

THE
Great MERCY and POWER
OF
G O D,
IN
Succouring the TEMPTED;
Wonderfully Manifested
IN THE
C A S E
OF
Edward Millard,
Of Langport in the County of Somerset.

Recollected and written by Himself;
AND

Published for a Memorial to the Glory Of GOD,
and the Benefit and Instruction of all those who
may Labour under the like Temptations.

*For in that he himself hath suffered, being
tempted, he is able to Succour them that are
tempted. Heb. c. 2. v. 18.*

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T O T H E READER.

WHEN the Lord had looked upon the miserable wretched Condition of that Man that was possessed of the Legion of Devils, and in great mercy cast out those furious malicious and envious Spirits; He prayed Jesus, that but he might be with him. How be it Jesus suffered him not, said unto him, go home to thy Friends, and tell how great Things the Lord has done for thee, and hath had Compassion on thee. The Man accordingly obeyed the Word of the Lord; he departed, and began to publish how great

Things, Jesus had done for him. Upon which Report, all that heard it marvelled at such a strange uncommon and wonderful Thing that was come to pass in him. *Mark. 5.*

This was a Thing greatly to be wondered at indeed, one Man should have so many Thousands of Devils residing in him, when one single Devil hath strength and malice enough to destroy all Mankind, if God should but permit him; as he did the Children of Job. But a greater Wonder was it, to hear those Devils should be cast out in a Moment, and that only by a words speaking; and the Man presently recovered, and in his right Mind, and to become a Publisher and Preacher of the Love, Mercy, and Power of God towards him. But the Lord is a God working Wonders, he doth great Things past finding out, and Wonders without Number, which Man understandeth not. For if the Works of God were such, as might be sought out by Man, They could not be called wonderful.

This is what I have here undertaken to publish and make known to the World namely, to tell you, with the Man possessed of the Legion, how great Things the Lord hath done with me, and for me, and to set before you an Example both of the Justice and Mercy of God, when the Lord doth any Extraordinary Work, whether it be in Judgment, or Mercy, he commonly doth it in the sight of some Spectators: Or else commandeth, or causeth some way, or other, by his Providence, the very Persons upon whom he worketh that Work, to make it known. Thus Cain, Saul and Judas, were forced to confess their Sin and Punishment. David confessed his Sin, and the Goodness and Mercy of God towards

him. St. Paul did the same. The miracles that Moses and our Saviour wrought were before the Multitude, that so the Fame thereof might be spread abroad, and serve as a Warning-Piece, and an Example to others.

By this Means the Profane and Unbelieving are forewarned of the Judgments of God, that will sooner or later overtake them, if they continue in their Rebellion, and Unbelief; and of are left the more inexcusable, when their Destruction cometh upon them. And also the Godly are hereby instructed, strengthened, and supported under their heavy Burdens. When they hear of the great Temptations, and fiery Trials, that others have been under, and how that the Lord, at last, hath showed mercy on them, They then think their Condition not to be Remediless, and from hence encourage themselves, to bear up with Patience under their Afflictions; hoping to find the like Mercy in time, Although they wait long for it: For that God whose Power is Infinite, whose Wisdom and Knowledge are Great and Deep, whose Judgments are Unsearchable, and his Ways past finding out, hath not despised nor abhorred the Affliction of the Afflicted, neither hath he hid his Face from him (in utter Displeasure) but when he cried unto him he heard. *Psalm. 22. 24.*

The Works of JEHOVAH are Great, Wonderful and Glorious, and so great that the Psalmist, *106. 2.* sayeth, none can utter his mighty Acts, nor show forth all his Praise. But of all his Works, none are greater, and more wonderful, than those he worketh for and upon the Spirits and Souls of Men. An Instance of which,

you will find in these ensuing Lines, manifested in me, in a very Strange, wonderful and singular manner.

The World being a middle State between Heaven and Hell, as long as we live in it, we had need continually stand upon our Watch. Our Life is a Warfare, and is compared to Running, Striving, and to Fighting, and Wrestling. The Enemies that Fight against us, are Spiritual, and their Temptations and Assaults, fiery Darts, by Reason of which we are subject to many Dangers, every Moment. Therefore for the Honour of our God, and our own safety; Let us Remember to Watch, and Pray, that we enter not into Temptation; and labour to be well Armed with good Armour to defend us, that we be not overcome, by these spiritual Enemies, in the Day of Trial.

The Case of *Edward Millard*, etc.

ABOUT the Year of our Lord, 1700, I was taken in great Indisposition of Mind, concerning my future State; which Affliction prevailed more and more over me, until at length, I was almost swallowed up in final despair, and so I continued upwards of three Years, like a living Man in Hell, captivated under most foul and blasphemous Temptations of the Devil; full of Trouble

and Torment; with very little or no Sleep, Ease, or Cessation from Misery. And even to this present Writing, at Times, this Affliction, like an untimely Fever, returns with great Force and Violence upon me. Wo is me! for my Hurt; the Wound that I have received is grievous; truly it is a daily Grief to my Soul; but I must bear it until God shall defeat the Malice of my Spiritual Enemies, and remove it from me.

The Nature of this Affliction is such, that I cannot describe it with Tongue, or Pen, as I have felt it. For an awakened Apprehension of the just desert and punishment of Sin is no Bodily Malady, but it is in the Mind itself; and therefore it is sharp, insupportable, and unutterable, according to that of the Wise Man, *Prov. 18. 14.* 'A wounded Spirit, who can bear?' And as I cannot define the Nature of it, so it is impossible to give you a particular Account of all the Passages of my Life, in this tempted State; so that I shall only, at present, give you a short Hint of it, and then leave you to judge of the nature of a wounded Spirit, by what I have here declared. The Rise and Occasion of this Affliction and Temptation was twofold.

