, and confessed the Sins he was guilty of against each Command; such as *Incest and Adultery, liv'd in many Years*. The Chastity of his Servant he solicited, but was repuls'd; but his Master-Sin was *Perjury*, taking false Oaths, and hiring Men (*Knights of the Post*, as they are called) frequently to do so. The Devil led him into that Sin first (as he said) thus: He wanted Proof for a Debt, that was a just Debt, and hired one of those, who procured his Debt that was just, in this unjust way. By this he contracted Hardness of Heart, and plunged himself in Villanies of that Nature. There were above an Hundred Actions against him when he died. He fell Sick on a *Friday*, lay about ten Days (under the horrid Gnawings of the Worm that dieth not) upon his Bed, not in Distraction, but Desperation, crying out once in his Presence, *I am damned for ever*; and added most fearful to hear, *Amen, Amen, Amen*; and had an Expression so Blasphemous of the Holy and Ever-blessed God, that for Horror I shall draw a Veil over it.

To Record such remarkable Instances as these, seems to be one of the best Methods that can be pursued, against the abounding Atheism of this Age; for by these Instances we see, *the Confession of a God, and the Truth of his Word*, have been extorted from those very Persons who have boldly denied it. Memorable is that Passage of *Æschyles the Persian*, in *Tragedy*. who relating his Country-men's Overthrow by the *Greeks*, gives us this Observation, 'That when the *Grecians* pursued them furiously over the great River *Strymon*, which was then frozen, but began to thaw, he did with his own Eyes see many of those Gallants, (whom he had heard before maintain so boldly, *that there was no God*) every one upon their Knees, with Eyes and Hands lifted up, begging for Mercy, and that the Ice might not break till they got over. ——— The Scepticks of this Age may possibly call such a Passage in question; but what can the most harden'd Atheist say to those Providences about the

the Jews, which were so clearly foretold in the Scriptures, and part of 'em (as a late Writer observes) are visible to their own Eyes? Is not this sufficient to convince them of *the Being of an Omniscient God, that the Sacred Scriptures are his Reveal'd Will, and that Christianity is the only true Religion?* — I doubt not but those Men who are able to hold out against such a convincing Demonstration, will flout at the Confessions of my Lord *Rochester*, and the late Instance at *Clerkenwel* *; but they may remember the Conquest which Truth made over their great Champions, Sir *Allan Boderick*, Sir *Duncomb Colchester*, *James Earl of Marlborough*, and those five desperate Sinners I have here nam'd.

Now by the Despairing Instances Mr. *Goulart* gives us in this Narrative, and by this related by Mr. *Bachelor*, 'tis evident, the Soul that once *despairs* is never sensible of her own Condition, weighs not the Danger she is in, but speaks and acts every thing in opposition to Salvation. Such *Despairing Wretches* as these five nam'd in Mr. *Goulart's* Narrative, carry a sort of *Double Hell* in their Bosoms; one of which acknowledg'd as much, and doubtless the rest felt it, by declaring ev'n before their Deaths, that they *were certainly damn'd*. From which Narrative of Mr. *Goulart's*, 'tis evidently proved, That as Men quite Frantick fear nothing, are assur'd of nothing, dare do any thing, without Apprehension of Danger; will run into Seas, or Fires, and fly in their Fits to the edge of Precipices for security; so those Sinners (*who by negligent Familiarity become desperate*) run upon Vices unheard of, Abominations never dreamt of, *imminent Death and Damnation stop not the Violence of their Courses*, but still they wind themselves into wild Labyrinths, where they are lost for ever. I therefore entreat thee (*O despairing Soul!*) before thou venturest upon any Sin, whether it be *Drunkenness, Whoredom, Sabbath-breaking*, or any other Enormity, manly to contend to get out of it; *Awake, recover and cure thy Soul of this Diabolical Swiftness*. If thou think'st it too difficult presently to resolve to leave it quite off, do it by Degrees; tho', in my opinion, such Excuses are childish, and too much show thy Detachment on Vice; for, if thou try'st, thou wilt find it a most easy Matter to cast out those bale Suggestions, if a true Knowledge and Disdain of thy infirm Reasons back thee in the Conflict. *O let the blessed Contemplation on Eternity prevail with thee to accomplish this long'd Conversion*. Add to this, the Benefits thy Example may bring to other falling Souls; seldom it is but *such Recoveries beget Companions*. Mr. *Pead* tells us (in the Account he gives us of *Woolcraft's Conversion*) 'That his returning to God excited many of his lewd Companions to an earnest calling upon God for Mercy, that before were *dead in Trespasses and Sins*. And what Joy will that be, when the *Splendor of thy Reclaiming shall give Light to others*, to find the way out of the same Darkness? Then do not (*O despairing Soul!*) neglect so great a Good as may happen by thy Return to Virtue; and for pity deny not our Souls the Joy we shall

have for thee ; keep not us in the depth of grieving for thee, but turn our suffocating Lamentations into gentler melodious Airs of Joy and Exultation ; which will be full in us, when we see thou hast forsaken *the Troops of Satan, and that thou art come over to the Army of Angels, and enrolled in the Militia of Heaven.* Consider how infinitely Exemplary and Eminent their Glories be, who escape the Toils and Snares of Satan ; how much they acquire of Praise and Reward, whose *true Repentance brings them home to the Lord ;* how indeed they seem to excel those who have appear'd always Virtuous ; as has been formerly demonstrated out of holy Writ. So Harlots and Publicans have gained the Kingdom of Heaven for the Lot of their Inheritance, and many who were last, have obtain'd the Preeminence to be first. But remember (*O despairing Soul !* thou that now carriest a Double Hell in thy own Breast, under an Apprehension there is no Mercy to be had for so great a sinner as thou hast been : I say, remember it is not sufficient for a perishing Soul barely to accuse it self of Sin, but the Subitance as well as the Form must concur, for the Efficacy of Repentance to Justification. Our Contrition must bear a manifest Accompt of our Shame and Detestation of Sin, with a *solid Resolution against all Relapses.* Hypocrisy is a Mask so easily put on, that it is ordinary and common throughout the whole World, seemingly to condemn our selves of our evil ways ; *Infidels do it with much appearing Detestation of their Iniquities.* Many Men and Women, in the very Scene while they are acting their Wickedness, will acknowledge their Baseness, when they consider the following Shame ; though they determine not to seek after gathering the Fruit of true Repentance, or diving home to the Perfections and Ends of Confession, which are *Amendment and Resolution.* Vain and of no Effect are those Acknowledgments which proceed neither from Compunction of Soul, nor are accompany'd with *Tears truly bitter, and Heart-breaking Contrition, which are the only Evidences of a resolv'd Change :* And yet there is something like this in the World which is not it, there are some demure Devils which speak like Saints, making their Hearers believe by their Grace, and Elegant setting forth themselves, they are what they never intend to be, while they seek only the Reputation and Honour to be accounted good ; which is the most easie Delusion possible ; for who can judge of that which is presented to him in contrary Colours ? for the Crime wou'd not be the same, if another Man knew the Truth of it, and how to tell it, as when the Offender delivers it for such as he would have believ'd. There are another sort of Vile Sinners, who are senseless grown with their Despair, and so impudent in their Wickedness, that they respect neither good Opinion nor bad, and tell Stories of their own Shame, with as much Venom as their Detectors wou'd, believing their Glory the greater, the more wicked they make themselves.

