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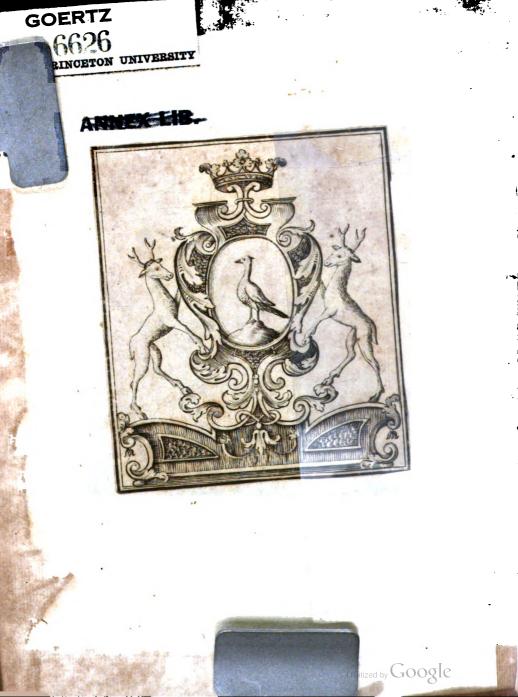
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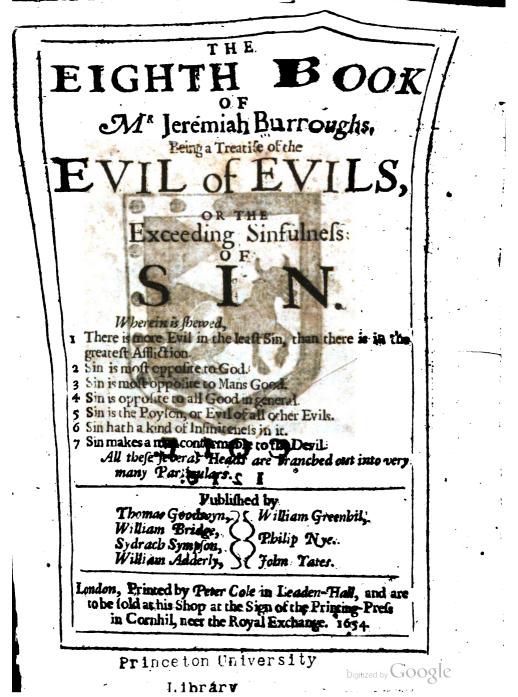






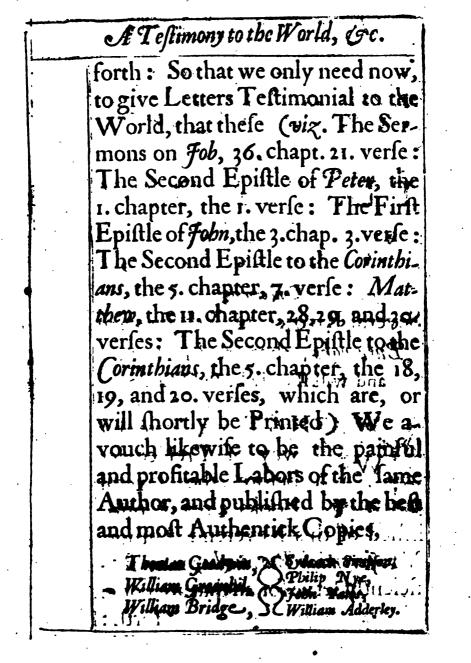
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T E S T I M O N Y WORLD, Concerning Several BOOKS of Mª Feremiah Burroughs, that are Printing, and will shortly be Published. **SAB**HAT we have by way of Preface fet before the feveral Books already published of this Reverend Author, Mr. Feremiah Burroughs, may fufficiently ferve for all that are come 341226 Digitized by Google



