

A Call to the Tempted

A SERMON On the horrid CRIME OF Self-Murder, Preached on a Remarkable Occasion, by the Memorable Dr. *Increase Mather*

And now Published from his NOTES, for a Charitable *Stop to Suicides*.

Non est Licitum alicui seipsum Occidere, in aliquo eventu; Neque ob vitandum peccatum, neque ob defendendam pu|dici•iam, neque ob Vitanda Mal• hujus Vitae, neque ob Fidem vel Religionem, vel Virtutem tuendam; neque ob Salutem aliorum.

Alsted. Theol: Cas:

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THE Occasion of the Publication.

AMONG the *Remarkables* in the Life of the Memorable Dr *Increase Ma|ther*; there is this Passage. p. 217.

THE Doctor felt once upon his Mind, a strong Impression, to Preach a Sermon about the Crime of *Self-Murder*; but he resisted, he declined, he laid it aside. He then wrote in his Diary: *This Day my former Thoughts about Preaching on the Evil of Self-Murder, returning upon me again; I look'd up to GOD, and as I was lifting up my Heart to him, then walking in my Garden, I was most strang|ly moved and melted. I could not speak a word for some time. Tears gushed from my Eyes. And it seemed as if it were said unto me, Preach on that Subject, & thou shalt Save Bodies & Souls from Death. The Lion is among thy Flock; Resist him with the Sword of the Spirit, and the Sheep Committed unto thy Charge shall be rescued out of his Bloody Hands! What the meaning of this is, I know not; but wonder at it. There may be something of Heaven in it, more than I am aware of.* The next Lords-Day, he Preached the Sermon [On, Act. XVI.27, 28.] And Behold, soon after it, there came such to him, as informed him, That *at that very Time*, the Temptations to *Self-Murder* were impelling of them

with an *Horrible* [Page II](#) *Violence*; But GOD had Blessed that Happy Ser|mon for their Deliverance! They afterwards joined to his Church. —

A Religious and Honourable Person, upon the Reading of this passage, hoping that the Sermon might be again Blessed [more than *Forty* Years after the first Preaching of it,] made enquiry, whether the *Notes of the Sermon* could be Recover|ed: And here is all that could be Recovered. The Venerable Author, who in the *Sixty Six* Years of his Ministry, did not *use his Notes* in the Public, did not so *write his Notes*, as to have all the Lively, Instructing, Affecting *Amplifications* of the Pulpit in them. The Reader will perceive something of this, in the *Minutes* of the Sermon here Exhibited; and the Transcriber durst not make any Unjustifiable *Interpolations*: But his Inserting sometimes the *Words* of the *Texts* that are quoted, may be allow'd him.

THE Design of the Worthy Gentleman who de|manded this Publication, is the same *now*, that has been in many others, to which he has generously Contributed; That is, *To Do Good*. And if any one poor Tempted Soul, be rescued from the hands of the *Destroyer*, by what is here offered, I am sure, he will count his Expences richly reimbursed: It may also comfort him, to have such a *Token for Good*; that as Dr. *Mather* has his Friend *United* with him in the *Services* of the Kingdom now; so they will be hereafter *United* in the Glorious *En|joyments* of it.

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Do thyself no Harm.

ACTS XVI.27, 28.

HE would have killed himself; — But *Paul* cried with a loud Voice, saying, *Do thyself no Harm*.

_IN the Context, the Evangelist gives an Account concerning, the Imprisonment of *Paul* and *Silas*, for Preaching the Gospel of JESUS CHRIST; and a most Remarkable Occurrence happening thereupon, which proved the *Conversion* of the *Gaoler*, who had dealt very cruelly with them. We have herewithal a Relation of what proved the occasion of that strange *Conversion*. It was brought to pass, by means of a *Miraculous Earth|quake* which happened at *Midnight*. The *Gaoler* being by this *Earthquake* frightfully waked out of Sleep, was full of Distress and Consternation. While he was thus distress'd in his Mind, the *Devil* took advantage to fall upon him with horrid Temptations.