Whilst I lived in *New-England,* I came acquainted with one Mr. C——k, a young Beau, that boasted of more Villany than ever he committed ; for he told Mr. T——n, he had lain with his

hundred Virgins. C——k was so excellent a Chymist, that he could extract B——y out of any thing—— He said in a mix'd Company where I was, that he never saw a Woman but he lusted after her, and straic enjoy'd her in Imagination. But if he that boasts of his Sin be a Devil, he that boasts of Sins he never committed, is a *Double Devil*, and consequently, without Repentance, deserves a *Double Hell*: For who can e'er believe that a young Man but of Two and Twenty, should have Opportunity, Time or Strength to debauch five hundred Virgins?—However, as he bought a great many Books of me, I can't disown my Acquaintance with him, and I here publish his matchless Impudence, in hopes to shame him into better Morals. But, Reader, God forbid thou shouldst ever be either a demure Hypocrite, dissembling the righteous Man, whilst thou art rotten within; or so vile a Wretch, as would not be content to sin, unless you have the Pleasure to boast of it. When thou hast consider'd and meditated seriously on this, as thou oughtest, sling away the Filth and Mud which hangs upon thy Soul, rise from out of the Mire wherein thou hast wallow'd, and see how formidable thou wilt be to thy Adversary, who believ'd he had cast thee down never to rise again; it will amaze him to see thee again provoke him to Battle, surprized with thy Recovery, and astonish'd at such an undaunted Resolution, how fearful will the Coward, the Devil be, to attempt again the ensnaring thee? If other Mens Calamities be proper Lessons for us, shall not all our own instruct us? I believe this (O repenting Soul) tho' thou now carry'st a *Double Hell* in thy own Breast, by reason of Despair, that thou wilt appear e'er long, in the sight of Heaven, a Person restor'd to Grace, a more excellent and clearer Soul than ever thou wert, one that shall give Testimonies of such Perfection and Integrity; that thou may'st be rank'd amongst the best Men, if not prefer'd before them; and to encourage thee to such good Resolutions, read the following Conference between those two famous Divines, Mr. John Dod and Mr. Throgmorton, then lying upon his Death-Bed, under Desolation; which accidentally falling into the Hands of an eminent Citizen now living in London (and being, as I am inform'd, never printed before) I'll here insert it, as worthy the Perusal of all afflicted Souls, but more especially such as are tempted to despair of the Mercies of God. And that such surprizing Instances as these may not be lost for want of a due Improvement, I will conclude that *Double Hell* the Reader has found in these Instances, with an Appendix shewing the great Use of Examples, but more especially of such as dy'd in Despair,

The CONFERENCE between Mr. DOD and Mr. THROGMORTON.

[Mr. Throgmorton to his Brother, coming to see him.]

Thr. **D**EAR Brother, your Presence is most Welcome to me ; the Lord make us mutually Comfortable, and knit our Hearts together in Love and Mercy, to pity and pray one for another, that we may be healed.

Broth. At this very Speech my Heart was broken, and my Soul yearn'd over him with such abundance of Tears and Sorrows, that he was much dejected to see my Heart so overprest. ——— Mr. Dod. sitting by, perceiving us both so full of Grief, most lovingly, and in most gracious manner, apply'd himself to our mutual Comfort, perswading him to a sweet and willing Repose of his Heart into the Hands of a loving Father, saying,

Dod.—Mr. Throgmorton, Are you not willing to go to God your Father, when he calls you ? As Christ saith, *I go to my Father and your Father*, John 17.

Thr. Ah ! good Sir, I would most gladly and willingly, did I but see one Glimpse of his Favour shining upon my Soul.

Dod. Why think and consider how he offers himself unto you ; he is a Father as full of Love, Mercy, and Pity, as any Father in the World, *Exod.* 34. 6, 7.

Thr. Oh that I could so find him to me.

Dod. So he is to you, whether you feel him so or no : But let me request two Things of you.

Thr. What are they ?

Dod. That you would leave Physick, and I dare say you shall do well enough. But hear, good Sir, what I shall say farther ——— As God your father is loving and pitiful over you, so Jesus Christ, the second Person, is your Husband and Head to perfect you, a King, a Priest, a Prophet, a Jesus to save you from the World, the Flesh, and the Devil. If he be all this to you, why then be in nothing careful, but in all things let your Requests be shew'd unto God in *Prayer and Supplication*. The third Person is called the Comforter ; none so call'd but the Holy Ghost : He washeth you, and maketh you fit for the glorious Presence of God.

Thr. This I believe for a certain Truth that you speak of, but howsoever I assent in my Mind, I cannot apprehend the Comforts of these Divine Truths ; and therefore I beseech you be earnest with God in Prayer for me, that he may be entreated to shew himself to my Soul, and that he would break thro' these Clouds and shew himself unto me. All the Reasons and Arts in the World will not comfort my Spirit, only I must and will continue to wait upon him. [Then with earnest Prayers, and vehement Reachings of his Soul, and his Voice failing him, he sits upon his Bed breath-

ing

ng up to Heaven ; at length these Words came from him] Ah ! good Mr. Dod, that I could be assured that my Sins were pardon'd !

Dod. Let me ask you first, can you confess them to God ? and do you desire to leave them ?

Thr. I can truly from the bottom of my Heart say, That I have been very plain and open, in confessing of the very Secrets of my Heart to God, neither do I remember that ever I pray'd with Reservation of any known Sin, but would ever be willing to make a full and free Confession to God, tho' with much Weakness and Deadness of Spirit ; and I have ever laboured to keep a Register of my Failings, to hely my Humiliation.

Dod. Why then know what is God's special Promise, *Prov.* 28. 13. *Job* 1. 9. Let it be a Ground of Assurance that your Sins are pardoned. I will propound a second Mark, and undeniable — Can you forgive freely any Man that hath wronged or offended you ?

Thr. From my very Heart I forgive the whole World ; and did I know any Man living that I have offended, or hath offended me, I desire from my Soul to give any sincere Evidence of all Brotherly Love and Mercy, as I desire God shall forgive me.

Dod. Why then be comfortable — You know the fifth Petition, *If you forgive all Men their Trespases, so will your heavenly Father forgive you your Trespases* : Nay, 'tis a sure Sign he hath already forgiven, or else you would never forgive.

A third Sign is the healing and sanctifying of our Nature ; for where God doth pardon Sin, there he doth subdue and mortifie the Power of Sin.

[After this Discourse, a sudden Looseness came upon him, and the Chamber being perfum'd with Juniper, to take away the ill Savour, Mr. *Thregmorton* ask'd what it was that smelt so. Mr. *Dod* said, the burning of the Juniper. Even so (saith he) God's Saints never smell so sweet, as in the Fire of Affliction. After this, Thoughts of Death began to dishearten him, fearing some Violence of Pain might so far distemper his Spirits, as to cause in him some strange Carridge and Behaviour, to the Offence of the Standers-by.]