READER,

HE Creatures vanity and empsinels, the abounding Sinfulnels of Sin, and Christs All-Sufficiency and Fulnefs, and how to live the life of Faith in Chrift, are Subjects containing the Sum and Substance of Religion, and muchanter on pramilenoully a mongit Divines, And I think amongit all the Treatiles of this bleffed man, Mr. Towniah Burroughs Looner ssignphing in dary about all finance for sow) which have beau ressived with to much accept ration amongst the Saints, there hath peuborn preichted to the view a more Piractical Piecoshan this any under thy jam.l hands:

hands : And though divers Divines have written and spoken much concerning this Subject, yet in my poor Judgment, this out-goes all of this Nature, that ever my eyes beheld, setting forth with life and spirit the Subject in hand, and bringing it down powerfully in a practical way to convince the Judgment, and work upon the affections of the weakeft Reader. That which is the undoing of those who think themselves no small Christians, is resting in a bare notion of the Oreletires emptinels, Sins filthinels. Chrifts Fulnels, and having fome high towering speculations concerning the Whine and Object of Faith :: and to be able to diffeourfe of these things in company, and upon occasion, is the Religion of the World; and more especially of bar Formal Professors. Now the reality of thefe confert Principles are not made powerful upon the constionce by the cleareft natural aquired light in the Worlds "but when the Lord is pleated to fet homeigeste overstwing, foul-bald lafting

talting about the of literater, abon, and mever ail thon, diati we tive, at, and walk as a people who acknowledg these Frinciples of Christianity to be true: Whilst the things of Religion, and thoughts of Eternicy tie fwimming only in our Brains, they never conquer, command, and lubdue the heart in a way of Practicul Obedience. Many mens changhes, language, and lives are fuch, that shchey were certain there is no God, no Sin, nottell, no wrath to be feared, no Grace to be minded and attained, no Judgment day when they must give an account; they could not be worfe than chey are, nor do worfe than theydo ; Oh she bossid Athiatin bound up in mens hears, and shey feergenion, twow elfe danstimen be so prophane in their lives under Golpel light ? how durft they fit fo fundity under the powerful awaking snams of Grave? how elle could fich witchanghese cherichid, and fuch curfod mizer nes and principles wraintained? biswelle dust menschuste fin ragher chan affliction stauot

affliction when they are brought into Areights ? how otherwise are men more afraid of open shame than of secret fins ? In a word, how durft men walk without God in the world, at least without fecret prayer and communing with. their own hearts, dayes, weeks, months, years together? I am persivaded more fouls drop down to Hell in our dayes under the abuse of Gospel Light, than ever did in the gross darkness of Popery; they then better improved their Talents according to the light afforded, and walked, better and more futably to the light shey receiv d; wheras these Gospel truths which now thines more fully and cleer. ly in the faces of so many thousands, are not to much improved in a more circumfpect, holy, and humble walking, but rather abused to a more soole and wanton carriage and centorious judging of one another, men finning the more because grace so much abounds; how could the Saints then love and embrace with finglenels of heart? but now the founda

foundations of love are shaken, and a perverse spirit is mingled amongst us; Oh how heavily dorh the wrath of God lieupon the Professof our Age for the abule of Gospel light, and they feel it not; Gods Administrations in this latter Age of the World, being more subtil and Spiritual, and therefore more undifcernable than in former Ages : Oh how many have we now adaies, who think they walk cleerly in the midst of Gospel Light, magnifying and exalting free Grace, triumphing in their Christian liberry, looking upon others as kept in bondage, who come not up to their pitch and practice, and yet are no better chan Solomons fools, who make a mock of sin, being conceitedly set at liberty, but really fin and Satans bond-flaxes: Occasinly, tillmens confeiences be made render and fearful of the least touches, and appearances of evil, they have good caule to suspect, not only the firength, but the soundness of their hearts in Grace : Whilft men are bold with fin? E. J. B and

and can put it offat an calic rate of forrow, let their attainments seem never so high in understanding the Mysteries of the Gofpel, they never yet know scube what it is to exalt Christiand free Grace. for look in what measure we flight Sin in the famo measure wollight God himo. felf-in his Perfons and Attributes, And how can that great Gofpel Duoy of wals king humbly, with God; be 'expressed an how can Chrift be rightly liked up and advanced in our fouls without a right lighuand force of Im & Noverwit Christ be wonderful Christ, and Grace wonderful Orace, till in be wonderful find and experimentally apprehended asions of mealure finful, never tillin be fern and forrowed for as the great of ovil, will Chaift be feen and rejoyced in as the greatest good; were us and through ly convinced of the infinite avil in fin as containing in it the Evil of all Emile (cines. ching being an evil indeed properly, hus as it hach the bitter ingredient and cure led Aingoffininin) how would fin be hated

