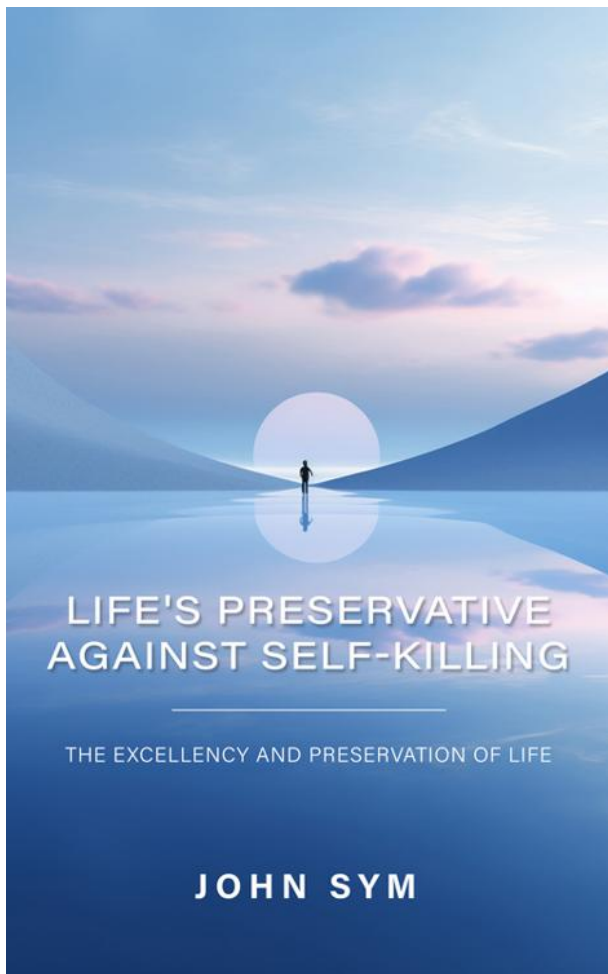


LIFE'S PRESERVATIVE AGAINST SELF-KILLING

THE EXCELLENCY AND PRESERVATION OF LIFE

JOHN SYM



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Or, a useful treatise concerning life and self-murder; shewing;

The Kinds, and Means of them both:

The Excellency and preservation of the former:

The Evil, and prevention of the latter.

Containing the Resolution of manifold Cases, and Questions concerning that Subject; with plentiful variety of necessary and useful Observations, and practical Directions, needful for all Christians.

Is it lawful — to save life, or to kill?

Mark 3.4.

By JOHN SYM

Minister of Leigh in Essex.

London, Printed by M. Flesher, for R. Dawlman, and L. Fawne, at the Brazen Serpent in Paul's-Churchyard. 1637.

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Editor's Note - During the TCP Transcription Process, all the text was hand transcribed according to visual representation; and as such, sometimes the letters s, l, f & t are misconstrued with each other, these letters regularly being almost illegibly similar in the original facsimile script. Though it is rare for these errors to remain post-edit, unfortunately they may remain if uncaught. My apologies in advance where such errors occur. Also, the symbol <H&G> signifies omitted Hebrew & Greek. Because a majority of readers are not fluent in the original languages; it was thought best to omit, instead of possibly misconstrue; since most original languages are written in antiquated script in the original facsimiles. Lastly, some archaic words may be updated to more contemporary terminology; but changes have been kept to a bare minimum.

Right Honorable,

To the Right Honorable and most Noble Lord, Robert Earle of Warwick, Lord Rich, Baron of Leeze, &c. My very good Lord, and most Noble Patron: increase of grace; honor and happiness.

That Eminency that is in a most excellent Maecenas, to supply the defects and meanness of an obscure Author; and that Relation and obligation that a poor Clerk may have to a most noble, worthy, and respective Patron, hath made me presume to make choice of your noble Lordship for a Guardian of this my poor tractate: which is of a compounded Denomination, consisting of contrary ingredients, of life, and death; of saving and killing; by such reflecting acts of the doers upon themselves, as make the Agents and patients thereof to be the same individuals.

The discourse is of a mixed and various nature; and the theme of self-killing is the subject both of Divinity, and of humanity; of Religion, and of Law: the full handling whereof may be serviceable to the Kings Majesty, for preservation of the lives of his people, against

the blows and mortal wounds of a self-killing hand: and may be useful for the public good of the Church and of the Common wealth; both for the safety of the souls and bodies of their members; and also, in point of Honor; that the government of so gracious a King, and the glory of so famous a Nation may not be ignominiously stained, by self-murdering practices.

In which respects, it was most requisite that I should dedicate the treatise of that nature to such a noble Guardian, as hath a most special care to uphold and advance both Religion and Justice; the honor of the King and kingdom; and the welfare both of Church and Commonwealth, in all the members of the same, as your Honorable Lordship always hath, in the places of your employment and residence: which, in cognizance of us in the Ministry, is specially apparent, by your noble and pious care of providing able, painful, and godly Ministers to the Churches under your special Patronage, bestowing your Church-livings, both freely, and to the fittest and best deserving that you can find for those places; and countenancing and furthering the Clergy, what you can, in all godly and legal courses; whereby multitudes of souls being saved, and the Church of England (under our Sovereign the King) advanced and supported in the Honor of her Ministry, all have cause to praise God, and to pray to God for your Lordship, and for your noble Family, the honorable instruments of so much divine and public good; whereof many blessed souls in heaven (saved by that means) are witnesses before God, to your eternal praise, honor and comfort, with your renowned progenitors, of that practice.

And I confess, it is the duty specially of us of the Ministry to write your most Illustrious name, and highest Commendations with the point of a Dyamond, in letters of Gold, upon the most durable pillars of perpetuity; and ever to celebrate your due praise, both, for honor

of your noble deserving's, and also for virtuous and pious example and encouragement to all posterity, and noble Peers, in that point specially of upholding and advancing true Religion and piety, both in and by that careful and conscionable course of bestowing your Church-livings, and regarding of your Ministers; and also, by your constant profession of the truth; and, according to the same, professedly worshipping the true God; thereby publicly obliging yourself to such holiness of heart and conversation in walking with God, according to the rules of true Religion; as may give your Lordship sound and grounded hope of eternal life, and may verify in you the reality of that most Christian and heroic motto,

Garde ta foy.

In a word, Divine Providence, and Heavens favor hath made your Lordship Rich; not only by nature and name, but also in honor and manifold blessings upon you, and in much good done by your means, whereby you stand bound to be accordingly thankful to God; and to be ever mindful that your Eminency objects your Lordship to the worlds prying observation, and to men's rigid censure, which requires your more careful circumspection in your whole conversation, that you may be as far distant from all ignoble vices, and sinful courses, (which stains and abases Honor and greatness) and as Illustrious in all virtues, and commendable actions, as your noble condition is elevated above the common rank of men; which conciliates and procures Honor and comfort of a higher nature; and of more lasting continuance, than that which can be had from, or by Titles, and human dignities, or from psycho-phantizing humoring and flattering, that so you may attain to eternal glory and happiness after this short life ended.

Most noble Lord, I commend this treatise to you, not only that you may put credit and respect upon it, for public favor and entertainment, and to give encouragement to the Author: but also, with all observancy, to subject it to your judicious censure; and myself to the service of your Honor and noble Family, for the furtherance of the good and salvation of you and yours, by the daily prayers, and faithful labors of him that ever remains

From your Lo ps. Leigh in Essex.

Your Lordships devoted, faithful and obsequious servant in Christ,
John Sym.

The Preface to the Readers of this Treatise,

And to my Auditors in my Ministry; specially my ever much respected loving Friends, and respective Parishioners, the Inhabitants of Leigh in Essex: Grace and Peace be multiplied.

THis Treatise I can neither commend to you, from the pleasantness of the nature of the subject of it, which is about Self-murder; that is a wickedness not to be named among Christians, in regard of liking, or practice thereof: nor yet can I magnify it to you for anything that is simply mine in it; although there is much more mine in it, than might have been, if there had been full and complete Tractates made by other men of that subject; whence I might have borrowed more,

and have had more help, than now I could, to have made this a more perfect and better polished piece.

I doubt not but it shall be found, in the advised and candid perusal thereof, to carry in all the passages thereof the impress and stamp of truth; for which it may be worthy of your acceptance, both for information of judgment; and also for direction of practice, in many important points and cases.

Although I did not obtrude it to the press for public use, upon mine own mere motion, or presumptuous self-conceit; yet I need not make Apology for my publication thereof, from the encouragements and furtherance of such persons, whose worth of Judgment and power of godliness is such, as might be sufficient to put me forward to it; seeing that, in these days, wherein so many do most wretchedly, and unnaturally kill themselves, it is a Tractate too necessary and useful: which sufficiently warrants me, upon and with the approbation of the Church, to divulge the same to the worlds view and service.

Although many men of learning and worth, Casuists, Schoolmen, and other Divines: Protestants, and Papists, Ancient and moderne, transmarine, and Domestic have occasionally, or but briefly couched and condemned Self-murder; yet I have met with no single, nor complete Treatise of it. And therefore, seeing how requisite and needful it is that there were in these days, such an entire Tractate of that subject, when as of most other subjects, and of many less necessary there is a surcharge of books and pamphlets; and finding myself, in this particular unprevented by others of a Birth and opportunity free for me to adventure to the Sea of publicness, I have embarked myself in this bottom of dismal denomination from Self-killing; which notwithstanding spreads and carries in the fore-top, and in the Ensign upon the Poup, the white and comfortable Colors

of Life's preservation, having all her force and ordnance bent against Self-murder; to overcome and sink the same; for which purpose it displays the Flag of bloody colors against it in the main Top of every page. And thus I have, for the good both of Church and Commonwealth, and of the souls and bodies of men, (all which this subject doth nearly concern,) adventured to commit myself to the stormy and inconstant Ship-wrecking Ocean of this tumultuous and tempestuous world, under the sails of the press, with flown sheets, quo fata ferunt, whither divine providence will carry me. I pray for heavens favor; for the worlds fair weather; and for a prosperous voyage: desiring that my auspicious attempt may occasion and provoke others of better abilities to perfect my good meaning and weak Assay, by their more exquisite performances; and that myself may not be discouraged, by counterblasts, or ill success, in my first setting sails out into the worlds view.

The Contents and worth of the Treatise will be apparent to the judicious Readers, upon the advised perusal thereof: and the fruit of the same will show itself, in the Effects of it: and according to your esteem in both, I doubt not but you will entertain and regard it. I pray you read considerately every passage thereof, and the whole to the end, before you rashly censure, condemn, or reject anything therein, upon the first mistake; either of the matter, or of the Authors meaning. What shall be, upon good reasons, manifested to me to be therein amiss, I will willingly endeavor to amend and correct; with respective thankfulness to the Informer.

I affect not to stand upon the pinnacle of publicness; objected to the contrary blasts of everybody's impetuous censure, neither agreeing within themselves, nor many times with the truth; where passion, prejudices, or their own private unsound principles, and by-respects yield them the premises of their conclusions.

Although I am, in some sort, under an obligation of ancient intention to have made something public, about the body of Practical and Case-divinity; yet I may be excused for not performing; because the precipitating zeal and bold undertakings of less considerate youth are often commendably moderated, or recalled, by more mature and better advised age.