Dod. For that never fear you — we know you well enough, and I am perswaded that you will have an easie, sweet, and peaceable Passage through Death, into the Kingdom of Heaven ; therefore I pray you, think on no such matter, but to set your Thoughts on Christ, and fix them upon your Happiness in Heaven, which is at hand : You know how the Scripture teacheth us to think of Death as of a Sleep, and when I awake I shall be satisfied with his Image : It is called a Rest. *Blessed are they that dye, they rest* ; and also a Bed to lay down in Peace ; a Marriage-day with the King's Son ; also a Dissolution of an Earthly Tabernacle.

Thr. Oh that my Heart could but suck Sweetness on these Passages ! If Christ would shew himself to my desolate Soul, I had enough.

Dod.

Dod. Well, comfort your self in God ; the Bargain was made long ago, and is not now to make : Let it be granted, that you have no feeling for the present, yet your Evidence is clear enough, altho' you cannot read or understand it : I dare put my self upon your way, so long as I feel your Heart upright.

Thr. Dare you so ! do you speak seriously ?

Dod. Truly I do speak it from my Heart and Soul, in fulness of Perswasion ; for I have found never in any Man more Evidence of true Grace, than in you, since the Time of our Acquaintance ; I never found more Comfort from any, than in your self ; for I have in special observ'd your Carriage of a Child to this Day, ever truly holy gracious, and heavenly, in all your Conversation and Work of your Ministry, still complaining of Sin, sighing under your Infirmities, and longing after Christ and his Spirit ; and you know what Mark of Blessedness it propoundeth, *Matth. 5. Bless'd are the poor in Spirit ; blessed are they that mourn ; blessed are they that hunger and thirst ; blessed are the poor and meek :* And 'tis to be observed, Christ doth not say, he that hath all these things, but he that hath any one is Blessed : As if I see any one Spark of natural Life and Motion in a Man, I conclude he is a living Man ; so if I perceive any one saving Grace in a Child of God, he is spiritually alive to God. Now what God promiseth to us, we must also promise to our selves ; if he say, thou art blessed for thy Poverty of Spirit, you must say so too ; believe his Prophets, *and you shall be establish'd ;* the Word of God is the best Cordial in all Times to a Child of God.

Thr. [Here he finding his Bones to pain him, he cry'd, Oh that the Lord would ease me of this Misery and Pain ! I am a Burden to my self, and to you all.]

Dod. Why, be patient but a little while, and *he that shall come will come, and will not tarry,* and then your Body shall lie at more Ease in the Grave than ever it did on the softest Bed of Down, as *David* saith, *My Flesh shall rest in hope :* As when my Child is asleep, I can wake it with a Rod, so cou'd God, if he speak to a dead Body in the Grave, it shall hear the Voice and stand up, as the wither'd Bones did ; *the dead in the grave hear the Voice of the Son of God and live* — I perceive you are weary of lying long, as a Man is weary of his Journey : How happy a thing doth he think it to be so near his Home ? especially it being a good Home, where he knows he shall be joyfully welcomed : So shall you be to Heaven, your long Home, long looked for and desired of you ; where God the Father, Christ, the Angels, and all the Saints, are ready to receive you with Joy : As for me, *it is good to draw near to God,* saith *David :* As when a Man is Sea-sick, it is good to be near the Haven. Your last Sleep will be your best Sleep, and sweetest, for there you shall be satisfied with the Image of God. Now you have but a little of it ; then you shall be filled with it : Now your Body is earthly and base ; then it shall be honourable and glorious, like the Angels in Heaven.

Thus

Thus the holy Man, Mr. *Dod*, applied himself with all possible Diligence to raise up his dejected Spirit, still drooping under the Fear of the Imminency of Death, terrible to his Melancholy Spirit : But no outward Manifestation of Joy or Comfort, in all these Passages, could appear in Mr. *Throgmorton*. At length came to his Mind an earnest Desire of an Ordinance of God, in his Judgment very necessary for the Confirmation of his Comfort and Peace of Soul ; and that was the Ordinance of *Absolution* ——— He express'd his Desire to Mr. *Dod* thus.

Thr. The Lord hath put in my Heart an earnest Desire to an Ordinance which I hold most necessary and needful to me, and to require at your hands, with some other convenient Ministers ; and that is *Absolution* : Which, if performed according to Christ's Institution, I might by that find Peace to my Soul, in this my Necessity : And therefore I humbly desire you to set apart a whole Day for Fasting and Prayer, for me, with four or five Ministers ; (as Mr. *Harris*, Mr. *Wheatley*, Mr. *Cleaver*, and Mr. *Winston*,) in which Ordinance I shall desire fully and plainly to lay open my Heart unto you all, in confessing all my Sins and Corruptions as far as I am able, by the Grace of God, and will give you a faithful Relation in the Course and Order of my Conversation, which I have Registred in a Book ; which my Brother, within these three days, hath amply read unto me : Which when you shall hear from me, I shall with all Humility resign up my self to the grave and judicious Censure which you shall jointly (by the Spirit of God) determine, touching my spiritual Estate before God.

Dod. Your Desire in this is very good and holy, not to be denied of us ; and I desire your Request herein may be satisfied : However, for my own particular, I pray you rest in that Testimony which from my Heart I have given of you heretofore, and now again do farther labour to confirm your Heart in the Assurance of it, as that I profess to be willing and desirous to put my self upon your Way, and to follow you to your End ; which I am assured will be to Heaven : And for my joining with others in this Ordinance, I desire you to spare my Personal Presence, for Considerations known to you ; yet will I join the same day with my Son *Timothy*, in private, for you, in Fasting and Prayer, and be as earnest with God for you, as if I were present at your Bed-side with the rest.

Upon this Motion agreed, Mr. *Dod* desired Leave to depart to his Home that Night. Immediately after his Departure came Mr. *Harris* and Mr. *Winston* ; to whom my Brother renewed the same Request for *Absolution*, and still his Mind grew more impatient of the Delay of it, still earnestly begging for it, professing to Mr. *Harris*, that as he had made Trial of all God's Ordinances and Means, to settle his Heart in the Assurance of the Pardon of his Sins, and could not find the Comfort of it ; *I am therefore persuaded* (saith he) *that if this Ordinance were faithfully performed and administered, God would give a Blessing to it, and I might find Comfort.*

Harris.

Harris. Why, Sir, I doubt not but you have had it, for the Substance of it, though not for the Circumstance of your Desire; for you have had it from sundry Divines apart, and several coming to you: As Mr. Dod, Dr. Sibs, Dr. Burges, Mr. Wheatley, and every one of them had with an unanimous Voice witness'd and concluded to the Assurance of Salvation. I beseech you Sir, let not the Devil any longer buffet you out of your Comforts, nor keep you in Suspence and Wavering, but rest in your Determination and Opinion of those whom you know to be sincere and truly loving, and would not flatter you with vain Hopes for a Thousand Worlds.

Thr. But good Sir, let me desire this last Duty and Office of your best Love which you can shew to my Soul, to come over two days hence and join with the rest in this Ordinance; for I am verily perswaded that God will be present with you, with a Blessing, that in the Act of Performance I shall find the Lord gracious and powerful, and speak Comfort to my Soul, and he will shine to me in Mercy and Peace. If he did not, yet my Heart will be at Rest, when I have sought him in all his Ordinances, and have not neglected any known Way to find him; and then all I have to do is in Weakness of Spirit to sit down and rest in the joint Resolution which upon my Confession you shall all determine, touching my Condition before God.