[Page 2](#) TWO Things are noted in the Words before us. *First*. There is noted, The *Evil* which the *Gaoler* was Tempted unto; To wit, *Self-Mur|der*. He *drew his Sword*, and was just ready to sheath it in his own Wretched Bowels. *Secondly*. There is noted, That which was the happy means of diverting him from the *Evil*; To wit, The Apostles *speaking* to him. *He cried with a loud Voice; Very Earnestly*. And it was Time to be in *Earnest*. It was a *matter of Life and Death!*

INDEED, he used the most Effectual Argument that could be, to dissuade him from persisting in his Attempt of *Self-Murder*. He convinced him, that the *Temptation* which hurried him on to the Barbarous and bloody Fact by him design'd was a meer *Needless Fear*. He was afraid, the Prisoners were gone; and therefore the Magistrates who Committed them to Prison would put him to Death, for letting them escape. Therefore *Paul* says, *We are all here*. How the Apostle knew, that this was his *Temptation*; This is not expressly declared. Probably, the *Gaoler* might utter some words to that purpose. However, He was distress'd with a *Causeless Fear*: And yet this Distress did through the *Instigation of Satan* prevail so far, that he was just upon the point of *making himself away*. Such is the Subtilty of *Satan*, and his great power over the Minds of Men; when GOD shall see meet to let him loose; as that he can from meer *Imaginary Fears* put them upon no less an Evil than *Self-Destruction*: It was with the *Gaoler* so; and the *Temptation* [Page 3](#) had prevail'd, if *Paul* had not earnestly caution'd him from heark'ning to it.

DOCTRINE.

PEOPLE distressed with Temptation, had sometimes need to be Earnestly Cautioned against the Sin of SELF-MURDER.

THERE are Two Things to be now spoken to; *First*. What the *Distresses* and *Temptations* are, that put Men upon the Sin of *Self-Mur|der*: And then, The *Reasons* why they that are so *Tempted* should be *Earnestly Caution'd* against this Evil.

Quest. 1. THE Distresses and Temptations that often put Men upon the Sin of Self-Murder: What are They?

I. SOMETIMES Men are *Tempted* unto this Evil, that so they may not fall into the hands of those, that they think, will put them to a *Misera|ble Death*. This was the *Temptation* of the *Gaoler* now before us. According to the Law among the *Romans*, if the *Gaoler* let his *Prisoner* go, he was to suffer the same Punishment which the *Prisoner* should have undergone. Hence, *Act. XII.18*,

19. When *Peter* escaped, the *Souldiers* that were set for his *keepers*, *Herod* ordered them, *to be put to Death*. Sinful Creatures think with themselves, that if they Live a while longer, they shall be put to a more *Miserable Death*; and therefore it [Page 4](#) may be said of them, *Sin hast thou chose rather than Affliction!* They will Destroy *themselves*, rather than stay for *other Men* to do it. We have several Instances of this in the Sacred Scriptures. *Saul*, Bloody *Saul*, was one of them: He will *Dy* by his own hands rather than the *Philistines*. *Achitophel* was another of them. He might well conclude, when his Counsel was not hearken'd to, that *David* would prevail, and then he must needs *Dy* for his Treasons. What is it that we read of *Zimri*? 1 King. XVI.18. *When he saw the City was taken*, and he must fall into the hands of his Enemies, he *burnt the Kings House over him, and he died*. Humane History gives us many other Instances. Among the rest, *Hannibal* poisoned himself, that he might not fall into the hands of his Enemies. *Demosthenes* did the like. The Wicked Jews Blasphemously imagined, that the Holy Son of GOD, the Blessed JESUS, would have killed Himself, for fear of falling into *Their* hands: Joh VIII.22. *Then said the Jews, will He kill Himself!*