First, It began very early in my Childhood; In my younger and tender Age, I was often seized with great Fears, especially by Night; I have been terrified with the Thoughts of Devils, and wicked Spirits, that I was afraid to go in the Dark, or lie in Bed by myself. But most Children are naturally under such Fears as these.

About the fifteenth or sixteenth Year of my Age, and so forwards, those Fears greatly increased, that I often dreaded what would become of me after Death; which Fears proceeded from a

Sense of the Guilt of Sin, that my Conscience accused me of. But although my Conscience often accused me when I did Evil, yet I knew not the Evil of Sin. I had some dark Notions of a God, and did believe that there was such an Almighty Being. I also believed that there was a Devil, a Heaven, and a Hell; and I did believe that God saw and knew all my Sins, and would, at last, cast me into Hell for them, if I did not repent and amend. But all this while I knew not God in his Word; nor by his Attributes, much less by his Spirit. My Education was very mean, that I could scarce read a Chapter in the Bible; for which Cause my mind was so over-clouded with gross Ignorance, that I had but little else to Walk by, but the Light of natural Conscience; and although that often reprov'd me for Sin, yet I knew not how, nor in what manner to amend. And being thus ignorant of my Duty both to God and Man, I became an easy Prey to the Devil; His Rule and Dominion being properly and principally over the Ignorant. *Ephes. 2. 2, 3.*

Secondly, These Fears, and Temptations increased, and grew stronger by the Breach of Vows, which I rashly and foolishly made under Convictions. For being ignorant of God's Word, and so consequently of that Religion that is due unto Him, I had no other way to stop the Mouth of Conscience, and allay those Fears and Terrors, I was often under, but to Vow and Promise never to do such and such a Thing again. But these Resolutions not being grounded upon a firm Bottom; and having neither Knowledge, Faith, or Hope, to guide and direct me to God, for the imploring his assisting Grace to enable me to perform these Promises;

therefore, after my Fears were over, those good Purposes vanished away like the Morning Dew, and I often returned to my old Sins, again. These are the only Causes that I know of, why this Affliction is come upon me; next to this I must ascribe it to the Will of God, which I look upon to be the highest Cause of all, who in Justice hath afflicted me for my Sins, in order to bring me to the better Knowledge of his Truth.

I continued in that gross ignorant State, sometimes Repenting and Promising new Obedience, and then again returning to Sin, like a Dog to his Vomit, until I was near Three and Twenty Years of Age; about which time the Spirit of the Lord strove mightily with me, with many Blessed Motions and Persuasions to leave my Sins; These sweet Breathings of God's Holy Spirit, followed me very close, until I was prevailed upon to yield Obedience to it. Whereupon those scales of Ignorance were taken off from the Eyes of my Mind, and my understanding was enlightened, That I came to know, and believe the Scriptures to be the Word of God, by the Grace, Wisdom, Power, and Authority of them; by which I was brought to see my loft Condition, and that Damnation that waited for me, if I died in that State.

I then began to be in earnest, in seeking after God, and the Things of another World; I forsook my old Companions, and denied my self all my former sensual Pleasures; and betook my self to Holy Duties, both Publick and Private. And one Night being greatly oppressed with Fear and Guilt, I had in an Instant, my Sins presented before the Eyes of my Mind, in a very ghastly and terrible Manner, as if they had been written out in great Letters,

and spread before me in a Roll, or Book: Whereupon I strove mightily with the Lord in Prayer, imploring his Mercy, and craving Pardon; and after I had spent some time in that miserable Plight, I felt my hard Heart to melt within me, and dissolve into Tears, and was become soft and tender; insomuch that I greatly bewailed my Ingratitude in sinning against so Good, so Gracious, and Loving a God; and the Lord was intreated, and gave me that inward satisfaction, that he would Pardon my Sins, and receive me to his Mercy.

Yet after all this, I still remained under a great and dangerous Error, for which Cause Satan soon undermined me. For I being ignorant of the Terms of Salvation, and the Covenant of Grace by Jesus Christ, thought, that Heaven was to be obtained only by the Works of the Law. Now my Faith and Hope, being grounded upon a mistaken and false Opinion in trusting only to a Legal Righteousness, I vowed (most dangerously) never to commit the least Sin while lived; vainly thinking, that it had been in my Power perfectly to keep the Law of God. The Lord open the Eyes of all those that are of this dangerous Persuasion, and convince them before it be too late.

There was scarce anything that I thought to be my Duty, but I should Presently bind myself, to do, or not to do, such or such a thing, although the word of God had not enjoined such or such a thing to be done, or not to be done? and yet after all this, I was so strongly bewitched by the Incitement of evil Company, to do those things, which ought not to be done, in Drinking more than was needful, contrary to the Terms of Covenant: This was it that

gave the first wound to my Conscience and made way for greater Evils. And since I have found to my Sorrow, that there is no living in this World without Sin.