Hereunto Mr. *Harris* condescended, and the Day and Time was appointed: So he join'd now in Prayer with him, and departed. The next Day, being Sunday at Night, Mr. *Dod* came; at whose coming Mr. *Throgmorton* was most joyful, and taking him by the Hand, said, *Oh good Mr. Dod! your Presence doth much revive me; I have drooped all this Day, and my Heart hath been dead within me.*

Dod. The Lord give you his quickening Spirit to comfort you; look upon him, to whom the lasting of your Joys is the renewing of your Strength. The next Day, towards Night, he fell into a Trance, and after half an Hour's Space he reviv'd and spoke thus: *Now the Lord look mercifully upon me, and seal up his Love in the Pardon of all my Sins.* Then Mr. *Dod* prayed, and his Heart was well affected with his Prayers, well weighing and sweetly pondering all his Petitions, and said, ~~~~~~~~~

Thr. Oh Mr. *Dod!* Mr. *Dod!* you are mighty with God: I beseech you do not stir from me, as I have ever prosper'd by your godly Counsel and Direction, in all the Passages of my Life, above all the Men on the Earth, so I desire now to close up my Days by your faithful Counsel and Prayers, beseeching you a little longer to abide with me, and the Lord recompence all your Labours and Love which you have shewed to me.

Dod. By the Grace of God I will not leave you till I have given you up to God; and I shall desire the Lord's Assistance to help your Soul to Heaven, according to my Ability.

Brother. I continu'd watching by him, and in his Slumber many strong Sighs and Groans came from him; not out of any Sense of Bodily Pain, but still for Christ, and the Light of his Countenance; for ever and anon I could hear him sigh, and say, *Oh my God! my God!* I said unto him, Brother, how do you feel yourself? whereabouts are your Thoughts?

Thr. Oh my good Brother (said he) could I but close with Christ, and get but one Smile of his Face, I had enough. Tell me truly, what do you conceive of me? Will God look upon me before I go hence?

Broth. Brother, my full Perswasion is, that your Comfort will come at an Instant, unexpected, in a such Season as shall be best for you, and before you yet die: And this I ground upon Experience of God's being late with me in a Visitation of Sicknefs, near to Death; when after an hard Conflict for half the Night, on a sudden many sweet Promises and melting Invitations of Grace came to my Thoughts; upon which my Heart was unspeakably joyful and comfortable; and then nothing more reviv'd my Spirit than the Thoughts of Death, and the Apprehension of my future Glory at Hand: But I said further unto him, if you shall go away without any Manifestation of Joy or Comfort, yet rest bold and confident upon your God, who is faithful to keep that good Soul of yours committed by you unto him.

Thr. [He reply'd] Now blessed be God, and let it stick by you as the very Soul of your Election, though you feel never so many Doubtings and Temptations: I would that the Lord would shew himself in that kind and gracious manner unto me poor Wretch: Oh what a joyful thing were it to me!

[Now he lay still for half an hour:] At length he said, Good Brother, go sleep a little and come again to me. Now after I was gone, and had slept about half an hour, suddenly he sent for me to come to him, and then looking upon me with a chearful Countenance said, Ah good Brother, now the Lord hath graciously shined upon my Heart with clear Manifestation of his Purpose and Grace, for the Pardon of all my Sins, and the saving of my Soul. Now I beseech you call Mr. *Dod* up, and let us join in Prayer and Thanksgiving for all his unspeakable Mercies, and sweet feeling of his Love, shed abroad in my Heart. Oh! methinks I would now most willingly go to Christ. Then sitting up in his Bed, with his Hands and Eyes lift up to Heaven, his Lips only mov'd, but no Word heard, his Countenance most gracious, lifting up strong Breathings to Heaven for half an hour; at length leaning his Head against me called Mr. *Dod*, who immediately came up to him; to whom he spake these Words: *Mr. Dod, I beseech you stand by me; the Joy and Comfort of God's Face, which I have labour'd for these 37 years together, is now come to my Soul: I beseech you give God the Praise in Prayer with me.* [Here Mr. *Dod* join'd in Prayer, and after Prayer continu'd with him for three hours, applying the Promises to his Soul, and opened most divinely that Portion of Scripture in *Mat. 5. 3, 4, 5, 6, 7.*]

This Exercise ended Mr. Throgmorton said, *Now the Lord recompence all your Love and Pains*—— Then being disposed to Rest Mr. Dod and I were sent for to a Knight's House adjoining, to Dinner. I said, this very Day my Brother will go to God. Mr. Dod thought he might hold out three or four Days ; but no sooner was Dinner set on the Table, but a Messenger came running into the Parlour, and said, *Sir, your Brother is now going*. Mr. Dod and I ran in, and found him much chang'd. Mr. Dod fell immediately down to Prayer ; my Brother's Hands and Eyes lift up to Heaven, with very deep Breathings, *Eximo Pectore*, gave up his Spirit in the midst of the Duty to the Lord.

Thus, Reader, you see in the Desertion of that Faithful and Eminent Minister of Jesus Christ, Mr. Throgmorton, a sort of Hell upon Earth ; (and the same Desertion we saw in that worthy Divine Mr. Timothy Rogers ; for which consult his *Discourse of Melancholy*) but this at worst we can call but a *Single Hell*, as he declared to Mr. Dod, just before his Departure, *'That the Joy and Comfort of God's Face, which he had labour'd for 37 Years together. was then come to his Soul : Which was but a few hours before he dy'd ; for the Conference tells you, 'Dinner was no sooner set on the Table, 'but a Messenger came running into the Parlour saying, Sir, your Brother is now going : And Mr. Dod and his Brother (as the Conference tells you) running into his Chamber to pray with him, 'He gave up his Spirit in the midst of the Duty to the Lord. But though Mr. Throgmorton was a Child of Light walking in Darkness **, to his last hours, and then died with great Joy and Comfort in his Soul, and (as 'twere) assured of Heaven ; yet the five desperate Sinners inserted in Mr. Goulart's Narrative, did all Five both live and die in *Despair*, having (as one of 'em calls it) a *Double Hell* in their Consciences (*i.e.* a Hell here, and without infinite Mercy did interpose, a Hell in the other World).