II. THE *Fear of Disgrace* in the World, puts Men upon it. There was This also in the *Temptation* of the *Gaoler*: He thought it a *Disgraceful* Thing to be put to Death in a way of Judicial Proceeding, and with a Public Execution: And therefore! — Sometimes a *Proud Spirit* had rather Commit the *Greatest Sin* against GOD, than undergo a *little Disgrace* from Men. This was the *Temptation* of *Abimeleck* to *Murder him/self*, or (which is the same) desire another to [Page 5](#) kill him: Judg. IX.54. *Slay me, that men say not of me, A Woman slew him*. There have been some, that when they have Committed foul and shame|ful Sins, have through fear of Punishment and *Disgrace* among Men, *destroy'd themselves*. To a *Proud Spirit* there is nothing so Bitter as *Disgrace* and Infamy. When this *Temptation* overcomes them, they will chuse *Death* rather than such a Misery. And thus also it is, when Men for *fear of Want* shall desperately *Destroy themselves*: They think, it will be a *Disgraceful Thing*, to be beholden unto others for their Subsistence; and, it may be, to be brought *unto a morsel of Bread*, and Live like a *Beggar!* such a *Temptation* is too hard for them; and therefore they think to be eased of it by a *Self-Destruction*.

III. *DISTRESS of Conscience* is that from which the *Devil* does many times, take occasion to *Tempt* Men unto the Sin of *Self-Murder*. *Saul* was in *Distress of Conscience*, as well as other|wise Distressed; and therein he would have *Starved himself to Death*. See 1 Sam. XXVIII.15, 22, 23. — *Iudas* is in *Distress of Con|science*; And *Then!* — he flies to the *Halter*, that he may let

out his wretched Soul. The Burden of a Guilty and a Wounded *Conscience*, it is Intolerable. It is said, Prov. XVIII.14. *Who can bear it?* Poor Creatures having such a *Wound/ed Spirit*, and being under the *strong Delusions of Satan*, often think to obtain some ease by ruining of themselves. Especially when *Inward & Outward Troubles* meet together, (as oftentimes they do) [Page 6](#) Miserable Creatures are in danger of becoming Guilty of this Crime; *Satan* takes this Advantage to *Tempt* them unto it. It seems, as if *Job* were thus *Tempted*; though he had the Grace to Resist and Conquer the *Temptation*. He was in *Affliction* upon Temporal Accounts; At the same time he thought, *GOD was his Enemy*; He felt the *Terrors of GOD* in his Soul. GOD suffered *Satan* to terrify him with frightful Dreams. He was *Tempted* hereupon to chuse the most *Ignominious Death*, rather than be in such Misery. He says, Job VII 15 *My Soul chuseth Strangling, and Death rather than Life*. But the Mercy of GOD Preserved him from *laying Violent Hands* upon himself! —

Quest. 2. FOR what *Reasons*, are they that are so *Tempted*, earnestly to be cautioned against Complying with the *Temptation*?

I. *TEMPTATIONS to Self-Murder*. SATAN is in them! Such *Temptations* are not from the Holy & Blessed GOD. *Let no man say, when he is thus Tempted, I am tempted of GOD!* — *Iob's Wife* tempted him, to Commit such a Sin, as would bring a quick Death upon himself. *Curse GOD, and Dy!* She was an Instrument of *Satan*: It was the *Devil* that put her upon giving that *Cursed and Bloody Counsel* to her Husband. The *Devil* would perswade Men to think of *getting out of Affliction by Sin*; — yea, & to *Dy Sinning*; — that the *last Act* which they do before they go out of the World, should be to Commit some *Great Sin* against the Glorious GOD. He knows, This will [Page 7](#) render them, *unfit to Dy!* — Thus the *Devil* says, *Murder, & Dy!* — *Stab thyself,* — *Shoot thyself,* — *Choak thyself,* — & *Dy!* The *Devil* is therefore said to be — Joh. VIII.44. *A Murderer*. Yea, *Satan* has a most *peculiar Hand* in the perpetration of this Crime: As is evident from the *strange manner*, how sometimes it is accomplished: — by *Drowning*, in a *small Puddle* of Water; — *Hanging*, upon a *small Twig* not enough to bear the weight of a Man; — or, with *Knees* resting on the Ground. *Satan* must needs have a great hand — the *Invisible World* is most sensibly at work, in such things as these! —