By being thus over much Righteous, I was soon bereaved of all Righteousness; when I thought, that I had been Rich, and increased in Goods, and needed nothing; Then saw I my self wretched, and miserable, and poor, and blind, and naked, but knew it not before, Rev. 3. 17. God can tell how to abase the Pride of Man, and quickly make all his Thoughts to perish. For as an House cannot stand long that hath not a sure firm Foundation to support it: So no more can that Professor stand in the hour of Temptation, whose Faith and Principles are not grounded upon a certain Knowledge of God's Word, because, he that knows not God's Will, can neither believe it, nor do it. *Mat. 13.*

Satan having so far supplanted and beguiled me, as to draw me into that horrid Sin of violating my Promises, and breaking my Vows, by God's just Permission, obtained further Leave and Power over me, which he exercised to the full; and so quickly found out another Snare to entrap me in, and that was by raising up Strife and Discord betwixt me and my Wife; which Contention grew higher and higher, until at length, I broke forth into Anger and Passion; whereupon the Devil took the present Opportunity, and darted a most foul and blasphemous Thought into me, to curse the Blood of Christ. This horrid Blasphemy came with such suddenness, Power and Vehemency upon me, that it made a strange alteration within, and put both Soul and Body

in Fear and Trembling, that I had scarce Power to contain my self, or bear up under it.

This impious and abominable Temptation was the first of Satan's fiery Darts that wounded me; not but that this Archer had shot several Darts at me before, which I still kept off from entering within, but this came with such a sudden Surprise, that I could not be advised; of it I could not Ward against it, nor withstand it: This Dart wounded my Soul to the Quick, the Poison and Venom of it proved so Mortal, that I could never recover a perfect Cure to this Day. This was the dreadful beginning of those floods of Temptation, that shortly afterwards came upon me with an irresistible Power; for it came with such Violence, that it filled me with terror and anguish of Mind, which kept daily increasing, and from that Time forward, multitudes of wicked Thoughts continually crowded in upon me with great Force, that I could by no means withstand nor shake them off. What Hopes and Comfort I formerly had, were all fled from me, and Darkness and Horror seized my Soul, to that I was become Odious to my Self, and went up and down bemoaning my rueful State.

Being so far plunged into the Deep, I began to Despair, for God had hid his Face from me, and the Enemy renewed his Forces against me: One Deep called to another, and the violent Waves of Temptation beat vehemently upon me, tempting me to curse every Thing that was Sacred. No Rest could I find Day or Night, nor Hope or Comfort in any Duty. I was then in a Wilderness of Doubts and Fears, and the Devil often suggesting to me, that it

was but in vain to Repent or Pray any longer: The Reason he urged for it was, because I had already broken my Promises, therefore God had cast me off. By these cunning Pleadings of Satan, and my Conscience accusing me of many Relapses, I thought it in vain indeed; and so began to give up my Hopes of the Mercy and Love of God towards me. And being more prone to believe the Suggestions of the Devil, than the sure Word of God, (which is always the Nature of a wounded Spirit so to do) I yielded that the Lord in Justice had cut me off from his Mercy for ever; so that all the Comfort that I could find, was to lament the loss of God, and that blessed Kingdom, which once I had great Hopes to obtain.

So far my Misery was great, and so great, that I thought my Condition to be alone and singular from all other Men: Yet a more terrible Cloud hung over my Head, and the Waters came roaring in, even to my Soul. For upon a time, as I was by my self, putting up my Petitions to the Lord for Mercy. [I had only these two places of Scripture left that I could take any old of for my Support. One was that in the third Chapter of the Prophet *Malachi*, 6. 6. Where the Lord comforted his Ancient People the Jews, by the immutability of his Nature, faying, I am the Lord, I change not, therefore ye Sons of Jacob are not consumed. The other was that of our Saviour to his Disciples, *Luke 10. 19*. Where he tells them, that he had them Power to tread on Serpents and Scorpions, and over all the power of the Enemy, and nothing should by any means hurt them. Upon these two Promises, I endeavoured to fasten my Hopes, and with great Difficulty strove

to lay hold of them, and to persuade myself, that they were spoken for my Comfort in that tempted State; and therefore they belonged to me, which in due Time would be fulfilled. But O! the fearful and sudden Change of things that presently I felt. It was not above half an Hour after, that as I kept waking alone with my Eyes lifted up to Heaven, imploring for Mercy and Deliverance out of that wretched State, but] methought, I saw a Place opened in the Heavens, and the Lord looking down with Anger and Fury upon me, and at that Instant I felt, as it were, a Dart stricken into my right breast, and it rested in my left Side near my Heart, and there lay as heavy as Lead or Iron. Upon which my Body was enflamed all over with a scalding and burning Heat. My Heart was thereupon so hardened, that I could not Pray as I could a foretime. A very Hell was begun in my Soul, and a Thought strongly fixed within me, that I was Damned.

What that Dart, and strange burning was, I will leave to be determined until that Day, when the Secrets of all Hearts shall be opened. It was such as I cannot express the nature of it; and God grant that no other Person may ever experience the manner of it; for the Effects of it were fearful, it cut off all my Hopes at once, that I presently yielded that God had forsaken me, and given me over to the Power of the Devil. For I plainly felt that I was actually possessed that very Moment; not only one Devil, but many had gotten actual Possession within me, which filled my Heart full of Hatred, Contempt, and Blasphemy against God. That I was as a Man that had his Dwelling in Hell whilst in this Life; continually burning both in Body and Mind, and haunted Night and Day

with thousands of most horrid Temptations to Blaspheme, which I dare not here express.