That it may further appear I have properly entitled my Essay on *Despair, Double Hell*, as I have already prov'd it to be so (by instancing in one that call'd it by that Name) so I'll further prove *Despair* to be *Double Hell*, from the Nature of *Despair* it self ; for Reader, you see by the Confession of the five desperate Sinners before mentioned, that

Despair is an Epitome of Hell, an Extract, a Quintessence, a Compound, a Mixture of all Feral Maladies, Tyrannical Tortures, Plagues and Perplexities. There is no Sickness almost but Physick provideth a Remedy for it ; to every Sore Chirurgery will provide a Salve ; but what Physick, what Chirurgery, what Wealth, Favour, Authority, can relieve, bear out, asswage, or expel a troubled Conscience? —— The Part affected by Despair is the whole Soul, and all the Faculties of it. There is in a Despairing Soul a Privation of Joy, Hope, Trust, Confidence of present and future Good, and in their Place succeed Fears, Sorrows, &c. The

* Dr. Goodwin calls one of his Books, *A Child of Light walking in Darkness*,

Spirit of a Man (says Solomon) may bear his Infirmity, but a wounded Spirit who can bear? — — —

And this shews us all what ought to be the great Care and Business of our whole Life; in every Particular still to have a very tender Regard and Care of our Consciences; and whatever we neglect or forget amidst the Hurries of this troublesome World, never to let this great Care slip out of our Minds: For whether Conscience be well or ill kept, a Man shall be sure to hear of it at last; he will certainly find the Issues and Effects of it at home; let him take what Course he pleases, his Conscience will bear him Company, and in the End prove his Comfort or his Plague.

'Tis true, a Man's Conscience may not accuse him or fly upon him presently: How evil soever it be, it may lie quiet for a Time. Perhaps he may not for some considerable long Space feel any Throws, any Ludations, any Ruffings within him, but his Land may seem to be at Rest. Either he may not enquire at all into his State, or he may abuse and delude himself with a false Account of his Condition, or he may harden his Mind with loose Atheistical Principles, or he may bear down his Conscience with a violent hand, and so for a Time it may be still and quiet, like a Clock that stands when the Weights are down; but one Time or other the Hand of God will wind it up again, and then every Wheel and Movement will stir to Purpose: The Eye will mourn, the Forehead will blush, the Heart will bleed, and be very sore; and yet perhaps the Sense of what he has done will not lead him to true Repentance, but throw him at last into the very Gulph of Desperation. And therefore we should never be so confident of our own selves as to do an ill thing: We should not trust, no not our own Hearts; because in the End our worst Enemy will be that in our own Bosom — — — But certainly Despair is a great Sin, and what we ought to pray to be kept from; for it is only fit for him to despair, who can be as wicked as God is good. En't it a shameful thing to see People who bear the Character of *Christianity*, to lay down the Buckler, and to throw away Arms, at the first approach of some Affliction? What a Thought of a Devil is it, to deliver ones self over to Despair, in the Sight of a *Jesus*. who beareth our Reconciliation on his sacred Members, and pleadeth our Cause before his Eternal Father, with as many Mouths as our Sins in him have opened Wounds. Yet how many *Double Helles* (I mean, how many *First* and *Second Spira's*) have we seen and read of?

Felix Plater hath an Example of a Merchant-man, that for the Loss of a little Wheat, which he had over long kept, was troubled in Conscience for that he had not sold it sooner, or given it to the Poor; yet a good Scholar and a great Divine: No Perswasion would serve to the contrary, but that for this Fact he was damned.

And *Forestus* hath a fearful Example of a Minister, that through too much precise fasting in *Lent*, and over-much Meditation, contracted this Mischief, that in the End he became desperate, often

thought he saw Devils in his Chamber, and declared that he could not be saved ; not considering God's Mercy is a *Panacea*, a Balsam for an afflicted Soul, a sovereign Medicine, an *Alexipharmacum* for all Sin, a Charm for the Devil. His Mercy was great to Solomon, to *Mmasses*, to *Peter*, great to all Offenders, and whatsoever thou art, it may be so to thee.

I know the Devil (who first tempts us to gross Sins, and then to despair, telling us after we have committed 'em, they are too gross for Pardon) will be ready to say to the despairing Soul, — *Were it for some few Sins of Ignorance, or Infirmitie, thou mightest hope to find Place for Mercy ; but thy Sins are, as for Multitude innumerable, so for Quality, heinous, presumptuous, unpardonable : With what Face canst thou look up to Heaven and expect Remission from a just God ?*

With what Face, Oh deluding malicious Devil ! even with the Face of an humble Penitent, justly confounded in himself, in the Sense of his own Vileness, but awfully confident in a promised Mercy : Malicious Tempter ! how like thou art to thy self ? When thou wouldst draw me on to my Sins, then how small, slight, harmless, plausible they were ? Now thou hast fetched me into the Guilt of those foul Offences, they are no less than deadly and irremissible. May I but keep within the Verge of Mercy, thou canst not more aggravate my Wickedness against me, than I do against my self ; thou canst not be more ready to accuse, than I to judge and condemn my self. Oh me ! the wretchedst of all Creatures, how do I hate my self for mine abominable Sins, done with so high a hand, against such a Majesty, after such Light of Knowledge, such Enforcements of Warning, such Endearments of Mercy, such Reluctations of Spirit, such Checks of Conscience ; what less than *Double Hell* (Hell both here and hereafter) have I deserved from that infinite Justice ? Thou canst not write more bitter things against me, than I can plead against my own Soul : But when thou hast cast up all thy Venom, and when I have passed the heaviest Sentence against my self, I, who am in my self utterly lost, and forfeited to eternal Death (in despite of the Gates of Hell) shall live, and am safe in my Almighty and ever-blessed Saviour, who hath conquered Death and Hell for me. Set thou me against my self, I shall set my Saviour against thee ; urge thou my Debts, I shew his full Acquittance ; sue thou my Bonds, I shall exhibit them cancell'd, and nail'd to his Cross ; Press thou my horrible Crimes, I plead a Pardon seal'd in Heaven ; thou tell'it me of the Multitude and Heinousness of my Sins, I tell thee of an infinite Mercy ; and what are Numbers and Magnitudes to the Infinite ? To an illimited Power, what difference is there betwixt a Mountain and an Ant-heap ? betwixt One and a Million ? Were my Sins a thousand times more and worse than they are, there is Worth abundantly enough in every Drop of that precious Blood which was shed for my Redemption, to expiate them : Know, O Tempter, that I have to do with a Mercy which can dye my scarlet Sins white as snow ; and make my crimson as wooll ; whose Grace is so boundless, that if
thou

thou thy self hadst, upon thy Fall, been capable of Repentance, thou hadst not everlastingly peris'd; *The Lord is gracious and full of compassion, slow to anger, and of great mercy: The Lord is good to all, and his tender mercies are over all his works: And if there be a Sin of Man unpardonable, it is not for the Insufficiency of Grace to forgive it, but for the Incapacity of the Subject that should receive Remission.*

Thou feelest to thy Pain and Loss, wherefore it was that *the eternal Son of God, Jesus Christ, came into the World, even to save sinners*; and if my own Heart shall conspire with thee to accule me, as the chief of those Sinners, my Repentance gives me so much the more Claim and Interest in his blessed Redemption: Let me be the most laden with the Chains of my Captivity, so I may escape Despair, that *Double Hell*, and have the greatest share in that All-sufficient Ransom.