I find so much, and so well, scatteredly done by others (of great worth for judgment, piety, and experience,) touching that subject; which collected into one body, out of their writings public and private, may suffice. And also I do perceive that it may be hurtful, besides the difficulty of it, to descend particularly and punctually to the special definite and public determination in Print, of all incident cases, as the same may be diversified, by their several circumstances and accidents: whereupon I have been hitherto deterred from that task; which requires the united wisdom and experience of all the most practically-judicious, pious, and profound Divines.

For the present, this Tractate I commend to your use. And above all, as I stand most bound, I commend it to you my much respected Auditors and friends of my peculiar charge; whereupon I have faithfully, although in weak manner, attended and bestowed my labors in my ministry these seven and twenty years, and upward; (in succession to a most Reverend, Judicious and godly Divine, a Father both to you and me,) endeavoring to do you all the best service and good that I could: and (I thank God) not without comfort of some fruit of my pains among you; although it be not so much as I would, for the salvation and welfare of you all; from whom neither any intestine discontents, nor external invitations could ever hitherto prevail to draw me, to whom I found myself so strongly obliged and tied, both by my comfortable calling, and the Churches order, to be yours; and also by our mutual entire affection and respects each of us

to other; begun with your Ancestors, and continued with yourselves as the same ought to be between a Minister and his parishioners or people.

In which regard I leave and commend unto you this Treatise, for a monument and witness, in times to come, of remembrance of your true and dear Friend; whose last farewell, he would be loath should be concluded with this less-pleasant subject. Wherein (I confess) my care is most for you, that you may have benefit, by that now subjected to your eyes; which for the most part of it, you have heard sounding in your cares.

For which purpose, I beseech God through Jesus Christ, to give a blessing; and to watch over, and keep, build up and strengthen you all in his grace, love and fear unto the end; and in the End give both you and me the Crown of eternal glory with all the blessed Saints in heaven. Amen.

And so he leaves you that remains ever,

Your own JOHN SYM.

Leigh in Essex.

To the Christian Reader.

Solon, the wise Law-maker among the Athenians, being asked the reason why he made no penal law against such as should kill their parent, returned this answer, that he supposed no man would do it.

He was thought to do wisely, in enacting no penalty against that which had not then been done; lest he might seem rather to put men in mind to do such a villainy, than to restrain the doing of it. But after that woeful experience had given too great evidence of men's impudency in committing this inhumane and unnatural sin, most severe laws were made against the same. In like case hath more woeful experience given more abundant evidence of the more than most in human and unnatural sin of Self-murder. And I suppose, that scarce an age since the beginning of the world hath afforded more examples of this desperate inhumanity, than this our present age, and that in all sorts of people, Clergy, Laity, Learned, Unlearned, Noble, Mean, Rich, Poor, Free, Bond, Male, Female, Young and Old. It is therefore high time that the danger of this desperate, devilish and damnable practice be plainly and fully set out: which to my best remembrance hath not before this been performed by a full and just Treatise.

It hath in sundry Sermons preached, and published, and in other printed Treatises, been spoken against, and the heinousness and danger thereof, somewhat to the quick, yea and life too, been declared: and that both by the Ancient Fathers, and also by late Divines. Yea Heathen men by the light of nature have damned it to the pit of hell: where they have placed Self-murderers, making them again and again to wish themselves alive on earth, though there, poverty, grief, shame and all other evils should befall them.

Surely most seasonably is this Treatise here published by an Author well fitted and enabled thereto. For he is an expert Casuist, by learning and experience so fully accomplished, as he hath for many years been accounted an Oracle where he lives: and by all sorts, resort is made to him to be resolved in intricate doubts. In handling this Treatise, like a skillful Artist and wise builder, he hath digged

deep to lay his foundation sure: he hath begun with life, and artificially distinguished the several sorts thereof, and showed the excellency of every sort, that the heinousness of taking away so precious a thing, might thereby be the more aggravated. Many pertinent cases are here and there, yea everywhere in this Treatise judiciously discussed and resolved. So good is the wine here to be had, as there needs no bush to draw thee to it. Let me but persuade thee to taste it, I shall need to set no greater commendation upon it. I make no question but that wheresoever it findeth entertainment, it will prove a most sovereign preservative against this horrible temptation to Self-murder. The Lord give such a blessing to it, as it may be a means of keeping men from laying violent hands upon any, especially upon themselves, and of directing and inciting them so to preserve their temporal and spiritual life, as they may be reserved unto eternal life.

18. Apr. 1637.

WILLIAM GOUGE.

A Dear Friend to the Author.

From Albion (whence now we all be one)

with healthful salves, thou doest assay to cure

Self-murders grief; that many long ago

doth kill; and fill dark Hell, with souls impure:

Which sage Hippocrates, and Galen, (sure,)

could not prevent, nor heal, with all their skill.

But thou, by thy receipts, that will endure,

most skillfully canst soundly cure this ill.

Go to, therefore dear Sym; God give success,

Like to thy skill, thy will, this to redress.

S.H.

LIFES PRESERVATIVE

AGAINST SELF-KILLING.

CHAPTER 1.

The general description of Self-murder.

Sect. 1. Concerning life and death.

Life and Death are two things of the greatest importance in this world; both in respect of what they are; and whereto they tend: that is, their Essence; and the great consequences that depend upon them: and yet there is nothing whereof many men are more regardless, than of their lives; how wretchedly they spend, and end them; and of their Deaths, how desperately they incur and contract them; casting themselves into the danger of it, by the hands of others, or of themselves; although the sins in which they die, can never afterwards be recovered, or eternal destruction be avoided.

And therefore, considering the dangerous and damnable practice of divers persons desperately destroying their own lives, and murdering themselves; with so great prejudice to the Honor of God and his truth embraced amongst us; and with so much hurt to themselves and others: I have adventured to treat more largely of the point of self-murder, than yet I have seen the same done by others.

Touching which I will first describe in general what it is.

Sect. 2. Self-murder described.

Self-murder is the voluntary destroying of a man's own life, by himself, or his own means and procurement.

In which description we are for the better understanding of it, to consider, First, the object of self-murder, and that is the life of man.

Secondly, the act itself; which is the voluntary taking away of life, or unjustly destroying of it; which makes it to be murder.

Thirdly, the efficient cause, or means of the destruction of man's life, and that (in this case) is a man's own self by his own procurement; which specifies the act, and makes it to be properly self-murder.

Sect. 3. Self-murder is known by life.

In explicating these in order, I will begin at life; as first in nature, and more auspicious; which is the object of self-murder. For, self-murder being death, and death being only a privation, it cannot be known what it is but by the knowledge of life, which is its contrary: for, no privation can be defined (in regard of its want of entity in itself,) but by its opposite habit: as no man, that knows not in some measure what light is, can know what darkness is.

And self-murder being in itself evil, it cannot be but in and about that thing which of itself is good. For evil cleaves and adheres to good for two reasons; first, that it may subsist, which extra subjectum bonum, without the subject of good cannot be: for, evil is like to the disease called the wolf, which maintains itself by eating & feeding

upon the body wherein it is. For, as non datur summum malum, nec datur merum malum per se existens: There is nothing absolutely evil, neither is there a mere evil subsisting by itself, but in that which is good.

Secondly, evil adheres to that which is good, that it may convert and turn the good subject wherein it is, into the quality of itself, so making it naught, and destroying it; as loaven that soureth the whole lump wherein it is: the nature of all evil is ever active and destructive of that good that entertains it, or that it is exercised about, it being as the worm that destroys the tree wherein it breeds and harbors.

From whence we may observe that, as all created substances are mutable, so are they capable of, and subject unto contrary passions and qualities in this world; and by how much the more excellent any good thing in this world is, so much the worse is the contrary evil that attends upon and corrupts it; and therefore the better that any created thing is on earth, the more danger it is in, and needs the greater care and endeavor to be had about it, to preserve it against its opposite evil: so, life being of the nature and number of the best things, it is in danger of the worst evils, and therefore is with the greater care and circumspection to be watched over, for its preservation.

CHAPTER 2.

Of the kinds of the life of man.

That we may know what life is, & (because there be divers kinds of it) which it is that in Self-murder is destroyed by death; we are to consider there are two kinds of the life of man; the first is natural, the second is spiritual; according as he consists of two natures, and is an inhabitant of two worlds; being made of heaven and earth, to inhabit both: there is no creature in the world that consists of such various & different composition as man; nor is endowed with such multiplicity of vital operations, or such variety of properties and qualities, fitted for diversity of actions of so many kinds; and thereupon is subject to so many and opposite motions and temptations.

From the divers kinds of man's life, we may observe, that man's care must not be (as the brute beasts) to live according to the instinct of nature, but that he may live by a supernatural principle, and divine direction, a spiritual life, even here in this natural life, as he expects to arrive, and attain to a more excellent and heavenly end of advancement, than other earthly creatures do, or shall: and there is a task of more and greater performances required to be done by him, than from any other creature on earth.

CHAPTER 3.

Of natural life in general.

Sect. 1. Of divers sorts of life.

For our better understanding of natural life, we are generally to consider that, according to the distinction of earthly living creatures, there be three kinds of natural lives.

First, that which is called the life of vegetation; which is the life of trees, plants, corn, and the like; whereby they grow and increase, both in their several kinds, and in their individuals.

Secondly, the life of sense, whereby irrational and sensitive creatures do, besides their life of vegetation common with plants, live inlived with sense and motion.

Now these two kinds of lives, considered specifically in the aforesaid several kinds of creatures, fall not under the consideration of, nor are subject to self-murder; because the law against murder is not given to them, who are not properly capable of the same, by means of their want of reason: neither are they subject to this fact and sin of self-murder, which by instinct of nature they abhor, and do always naturally endeavor their own preservation.

The third kind of natural life is that which is called rational, or of reasonable creatures; which is proper to men; whereby they live, (besides the life of vegetation and sense, common with other earthly living creatures,) according to reason, or in a rational manner; both for the essential form of their natures, whereby they are called rational creatures; and also for their thoughts and actions; which for their original principle, whence they flow, and for the rule whereby they are ordered, are reasonable, moral, and more divine in all their motions, than are other earthly creatures; if the same be not perverted by some other exorbitant principles, or accidents.

In and under this rational life of man, both the other lives are comprehended; as things inferior and subordinate are contained in

their superior and summary head. The perfections of all other earthly creatures are in man, together with, or comprehended in that which is proper to himself, whereby he transcends them all.

Sect. 2. Man only is subject to self-murder.

Notwithstanding that man endowed with understanding hath the greatest helps against self-murder, and hath the greatest reason of all worldly creatures to preserve his life, it being so excellent above theirs, yet he only of them all is subject to this fault and mischief of self-murder.

And as all the aforesaid three kinds of lives are comprehended, for faculty and virtue, in man's reasonable life, flowing from his reasonable soul, as we see in the ceasing of them all in man at once, upon the departure of his soul from the body; so the killing & destroying of man's life, is absolutely far greater than the destroying of the lives of all other earthly creatures; because, both the lives of them all for kinds, and also man's own proper life, that far excels them all, in the destruction of man's life are destroyed: and also, all other creatures were made for man, for the comfort of whose life all their lives do serve.