I was then like one that was wounded unto Death, even to Death Eternal, and so past recovery; for I looked upon myself to be utterly undone and damned for ever. The Misery I was then under was intolerable, nothing would abide with me but Horror, Blasphemy and Despair. Yet being exceeding Desirous, if possible, to ease my burdened Mind, I made known my Condition to several Divines, which when they heard, they gave me the best Council they could for my Soul, and persuaded me to ask the Advice of some learned Physician for my Body; supposing that I had been overcome with Blood, or Melancholy, which might be the Cause of those strange and fearful Effects And accordingly I applied myself to several Skilful Men, but never could meet with the Man that could tell me the Cause that effected this Thing; nor give me any Potion to put a stop to the raging Distemper of my Mind; and so consequently they could not remove it from me. Neither indeed is it in the Power of the most acute Wits to do it. For as it is God that killeth, so it is he only that maketh alive; He woundeth and bindeth up; He bringeth Man to Destruction, and then sayeth, Return ye Children of Men, *Psalme 90. 3.* Therefore in all Spiritual Maladies, the Lord Jesus is the only Physician, and the Gospel the sole Antidote, and there is no other Balm in Gilead, that can cure the wounded Soul of Man.

I continued two or three Years in seeking to the Physicians for Help; sometimes to one, and then to another, but in vain did I use many Medicines; For I could not be cured by them. Finding

myself to come short of any Ease or Relief from Man, I applied myself wholly to God, and was very frequent in searching the

Scriptures, to see, if I could find anything that would give Ease to my burdened Mind. But alas! in them I found as great a Disappointment, as in the former; for if I did but look upon the Bible or attempt to meddle with that blessed Book, I should have horrid Thoughts bolt in my Mind, to curse it. If notwithstanding the Violence of this Temptation, I did look into it by force, scarce a Curse or Threatening could I meet with, but methought it pointed at me directly, so that by this means, my wound was made worse. I was become as one that was Drunken, but not with Wine; I Staggered, but not with strong Drink; yea Spiritually Drunken, that my Heart could meditate upon nothing, but Wrath and Terror.

Yet I still endeavoured to fix my Mind on the Promises, especially *Matth. 12. 31, 32.* Where our Saviour Sayeth, that all manner of Sin and Blasphemy shall be forgiven unto Men; Oh! how would the next Words strike me as dead a Stone, viz. The Blasphemy against the Holy Ghost shall never be forgiven unto Men; no not in this World nor in the World to Come. Surely thought I, I have committed this Sin, and therefore my State is hopeless. And that which confirmed this Fear within me, was the Words of our Saviour in the 44th. and 45th verse in the same Chapter, where he describes the fearful State of that Man, whom Satan takes possession of the second Time.

Besides that of St. Paul in the sixth and tenth Chapters of the Hebrews, were terrible Places to me, which served to complete my

Misery, and knock off my Fingers from all the Promises of Life; insomuch that I gave up myself for lost, looking daily for a fearful Judgement to come. Surely I have found that to be a dreadful Truth in this Life, which the Apostle concludes those terrible Threatenings with, namely, That it is a fearful thing to fall into the Hands of the Living God. These Scriptures and many others of the like Nature, which would be too tedious here to run over, were as so many Clogs and Weights to my poor trembling Soul I pressed down to the Depth of Misery.

For my Will was so wounded, that I had neither a Heart to believe, nor Power to repent; although ' had it been in my Power, I would have given a Thousand Worlds to obtain it. I was as one shut up to the Judgment to come, sealed with Hardness of Heart, and the dreadful Sentence of Damnation always with me; in the Sound of which, I went both Night and Day, for three Years Time and upwards; Continually haunted and tormented by the furies of Hell; I will not only say, casting monstrous Impieties into my Head, which in itself is a Burden grievous to be born, but raging also Blasphemously within, which makes the Burden intolerable.

I am very sensible of what I say in this Thing, having had great Experience in both; it is one thing to have wicked Thoughts cast into the Mind, from without, which is indeed a very troublesome and tormenting Thing, yet cannot such Thoughts hurt us, be they never so vile, unless we consent unto them; but then its clear another thing for the Devil to have actual Possession within us, as he had in them in our Saviours Time, Wo unto them in whom the Devil hath gotten so great a Power; Therefore keep him out while

you may, for an after Remedy often comes too late. This I know was my very Cafe, for I plainly felt, that those envious Spirits had gotten their Habitation within. From within have I had Thousands of Blasphemies to rise up against God and that sometimes by way of Argument opposing and contradicting the premeditated Thoughts of my Heart; making answer to what I thought. Then again, I have been so rent and torn by them, in such a strange and extreme Manner, that I have roared and cried aloud with the Vehemency of Pain, that I have felt to lie near my Heart. These things did so heighten and augment my Misery, that I often thought my condition as bad, or worse than the Devils.

Thus I walked up and down like a Man in Chains, within, filled with Wrath and Terror; and without, my Body burning and scalding with fervent Heat, as if it had been kindled all over with Fire. The World looked to me as Hell, and I like one in the midst of Flames, captivated under the heavy Wrath and Vengeance of God, that was continually pursuing me. And as I was in that tortured Misery, burning as it were upon a Grid-iron, both in Body and Mind; at a certain Time, being alone by myself grappling with these Principalities and Powers, and condoling my confused State, there was in a Moment presented before my Imagination, whole Armies of Devils, in such way and manner, as If I had seen them with my Bodily Eyes; not that I actually saw them, and yet it was so powerful upon me, as if it had been a real Apparition. These furious Spirits raged most desperately at me, like so many roaring Lions and mad Dogs, striving to catch hold of me, and I on the other Hand endeavoured with all the might

and Power I had to resist, and keep myself from them, Praying and Putting up my Petitions unto the Lord, for Strength and Power to stand against them. In this fiery Combat, I had hard Work to bear, up under those Floods of Temptations that over-whelmed me; for the more I strove against them, the more they rebounded upon me, that I was like to a Man, that is beset round with several Swarms of Bees, the more he drives them away, the more he is stinged with them.