And if thou, who art the true fiery Serpent in this miserable Wilderness, hast by Sin slung my Soul to Death, let me (as I do) with penitent and faithful Eyes, but look up to that Brazen Serpent which is lift up far beyond all Heavens, thy Poison cannot kill, cannot hurt me; it is the Word of eternal Truth, which cannot fail us: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

Lo, here! not Mercy only, but Justice on my side; the Spirit of God saith not only, if we confess our Sins, he is *merciful* to forgive our Sins; as he elsewhere speaks by the Pen of *Solomon*: but more, he is *faithful and just* to forgive our Sins. Our Weakness and Ignorance is wont to fly from the Justice of our God unto his Mercy; what can we fear, when his very Justice yields Remission? That Justice relates to his gracious Promise of Pardon to the Penitent, whilst I do truly repent: Therefore his very Justice necessarily inferre Mercy, and that Mercy Forgiveness. Think not therefore, O thou malicious Spirit, to affright me with the mention of Divine Justice, or with the Flames of a *Double Hell*. Woe were me, if God were not as Just as Merciful; yea, if he were not therefore Merciful, because he is Just; Merciful in giving me Repentance, Just in vouchsafing me the promised Mercy and Forgiveness, upon the Repentance which he hath given me.

After all thy heinous Exagerations of my Guilt, it is not the Quality of the Sin, but the Disposition of the Sinner, that damns the Soul; if we compare the offensive Acts of a *David*, and a *Saul*, it is not easie to judge whether were more foul, thou which stiredst them up both to those odious Sins, madest Account of an equal Advantage against both; but thine Aim failed thee; the humble and true Penitence of the one saved him out of thy Hands, the Obdurateness and Falshartedness of the other, gave him up as a Prey to thy Malice. It is enough for me, that tho' I had not the Grace to avoid my Sins, yet I have the Grace to hate and bewail them; that good Spirit which thought not good to restrain me from sinning, hath been graciously pleased to humble me for sinning; yea, such is the infinite Goodness of my God to my poor Soul, that
those

those Sins which thou hast drawn me into, with an intent to my utmost Prejudice and Damnation, are happily turn'd, thro' his Grace, unto my greatest Advantage ; for had it not been for these my sinful Miscarriages, had I ever attain'd to so clear a Sight of my own Frailty and Wretchedness? so deep a Contrition of Soul? so real Experience of Temptation? so hearty a Detestation of Sin? such Tenderness of Heart? such Awe of Offending? so fervent Zeal of Obedience? so sweet a Sense of Mercy? so thankful a Recognition of Deliverance? What hast thou now gained, O thou wicked Spirit, by thy prevalent Temptations? What Trophies hast thou Cause to erect for thy Victory, and my Foil? Couldst thou have won me to a Trade of Sinning, to a Resolution in Evil, to a Pleasure as in the Commission, so in the Memory of my Sin, to a Glorifying in Wickedness, and then might'st have taken the Advantage of snatching me away in a State of Unrepentance, thou might'st have had just Cause to triumph in thy Prey, and a *Double Hell* wou'd have been my Lot: But now that it hath pleas'd my God to shew me so much Mercy, as to check me in my evil way, to work in me an Abhorrence of my Sin, and of my self for it, and to pull me out of thy Clutches, by a true and seasonable Repentance, thou hast lost a Soul, and I have found a Saviour: Thou mayst upbraid me with the Foulness of my Sins, I shall bless God for their Improvement.

Thus Reader you see the Devil's ordinary way of *driving Men to Despair* is by *shewing a Man his Sins, but not his Saviour*: But we that are *great Sinners*, should always remember that his Blood alone was paid to God as the Price of our Redemption: *God only was our Creditor, ours the Debt, and Jesus the Pay Master*, who gave himself for us to God, and blotted out the *Hand-writing* that was against us.

If any *Second Spira* (or Despairing Wretch) should here ask me whether — *Confessing his Sins to a Priest* — be absolutely necessary in order to Forgiveness; and whether such *Confession* (especially if it be of *great and heinous Sins*) won't bring — *a Future Blot on his good Name, and Family* — My Answer is,

First, — *As to Confessing your Sins to a Priest*, — Let no Man flatter himself, and say, *I confess* in private to God, and God that knows my heart will Pardon me; tho' I never at all *confess* to the Priest. Hath God in vain said, *whose Sins ye remit, they are remitted*? Hath God in vain given the Priest the Power of the Keys? Shall we by our wilful neglect go about to make void the Promise of Christ? *God forbid*. 'The only way (says Dr. Sparrow*) to prevent the terrible Judgment of the last Day, is timely to confess our Sins to God, and to the Priest. For, if we confess in humility our sins with grief and sorrow for them; if we confess them faithfully, not concealing any, and with a purpose of amending our

* In his Sermon, entitled, *Confession of Sins, and the Power of Absolution*. Printed for Mr. Sam. Keble in Fleet-street.

‘ Lives : Be our sins what they can be, they cannot be *so great, so*
 ‘ *grievous*, but God will forgive them.

‘ St. *Ambrose* doubts not, but *Judas's* sin, as great as it was,
 ‘ might have been forgiven, if he had confessed to his Saviour, as
 ‘ he did to the *Jews*, *I have sinned in betraying innocent Blood*. Say
 ‘ not then with *Cain*, *My Sin is greater than can be forgiven*: For if
 ‘ thou canst confess it aright, never fear forgiveness, unless thou
 ‘ conceivest (which is impossible) that it is greater, than either
 ‘ the Truth, or Justice of God: For if we confess our sins, he is
 ‘ faithful and just to forgive us our sins, saith the Text. Nor say, I
 ‘ have sinned too often to be forgiven, *Numerus non vincit gratiam*,
 ‘ the number of our sins cannot exceed his Mercy: If we sinned a
 ‘ thousand times, confess as oft, and he that hath commanded us to
 ‘ forgive our Brother, as oft as he shall repent, will certainly forgive
 ‘ us.

‘ The Text is not if we confess once or twice he will forgive us,
 ‘ but indefinite, if we confess our sins, how great soever, how often
 ‘ soever committed, he is faithful and just, to forgive us our sins, how
 ‘ great soever, how often soever committed, he is faithful and just,
 ‘ to forgive us our sins. If we with the Prodigal confess, *Father, I*
 ‘ *have sinned against Heaven and before thee, and am no more worthy to*
 ‘ *be called thy Son*, the Father of Mercies will behold us with the
 ‘ Eye of Pity, will melt us with his Grace, embrace us with the
 ‘ arms of Mercy, will own us for his Sons, and cloath us with
 ‘ the Robes of Righteousness; and lastly, will slay the fatted Calf,
 ‘ that we may eat and be merry: Our Blessed Saviour, who was
 ‘ slain from the beginning of the World, shall be slain as it were
 ‘ fresh in the Sacrament, that we eating his *Flesh*, and drinking his
 ‘ *precious Blood*, may be made happy with the taste of those Joys
 ‘ here, with which we shall be fully satisfied hereafter.

And that is all I shall say as to the absolute Necessity of confessing
 our Sins to a Priest. ——— As to the other Part of the Question,
 Whether such Confession won't bring a Future Blot on the Penitent's good
 Name, and Family ——— My Answer is,

Tis a Frailty that attends *Humane Nature* to be mistaken and
 grow irregular, yet to be guilty of Crimes, and acknowledge and
 redress them on better Information, is all the advance we can
 make toward the attaining of that Perfection which *Humane Nature*
 is capable of, so that it is no Shame to confess our Crimes, SHAME!
 It is a shame for to recite it. There is no Deformity, no Blemish in the
 Exercise of any Vertue. *ZACHEUS* his Restitution was not his
 Brand, but his Renown; not his Stain, but his Ornament: It was
 the Love of a sacred Convert, the Perfume of a Penitent Publican,
 the Fragrancy of exemplary Equity, for all succeeding Ages.