Sect. 3. How natural life is known by man in whom it is.

Touching the knowledge of the natural life of man, a reasonable living creature apprehends the same, both by sense and understanding: by sense, a reasonable creature not only discerns that it lives; but also feels this life by the effects of it, to be a quickening

power of enlivening the body inwardly, and disposing and enabling it to action outwardly.

By understanding, a man knows that this life is an act of the spirit, or soul in the body of man; or a quickening virtue of it, in a continued flux, by the personal union of the soul and body together.

Sect. 4. The souls double act of life in man.

This act of the soul in its union with the body, is twofold. First, that which respects the body itself; or rather man's person, in that work, or lively energy, which we may, in some respect, call *opus ad intra*, or a reflex work of man upon himself; upon the personal union of the soul and body, whereby he becomes a living soul, Gen. 2.7, for extension, in all his parts; and for intensio, in fullness of lively power; for his subsisting and growth to his appointed period; and for use of all his organs and faculties, for their proper function; being thereby also able to discern, take notice and judge of himself, his state and actions: For, not the soul only, nor the body only is to be properly said to live, after their union together; but the person, consisting both of soul and body, doth live this life; which is not the life of either of the natures, or parts of man by themselves considered; but the life of the person of man consisting of both natures personally united. And therefore, when one kills a man, we say not properly that he hath only killed an earthly body; but we say properly that he hath killed such a person, as consists of a soul and a body: and therefore, it is said in Scripture, that there were so many souls slain; not that the immortal spirit is in itself subject to such a death, or can be slain; but in regard of its Acting and working in its personal union with the body; whereby both of them live personally together, that life which is the life of the person; which is destroyed,

and ceases upon death, which is further apparent by this, because, the murder of a man is so heinous a crime, in regard of the destruction of the Image of God in man; which is not only in the body, or only in the soul, but is in the whole person of man, so long as the same lives.

The second lively act of the soul in this union with the body personally considered; is that whereby it makes the body organically fitly disposed and active to those duties, which we call *opera ad extra*, works about objects, not itself: which works are the common outward works of the person consisting of those two natures, and not of either of them apart.

Whereupon we may observe, that upon this life depends, both the subsisting of the person of man in its being; and also all its actions natural, civil and moral: so that, he that kills a man destroys his person, and abolishes all his personal actions and activity, whereby he might be serviceable and useful to God, to himself, to the Church, or Commonwealth. And yet we see nothing more passionately and rashly enterprised than killing of men, than the which nothing should be more deliberately and upon weightier causes done, it being no lesser matter than to dissolve heaven and earth, by destruction of a person consisting of a heavenly spirit, and of an earthly body, to destroy the noblest natural life; and to deprive God, and the world of the most glorious and profitable works. Such a thing is this natural life of man generally considered.

CHAPTER 4.

Of man's natural life more specially.

Sect. 1. Wherein the natural life of man consists.

Mans natural life consists (as in part we have heard) in the Act of the soul united personally with the body, by means of the animal, natural, and vital spirits: which the Apostle calls living in the flesh, Philip. 1.22, which is to live neither to the flesh to fulfill the lusts thereof, nor yet is it to live according to the flesh, directing our ways by our own carnal wisdom and will: but, thereby is intimated living in a frail and sinful body, subject to manifold troubles and infirmities: in which regard, it is a fading and temporary life, as Saint James tells us, Jam. 4.14, comparing it to a vapor that vanisheth away.

With the which life all men that come into this world are endowed, as Saint John affirms, John. 1.9, and this natural life is only for this sublunary world, and not for the world to come; for, our lives do differ according to our estates, and places wherein we are to live.

Sect. 2. The sweetness of natural life.

Even this natural life is sweet, in regard of the union of the soul and body together; and in respect of the preservation of our persons by it; and for the works that we may do in it, for God's glory and our own salvation.

So that the less certainty that a man hath of a better life, the more dear this should be unto him, that therein he may enjoy the present, and may provide for a better; and also the more zeal and desire that a man hath to do good, in glorifying of God, and in benefiting of

others; (and the more care he hath of advancement of his own eternal happiness,) the more is he to respect his life wherein the same is to be done.

Sect. 3. The loss of natural life is horrible and painful.

God hath so ordained that, the departure of the soul from the body should ordinarily be horrible to man's apprehension, and with pain and grief; not only in respect of parting two such sweet Companions, which separated are imperfect the one without the other; but also in respect of the utter destruction of their common, natural, personal life; and the cutting off of all these comfortable actions and affections, that depend upon, and do tend to the perfection of the same: Which is to the end that man may naturally endeavor the preservation of his life, against all dangers; and may abhor self-murder, that deprives him of so much good.

Sect. 4. How life is dear and precious.

There is nothing in the world more dear to a man than his life; in which regard it was that Satan said to the Lord touching Job, all that a man hath will he give for his life, Job. 2.4, and, for the excellency and use of it, Solomon calls it the precious life, Prov. 6.26, and therefore, he should not part from it, or cast it away for a trifle, or in a humor; specially seeing he can never redeem, or recover it again from death.

For three reasons especially is the life of man precious: First, because by it the person of man is preserved in its esse or being, by personal

union of soul and body; which otherwise would be dissolved and undone. Now, between being and not being there is so vast a distance and opposition, that a creature doth naturally desire rather to live miserably, than not to live; as is apparent by that natural instinct, whereby the creature, to save its life or vital parts, objects and offers its less principal members to undergo the danger: choosing rather to live mutilate and wretched, than, for prevention thereof, to die. For, the loss of life is not only irrevocable, and unmatchable in worth, compared with that worldly thing for which it is exchanged; but also, it includes all other worldly losses in it; and therefore, it is far the greatest loss that man can suffer.

Secondly, it is by life that the creature is capable of any comfort, or of the use and benefit of the blessings of good things, that God gives us to rejoice in, in this world: for, to a dead man all this world and pleasure of it is gone; and to him that wants sense, the use and delight of all sensible things is lost: in which respect Solomon saith, to him that is joined to all the living there is hope: for, a living Dog is better than a dead Lyon, Eccles. 9.4, so it is, under God, by the blessing of life, that other good things are blessings to us; and that the miseries and calamities, that betide us here, are less evils than death: for that, partial and initial evils are ever less than those that are complete and full; those that afflict, than those that extinguish.

Thirdly, life is precious for the use and improvement of it: First, to God's glory, in spending of it in manner according to his holy word; with respect to God, for the end that we aim at: in which regard, godly Hezekiah said, that not the dead, but the living praise God.

Secondly, the preciousness of man's life is seen in the use of it, for the good that thereby is done to others; both in civil and divine good offices, in Church and Commonwealth: as the Apostle Paul

confesseth of himself, that he did live for the spiritual benefit of the Philippians, Phil. 1.24, 25.

As for the dead, they are unprofitable to the living, as appears by Isaiah 63.16, saying, that Abraham is ignorant of us: and the Psalmist tells us, that we should not put our trust in Princes, nor in the son of man, in whom there is no help: and then gives the reason of it; His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.

Thirdly, the excellency and necessity of life is seen, in the use and benefit of it to a man's self; in fitting him for heaven, by working up of his salvation here in this life, and in advancing himself in glory, both by adorning his person with divine and saving graces of God's spirit; and also, by holy actual obedience, and dutiful performances to God, in tract of living. For, if a man do not at all live this natural life, he cannot be capable of eternal life: and although he do live this natural life, yet if he do not endeavor to extend and employ it to the attainment of salvation, but that it be cut off, before salvation be wrought, he cannot but of necessity perish forever. For, as the tree falls, so it shall lie, there is no amendment of our estate and errors after death: as appears by the parable of the rich man, Luke 16.25, 26, if God do give a man life and time, he puts a price into his hand, and gives him a great blessing, for his advancement to a better life.

And therefore, in all the aforesaid respects, it is apparent that life is the most precious thing, that God bestows upon man, whereby all other blessings to us are expressed: as appears by Abraham's speech to the Lord, saying, Oh that Ishmael might live before thee.

The chief use of the former doctrine is, to provoke and move us to use all lawful means to preserve, and prolong our lives: for he that

wills the end, should also will the means, whereby he may attain to that end.

Sect. 5. Of the means of life's preservation.

Those means are, first, prayer to God for to sustain and preserve our lives, especially in apparent dangers: as David did, Psal. 102.24, saying, Oh my God take me not away in the midst of my days. For, as our lives depend upon him, that is the fountain of life, so our eyes must be to him for a continual influx of continuing the same: in regard of outward dangers, and inward mortality daily putting our lives in jeopardy, which of ourselves we are not able to resist.

The second means of the preservation of man's life, is the moderate and cheerful use of necessary food and raiment, with other convenient comforts and delights, needful to cherish and preserve our lives: according to Solomon's direction, that there is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor, Eccles. 2.24, according to Jacob's desire, Gen. 28.20, entreating God, that he might have bread to eat, and clothes to put on: not to hoard and lay up, but for his use.

For a man to have plenty, and yet to be in want, is a miserable condition; for, so he defrauds and wrongs himself; he is injurious to the creatures, in not employing them to the use for which God made and gave them; and is ungrateful to God, in not rightly using his blessings, so as he may thereby do God the greatest honor and service.

Cheerfulness is an excellent means of life; for, as Solomon says, by sorrow of heart the spirit is broken; and all the days of the afflicted are evil; but a merry heart maketh a cheerful countenance; and he that is of a merry heart hath a continual feast: and therefore, Eccles. 8.15, he commendeth mirth; because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for, that shall abide with him of his labor, the days of his life, which God giveth him under the sun: and for this purpose, God gives us some things that are only for delight, and of other things he often bestows such plenty, upon us, as shows it to be his pleasure that we should use them, not only for necessity, but also for cheering of us; that we may both taste thereby how good he is to us; and also, that we may the more joyfully serve him, with gladness of heart, in health and in plenty of all things.

The grounds of this Cheerfulness are two; First, inward peace of conscience, in the apprehension of God's favor and love to us in Christ Jesus; in the comfortable evidence of the pardon of our sins; in the undeceivable enjoying of the saving graces of God's spirit; in the truth of our conformity and obedience to God; and in assured hope of everlasting life and happiness, all which will make us to rejoice, yea even in tribulation, Rom. 5.3, with joy unspeakable and glorious.

The second ground of our cheerfulness is, the outward favors and benefits that God in mercy bestows upon us; whereof we are to take the present use and sweetness; not depriving ourselves thereof, nor deadening our spirits with fears of uncertain, or remote future evils: according to the direction of our Savior, Mat. 6.34. Take no thought for the morrow: forbidding anxious tormenting care for fear of ensuing crosses, and according to the practice of Hezekiah, to whom the Lord had denounced fearful judgments upon his posterity, who

said, Good is the word of the Lord: for there shall be peace and truth in my days, Isai. 39.8.