In this manner, I have been often distracted, and terrified, when I have been in the Act of Prayer, that upon the very delivering of my Words, a multitude of most vile Temptations have been poured upon me, to curse the Holy Ghost, and to curse Christ, and call him some odious Name; and that with such Power and Importunity should I be urged to it, that it hath interrupted the very Words, I have been speaking, and so confounded my Senses, that I have been just going to blaspheme, instead of praying.

When I have been pressed down under the Burden of such Temptations, I have taken both my Fists, and beaten my Head, as fast as ever I could, one blow after another; and crying out through Anguish of Spirit, begging the Lord to damn me, and cast me into Hell, rather than permit such horrid Blasphemies to get Dominion over me. The extreme Torture that I have been put to at such Times, would make me cry out aloud, roaring through the Bitterness of my Soul, and expostulate the matter with God after this Manner, saying, Lord if thou wilt damn me, cast me into Hell before. I Sin any more against thee. O Hell, rather than Sin! Hell rather than Sin! O suffer me not to Sin against thee. The Strength

and Vehemency of Pain, and Misery, that I was under, would extort such Passionate Words, and Actions from me, that I should again beat myself so Revengefully, that had it not been for the great Mercy and Power of God in staying my Hands, had miserably ended my Life at such Times.

I was so overpowered in all Things by the Subtlety and Malice of the Tempter, that the very Word and Ordinances of God, became a Means to increase the Misery and Torment of my Soul. So that there was no way, that I could find to escape from the Enemy and Avenger. For the Lord had delivered me into their Hands, from whom I was not able to rise up. He fent Fire into my Bones, and it prevailed against me. He spread a net for my Feet, and turned me back: He made me desolate and faint all the Day, and the Enemy magnified himself against me. For these things, I wept mine Eyes, mine Eyes continually runned down with Water, because the Comforter, that should relieve my Souls, was far from me. My soul wept sore in the Night, and my Tears were on my Cheeks; I spread forth my Hands, but there was none to comfort me. And is it nothing to you, all ye that pass by, and hear my Complaint? Behold and see if there be any Sorrow, like unto my Sorrow, which is done unto me, ‘Wherewith the Lord has Afflicted me in the Day of his fierce Anger’, *Lam. 1.*

The Lord was so turned against me, that he made my Chain, under which I wept, and groaned both Night and Day, crying out with Job, Oh, that my Grief were thoroughly weighed, and my Calamity laid in the Ban lance together! For now it would be heavier than the Sand of the Sea! Therefore my Words are

swallowed up; I am so at a stand, that I want Words to express the Misery. For the Arrows of the Almighty are within me, the Poison whereof drinketh up my Spirit. The Terrors of God do set themselves in Array against me. These Arrows and Terrors of the Almighty, which I felt to lie so heavy upon my Heart, are far heavier than the Sand of the Sea, and doth more crush and press down my Soul, than all the Sand of the Sea could my Body For the Sand of the Sea, and this vast heavy Body, of Earth put together, are but light and easy Things, if compared to the Wrath and Anger of an offended God. The *6th, 7th, and 10th* Chapters of *Job*. The *88th. and 102nd of Psalms*, were Places that so nearly touched my Condition, that I often bewailed and lamented my unhappy and wretched State in them.

I continued upward of three Years in a most miserable tortured Condition, and my Grief both Night and Day intolerable, but much worse by Night than it was by Day. For being bereaved of my Sleep, I lay only in a Slumber, between Sleeping and Waking, that I was almost distracted for want of Natural Repose. For which Cause the Enemy got great Advantage of me, and terrified me with many frightful Dreams, and strange Visions, which so racked and tormented me, and filled me with Horror and Despair, that I was like a Man in actual Possession of Hell Torments And by Day I was driven as with a Tempest, and strange Bulls of Bafan beset me round, they gaped upon me with their Mouths, like so many ramping and roaring Lions, ready to devour me. *Psal. 22. 12, 13*. They strove on one Hand, like so many Fiery Serpents to sting me to Death. And I strove on the other Hand to keep myself

from them: until at length by their continual Assaults, I was quite tired out. For I was so hard put to it through the Vehemency of Temptation, that I have often made Motions with my Hands and Fists, sometimes striking one Way, and then pushing another Way as a Man would do to keep off his Enemy that opposed him; and this I have done, left through the Importunity of the Tempter, I should blaspheme before I was aware of it.

At such Times I have used Arguments, and entered into Parlay with the Devil, and then grinding my Teeth with great Fury and Indignation, as if I had been actually fighting with that foul Fiend, as two mortal Enemies, striving together, the one to take away the others Life.

Thus was I surrounded by Principalities and Powers, who greedily thirsted after the Blood of my Soul. But although God bore long with me, and suffered them to Triumph for a Time, yet at length did God arise, and began to scatter his Enemies, and they that hated him were forced to fly before him. For when the Time was come in which the Lord was pleated to begin to turn my Captivity as I was looking into the fiftieth Psalm, and fixing nine Eyes upon these Words, Gather my Saints together, those that have made a Covenant with me; it seemed to me, that they were spoken to me in particular, And I thought within myself, that I was one of them, whom the Lord would yet gather. This was a small Touch, but it did not abide with me; for I continued in the fame Conflict a long Time after fighting and crying out, Lord dispossess Satan, Lord break open my hard Heart. O break open

these Gates of Brass, and cut the Bars of Iron in sunder. *Psal. 107.*
16.