When a *Lascivious Youngster* thinking out of an unreputable House,
 started back, being elpied by *Diogenes* the Philosopher, advertised
 him, that his recess, his withdrawing thence, need not put him to
 the Blush, or Damp, but his entrance thither.

A Confession of a Crime doth not breed an Ulcer, but cure it.
 If it be objected, that it doth light a Torch to manifest the festered
 Sore,

Sore, which before was concealed : I answer, *this discovery is the Lustre of Repentance, the Honour, the Trophy of it* ; at the worst, it is but the Scar of a heal'd Wound after the *Victory of a Battle*. However, if it be interpreted an *Insamy*, it is only by depraved Men, suggested by damn'd Spirits. It is a Dignity in the estimate of the *blessed Saints and Angels*, and all good Men. *Phocion* apprehended *the Praise of a vile Person* to be a Reproach, a scandal.

He that Repents is well near Innocent : Nay, sometimes a *Failing and Return* is a prompter to a surer hold. *St. Ambrose* observes, that *St. Peter's Faith* was stronger after his Fall than before ; so as he doubts not to say, that *by his Fall he found more Grace than he lost*. A Man shall beware the Steps he once hath stumbled on. And thus we see often, that *the Devil cozens himself by plunging Man into deep Offences*. How base a part then is it to twit any with their former *Juvenile Crimes*, if they themselves are reform'd : For my own part, I must confess, *I find enough in my own Breast to damp my Censuring others* (except it be such hardened Sinners, or *practical Atheists*, that live in a known Sin) and he that does not, let him *bring the first Stone*.

Thus having briefly shewn the *Double Hell* there is, (1.) In Despair, (2.) In the Instance of five desperate Sinners (as related by *Mr. Goulart*), and (3.) In *Mr. Throgmorton's* Desertion (Neighbour to the famous *Dod*) I shall conclude this *Double Hell*, or *Essay on Despair*, with shewing, the great Use we shou'd make of Examples ; but more especially of such as these.

Reader, I am not ignorant of the great Use and Abuse there has been of Examples : Some look upon them so as to imitate them, be they never so bad ; as *Augustus*, a learned Prince, filled his Empire with Scholars ; so *Tiberius*, a dissembling Prince, with Dissemblers ; *Julian*, an Apostate Prince, with Apostates ; and *Jeroboam*, a Calvish Prince, with Idolaters. Others look upon them so as to hate the Persons, as well as the Sins : Every fearful Accident, either in the Life or Death of Men, speaks to them the Language of Damnation.

Howsoever they be abused, I am sure it is most fit, yea excellent, to have the white Book of God's Mercies, and the black Book of Judgments (but more especially on Despairing Sinners) always before our Eyes. The Abuse doth not take away the Use, no more than the *Spartans* shew'd themselves wise in rooting out their Vines, because their People abused their Wine to Drunkenness.

I am sure we have the Example of God himself, *who would not silence the Patterns both of Sin and Judgment, of those he dearly loved* : And if we be vers'd in his Book we may observe, that he hath been pleas'd to make many Uses of such Examples. Sometimes by them he doth threaten ; *Remember what the Lord did unto Myriam. Did not Aham, the son of Zerah, commit a trespass in the accursed thing ? Wherefore do you harden your hearts, as the Egyptians and Pharaoh ?* If ye do as they have done, ye shall be punished as they have been. Sometimes by them he doth reproach unthankful People.

Did

Did not I deliver you from the Egyptians, and from the Amorites, from the Children of Amon, and from the Philistians? O my people remember what Balack King of Moab consulted, and what Balaam the son of Beor answered from Shittim to Gilgal. Are ye not ashamed to offend such a God as I, who have neither been a barren Wilderness, nor a dry Land? Sometimes by them he comforteth and strengtheneth the hands of the weak. Thine Eyes have seen all that the Lord your God hath done unto these two Kings. This your Trouble is as the Waters of Noah to me; as I have said, they shall no more go over the earth: So, nor your Afflictions shall overwhelm you. Will you be dismay'd in any Trouble, or cast off your Confidence? as if God's Hand were ty'd up now, more than in those days. Sometimes by them he doth maintain great Points of Godliness. Was not Abraham our Father justifi'd by Works? Not to glory in before God: for Abraham believed God, and it was counted to him for Righteousness: But to make him stand out against the Blasphemies of the World, the Accusations of Conscience, and the Upbraidings of a dead Faith. And will not ye, who must be the Children of Abraham, or perish, walk in the way of so worthy a Father? Sometimes by them he doth dissuade from Vice. Be not Idolaters as were some of them: Let us not commit Fornication, as some of them did, and fell in one day three and twenty thousand. Let us not tempt Christ, as some of them also tempted, and were destroyed of Serpents: Neither murmur, as some of them murmured, and were destroyed of the destroyer. If ye go on in such a way, and will not be dissuaded, ye will meet with the same Plagues which they have found, or worse. Sometimes by them he gives Premonition and Caution. I fear lest by any means, as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. Will ye not take heed, lest Policy make you to fall, as Eve fell, which was full of Bitterness to her and hers?

All this Use and more hath our good God made of Examples; not only because, like leaking Vessels, we are apt daily to run out, and to forget our fashion which we saw in the glass, if it be not still represented to us, but also because of the singular Profit of Examples; for as they profit a World of People, they being like a burning Beacon, giving Light before Men, and being like Fire, whereat we may give Light to thousands of Candles; so do they last long, and hold out to the World's End, as the poor Widow's Mires, and Lot's Wife's Transmutation, and the Example of Francis Sterra, is an undeniable Proof, that some fall into a Double Hell, even in this Life.

Neither is it in vain that God hath taken such a Course as this; it is all for our good, that we may know how to use Examples, according to their several Natures; but, among the rest, you may reap a threefold Benefit by them.

First, An Observation of the Customs and Usages of the Church and Enemies of it. This will be an help to Wildom; which is ordinarily attainable by Experience of our own Days, and Memory of others.

Next, An *Illustration* of the Faith and Manners of others, whatever they be; for Examples do not make Faith and Manners, but give Patterns of God's Rules, for the more expedite Practice of them.

And lastly, A *Declaration* of God's Providence, in his Acts of Wisdom, Goodness, Mercy, Justice, and the like.

From these two Uses of Examples the World doth too far wander; for want of the first the Church is many times fill'd with Schisms and Disorders; for want of the second, Faith and Manners are not so clear'd, and *Examples* are taken up as necessary Laws, which only shew a Lawfulness where the Rule of Scripture doth not oppose: For want of the third, God passeth by, and we know it not. Let him be never so *Wise*, by the Neglect of the Example, we admire it not; let him be never so *Good*, by the Neglect of the Example, we love it not; let him be never so *Merciful*, by the Neglect of the Example, we embrace it not; let him be never so *Just*, by the Neglect of the Example, we do not fear and tremble, and avoid the Rocks of Sin; and hence it is, that I have been induced to propound these despairing Examples unto you.