Thirdly, to preserve our lives it is requisite that we use the seasonable, fit and moderate help of Physic, to prevent or remove diseases; which are not only the enemies of life, but are also an inchoate, or begun death; as Hezekiah did take a lump of figs, and laid it on his boil, for his recovery, 2 King. 20.7, according to God's direction by Isaiah the Prophet: in this respect did Saint Paul direct Timothy to drink no longer water, but to use a little wine, for his stomachs sake, and his often infirmities, 1 Tim. 5.23, that so a man may not be a deficient cause of the preservation of his own life, when God gives means to save, or prolong it.

Sect. 6. How to use Physic.

In taking of Physic we are always to observe these subsequent cautions: First, that we dote not upon, nor trust, or ascribe too much to physical means; but that we carefully look and pray to God for a blessing by the warrantable use of them. For, it is God that both directs the Physicians judgment, and conscionable practice about a patient; and also puts virtue into, and gives healthful operation to the medicines.

Secondly, that we use Physic moderately; not out of wantonness, but for necessity: nor as our daily diet, bringing ourselves under a necessity of ever using it; and so by repairing of the house of our body, we may waste and overthrow it: neither are we then to use Physic, when there is no needful cause, nor yet in such desperate cases, where there is no hope of life, but apparent signs of approaching death; lest under an intent of prolonging life we do

shorten it, or of curing we do kill; where there is not strength of nature to help physic to work its due effect.

Thirdly, our care about Physic must be, that we do not unadvisedly and rashly use it; either by practicing upon ourselves, or others beyond our skill, or calling: or else by taking Physic from others, that be either presumptuous-ignorant Empericks, or profane and desperate dispensers and undertakers, neither conscionable in their own lives, nor tender of the lives of others: but, are more desirous of their patients monies, than of their healths: and therefore, our endeavor should be to take physic both seasonably for time, and also by the counsel and direction of such, as be both skillful persons in that faculty, and also conscionable, for religion and piety; that God may bless their labors the better; who will be tender and careful of men's lives, working by safe courses, and in manner fit for their patients good: and herein, whatever the effect be, men may have comfort, when they shall have insisted in a warrantable way.

Fourthly, we are to take heed that we be not anxiously perplexed and troubled, when upon the using or forbearing of Physic, upon warrantable grounds, the effect answers not our desire or expectation: But, suppose the patient dies, or labors under any grief unrecovered, without hope of cure: it is folly to vex ourselves, because we have not used this body, or that body, this medicine or that medicine, thinking, or saying, if we had done this, or that, ourselves, or some other patient belonging to us, had been recovered: just as Mary said to Christ, Lord, if thou hadst been here my Brother had not died.

When a thing contrary to our desire is done, wherein we are not faulty, when we work according to our present knowledge and means, we should rest content with the will of God, how adverse, or

cross soever it seems to us: considering that, as God appoints the end and thing that do come to pass, so doth he likewise direct and order the means to accomplish the same. For, God oftentimes over-rules our purpose, men's skill, and the nature and effects of Physic, to the bringing to pass of his own purposes, contrary to our expectation: which must be attributed to God the sovereign Lord, and is not to be imputed to unblamable men and means, that are but the instruments under God, and subject to his control and disposition: and therefore, touching the events thereupon following, we must be content to be crossed of our wills sometime, that God at all times may have his.

Sect. 7. Of deadly things to be resisted.

Fourthly and lastly, to preserve his life, every man is bound to decline, and oppose all things that tend to the unlawful taking of it away: for, that which other creatures do, by Antipathy, and instinct of nature, for shunning that which is contrary or pernicious to them; man is, by the means of his reason and will, to do the like for his preservation: who, by his intellectual parts, can better foresee and discern what is hurtful and dangerous to him or his life.

The things that especially he is to decline and beware of are: First, Forcible invasion, whereby his life is assaulted or endangered, and his death attempted by others: For, besides the peril that a man's life is in, by that inbred poison of diseases and mortality in himself, it is liable to death, by means from without himself, whereof a man is to be careful, both to foresee the same, and to prevent it, or to extricate and free himself out of it: as we see how Paul, (understanding of a conspiracy of above 40 men lying in wait to take away his life,) used his best endeavors to decline and prevent the same, by discovery thereof to the chief Captain, Act. 23.17, and so our Savior himself

gave commandment to his Disciples, that when their enemies did persecute them in one city they should flee to another, Mat 10.23, according to his own practice, who to avoid and escape the bloody hands of Herod, was carried into Egypt: which course is abundantly warranted by manifold arguments and examples in Scripture, and upon just reason, is so good, that necessity of saving a man's life, against unjust and violent invasion, warrants him, both in the Courts of Heaven and Earth, in his own lawful defense, to kill, rather than to suffer himself to be unjustly killed: because, that love, which is the fulfilling of the Law, begins at a man's self, it being the rule, that we should love our neighbors as ourselves. How can it be expected that he will preserve other men's lives, that is careless of his own?

Secondly, for preservation of man's life, he must not only not submit himself passively to private deadly cruelties of others: but also he must not actively expose himself to hazard the loss of his life, upon self-willed dangerous undertakings, without a lawful calling, and sufficiency of strength to undertake, or go safely through the enterprise: as our Savior intimates, Luk. 14.31, in the parable of the King going to war, that would not undertake above his power.

Thirdly, the thing that a man is to decline, for preservation of his life is, that he do abhor and reject all unnatural motions, or resolutions of self-murder. That the heart of man may neither be suffered to breed, nor to entertain the thoughts of his own destruction; like a viper conceiving and fomenting such an issue, as in the birth thereof destroys the parent that gave it being. The thoughts of evil, that a man doth at first but dally withal, and fearlessly beholds in his mind, (presuming of his power over them;) at length possess him, and master him: and therefore, above all things, we are to keep our heart, for, out of it proceeds all evil. Prov. 4.23. Mat. 15.19, if the seed and spawn of sin in the motions of it in the heart be extinguished and

destroyed, then there is no fear of the breaking of it out in act: for, as Saint James saith, Lust first conceives before it brings forth sin.

Sect. 8. Of spending our lives well.

Another general use of the former doctrine of the preciousness of man's life is, that we be the more careful to husband and spend it well; to the glory of God; our own good and comfort; and for the good of others, among whom we live: considering that our life is too good to be spent away in idleness, to be wasted prodigally; or to be mis-employed in the service of sin and Satan; and is irrevocable, when it is past, that it cannot be had back again; that it might be better spent, and former errors be undone: and therefore, we do ever need, with the Psalmist, to entreat that God would so teach us to number our days, that we may apply our hearts unto wisdom: being ever mindful of the Apostles admonition; redeem the time, because the days are evil, Eph. 5.16.

The motives that may move us to spend our time, and life well, are specially these three following. First, the wickedness of the world, which should make us more watchful, to catch at all opportunities to do good; that our life, that will waste away with the rust of doing nothing, may be comfortably spent, in well doing: Happy shall that servant be, whom his Lord, when he comes, shall find doing so. Mat. 24.46.

Secondly, the shortness and uncertainty of our lives, (which passes as a shadow, or a vapor, that appears no more,) puts us in mind, not to defer; but, while it is called today, requires us, with sobriety and watchfulness, to be courageous and incessant in well doing. *Post est occasio calva*, the morrow is not ours; and if we be cut off before it

comes, our work being undone; how then will it grieve us that we were so slothful?

Thirdly, the weightiness of that which depends upon well-spending of our lives here; as, the comfort of our souls, and everlasting salvation hereafter, calls upon us to consider, that no estate or stock need be so frugally spent, as the short life and few days of man; than which, nothing is more wastefully, worthlessly, vainly, nor worse misspent; specially three ways: to which we may add a fourth.

First, in doing of naughtiness and evil; which we ought not to do, it being forbidden by God: whereby many men take great pains in vile courses of profaneness, filthiness, drunkenness, fighting against the truth, and the like, misspending their means, and lives, to oppose God, and to get, and go to hell; by rightly employing whereof, they might, with far less trouble and ado, happily do much good, and attain to heaven and everlasting glory.

Secondly, by doing that, which is little, or nothing to the purpose; for a man's true happiness and comfort; as impertinent studies, pursuit of curiosity and vanity, hunting immoderately, and prosecuting eagerly after the profits and pleasures of this world; that before God will avail a man nothing for his salvation, and eternal, or spiritual comfort; when the things whereupon the same depends have been neglected: for as the Apostle says, bodily exercise profiteth little; but godliness is profitable to all things.

Thirdly, men do often misspend their lives, by wasting it in sluggish idleness; when they mind and endeavor nothing so much as how they may sleep at ease, or pass away their time in sloth, or sottishness; so driving their days and lives to an end in doing nothing, although none have more to do than they: while others complain of want of time in their employments, about their

commendable affairs; these object, that they have more time than they know what to do with. Such are, iners & inutile pondus, an unprofitable burden, and the excrements of the Church and Commonwealth; dead while they live, and, as hogs, more profitable by their deaths than by their lives: like ciphers, they keep a place, but are of no value or worth: they go out of the world, before they regard why they came into the world; when they are present, they are unprofitable, and when they are gone, they are not missed, for any good they ever did.

The causes of which idle course of life, are, affectation of their own bodily and worldly ease, contenting the flesh with doing of nothing; and care only to avoid trouble, which attends upon active and industrious godly employment: but we find the sentence of condemnation passed no less against those that omitted to do their duties; than against them who committed that evil which was forbidden. Willful defects and omissions of doing good bring damnation. He that wanted his wedding garment was thrust out of doors, and cast into utter darkness Mat. 22.13.

Why was Meroz cursed? Because they came not out to the help of the Lord against the mighty, Judge. 5.23. An idle and slothful spending of a mans life, is everywhere in Scripture condemned; and by nature the Bees expel the Drones.

There is another way of misspending a man's life, proceeding from good affection, in a pious manner; by his over-tasking, or overcharging himself, in religious performances, or good duties, above his strength: as in fasting and prayer, in studies and labors in the Word, and the like: whereby a man's life is soon spent; like a sudden blaze consumed in a present flame; which, by more frugal ordering of it, according to his ability, might last much longer, to the

greater benefit both of Church and Commonwealth: and thus I have done with the discourse of man's natural life.

CHAPTER 5.

Of man's spiritual life.

Sect. 1. What spiritual life is.

We are now to consider of man's spiritual life; which is not properly the life of his spirit, whereby the spirits of all men do live: but, it is the life of a man, whereby he, personally considered, lives a spiritual, and supernatural life.

Which consists in the gracious union of man with God in Christ; who is our life: whom God sent into the world, that we might live through him, 1 John. 4.9, by whom we are delivered from death by his spirit; because of the spiritualness of this our life, it is said to be hid with God in Christ, Col. 3.3.

Sect. 2. The acts of spiritual life.

Of this spiritual life there are two acts: First, that whereby we, that were dead in trespasses and sins, are quickened. Ephes. 2.1, being translated into a state of spiritual and eternal life; and endowed with a new lively principle of grace; enabling us to spiritual motion.

The second act of this life is, that, whereby we walk, and work, according to the direction of God's word; and the good motions of the good spirit: so being made conformable to God, and walking with God, as new creatures, in the estate of regeneration.

Sect. 3. The degrees of spiritual life.