hated and fhunned more than the moff deadly poylon, and feared more than the Devil more than Hell it felf? feing nothing hath made and founded Hell but fin jonor made the Devil fuch a Black feind but fin; nay, nothing is fo much a Hell, I mean a Torment, as fin it felf; nothing binds the Creature in fuch chains of milery as when it is held in the cords of its own fin, Prov. s. 22. Men look upon fin through falle Mediums, and beleeve the reports and interpretatie ons which the world and the flefh gives offin, and thus are cheated to their own destruction ! Could we but a little lay our Ears to Hell and hear the howlings and yellings of those damned spirits aggravating fin, we fhould then have a true Comment upon the Subject in hand: Afflictions in this world now and then awaken the confcience, reviving the fight and fence of fin by fome grievous pains; but one half hour in Hell, being separated from the comfortable presence of all good and blessedness will

will make the evil of fin rightly underflood. Certainly there's an evil in fin beyond what the largest Created Understanding is able to fadam, fin being one of those things which can never be punished enough, which appears in that all those unspeakable, unsufferable torments inflicted upon the damned through all Eternity, is but a continual paying this fad debt, and giving fatisfaction to Divine Justice for the wrong which fin hath done, in regard Divine Juffice Thall not otherwile fufficiently. in time have taken it's due out of the finner. Now the Judg of all the world who is the Standard of Justice it felf, neither can, nor will do any wrong to his Creature in punifing it motethan it's iniquity deferves a substa Reader, I thall layong more now

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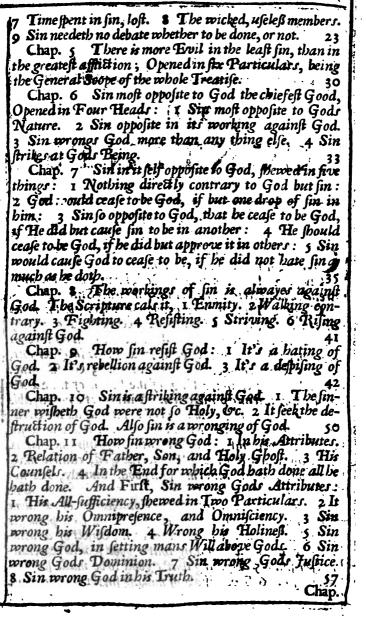
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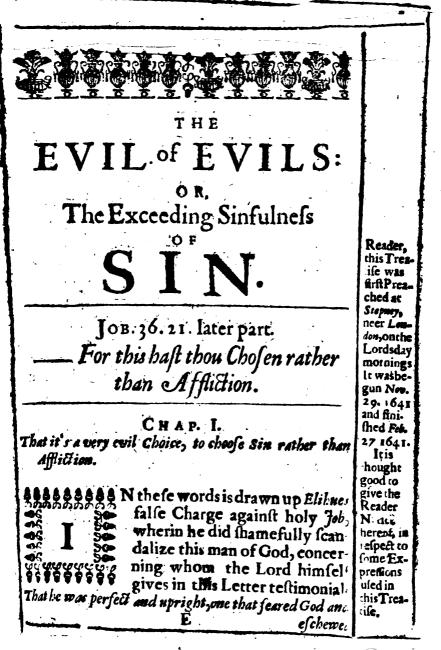
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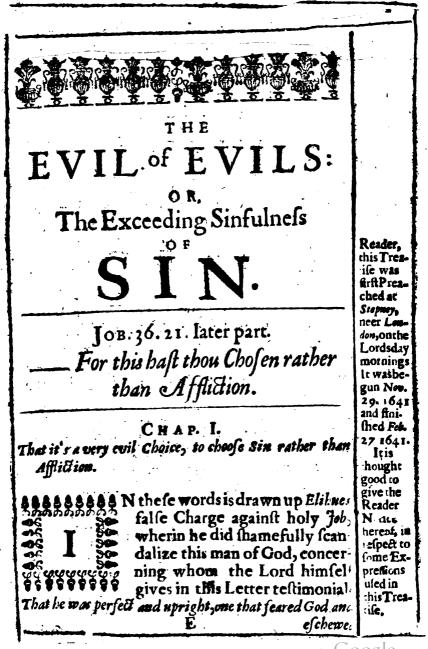
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fe enter Tob I.I. And ust Eliler Gracks here to this effect against him, That he chose Inique ty rather than Affliction; that he should see less Evil in Sin, then he did in Affliction : that for his Affliction he was troubled but for his Sin he was not Afflicted; that the burthen of his Affliction lay heavy as a talent of I cad upon him, but his Sin was lighter than a Feather. Or thus, Thou hast Chosen Iniquity, rather than Affliction whereas God requires of thee to give him glory in thy humble submission unto him in thy Pati ence, under his mighty hand, thou hast behaved thy feif stubbornly and stouly, and hast denyed to give God the glory of his Soversignty, Maje fty, Holinefs, Justice, and Purity; and this thou hast Chosen rather than to be content to lie un der the Afflicting hand of God: which way fo ever it be taken, it was a heavie Charge had it been true; So for it to be alleadged again' any Souls, That they Chule Iniquity rather than Affliction, is a great and heavy Charge.