II. *Self-Murder* is a very *Great Sin*. *Murder* is the greatest Sin against the *second Table* of the Law. Tis a great Provocation in the sight of GOD. Hence is that expression in the Scripture, concerning a most Abominable Thing, — Isa. LXVI.3. *It is as if he killed a Man* Tis a Sin that Cries to Heaven for *Vengeance!* — See Act. XXVIII 4. — But *Self-Murder* is the worst kind of

Murder. — Tis the most *Unnatural!* — For a Man to *Murder* a near *Relative*, tis worse than for him to *Murder* another. And the *nearer* the *Relation* is, the Greater the Sin, — Therefore — Tis a most *Complicated Sin?*

THE *Self-Murderer* Sins against the Glorious GOD, in defacing of His *Image*; and in dishonour|ing of His *Name*. — especially, if he be a person that has made any pretences to Religion. —

HE Sins against *Himself* — against his own *Body*, as if *hating his own Flesh*; — And it may be said unto him, *Thou hast Sinned against thy own Soul*. His *Reputation* also is forever destroy'd.

[Page 8](#) HE Sins against his *Relatives*; To whom he causes the greatest *Grief*, and the greatest *Dis|honour*, that can be. —

III. A Wilful & Impaenitent *Self-Murderer*, *cannot be saved!* We are taught, 1 Joh. III.15. *Ye know, that no Murderer has Eternal Life abiding in him*. Then, most certainly, no *Self-Murderer* — without *Repentance*; — which, in many cases, how can it be supposed!

ITS true, The *Elect* of GOD may be grievously *Tempted* unto this Sin. The *Gaoler* was one of those. — Yea, many of the *Elect* have been so, in the pangs of the *New-Birth*, at their First *Conver|sion* unto GOD. And some have been so, after their *Conversion*. The *Best of Saints* upon earth, may be so. Of *Iob*, I have told you. I may tell you, of *Luther*, — And of many more — when the *Devil* has no hope of prevailing, yet he will *Tempt* unto this Crime. He will do it, only to vex and molest the faithful Servants of GOD! — He there|fore *Tempted* our Blessed JESUS Himself unto it. See *Mat*. IV.6. —

BUT, *except it be in case of Distraction*; it is a rare thing for Satan thus to prevail over any that belong unto GOD. If he *do*, yet the Execution cannot be so dispatched, as to leave *no space of Re|pentance*. Therefore, it is very observable, that though we read of some of the *Elect* of GOD in the Scripture, that have been *Tempted* unto this Crime, yet none were left actually to Commit it, but such as we have cause to look upon as *Reprobates*, Were a *Saul*, an *Achitophel*, a *Zimri*, & a *Iudas*, any other?

[Page 9](#) AS for *Secret Things*, and *Extraordinary Cases*, we must leave them with GOD. Nevertheless, It is a clear *Scriptural Principle*, That an *Impenitent Murderer cannot be Saved*. There are some sins, that an *Elect* Person shall be preserved from: Such particularly is, The *Unpardonable Blasphemy* against the Holy SPIRIT. And such is, *Final Impenitency*. Therefore it concerns them that

have the *use of Reason*, and know what they do, to beware of this Sin, as they bear any Respect unto the *Salvation* of their Precious and Immortal Souls.