Of this life there are two degrees: First, that which is by faith, in the state of grace in this world, as our Savior tells us, that he that believeth on him hath eternal life, John. 6.47, by this life we are to live according to God in the spirit, 1 Pet. 4.6, and also, if we live in the spirit, we are also to walk in the spirit. Faith and good works, as the cause and effects, are always together, Jam. 2.20.

The second degree of our spiritual life, is that which is by vision or sight, in glory: whereof Saint John tells us, that we shall be like to Christ, for we shall see him as he is, 1 John. 3.2, and touching those things wherein it consists, Saint Paul says, that eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. And he himself, having been wrapped up into the third heaven, confesseth that there he heard unspeakable words; which was not lawful for him to utter, in regard of impossibility; there being want of words to express such supernatural matter, and his conceiving being less than could comprehend what was represented to him. This spiritual life, in the estate of grace in this world, is apprehended, first, in the understanding, Heb. 11.1, but in the state of glory in heaven, it is visibly enjoyed, by way of a spiritual sensibleness. In the former state, life is put into us; but in this latter state, we shall be put into life; filled with it, within us; and fully compassed about with it, without us; as vessels cast into the sea are filled with water within

and without: so being comprehended by it, as well as it is comprehended by us according to our model and capacity.

Although these degrees of spiritual life be several; yet the life itself is but one, whereupon these subsist.

This life is begun here in the state of grace by faith in Christ, and is consummate, and fully accomplished by vision, or sensible fruition, in the state of glory in heaven, according to our hope, & God's promises to us; although at death faith doth cease, yet the spiritual life, thereby wrought in us, is not extinguished; for, or by the introduction of the life of glory; but the manner only is altered, and degree of spiritual living intended to perfection.

A man's several and gradual kinds of lives do stand in subordination one to another thus, to the life of glory in heaven with the Lord, none can attain, but those that first live by faith in Christ, in the state of grace; in manner conformable to God's word and will: neither can any attain to the life of grace, but those that first live the natural life; which is the material, or passive foundation of the other twain: for this natural life gives being to a man; the other two do add perfection and happiness to him: so that if the first be a blessing, much more are the other lives blessings, and highly to be esteemed.

These three degrees, or kinds of life are like to the three rooms of the Temple, where all entrance into the most Holy place was made by the Holy place; and into this by the outward Court; so, none could come into the third, but by the second, and none could come into the second, but by the first: whereby it appears, that natural life brings man under a possibility and capacity of the life of grace and glory; and the life of grace brings us, that certainly have it, into fair assurance of attaining the life of glory; for that they are specifically

the same, but gradually different: as the twilight, and perfect light at noon.

Sect. 4. Who may have spiritual life, and by whose fault do any miss of it.

Although all men, that do live the natural life, attain not to the spiritual; yet spiritual life is denied expressly to no man, if they will carefully use the means, and truly endeavor to have it: for, whosoever miscarries and misseth of this spiritual life, he himself is guilty, and cause thereof: for, God hath given sufficient means of salvation, and made a general offer thereof to all men: as Joshua did call Heaven and earth to record that day, that he had set before the people life and death, and so did put them to their choice, Joshua 24.14, if with Mary we choose the better part, we are happy: it were better for us that we had never lived at all, than that we should not live this spiritual life; without which we are dead while we live.

None can be excused, by pretense of want of particular insinuation of the Gospel; (that is) the power of God to salvation, to every individual man; or, because it is not naturally engrafted in every man's heart, as is the moral Law, in the general principles, and matter unformed thereof; though not as it is perfectly formed, in every particular precept. For the Gospel is not contrary to the Law; but the Law, both moral and ceremonial, is our Schoolmaster to drive and direct us to Christ for salvation; and that for the same we should neither rest upon ourselves, nor upon the Law.

Again, when God himself, at the beginning, first after the fall, preached and delivered the gospel to Adam and Eve, he did publish and give the same to every particular man and woman, then in them,

that ever should be borne into the world; to whom their parents were bound successively to preach and deliver the Gospel, by a continued tradition. If any of their children should have died before they were capable of salvation by that mean; then (as it is most probable) they were to be saved, as dying infants of believing parents now are.

Furthermore, ever since the first promulgation of the gospel to Adam, it hath pleased God to repeat, and more and more fully to explicate the same by his servants, with invitation of all men to entertain the same, from age to age, in such places and companies, where all men might take notice thereof, if they were not wanting to themselves, in adjoining themselves to, and keeping union with the Church; where they might be within the hearing of the Gospel; which is sufficient to leave men inexcusable, in their ignorance of it: Although God by his providence and prerogative Royal, directs, dispenses, and applies the Gospel, in the ministry of it, to some people, and not to others; according to the good pleasure of his will, after the first promulgation: as we see how the publication of Laws and proclamations of Princes, (which are as little written in their subjects hearts as the gospel is in mankind) being published in manner, and in places, as Princes please, whereby, and whence their subjects are to take notice of them; ignorance of the same excuses not, but that the disobedient and transgressors of them may justly be punished; notwithstanding that they never knew them: seeing every man is at his own peril to look after, and take notice of those Laws, or ordinances, whereby he is to live; whether they proceed from inbred natural notions, or outwardly from the will of his Superiors.

Sect. 5. Of the excellency of spiritual life.

Mans spiritual life far excels his natural life; in three respects especially.

First, in regard of the things where in it consists: the natural life consists but in the union of soul and body which are but natural things; and holds by a tie of natural spirits in the blood; upheld by earthly natural means, such as man is made and compounded of.

Spiritual life, which is now supernatural, consists in a spiritual union with God, by his eternal Son and Spirit; and is upheld by supernatural means, and divine influence, whereby we live the life of God; and also by God, and to God and so, as the life of natural or reasonable men, far excels the lives of brutes; so doth this spiritual life of God's regenerated people, far surpass the lives of mere natural and unregenerated men: and therefore it is, that men are far more beholding to the means and instruments of their spiritual life, than to the means of their natural; for, natural life without spiritual, makes a man but subject to misery; whereas the spiritual life, upon the natural, makes a man everlastingly happy: which should quicken in us a desire, and endeavor to be borne again, according to our Savior's speech, John. 3.3.

Secondly, the spiritual life far transcends the natural, in respect of its continuance: the natural life, depending upon mutable and mortal ties and bonds, and subject to many external harmful accidents; is frail, and, at last is swallowed up of mortality; it being appointed for all men once to die, Heb. 9.27, and few and evil are our days in this world; wherein we have no abiding city, the spiritual life is eternal, without subjection to death; because, it is in itself supernatural, and advanced above the reach and power of all things that can destroy life, and is preserved and upheld by such a fountain of indeficient and omnipotent life, and undecaying lively vigor, and means of

divine living, that never suffers the man, that hath and keeps communion with the same, to be subject to death: but makes him pass from death to life, John 5.24, the faith whereof doth free a man from the fear of losing that happy estate, (while he continues to love it,) whereas others, in a losable and mutable estate of life, are, (by fear of being deprived thereof, and being without hope of a better,) hindered in enjoying the full comfort of the present good, that here is afforded.

Thirdly, spiritual life surpasses the natural, in its effects: the natural life enables a man to the doing only of natural actions, specially concerning man's natural good; agreeable unto, and flowing from natural principles in man; being, in the meantime, dead to any divine, or supernatural good: neither actively doing that of goodness, which is truly moral or divine; nor passively receiving and enjoying that thereof which is beatifical, or which makes man blessed: and so he may, for all that life, the powers and actions thereof, be miserable and perish; for, flesh and blood cannot inherit the Kingdom of God, 1 Cor. 15.50.

The spiritual life, by so near conjunction of a man with the fountain of life Essential, the well-spring of infinite goodness, not only, by that touch and union, doth it make him so live, but also it causeth him to be most happy, both by making him able Actively to live the life of God, and to live to the will of God, 1 Pet. 4.2, and also by endowing him with passive capacity, and with real possession of all such beatifical perfections as are necessary for his advancement to, and in a glorious estate; far above all other earthly creatures, in this world and in the world to come: whereby he becomes so happy, that nothing can make him miserable, but even in tribulation he hath cause of rejoicing, Rom. 5.3, and when he dies, yet still he lives, in

more excellent manner, as Paul said touching his afflictions, as dying, and behold we live, 2 Cor. 6.9.

In regard of the aforesaid excellency of this spiritual life above the natural, it was that our Savior did command his Disciples, not to fear them that kill the body, but are not able to kill the soul: but rather to fear him, which is able to destroy both soul and body in hell. Mat. 10.28.

Sect. 6. How to obtain spiritual life.

From the former doctrine, touching the excellency of this spiritual life of man, diverse very necessary uses are observable. First, it may provoke and stir us up to get this life, above all things in this world: whereof we are borne destitute, yea dead in sin; to which life, by our manifold actual transgressions we do indispose and unfit ourselves: but yet the Lord of his mercy hath appointed us a way, whereby we may get this spiritual life: so that, by our conscionable use of the means appointed by God, we may attain thereunto, in regard of his promise, and faithfulness, that those that seek shall find. Amos 5.6.

These means are we to use, in regard both of God's commandment, who thereby tries our obedience and faith: and also in respect of the dispensation of God; who gives his graces only by, and in his own way, which otherwise cannot be had. Also the worth and necessity of this spiritual life is such, as deserves our best endeavors to get it: our esteem whereof is seen by our labors for it, in God's appointed way, without which, God will not give it; because, he will have us active, about our own salvation; that the same may cost us the price of our labors, to come by it; that thereby we may the more comfortably know that we have it; when we know how we came by it: that we may

be the more careful to keep, what we have so laboriously purchased; and may assuredly look for the reward of our labors; which God, that cannot lie, hath promised to those that seek life by his appointed means.

To use no means to get this spiritual life, is to contemn both it, and God: and to endeavor to get it, by using other means than God hath appointed for that end, is to tempt God, or to prescribe him his ways of dispensing his grace, and to prefer our own wits and wills above God's; whereby such men lose both their labor and expectation.

The means in particular, to get this spiritual life, are; First, the word of God, specially the Gospel; which is as the material and seminal cause of it, 1 Pet. 1.23.

Secondly, the means vegetating and applying the Gospel to quicken us: which is fourfold.

First, the ministry of the word; by reading, and preaching of it, to the enlightening of the understanding, and to the moving of the affections and hearts of the hearers, to embrace it; for, Faith comes by hearing, Rom 10.17.

Secondly, the Company and conferences of those Christians, that in this kind of life, are (by their motion, and example) lively, and vigorous; able, by their warmth and liveliness, to heat and quicken those whom they touch: as Elisha, by his application of himself to the dead child, made it warm and alive, 2 King. 4.34, and as leaven leavens the lump; and everything affects to procreate its like.

The third means of the Gospel's application to quicken us, is servant and effectual prayer to God, from whom is all the virtue and efficacy

of it, that he would make it effectual to us: for although Paul do plant, and Apollo water, it is God that gives the increase, 1 Cor. 3.6.

Fourthly, the Sacraments, and in them the powerful operation of the spirit of Christ, is that which quickens us when we are cast into the frame and mold of the Gospel; until Christ be formed in us: so that in this work the spirit is the principal efficient cause: as our Savior tells us, John 6.63, it is the spirit that quickeneth.