The Doctrinal truth which arifeth from the words thus opened, is this, That it is a very ex Choice for any four under beaven, to choose the least Sin rather then the greatest Affliction. Better be under the greatest Affliction then be under the guilt or power of any Sin: it is true, that neither 'in, no: Affliction is to be Chosen: Affliction in it felf is an Evil, and Sin is an Evil, but the object of the Will is good, and choice is of the Will, therfore nei ther (barely confidered as in themselves) can be chosen; but because of some Evils, the less in comparison of the greater, may come under a N'orion

Exceeding Sinfulness of Sin.

notion of good, and fo may be fomtimes chofen the Will cannot chufe any thing but under the notion of good, either real, or in appearance: and though Affliction be in it felf an evil, yet in regard of Sin, it may come under the notion of good, and that's to be chofen rather than Sin: Now this is the work I have to do, to make out this Conclution to you, That any Affliction is to be chofen rather than any Sin; that there is more evil in any Sin, the lealt fin, than in the greatelt Affliction.

My principal business is, To charge mens, Confeiences with the evil of their fin, and thew to them how much evil there is in fin: all men are a fraid of affiictions, and troubled at affiiction, but wher's the man or woman that fears fin, and flyes from it as from a Serpent, and is troubled at fin more then any attliction? That there is more evil in fin than in afficiion, in the General (I fuppose' is granted of all, none dare deny it; but because they do not see how this is, they have not convincing Arguments to bring this truth with power unto their Souls: but I hope before I have done with this Point, that, I thal make it clear to every ones Confeience, That there is more evil in lingthan in affliction; not only more evil in fm, than in outward trouble in the world, but more evil in fin, than in al the mileries and torments of Hel it felf: Suppose that God frould bring any of you to the very brink of that bottomlefs Gulf and open it to you, and there you thould fee those damned Creatures lie fweltring under the wrath of the infinite God, and there

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YOU.

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The Evil of Evils, Or the

you it ould hear the dreadful and hideous cryes and threeks of those that are under fuch foulamazing, and foul-finking torments through the wrath of the Almighty; yet I fay there is more evil in one finful thought, than there is in all these everlasting burnings: and that is that which I shal endeavor to clear and prove to every mans Conscience, that we shal not only see it an ill Choice that we chuse fin rather than affliction, but (if it come in competition) to chuse fin rather than al the tortures and torments of Hell, howfoever many of you admit of fin upon very easie terms; yet the truth is, That if it should come into competition whether we would endure al the torments that there are in Hell to all eternity rather than to commit one fin, I fay, if our Spirits were as they should be, we would rather be willing to endure al these torments, than commit the least fin. And Brethren do not think this is a high strain, for I that com to speak in the Name of God, come not to fpeak Hyperbollically, to raife Fxpressions higher than the things are in their reality; no, I come not for that end, and I should take the Name of God in vain if I should do so, therfore I dare not raise things bewond that which they are in reality in themfelves: Therfore know, Whatfoever I shal fav unto you in this thing, that they are not Words ort xpressions, but I speak as in the name of God as I would take it upon mine own Confeience, having to deal between God and you in this great work, and in this place to deliver this truth, That there is more evil in the least Sin, than

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