I still continued in seeking and searching the Scriptures with a Sorrowful and heavy Heart, to see if I could find anything to catch hold of, to lean my weary Soul upon And looking into the Gospel Book of Isaiah, The Lord was pleased in my great Misery, to give a further Discovery of his unchangeable Love towards me, in that glorious Promise, contained in the fifty fourth Chapter of that Book, which throughout is full of Divine and Consolatory Promises to the Afflicted; but that which took Effect in my Heart, was from the sixth Verse to the Eleventh. These Words made such an Impression in my Heart, that I began to feel a Calm within, and a secret Hope sprang up, which begat such a Faith within me, as to believe, that God loved me still, and that he had not taken his Mercy utterly from me, as I feared.

After I had gotten some Sparks of Hope kindled in my Soul, I considered the sixth and tenth Chapters of the Hebrews, which were the chiefest Bars and Bolts that kept me off from laying hold on the Promises of Life and Salvation by Jesus Christ: especially there Words; There remaineth no more Sacrifice for Sin, but certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries, when I looked upon thole Places, my Heart would fink like a Stone within me, and all the Glorious Promises of the Gospel became, as bitter as Gall, and Wormwood to my Soul, to see such Glorious Things contained in them, but not the least Dram of Comfort in the whole Bible for me. Wherefore I endeavoured to be informed, and to get a right

Notion of the true Sense, and Meaning of those Places, to see, if my Sins differed from that wilful Sin, and doing despite to the Spirit of Grace, which the Apostle there speaks of.

And in this thing I was very earnest and diligent to make inquiry of others, and asked the Advice of several Divines, desiring them to tell me what their Opinion was, of the Sin against the Holy Ghost. Some of these held it one Thing, and some Another; and some were of the Opinion that it was not to be committed in these Days, but others told me that it was a final Falling away from Christianity.

So that now I understand that the Sin against the Holy Ghost amounts to this much. When a Man that hath once been enlightened by the Illuminating Grace of God's Holy Spirit, so far as to know, and believe the Gospel, and to acknowledge and confess Jesus Christ to be the only Sacrifice for the Sins of the World, and be himself made a Partaker of that Sacrifice, by having Fellowship and Communion with him in his Ordinances; and then, after all this, wilfully and maliciously against his Knowledge, and an enlightened Conscience, turn Apostate and a Hater of Christ, and Persecutes and Ridicules that Religion, which before he professed, crucifying to himself the Son of God afresh, and putting him to open Shame, as it is expressed at large in the sixth and tenth Chapters of the Hebrews. Which I believe to be a Description of that which St John calls a Sin unto Death, and our Saviour affirms shall never be forgiven unto Men. *1 John 5. 16. Matth. 12. 31.*

When I was satisfied what the Sin against the Holy Ghost was, I found my Sins not to be of those aggravating Circumstances, For although I had greatly Sinned against the Holy Ghost, in rebiting its blessed Motions; yet I perceived, I had not committed the Sin against the Holy Ghost, nor done such despite to the Spirit of Grace, as to ascribe the Works and Miracles, which our Saviour wrought by the Spirit of God, to the Power of the Devil. This was the very Thing, by which the Pharisees fell into this Sin, ingaying, this Fellow éuth not cast out Devils, but by Beelzebub the Prince of the Devils. Therefore after our Saviour had called them unto him, and convinced them by way of Argument, of the great Absurdity that would follow, if Satan was divided against himself, and also showed them the Danger they hid brought themselves into, by their maliciously opposing of his Divinity; He then proceeded further, and charged them with the Sin again the Holy Ghost, and told them, it was because they said, He hath an unclean Spirit. *Mark, 3. from the 22. v. to the 30.*

But when this Affliction fell upon me, I was not capable of committing Sins of this Nature; for although I had some dark Notions of Religion, and had a Zeal for God, yet it was a Zeal without Knowledge. I knew not whether there was any such Being, as the Holy Ghost, or no; As they said to Paul, when he asked them, whether they had received the Holy Ghost, since they believed; They answered that they had not so much as heard whether there was any Holy Ghost, or no; and so consequently they could not fall into that spiteful Sin against him. Acts 19. 2. From hence, I gathered, my Sins to be rather Sins of Ignorance

than of Knowledge, because I knew not the Office of the Holy Ghost, nor Jesus Christ to be the only Sacrifice for the Sins of the World, Wherefore I may say, as Paul did concerning his Persecuting the Church of Christ, I sinned ignorantly, and in Unbelief, and for the same Reason hope to obtain Mercy. *1 Tim. 1. 13.* And accordingly I have found Mercy; for God's Thoughts are not our Thoughts, neither are his Ways, our Ways. For I fought Heaven wholly by the Works of the Law, and by that Means fell from the Grace of the Gospel. But after God was pleased to inform me of the Insufficiency of my own Works in Point of Justification, and that I must be justified by the Faith of Jesus Christ, by whose Blood I must be saved from the Wrath to come; of the Faithfulness of his Promises, and the Immutability of his Nature, that whom he loveth he loveth to the End; Of his Power to save and defend all those that trust in him, from all adverse Powers of Earth & Hell, according to those Promises, which I had a Touch of, just before I fell into those Burnings of Mind,