Sect. 7. How the Gospel works life.

So then, the Gospel works not this life in us, in a Physical or natural manner; as having virtue naturally inherent in the words, to produce such an effect in those that hear it. For then, men should be converted and regenerated in a natural, and not in a divine manner: and also, then the Gospel would work alike upon all men that hear it, that were alike disposed, and did not ponere obicem, or lay a bar of their own to hinder it; except God should restrain the natural power of it in working: but so, the conversion of man must be within the power of his own act; and God could not be justified in his withholding grace.

But, the conversion of a sinner is wrought by a greater virtue, than can naturally and subjectively be in the words and sentences of the Gospel: for, the word of God is not instrumentum physicum, a natural instrument, but a moral, or rather metaphysical instrument of effecting such a supernatural work; according to the will of the first agent.

Neither in an Ethicall manner, doth the Gospel work this spiritual life in us; only by moral persuasion; as moral Philosophers, and

Rhetoricians do affect and draw their hearers; by reasons, and exhortations stirring up a latent power inherent in us, and inclining our wills, by rational motives and objects, to be made alive: then must it depend upon us, that we are saved; and be from a power of our own, exuscitated by the word. But God works by his word, as a more puissant and independent agent; that intends and remits his power in working, according to his own will, by the means; and uses means not as necessary for him; but that he can do as much without them: in regard that the effect is his own, and man the passive subject of it.

It is the will of a natural man that is most dead to Godward, and most averse from him; and therefore, it is the will that is chiefly to be wrought upon and made alive in conversion, whereupon all depends; but, we know that nothing can make itself alive, when it is dead, but he that is the fountain of life; the Son of God, Rom 1.4.

The illumination of the understanding, which is common to the wicked and the godly, is presupposed as requisite to fit a man for conversion: and therefore, in the work of regeneration, the scripture takes notice specially of the heart, insomuch that the old Testament uses no other word to express the understanding; because, in Divinity no knowledge without entertainment in the heart, and without conformity of the will and practice to the truth, is saving; action being the end of Theological knowledge in this life; words of knowledge in Scripture commonly comprehend affections in them.

Sect. 8. Why God uses means.

Although that God could, if he pleased, convey grace into a sinful man, by immediate influx, or inspiration; from which we cannot

utterly exclude all; seeing, the work of grace depends absolutely neither upon the nature of the means, nor upon the abilities and will of the converted and elected, whereof many are not, by that method of means, capable; but upon God, who works according to the good pleasure of his will: yet he uses means; not to help himself, as if otherwise he could not do the work; but in respect of us, that are natural men, endowed with senses as well as reason, he appoints means, that by our using thereof, we may be active about the work of our own salvation; and may attain the same by a way and course within the compass of our own power and endeavors, as the reward and blessing of God upon our labors, to our commendation before God and men. Again, means are appointed by God for our obtaining of salvation, that by using of them, our saith in God's promises and power may be tried, in expecting thereby so glorious effects, far above their nature: and also, our obedience may be proved, by doing what God commands us to do, within the reach of our power, to get life, albeit it do transcend reason, how by this way it can be had: as appears by Naaman the Syrian, 2 King. 5.13, 14. And finally, God appoints the use of means for our comfort, that by our constant conscionable using of the same, we may be assured of grace and life, as certainly as we are of the use of the means appointed to get, and by which God hath promised to give it, by the working of his holy Spirit.

Sect. 9. How the Spirits power is manifested and seen.

Now further, from the consideration of the excellency of this spiritual life to be wrought in us by means, our use should be to endeavor to find and feel, both the Spirits quickening virtue of regeneration, by the means, powerfully working upon, and in us, and also, to discern

this spiritual life to be in ourselves: seeing our comfort lies herein, and that the one can never be without the other.

The virtue of the Spirit in us by the means manifests itself in four degrees of operation: not to speak of illumination. First, both in making us see and feel, with grief of heart, our own wretchedness and sinful deadness, and also by turning us from our sins and ungodly courses, with detestation of them and with resolution and constant endeavors against them, it being the work of the spirit to lust against the flesh; because they are contrary the one to the other, both in nature and effects.

In which respect, the Prophet Hosea tells us, that if we will live we must turn, Hosea 6.1, for, our sinful courses are the ways of death: therefore, we should labor to be, and find ourselves mortified to sin, with some kind not only of voluntary indisposition, but also of strong antipathy, and detestation of committing the same; as formerly we were prone, and affected with delight to do; and that at the presence of sin, in its habit, or act, we may with indignation be displeased and sad; having no joy nor contentment in that condition. For, the motions of sin entertained, do work in our members, to bring forth fruit unto death.

Which by a contrary life of grace, are mortified and subdued: but, I confess that this degree follows after faith.

Secondly, the power of the spirit in us by the means, is seen, by the working of true saith in us; which the Apostle ascribes to the same, 1 Cor. 12.9. Ephes. 2.8.

It is by this faith that we do divinely and spiritually live, in the act of believing, uniting ourselves to the saving and lively object Christ Jesus, with his gracious promises, by us adhered unto, and thereunto

conforming ourselves: without Christ we have no life in us: as himself tells us, John. 6.57, and without faith we can neither have him nor his blessed promises; but by saith we have them both; that so, by this spiritual instrument, spiritual blessings may be spiritually enjoyed, whereof the soul is the immediate subject; and secondarily the body, only by the soul; to this faith our Savior attributes this spiritual life, when he says That whosoever believeth in him, though he were dead, yet shall he live: therefore, it nearly concerns us all, to labor to get true saving faith; and that we do make use of the same, in and about its proper objects: And for our comfort, it behooves us to know that we have this faith: but, because the signs how to discern it, is the general subject of most men in their books and sermons, I pass it over with reference to them.

Thirdly, the Spirit of God manifests the power of it in us, by the means, in the application of Christ and his merits to us: whereby we become one with Christ, and being grafted into him, have the adoption of the sons of God; and free justification from all our sins, sealed up and assured to us, by the same Spirit: whereupon, we may apprehend the sweet favor of God toward us; wherein consisteth life, Psal. 30.5, and may be filled with a lively vigor of consolation, in the apprehension of the pardon of our sins, and upon the assurance of the graces and blessings of God to us, for our eternal happiness, in which respect it is called the Spirit of Consolation; which makes us cheerfully to endure afflictions, and to run the way of God's Commandments, when thus we are enlarged by the spirit, and by the same possessed of Christ and his graces; by and in whom we spiritually live: there is nothing in this world, that we should be so careful of, as to bring forth the fruits of the Spirit, giving testimony of our adoption by our good works.

But, of the aforesaid work of the Spirit in us, we may have some comfortable evidences, upon these ensuing grounds. First, by the sense of the virtue from Christ quickening us, we may assuredly discern that we touch him, and have communion with him, being in him, as members under our head; and partaking in, and from him, of all his merits and graces.

Secondly, the same is evident by the change of our estates, morally considered, in regard of what our dispositions and lives formerly have been, and now are, touching virtue and vice, goodness and evil; concerning both which, a supernatural change cannot be, but by a supernatural efficient and divine principle: and so from the effects, we do conclude the cause to precede or go before.

Thirdly, the aforesaid work of the Spirit is manifested and discerned, by our subsisting and keeping our standing in goodness, and in adhering to God, and to his Word, in states and times, of great and manifold trials; wherein experiment is made of our strength, and sincerities, and cleaving to God: in which condition, when the unsound fall away, those that are built upon the rock Christ, and from him are supernaturally furnished with all needful graces; (by beholding and relying upon him that is invisible) they do receive from above a continual influx of assistance and abilities, whereby they stand fast and endure, as did Moses, Heb. 11.27.

Fourthly, the Spirits work in us, by the means, is powerfully manifested, by these lively seeds and divine principles of grace; which it infuseth or worketh in us; called by the Apostle Peter, a divine nature. 2 Pet. 1.4.

Whereby the regenerated man is furnished, with all sufficiency of heavenly, and new inherent principles, for the right ordering of himself in divine manner: even as the natural man is stored with his

principles of reason, thereby to square his judgment and life, in natural manner.

Sect. 10. Of the degrees of the Spirits work of holiness in us.

The degrees of this work of grace and holiness of God's Spirit in us, are two. First, that which consists in habitual divine qualities; diffused throughout all the powers and faculties of the man, in whom the same is; which are wrought, or infused gradually, from one degree to another.

These are opposite to man's natural pollution of sin and malice inherent in him, upon the which they being superinducted, they do by degrees weaken, dispossess, and abolish the same: as the light doth the darkness. So then, the office and use of this habitual holiness, and qualification of man with inherent graces of God's spirit, is threefold.

First, it serves to adorn, accomplish and beautify, in spiritual manner, the regenerate man,

Secondly, it subdues, mortifies, and expels the contrary vice, in equal measure of extension and degree, as itself is.

Thirdly, it qualifies and enables a man that hath it, to the actual doing of all holy duties; according to the quality and greatness of those divine principles of grace, that is the inherent original of the same; so being both the material and also exemplary cause of actual holiness of life; this cannot be without that.

The second degree of this spiritual holiness, is that which consists in actual obedience to God's will, in all holy performances, rightly

ordering all our thoughts; all the inclinations of our wills; all the motions of our affections; all the moral postures of our behavior; all the words of our mouths; and all the actions of our lives; in abstaining; in sustaining; and in active performance, exactly according to God's commandments; with perfection of integrity and sincerity.

The use of this degree of holiness, consisting in actual obedience, is threefold. First, to manifest the truth and power of man's inward and habitual grace.

Secondly, to oppose and keep our corruption and sin out of that possession, which formerly they had of our actions, and hearts.

Thirdly, that the body, which is to be saved with the soul, may in all the organs and powers thereof be honored in holy employment; for good example to others, and for glory to God; before it be glorified with God.

The grounds and original motives of this grace and holiness, that consists in actual obedience to God, are three.

First, habitual grace in man, not considered as in an unformed mass; but as formed in its several species or kinds of definable virtues, is the ground and living spring, whence issues this actual holiness, according to the kinds and degrees of the seminal or radical virtue whence it proceeds: without which all outward holiness is but vanishing hypocrisy.

The second motive is the external impulsion of God's word, in the ministry and use thereof, directing and exhorting us, in way of moral persuasion to do our duty: so stirring up the grace of God in us, to show itself, in putting forth the virtue thereof in action.

The third motive is that influence and motion of the Spirit of God, which at times, both stirs up the graces of God in us, to make them lively, to put forth their strength, to make resistance against sin; and to undertake and prosecute the doing of good; and also it suppeditates and conveys increase of grace and spiritual abilities into a regenerated man; whereby he grows and goeth on, both in habitual and actual holiness: for being dead to sin, it is requisite that we do live to righteousness, 1 Pet. 2.24, in regard that the Prophet tells us, That be that doth that which is lawful and right, shall live thereby.

Sect. 11. Of the signs of spiritual life.

Now it follows, that we do make inquiry and search, to find out the signs of this spiritual life, whereby we may know whether we have it, or want it, whereof I will give you some notes.