It may be, that sometimes Men do observe the Way of God in the Whirlwind of Justice, but either they are willing to think it not so great as it is, or to judge it to reach further than our good God intendeth it; if Men do think the first, it is because they would flatter themselves in like Sins. Loth they are to think, that God should punish that which they love, or that Danger should happen to them who have done as they mean to do still. If Men judge the second, it is because they want Charity and Judgment in the ways of God.

Sometimes God gives an Example of his Justice, (as we see in the woful Despair of *Dr. Kraus*, and that desperate Wretch who dy'd wishing he was in Hell) which begins here, and continues for ever and ever; as in many of the drowned first World, and roasted *Sodomites*. God never made us so skilful in his Throne Business, as to define peremptorily, that every Suckling and Infant of those miserable ones were cast into the bottomless Hell: He only says that the Flood did sweep them away, and they were burned with Fire and Brimstone, and there leaves us to leave the rest to God. They were not in the Ark indeed, nor was *Job* in the visible Church, as *Isaac* and the rest of the Patriarchs were, yet might the *All-eye* look upon them as he pleased, and judge, or spare.

Sometimes God gives an Example of his Justice, which dies here, and (for ought we know) may end in Glory. Thus we are said to be judged, that we might not be condemned by the world. No Man will judge *Josiah* or *Jonathan* for their untimely Deaths. They dy'd in Peace, though they dy'd in War; in Peace with God, in War with Men: Nor will they resolvedly reprobate the Souls of *Er* and *Onan*, *Nadab* and *Abihu*, *Ananias* and *Saphira*, or those five desperate Wretches mentioned in *Mr. Goulart's* Narrative. Their Sins were great and grievous, yea damnable, and therefore God brought
fearful

fearful Judgments upon them : And as he hath said, so hath he done, *bloody and deceitful Men shall not live out half their days.* But for their Souls, and how far his Justice extended to them, is among the Secrets of his Government, and past our Cognizance. It is an old Lesson never to be forgotten, that *secret things belong to the Lord our God, but those things that are revealed to us, and to our children for ever.*

But perhaps you'll say, What is all this to those Examples in this Essay on Despair, call'd *Double Hell*? If you apply it right, you shall know how to use them to your Good. Be sure therefore to see God's Hand — against him that wish'd to be in Hell — against him that cry'd, I do already feel the Torments of Hell — against him that hoped for no Mercy nor Salvation — against him that fell into so deep Despair, that he slew himself — against him that call'd upon the Devil, and utter'd all the horrible Curses and Imprecations cou'd be imagin'd — and against him that cried out, I am damned for ever ; and then added (most fearful to hear) *Amen, Amen, Amen.* — I say, Reader, be sure to see God's Hand in all these dreadful Instances of his Justice, on desperate and despairing Sinners. Be sure also not to extend God's Justice in such Examples as these, further than what you see or hear — Thus far God hath gone, go you no further. Cannot God take up his People and whip them soundly for Sin, but presently the rash World must cry out, *They are Bastards, and not Children?*

Indeed you read that one of them (*viz. Mr. Throgmorton*) lay under Despair, on his Death Bed. God saw it fit to thrust him down to the Gates of Hell ; yet withal he had such Remorse, Confession, Self Condemnation, Desire of others Good, and of his own, (tho' with Despair) that God hath given us Reasons of Charity to his Soul, and kept the Rule of Certainty to himself only. Notwithstanding, let no *desperate Sinner* presume ; God comes as a swift Witness against such, and will make his Sword drunk with their Blood : For *He will wound the hairy scalp of every one that goes on still in wickedness.* Would not God, by such despairing Instances as these, have an irreligious World see how necessary it is to *break off a wicked Life by Repentance,* and how useful to honour God in Time of our Health?

I shall shut up this *Appendix* of the great Use of Examples, with only adding, Look upon your Examples and fear and tremble. If they have found God thus angry, who have been overtaken by indulged and over-powering Infirmities, how will he look upon you that despair of his Mercy, after such Warnings against *Despair*? You may have hope to conceive well of them who were judged in this World, because ye knew not their Hearts : Ye can have no Hope to conceive well of yourselves in so doing, because ye know your own Hearts better. You are apt in excusing some to flatter your selves, and in accusing others to justify your selves too far. Neither of these can do well in the Day of your Account, which I
heartily

heartily wish may be comfortable unto you in the Day of our Lord Jesus Christ.

I Cor. 19. 11. *All these things happened unto them for Examples: and they are written for our admonition, upon whom the ends of the world are come.*

F I N I S.

ADVERTISEMENT.

THIS is to give Notice to all serious Persons of either Sex, that would be always prepared for a Dying Hour, That the several *Genuine and Pyrat Editions* of the Essay, intituled — *The Hazard of a Death-bed Repentance* — (In Answer to Bishop KENNET's Sermon preached at the Funeral of William late Duke of Devonshire) having been for many Years so extraordinary scarce as not to be purchased in London, (Mr. JOHN DUNTON) the Author of it has been often Requested to Revise, Correct, and Inlarge it, and 'tis now Printing COMPLETE, with the following Title, viz.

THE Hazard of a Death-Bed-Repentance, fairly argued from the late Remorse of William late Duke of Devonshire, with serious Reflections — On his Adulterous Life, — on his living so long in a known Sin, — on that Latin Epitaph he ordered to be set on the Tomb-stone of Miss Campion, — and upon his seeming Penitence in his last Sickness. — ALSO the Dying Remonstrance of other Persons of Quality, and in particular of John Hampden, Esq; (formerly Knight of the Shire for Bucks) being a Paper he sent by Monsieur *Alix* to Dr. Patrick, late Bishop of Ely. — The whole resolving that nice Question, *How far a Death-bed Repentance is possible to be sincere?* And is publish'd by way of Answer to Bishop KENNET's Sermon preach'd at the Funeral of William late Duke of Devonshire. — The TENTH EDITION, with such large Additions as compleat Mr. John Dunton's Essay upon *The Hazard of a Death-bed-Repentance*. — To which is added, *Conjugal Perjury, or an Essay upon Whoredom*. Address'd to the Husbands of Quality that keep Misses. — Also a Discourse upon *Death-bed-Charity*, (a Subject never handled before) proving there is generally as little sincere Piety in a *Death-bed Charity* as there is in a *Death-bed-Repentance*, that 'tis *Alms and no Alms* (that is, no *Real Charity*, but as the MISER vainly thinks a sort of compound-*ing* with God Almighty for his giving nothing to the Poor in his *Life-time*) And throughout the whole Treatise the great *Vanity* and *Covetousness* of Disposing of large DONATIVES by an *Executor* rather than by our own Hands, is treated with that Satyr it most justly deserves.

Et certam presens vix habet hora fidem. — OVID.

Repentance or Charity delay'd, and put off from the present time to a Death-bed, is Matter of great Hazard and Uncertainty, and 'tis mighty odds if ever such a one doth Repent at all, or does one Act of real Charity — Mr. ELLESBYE.

He make my own Hands my Executors, and my Eyes the Overseers, was a frequent saying of Sir John Frederick, that dyed vastly Rich, and yet was the most Charitable Man that ever lived.