After I was satisfied from the Word of God, that my Condition was not Remediless, I had then some Ground of Hope, that God had Mercy in store for me. The Violence of Temptation was abated, and the Enemy's Chain shortened, that I had some Interval between. I could then apply the following Scriptures, *Isai. 49. 14, 15. Chap. 57. 15, 16. Chap. 41. from the 8th. ver. to the 13. Chap. 40. from the 27 to the End. Luke 22. 31, 3. Matth. 24. 13. John 3. 16. Heb. 2. 18. Chap. 3. 15. 2Corin. 12. 9. 1 Cor 10 13. Rom. 6. 14. Hosea 13 9. 1 John 2. 1, 2. Eph. 1. 7. Rev. 2. 10. 11.*

Chap. 3. 10. James 1. 12. 1 Peter 5. 8, 9, 10. Eph 6 from the 10th, to the 18th. ver. Ijai 66, 9. Rom. 8 Chap. Heb. 11. and 12 Chapters.

All which have been as to many Antidotes to my sick and wounded Soul, when the Blast of the terrible one was against me, as a Storm against a Wall, Then bath the Lord relieved me by them, sometimes in reading of them, sometimes in darting some of them, or others of the like Nature into my Mind, when I have been just sinking and overwhelmed in Despair By these, and many such like places of Scripture, which I have nor time nor place here to relate, the Lord helped me in time of Trouble. When I looked upon myself to be a lost, undone and damned Creature; yet, in the depth of that Misery, he then girded me with Strength, and led me on Step after Step, in that dark and dismal Valley, although I knew it not, until at length he brought me to lay hold on the Promises of Life and Salvation, by Jesus Christ, who was made Sin for me; that I might be made Partaker of the Righteousness of God in him, in whom I now believe, and hope for Redemption, through his Blood even the forgiveness of all my Sins. For he, who hath spoiled Principalities and Powers, and made a show of it, openly triumphing over them, will I trust at the End of my Journey deliver me from all the Powers of Darkness, and Translate me into the Kingdom of his Dear Son. In hopes of which I now rest under the Cross of my Lord and Saviour; whose I am, and whom I serve, resigning myself entirely to his Will, whatever befall me in this Life. *Col. 1. 13. 14. Cb. 2. 15.* I am not yet delivered from my inward Bonds & all Assaults of Satan; this is what I groan under to this Day; my wound being so deeply eaten into my

Heart, like the Moth in a Garment; It is not so easily cured, as it might have been, if I had been so happy, as to applied the Right Medicine in Time. Bur this I look upon as a great Mercy, that now I have hope towards God, whereas before I had none. Sometimes I can lock upon all the Powers of Darkness, as so many conquered Enemies before me, and hope for a Blessed Crown of Life, dying sooner or later. But alus! to my Grief, these Golden Hours often fly away, and I am sometimes plunged into the deep again, and so continue two, or three Months, together, labouring under great & Violent Temptations, without the least sense, or feeling of one spark of Grace or Comfort in my Soul. so that at such times, I have hard Work to keep myself from finking into the Gulf of Despair. And yet after all this, God returns, and shows himself marvellous to me again.

Thus I have fer before you, in as few Words, as I could, an Extraordinary Example of God's Justice. In what I have here delivered, you may see, as in the Glass, the Nature of a wounded Spirit, and from that Experience I have had of it, can affirm, that there is northing comparable to it in this Life. It is a Foretaste of thole Eternal Torments, which the Damn'd in Hell must for ever groan under, and that which will unavoidably fink the Soul into Everlasting Flames, as it did Cain, Saul, and Judas, unless recovered by the Power of God, and healed by the Blood of Christ.

It is a Policy of Satan, to blind the Hearts of Men, when they are under Convictions, and Remorse of Conscience; he then maketh them believe, that their inward Troubles arise from some other

Cause, and not from Sin. Such as Blood and Melancholy, or some evil Humours of the Body, that corrupt the Imagination, and disturb the Mind; or else they are bewitched, and some unlucky Person hath Power over them, and by Reason of one, or the other of these Things, they are thus troubled in Mind.

When the Devil hath so far prevailed over them, as to make them mistake and believe their Condition to be otherwise than in deed it is, then he pusheth them forward to ule wrong improper & unlawful Means, such as Labour and Physic, seeking thereby to get rid of their inward Trouble, without purging their Hearts by Repentance, and easing their Minds, by a true and lively Faith in the Blood of Christ.

Now for want of looking unto God, as their only Physician in their inward Sicknesses, their Wounds putrefy more and more until at length they rage so desperately, that their Lives become an intolerable Burden unto them. Then the only things they can think upon to ease their inward Terrors, is to go to the Witch of Endor, and so to the Devil for Council, like Saul, or else Judus-like, end their Days with an Halter, Stab, or Drowning. God knows, we have too many such woeful Instances of these, which we too often hear of, in several places of this Kingdom. It is a Thing that I have been greatly tempted to, to lay violent Hands upon my self, and so to put an end to the Miseries of this Life; which thing sometimes I have found hard work to withstand: But my God (blessed be his Name hath hitherto preserved me, and I trust he will to the End.