First, it is discernible by a man's thoughts and affections; for, if he have spiritual life, both his mind and thoughts will be taken up most with God and heavenly things; and also, his affections will be most set upon them, both with ardency of desires to have them, and also with abundant joy in the hope and fruition of them; according to the command of the Apostle, who bids us to Set our affections on things above, not on things on the earth: because, our life is bid with Christ in God, Colos. 3.2, 3.

The second note of this spiritual life is the powerful active effects of it; whereby, the man that hath it, doth live: (for his divine and moral manner of living,) according to the direction of God's holy Word, and the motion of the spirit of God; in manner and degree, far surpassing the power of nature; and contrary to the disposition of flesh and blood; being hereunto moved and strengthened; not only by outward

moral persuasions; but, specially after a divine, or renewed manner, by a spiritual principle of supernatural vital motion within himself; whereby, after a sort, in some measure, he becomes a rule and Law to himself of good life: as those that have the law not only written in their hearts, but have also a power, with activity of endeavor to do the same; with respect to a spiritual and supernatural end: and in this respect also it is said, that the Law is not made for a righteous man.

The third sign of spiritual life in man, is his comfortable suffering for the things belonging to that life; when he subsists under afflictions for goodness, with unrelenting courage, adhering to the truth, and persisting in his integrity, against all opposition.

Which manifests itself, first, in the measure of these afflictions, when he bears the same with ability above natural strength, as did Moses, seeing him that is invisible: by whose virtue he was supported. Secondly, by the manner of his undergoing of afflictions, in voluntary and active submission, and not only passive, or by way of coaction, and enforcement, wholly against his will subjected to them; but enduring with joyfulness; as those that the Scripture speaks of, who took joyfully the spoiling of their goods, Heb. 10.34, which cannot be done, but by such as are endowed with this spiritual life, whereby they live, even when they die.

The fourth note of this spiritual living, is the regularity of such a man's godly behavior and conversation, in the worlds eye, in all his actions subject to the direction of God, and moving from, and according to supernatural principles of habitual grace; not walking after the judgment and examples of the world, or of flesh and blood. For, he that is endowed with this spiritual life, is a complete new creature, having judgment, will, affections, qualities, senses, and

deportment, far differing from the vulgar crew, and common course; in a life, as if not of the world, but as he were a pilgrim in the world, so his carriage in a manner is strange to the world.

And as the life of every creature is, so it affects the element fit for it; as, fishes affect the water; the Salamander to be in the fire; and other creatures, some to be on the earth, and others to fly in the air; so that a man, that hath spiritual life, delights to live with God and good men, as did the Prophet David, Psal. 84, and doth desire to feed constantly upon such divine ordinances and graces as do cherish that life, delighting to be exercised therein, as in his proper element, as David confessed of himself to God, O, how I love thy Law? It is my meditation all the day.

Sect. 12. How spiritual life may be preserved.

I will now briefly show you, how a man, that hath this spiritual life, may preserve, and strengthen it: which is done especially by six things.

First, by the constant and conscionable use of the same means still, whereby he got it: for, the procreant cause of anything is also the conservant cause of the same; because of their homogenean nature, and sympathy between the patient and the agent, except in those things that are brought forth by accident, or by the power of an efficient over swaying the instrument and other causes, contrary to their natural disposition. So that such a Christian must never be weary, nor give over the continued exercise of the same course of godly means, whereby at the first he found this life of grace wrought in him.

The second means to preserve this spiritual life, in those that have it; is, to exercise it in all the offices, and works thereof; both in believing in Christ with application of the promises, and also in doing and suffering what God requires or imposes; for, as faith draws this life from the fountain of life, whereby we live, as men say, *actu primo*, so by the employment and exercise of this life, in obedience to God, we live, *actu secundo*; preserving and nourishing this life. For, we see that by rest and idleness things are, not only often frustrate of the end of their being, but do also languish and die; which by action, according to their natural faculties and proper use, are preserved. For, all things that are in the way to their end, (as spiritual life is here) are maintained and perfected by their motion to that end; where, at last, they are to rest, there not being an *ultra* or *more-over*, for them to aspire after.

Thirdly, this spiritual life is fomented and cherished by stirring up, and blowing the coal of godly zeal for goodness, and against evil; whereby a man may quicken the things that are ready to die: this zeal is, as the lively spirits that quicken this life, to make it active, whereby it grows and is vigorous.

The things that weaken this zeal, are three. First, wearisomeness and satiety, contracted by the length of time in assiduity, about good things and divine exercises. Secondly, by discouragements, from all examples, and from opposition of goodness. Thirdly, for the prevailing of vice in ourselves, or generally in others, carried with a high hand; and from the languishing of grace in ourselves; and from the general discountenancing of it by others.

The means to quicken this zeal are; First, the serious consideration both of the excellency, and also of the usefulness of goodness, whereby we may be inflamed with the love and desire of it. Secondly,

the odiousness and dangerousness of iniquity and sinful prevailing courses in others; may, by antipathy, and antiperistasis, kindle our zeal the more against it: as David confesses of himself, that rivers of waters did run down his eyes, because men kept not God's Law, Psal. 119.136.

Fourthly, this spiritual life is maintained by observing and collecting the promises of the word of God; and marking how God fulfills the same to his people: and so by meditating and relying upon them, we shall find encouragement, and a lively influence come from the same, to uphold this spiritual life in us, in all estates, when all other things do fail. As the Prophet saith, unless thy Law had been my delight, I should then have perished in mine affliction.

Fifthly, spiritual life is upheld in us, by having our eyes fixed upon God, in constant perseverance in all well doing, (as did Jehoshaphat) from whom there proceeds to us a gracious influence of divine life, as light from the sun to the moon, when she is within the aspect of it.

The sixth means of preservation of this spiritual life, is hope, set upon our future happiness: as did our Savior Christ; who, for the hope that was set before him, endured the cross: by this anchor of hope a man rides safe in all storms, as held up by the chin, that he can never be drowned, when this anchor is cast upward within the veil, whither Christ our forerunner is gone: drawing us after him.

Sect. 13. Of man's care of spiritual life.

The second use of the excellency of man's spiritual life is, to instruct us; that man hath the greatest adventure and charge, to save, or lose, of any creature in the world: for, as he hath both a soul and a body,

so hath he, both a natural and a spiritual life to save, or lose: and upon the miscarrying of the spiritual, depends the misery of the natural

Therefore it is, that man is subject to most dangers of all earthly creatures; and needs to be most vigilant and careful of himself: for, by how much the more excellent he may be, if he be saved, so much the more miserable shall he be, if he perish. And therefore, as of a ship lade with rich goods, more care is to be had, than of a ship lade with coals or chalk; so more care is to be had of a man than of any other worldly creature; in regard of the greatness of the aforesaid adventurer which may be fitly represented by the answer of a certain Philosopher to a wretched fellow, when they were both at sea in danger to be drowned together, whereof the Philosopher was much more fearful than the other, who upbraided him for the same, and demanded the reason thereof; to whom the Philosopher replied, that the loss was far the greater for him to miscarry, than for many such fellows as the other was, who were naught worth.

The third use observable from hence is; that if it come into competition whether we should yield to lose our natural life, or our spiritual; when both cannot be enjoyed to ether, then we are to prefer the preservation of our spiritual life before our natural, and, for saving of this, to do nothing to hurt or prejudice that: remembering that our Savior saith, he that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal, John 12.25, for obtaining whereof many of God's people little respected their natural life, as they who Heb. 11.35, did not accept deliverance from death, that they might obtain a better resurrection; Paul said that his life was not dear to him; but that he was ready to die for the name of Jesus Christ, Act. 21.13, which was the ease of all the Martyrs; such was their esteem of, and affection to spiritual life. We that live (saith

Paul) are delivered to death for Jesus sake, that his life may be manifest in us. Which condemns those, that Esau-like set light by this spiritual life; preferring the world, their lusts, their pleasures, or natural life before it: because, they neither know the worth, nor comfort of it; nor have part or hope of it: which whosoever hath, will choose rather a thousand times to die this temporal death; than to lose his spiritual life.

CHAPTER 6.

Of life's destruction, and of murder in general.

Sect. 1. How man's life may be lost.

Having spoken of man's life, which is the object of Self-murder, now it follows in the next place, that we consider the act itself of taking away this life, specially in unjust manner.

Of both the aforesaid kinds of life, natural and spiritual, a man may be deprived, and that after two several ways: First, passively, as he therein is immediately but a sufferer, although mediately, or by original merit. he may be said to be efficient, in procurement of his own destruction; but as he is merely passive he cannot be deemed to be guilty thereof.

Secondly actively, as he is an agent, in and about his own death, working to effect the same, either meritoriously, or efficiently, and so he is a self-murderer, and guilty of his own death.

Sect. 2. Of the means of losing life natural.

Mans life is loseable by two sorts of means: First, internal, arising from, and within a man's self, that kills him as the worm that breeds of, and in the tree, and destroys it: so in man's body do distempers and diseases breed of, and from itself; whereby he is in deaths hands, and by degrees dies daily: also in the soul of man sin doth breed, that kills his spiritual life: and so, he hath in himself the principles and means of the destruction, both of his soul and body; of his life, both natural and spiritual.

The second means is external; inflicted from without a man; tending to that taking away of his life: and the same is either casual, or voluntary.

Casual, or accidental is; when, besides the intension of the agent, and proper nature and end of the action, it falls out and comes to pass that thereby the life of man is hurt, or taken away: as when, in felling of wood, the axe flees off the helve, and unawares to him that uses it, kills a man, herein the life of man is taken away, not without concurrence of the providence of God; who is pleased, by suffering such an accident, to lay a cross upon the agent, to whom it is a kind of calamity or punishment to be a means (against his will) of the death of any man.

Also, to this casual destruction of man's life, belongs the perishing of the souls of those, that unjustly take offense at other men's estates and lives; for that which they lawfully and necessarily do or suffer, in their callings and Christian condition; whereby such persons flee off from the truth; and fall into, or persist in evil and damnable course, to their eternal perdition; without any fault of theirs by whose

occasion they (of their own wretchedness) stumble and miscarry; and so go guilty of their own spiritual death; by abusing of that, which is good, to their hurt and damnation; so falling and ruining themselves, by other men's rising and standing.

Or else, the external means of taking away a man's life; do of themselves, in their proper nature, and direct use, and in the intension of the agent, tend to the effecting thereof: which (about our life that is natural,) is done either justly; upon lawful causes; in just manner; by those that are sufficiently authorized to do the same: or else, it is done unjustly; when the same is without just cause; not by the hands of persons lawfully authorized to do it; or is not performed in a just and warrantable manner.

Sect. 3. Of the means of the destruction of spiritual life.

Also, touching our spiritual life, the same is externally, or by means, without a man's self, destroyed; either by the justice of God; when he most righteously, in his act of vindicative and distributive justice punishes man with eternal destruction, for his sins, Mat. 10.28, in which case man, in respect of his own merits and deserving's, is guilty of his own perishing, and not God.