IV. *LIFE* is a great *Mercy*. Men should be cautioned against *Despising*, and wilfully casting away the *Mercies* of GOD. *Life* in this World, is an Invaluable *Mercy*: Because, *whilst there is Life, there is Hope*: Eccl. IX.4. *To him who is joined un|to all the Living, there is Hope*. As long as Persons are *Alive*, there is an *Hopeful Possibility*, that they may *Repent*, and *Turn*, and *Live* unto GOD: — That they may obtain an assurance of an *Interest* in JESUS CHRIST; — That the *Pardon* of their Sins may be secured. But when *Life* is at an end, there is no *Hope of Repentance*, or of getting a *Part* in CHRIST, or of getting *Sin* to be forgiven. We are told, Heb. IX.27. *After Death the Judgment*. If those things be not made sure of, before the Soul of a Man is out of his Body, and his *Probation-time* is over, it will be *too late* for ever. So we read; Isa. XXXVIII.18. — *They that go down to the pit cannot hope for thy Truth*.

[Page 10](#) USE 1. WE may here take notice of the *Folly & Unreasonableness* of those *Temptations*, whereby Sinful Creatures are sometimes put upon *Self-De|struction*. — As particularly, — That *Fear of Dis|grace* in the World; — For any man to *do himself Harm* for fear of *That*, is marvellous *Folly*! A man cannot more *Disgrace himself* than by Committing such a Sin. He leaves an Everlasting *Blot* upon his Name, as long as he shall be spoken of in the world. And there is besides, an *Everlasting Con|tempt*, which such persons Dying Impaenitently, must at the *Last Day* be exposed unto: when, be|sides all their other Sins, there shall be This al|ledged against them, *That they were guilty of the most Unnatural Wickedness in the World*. Is it not *Folly* for men to bring upon themselves an *Eternal Shame* and *Confusion world without end*, that they may escape a *Temporal*!

THUS, when Men shall *do Harm unto them|selves* for the *Fear of Want*: It is unspeakable *Folly* and *Madness* in the Children of Men to do so: Because they do by *That Act*, [*without Repen|tance!*] throw themselves into that place, where they shall *want every good Thing*; and, Psal. XLIX.19. *They shall never see Light*. In *Hell* there is the *Want of every Thing*. No *Spiritual Blessings* are there; No *Sabbaths*, nor any means of *Grace*, are there. No, nor any *Earthly Comforts* neither: Not so much as a *Drop of Water*, to relieve a *Tongue* in *Torments* there!

THERE is another poor Creature thus *Tempted* of the *Devil*. *I am a Reprobate, and I am sure I shall [Page 11](#) not be saved; and therefore, if I destroy my self, I shall have less punishment in Hell, than if I lived longer in the World*. I

Answer; Thou canst not know thy *Reprobation*. It is not GOD, but *Satan*, who tells thee, That thou art a *Reprobate*. Thou art not *sure*, that thou shalt not be *Sav'd*. The Lord says no such thing unto thee; but says, Isa. XLV.22. *Look unto me, All the ends of the Earth, and be ye Saved*. Be it how it will with thee, *Do thy self no Harm*: Thou mayst, for ought any one can say, yet be Saved for ever. Nor is this true, that thy *Damnation* will be the less, if thou *Destroy thy self*. For *Damnation* and Punishment in *Hell* will be the greater, and the deeper, according to the *Aggravations of the Sins* which have brought the Sinner thither. Now *Self-Murder* is a Sin so heinous and *Aggra/vated*, that if thou Dy Impaenitently under the guilt of it, thy *Damnation* will doubtless be the greater for it.

IT may be said; *I will Repent, and Pray for the Pardon of my Sin, before I do it*. I Answer; What a *Delusion of Satan!* I have read indeed of a Philosopher, who called upon his Gods, and so *threw him self into the Fire* to his own Destruction. But canst thou think, That GOD will hear such *Prayers*? No, — Psal. LXVI.18. *If I regard Iniquity in my Heart, the Lord will not hear me*. If thou comest before GOD, with bloody Resolutions in thy Heart, GOD will not accept of thy *Prayers*. He says, Isa. I.15. *When you make ma/ny Prayers, I will not hear; your hands are full of Blood*. Nor can this be called, *Repentance*: For [Page 12](#) a man to *Confess* a Sin, and be Resolved still upon the *Commission* of it! No, Tis he *who Confesseth and Forsaketh, that shall find Mercy*.