There are others again, who when they are under Convictions and remorse of Conscience, run themselves into Company, foolishly thinking to wear off their inward Troubles, and anguish of Mind, by drinking and carousing among their boon Companions, singing profane and ungodly Songs, playing at Cards and Dice, or some other unlawful Games. A woeful and fatal Remedy! worse than the Disease: For such ways as these, do but insensibly harden them in their Sins, and are the only Things by which the Devil gets the faster hold of them. It is neither carnal Mirth, nor any Creature under Heaven that can remove these Troubles, or give true and solid Comfort to a wounded Spirit; for they become rather t such Sin-sick Souls, a draught of Poison, than a Cup of Consolation. When God himself is withdrawn from the Soul, who only is able to cafe and comfort the afflicted Mind of Man, ' tis in Vain and to no Purpose to seek for Help from the Creature.

Let me therefore desire all those who shall peruse this little Treatise, to take warning by this Example of mine, and let my Misery become your Mercy. Was it possible for you to know the Terrors of the Lord, as I have felt them; were you but sensible what a fearful thing it is to have God your Enemy, and those malicious Spirits and infernal Powers let loose upon you, I am persuaded the Drunkard would then become Sober; the Adulterer Chaft, the Liar would Speak the Truth; the Swearer would leave his Oaths; the Proud would become Humble; the Angry and Passionate, Meek and Patient, the Revengeful, Merciful; the Covetous, Liberal, and the profane Scoffer at Religion, would

soon become a Zealous Professor thereof. And everyone from the sensible Smart of his own Misery, and the anguish of his wounded Spirit, would cry out, Wo is me, for I am undone, for I see nothing but Wrath and Vengeance pursuing me. Then you would cry out with the Goaler, what must I do to be saved. Your Mouths would be full of Complaints, your Eyes of Tears, and your Hearts of Sighs and Groans, and never rest until you had gotten some better Assurance of the Love and Mercy of God to your Souls, A&s 16.

If you either regard your Peace in this World, or the eternal Salvation of your Souls in that which is to come, take the Caution St. Paul gives you in the sixth Chapter of his Epistle to the Epbeans, Be strong in the Lord, and in the power of his Might, for your Adversary, the Devil, as a roaring Lion, walketh about (seeking whom he may devour And if you have not the whole Armour of God to defend you, in wrestling with this subtle and powerful Enemy, he will soon foil you. Believe me, I have found this Combat to be no vain and idle Thing, it is not a striving with an Enemy at a Distance, but grappling Hand to Hand with Spiritual wickedness, an intent fierce and cruel Fight, a dreadful Combat with the Devil and his Squadrons of wicked Spirits. These Spiritual Enemies are near us, and so quickly espy where to Assault us the most fiercely, and to greatest Advantage,

It is no easy thing to encounter the Powers of Darkness; it is no final matter to prevail against the Enemies of our Salvation, or to withstand their Assaults. It is not outward Valour and Courage that they are afraid of; not strength of Body, dint of Sword, or Troops of Armed Men; It is not War-like Subtlety and Stratagems

that can daunt or discourage them, or keep us safe from their Assaults and Temptations. To oppose Wit, or Learning, or any Human Art or Power against the Devil, is to set dry Straw against the flaming Fire, foolishly imagining thereby to put it out; which the Fire no sooner touches, but it instantly devoured it. In vain therefore is all Defence of this Nature made against these Enemies; for the Weapons of our Warfare must not be Carnal, but spiritual and Mighty thro' God, to keep us safe from these Enemies.

There is an implacable Enmity between the Seed of the Woman, and the Seed of the Serpent: From this Enmity hath arisen a continual War; The Inhabitants of both Worlds are engaged therein, and divide themselves into two Armies. Jesus Christ the Eternal Son of God, is the Head of the Seed of the woman; Beelzebub, the Prince of Darknets, heads the Apostate Spirits and their curved Allies; that Revolted from the Prince of Life, and will not have him to Rule over them. When the Lord Jefus, the Captain of our Salvation, appeared in our Flesh, he did, in person, Combat with the Devil, He overcame him in the wilderness, and triumphed over him upon the Cross. Upon this Victory all the Soldiers of Christ were to engage him, that the Glory of the General might be magnified by the Triumph of every single warrior, that so, not only the greatest, but the least and weakest in the Armies of Christ might forever insult over the Devil, and his Angels, *Rev. 2.7-11*.

To conclude, let as many of us as own ourselves to be Soldiers of Christ, commit ourselves to him in well doing, always

endeavouring to answer the ends of our Trials and Temptations in this Life. Let us remember, that it is the Salvation of our immortal Souls, which these Enemies seek to rob us of. Let us therefore be watchful against the wiles of the Devil: Let us Pray with more earnestness, strive with the utmost Diligence after Holiness, and exert our greatest Strength to make our Calling and Election sure. Let us look on this World as a Vale of Misery, and on the Kingdom of Heaven as our greatest Felicity. Let us fix our Eyes and Hearts on God, as our chiefest Good, that we may not faint when we are chastened of him. And to quicken and stir us up the more effectually to fight the good Fight of Faith, and lay hold on eternal Life: Let us wifely confider that our Time is short, our Work great, and our Enemies mighty; and if we overcome these Enemies of our Salvation, our Reward will be certain, because it is ensured unto us by eternal Truth itself. Therefore to animate us under all Trials and support us in all Difficulties, Let the gracious Words of our Blessed Lord, be ever in our Minds; Be thou faithful unto Death, and I will give thee a crown of Life. Rev. 2. 10. Even for Lord Jesus, assist us with thy Grace, that we may at Last be made Partakers of everlasting Life, Amen, and Amen.

F I N I S.