USE 2. HENCE it is an EVIL THING to SPEAK FAVOURABLY, either of *Self-Murder*, or of *Self-Murderers*. There have been those who have undertaken to justify *Self-Murder* in some cases. [See *Voet. vol. 4. Disp. de laesione sui-ipsius.*] Pagan Philosophers taught, That it was lawful for Persons to *Murder themselves*, that they might save their Reputation; or prevent falling into the hands of their Enemies. — Famous the Story of *Lucretia*.—

IN what we call, The *Second Book of the Mac/cabees*, we find celebrated an Action of one *Rasis*, for which the *Iews* cry him up as a *Martyr*; but *Austin* censures him for a Criminal *Self-Murderer*, with Reasons that cannot be answered.

YEA, some *Christians* have cried up those, who to save their *Chastity*, and so themselves, from *Disgrace*, have destroyed their own Lives. And the crying up of such a *Fact*, has given occasion unto many others, to become guilty of that *Hor/rible Thing*: that *Unnatural Sin*. But, must *Saul's Self-Murder* be lawful too?

TO extol the *Persons of Self-Murderers* to Heaven, is an Evil and a Dangerous Practice. We should rather leave *Secret Things* unto GOD, and unto the Discoveries of the *Great Day!* In|deed, if a Mans Life and Conversation *were as becomes the Gospel*, we are not positively and ab|solutely [Page 13](#) to say, *That he is Damned*, though he killed him self: Bccause we know not but that he might be at *that Time* under some *Distraction*: And it is not Impossible, but that GOD may suffer *Satan* to Possess, and Torment, and Kill the *Bodies* of some, whose *Souls* may yet be *Saved in the Day of the Lord*. Yet on the other hand; If there were no sign of *Distraction*, appearing be+fore they went to *Destroy themselves*, nor any Evidence of *Repentance* after such attempts; we should not say, *Such Persons are gone to Heaven*: Lest by being *Over-Charitable* to the *Dead*, we be|come *Cruel* to the *Living*. The saying, *Such Per|sons are Saved*, may Occasion and Encourage others to do the like, and the *Everlasting Destructi/on* of Bodies and Souls follow upon it.

USE 3. *BEWARE of this Iniquity.*

ONE would think, there should be no great Need of such an EXHORTATION; To call upon men, *To do themselves no Harm!* Since there is in every man, a Principle of *Self-Preser/vation*. Yet there is too much *Occasion* for it. One *Self-Murder* makes way for Another. *Sauls* did for that of his *Armour Bearer*. —

IT is a Lamentable Thing, that in a *Place* of so much Light, and Profession as *This*, it should be said unto a *Self-Murdering Devil*; — *Thou shalt Perswade, and Prevail also!* — That in such a *Place*, there should be any Need of in|sisting on such a Subject! — Yet there has been so; and there *is!* Above four Years ago, I saw Occasion to insist on a subject of this Importance, [Page 14](#) because within the space of but *Five Weeks*, there had been *Five Self-Murders!* The Lord Knows how many others may be Tempted at *This Time*, unto the like. I am not without Ap|prehensions, That the *Bloody Lion*, who *goes a/about seeking whom he may devour*, may be let loose among the Flock; And therefore I thought it my Duty to withstand him, with *the Sword of the Spirit, which is the Word of GOD*; Not knowing, but that I may by such means rescue Poor Creatures out of his hands!

MY Advice on the Occasion is This.

First. BE *Humbled* in the sight of GOD. Be *Humbled* for *All thy Sins*. — And be *Humbled* under *Temptations* to *This Sin*. — Be *Humbled*, as long as thou hast a Day to Live. Because they have not been *Humbled*, *Satan* has been let loose upon some with greater Violence. When a Sin has been *Repented* of, there will not now be so much *Danger* of that Sin, as there was before.

Secondly. BEWARE of *such Sins* as may Pro|voke the Holy and Righteous GOD, to leave thee unto *This* most Horrid Evil.

BEWARE of *Pride*. When Men will rather not be at all, than be what GOD would have them to be; What Cursed *Pride* is that!

THIS Produces *Murmurings* at the Providence of GOD; and causes People to say; 2 King. VI 33. *What should I Wait for the Lord any longer?*

[Page 15](#) BEWARE of *Self Confidence*. Be sensible of thy Weakness; *Let him that Stands, take heed lest he fall* Be not *Confident* of thy own *Strength* to Encounter the *Adversary*. If GOD should let *Satan* loose upon thee, he'll be too hard for thee.

BEWARE of an Heart glued unto *the World*. When *the World* is a Mans *Idol*, he will rather part with his very *Life*, [*with his own hands give it away!*] than part with *the World*.

BEWARE of *Unbelief*. — Distrust not the *Fa|therly Care* of thy Heavenly *Father*

BEWARE of *Despair*; 1 Thes. V.8. *Putting on for an Helmet, the Hope of Salvation*. Say not, *The Day of Grace is over with me*. — Say not, *I have Sinned Unpardonably!* — Vain Imagina|tions.

BEWARE of the more *Heinous Crimes*; which are in a special Manner GOD-Provoking Evils. The *Sins against Nature* are so. Some that have been Guilty of such Sins, in Secret, and have not Repented of them; GOD has for such Things left them to *This*, which is a *Sin against Nature* too! [See *Voetii Disp. ubi supra.*]

THERE are other *Atrocious Crimes*; whereof This has been the Consequence. — *Iudas* and *Pilate*, are two fearful Examples of it! —

Finally; BEWARE of *Backslidings* from GOD, and from good Beginnings in Religion. Re|member that Word; Hos. VIII.3. *He hath cast off the thing that is Good; the Enemy shall pursue him*. Some have *left off* Prayer in their Families; *Left off* their Attendance on Lectures; *Left off* [Page 16](#) Godly Exercises which they have been used unto. Therefore the *Enemy* of their Souls is let loose upon them; and he *Pursues* them, even to *Self-Destruction*.

Thirdly. RESIST the Tempter. Tis the Counsil; Jam. IV.7. Resist the Devil, and he will flee from you.

— How, *Resist* Him? Do it by *Crying* to GOD. — If the *Avenger* pursue thee, fly to a CHRIST, as the *City of Refuge. Resist the Devil!* — the next Words are, *Draw nigh to GOD.*

BUT then, Employ the *Word* of GOD, for the *Resisting* of the Temptation. — It was *Luthers* Method. — Yea, our JESUS has given us a Pat|tern of it; — *It is Written!*

DO one thing more, Discover the *Temptations* of the Devil. Make a *Discovery*, not unadvised|ly unto all the World; but unto some *Faithful Minister*, or unto some other *Able Christian*. One that cut his own Throat a while ago, said be|fore his Expiration; *O! That I had Told, how I was Tempted! If I had, I believe I should never have come to This!*

Fourthly. ABOVE All, a True *Faith* is to be Laboured for. By *Faith* Embrace an offered SA|VIOUR; This will keep thee from the *Destroy|er*. Being by *Faith*, safe in the Hands of thy Saviour, the *Devil* shall not pluck thee out of those hands. Tis directed; Eph. VI.16. Above [Page 17](#) all, take the shield of *Faith*, wherewith ye shall be able to quench all the fiery Darts of the Wicked One. As by *Faith* we obtain a *Victory* over the World; [1 Joh. V.4.] So we obtain a *Victory* over *Satan* too. He has not such Power over a true *Believer*, as he has over *others*.

ACT *Faith* on the *Victory* of thy SAVIOUR over *Satan*; Hoping and Looking for a share in *That!*

AND by *Faith*, Look up unto thy SAVIOUR, as unto one who *knows how to Succour the Tempted.* —

Boston, 23. d. V. m. 1682.

FINIS