Or else, our spiritual life may miscarry by means of men; who First, by their corrupt doctrine, and evil examples do draw others with them to perdition: as did the Scribes and Pharisees; that did compass sea and land to make one Proselyte, whom when they had won, they made him twofold more the child of hell than themselves, Mat. 23.15, or, by depriving them of the means of their salvation; they are subjected to destruction. Secondly, when men, by compulsory means of unjust laws, and severe threatening's and punishments, are driven

and forced from the ways of righteousness into sinful courses; as by Jeroboam, Manasseh, &c. souls are destroyed with a twofold guilt, both of them that force others; and also of them that yield themselves to evil, upon such constraint.

Again, the external means of depriving a man of his life is inflicted, either by others; sometime lawfully, sometimes unlawful; or else, by a man's own hands and procurement; which is ever, in all cases, unlawful for him to do, mediately, or immediately, directly, or indirectly. But, it is to be noted, that no man loseth his spiritual life, but by his own means, and merits procuring the same: for the spiritual life of man is subject to no man's power; who can kill only the body and do no more, Mat. 10.28.

And God, that is essentially and absolutely just, subjects not man to suffer that, which actively he hath not first some way procured, by his own doings and deserving's.

From hence, it is observable, that the lives of no creatures are longer, and with more ado hatched up, and maintained, than the lives of men; and yet, the lives of no creatures are subject to so many dangers, inward, and outward of destruction; and sooner overthrown, than man's; we being like brittle glasses, that contain precious balsam; and as choice flowers, hardly cherished up, and soon blasted: which shows, both our weakness, and want of self-sufficiency, to uphold ourselves; and also, how we are possessed and compassed about, with things adverse and dangerous to our lives; both of soul and body: of all creatures man only being a stranger and pilgrim on earth, hath, therefore, the least kind entertainment in this world, and the most uncertain possession of it; and is always nearest to be thrust out of it; walking here but as a shadow.

Therefore, we should be more careful to cleave the more closely to our God, who is the preserver of men; that by him we may be upheld and protected against all dangers.

And again, we should be the more watchful against carnal security; that we do not presume upon our uncertain lives; nor suffer ourselves to be entangled with this world and the things of it; but that we be ever heavenly minded, and ready for our departure hence; laboring to get, and keep that spiritual and eternal life.

Sect. 4. Of murder in self-killing.

In a man's taking away of his own life, two things are to be considered. First, that it is murder, in regard of the nature of the act of it.

Secondly, that it is murder of oneself, in respect of the object thereof: and so self-murder is a compounded sin of more degrees than one, and that in such a kind, as is the most heinous and most to be abhorred in human society, in regard that this destroys the substantial being of that which ought to be of all worldly things most dear to us; whereas other sins, spoil the wellbeing of ourselves, or others; which, so long as life lasteth, is recoverable.

And therefore, whatsoever is to be thought of the vile quality, and of the damnable deserts of murder in general, is to be conceived to be due, and much worse, to self-murder in special. For, murder is but the generical or general matter, and not the special and formal nature of Self-murder: and therefore, if it be horrible to murder another man, it is much more odious to kill oneself. For, by natural reason, the more that any Genus, or general matter, is restrained,

and actuated, by its superadded forms and specific differences, the more it is intended, active and powerful; according to the motion of nature, ab imperfectioribus ad perfectiora, proceeding toward that perfection, wherein it intends to termine and end. Now, the perfection of a vice (if I may so speak) consists in the highest exorbitancie of it, beyond which none can pass, and in murder, it is certain that none can go beyond self-murder, as afterward will fully appear.

In taking away, specially, a man's natural life unjustly and murderously, four things are to be considered.

First, that the effect done, or death of a man, in depriving him of his life, is without due desert on his part, at their hands that put him to death.

Secondly, that the act itself, whereby that effect is accomplished, is unlawful, on his part that doth it, in regard of his want of authority, and just calling to do that act: and if the sufferer have deserved death, and the executioner have a lawful calling to kill him; yet, if his manner of doing of it be contrary to the prescript and rules of his calling; and to the mind and disposition requisite for such an agent in that act; then the same is murder.

Thirdly, it is considerable in murder, that the agent therein both knows, not only that the nature of his action that he doth, tendeth to death; but also that morally it is an unlawful act, or thing to be done: and also doth voluntarily and wittingly intend the doing of that action, without regard of the effect, or ensuing of death thereupon.

Fourthly, touching murder, it is remarkable that the agent do not only voluntarily and wittingly a lethiferous or mortal act; but that he do also intend, and desire to effect the death of a man thereby; whom

justly he cannot kill: otherwise, if a man should ignorantly, or unwillingly, in doing of his lawful calling, be a means accidentally to take away the life of a man, he is not therefore guilty of murder. For, for such God provided Cities of refuge, for their preservation, against the avenger of blood. Deut. 19.3, 4, 5. Joshua 20.3, by the first of these we see, that an innocent suffers death; by the second we see, that the Agent or executioner is such an one as ought not to kill him, although he were nocent: by the third and fourth it appear, that the act is formaliter murderous, in regard of the knowledge, and intention of the doer thereof.

So, in Self-murder, as it is murder, an Innocent, (never deserving of himself that himself should kill himself,) is slain: the Actor whereof hath no authority, nor calling over himself so to do: seeing, no man can be both superior and also inferior to himself: and for a man to do an act upon himself, which he knows to be both mortal, and unlawful; and yet will do it, with purpose and intent to bereave himself of his own life, it cannot be denied to be murder in the highest degree, and he a murderer that doth it.

Sect. 5. How murder is vile.

The vileness of murder is not only seen, by its contrariety to God's Law, and the heavy censures and punishments thereof, and its incompatibility with human society; but also, by the effects thereof upon the sufferer. For, first the act of murder utterly so destroys the natural life of man, upon the departure of his soul from the body; that the same is never again recovered. For, natural life depends, not only upon the presence of the soul informing the body; but even upon our state of being in this world; insomuch that after the resurrection, although soul and body shall be again united; yet, as

then our bodies shall be spiritual bodies; so shall our lives be. So then, a murderer takes that life away, which he can never give, nor restore; and destroys that which he can never build up.

Secondly, the act of murder destroys the person of man; which depends upon man's life. For, neither is the soul alone, nor the body alone the person of man; but the whole man consisting of soul and body with their properties hypostatically united. So that, when the soul is in heaven, he cannot say, but Synecdochically, that the person is in heaven. Nor, when the body is in the grave, can we properly say, that the person is in the grave. For, then, either a man must be two persons one in heaven, and another in the grave, which is absurd: or else one created person should be in diverse places at once; which is impossible.

If you say, where then is the person after death? I answer, it is not in actual being, but potential in its constitutive principles of soul and body; that are to be joined together, at the day of judgment. And therefore it is, that the souls separate from the bodies think not, nor work in that manner as they did organically in the body: whereupon the Psalmist says of Princes, that when they die their thoughts perish: and therefore, neither remember they, in that estate, things past; nor are capable of present, under those species and notions, as they did here in the body. So then, he that murders a man, destroys a person; although his distinct natures do remain.

Thirdly, a murderer is injurious to God, not only in breaking his Law, but also in destroying his Image; which is not properly in the body, or in the soul apart; but in the whole person of man, consisting of both soul and body, with their properties personally united: man was created in God's Image: now, the soul alone, or body alone is not the

man, but both united, as is said: so it is apparent, that wrong is done to heaven and earth, by a murderer.

Sect. 6. Of the original of murder.

We are to consider, whence it comes that man doth monstrously, First, fall upon his own kind, to destroy it; and then upon himself. Of murder in general, man's wicked heart and the devil are the parents: for, the inward principle of motion to that vile sin; and also, the passive subject entertaining the same, is man's own wicked disposition inclining him, (by inbred hatred,) to that horrible mischief. For out of the heart proceeds murder, says our Savior Christ: which is a just recompense from God; that man, for his rebellion and disobedience against God, should be given over, in revenge of God's quarrel, to destroy with his own hands his own kind, and self. So that, he that will not agree with God and love him, cannot agree with, nor love himself, nor his neighbor.

Satan is the principal and active parent of murder; who was a murderer from the beginning; and now is still, in spite against God and man, a provoker and stirrer up of man to murder; affording him occasions and opportunities to do the deed; to the staining of the honor of God, and defacing of mankind; and therefore, murderers are most especially the children of the devil; and obedient to him, both in disposition and practice: they that willfully do the greater sin, do habitually and dispositively not stick at the lesser; seeing that the lesser are ever, in some sort, comprehended in the greater.

This effect, in man's taking away the life of man, shows that man's ability lies specially in spoiling and destroying of God's handiworks; and argues rather impotency than power in him; where there is no

stronger power of preservation, opposing of him. For, the proper effect of power is entity, or being; and non-entity or not being is the effect of weakness. We see that, although a man can kill, yet he cannot restore again to life; because, it is God only that hath power over the spirit, and that kills and makes alive again.

And therefore, all men should be careful how they take away the life of any man. For, although by repentance they may make their own peace with God, for their murder; yet they can never restore the loss, or damage: none can call back the spirit, but the Father of spirits, to animate a dead body: neither hath any man absolute power over the creatures, to do with them as he list, but as he is limited by God's commission and will.

To terrify a man from killing himself, he ought to consider how he is limited and restrained, by his Sovereign Lord God, from rashly attempting, or meddling to hurt the lives of any men, whom he may not use, or dispose of, according to his own self-willed lust; but, according to the good will of God, who is the supreme and absolute Lord and master of all mankind, in special manner. Also, he is to consider the odiousness and punishment of simple murder, in any man; and how loath he himself would be to do it, upon any other man: that so he may much more abhor to do it upon himself: sins are more discernible by us in others, than in ourselves; as a visible object, close upon the sense of seeing, cannot be seen so well, as at a greater fit distance: what we do see to be unlawful and odious in others, others do see to be no less, but rather more odious in us, if we excel them in place or personal parts; where there is no accident, or circumstance that may extenuate the same.

A man cannot possibly kill himself, but that thereby he is, in the lesser degree of this sin, a murderer; in state common with Barabbas

and others, that murderously kill other men than themselves: and thereby is liable to the like detestation and punishment, but withal in a far greater degree, for killing himself.

It is remarkable, that no man can kill or murder another, but withal he must kill himself, both soul and body. For, by his sin of murder he stabs his own souls, and subjects it to the vengeance of God: And also thereby he makes his person obnoxious to the stroke of justice, by the hand either of God or man, to suffer death for that horrible sin: according to the threatening's and judgments of God; and the apprehension of the murderers own conscience; and the hatred wherewith all men do prosecute such detestable persons, as enemies of mankind, and of human society.

CHAPTER 7.

Of murder, as it is of oneself.

Sect. 1. Of the specifical difference of self-murder.

Besides the consideration of murder, in a man's killing of himself, the third point in the general description of self-murder is the efficient cause, or means of it; and that is a man's own self, by his own procurement; who is also the immediate object of that vile fact; whereof now I am to speak.

Here is now the specifical difference of this sort of murder, whereby it transcends, and is distinguished from all other murders; and consists in restraint of the act of killing, in regard of its individual

object, to a man's own life & self; which is the greatest and cruelest act of hostility in the world: when a man, who by nature is most bound to preserve himself, reflects upon himself, to destroy himself; the horribleness whereof is so monstrous, that we read no Law made against it, as if it were a thing not to be supposed possible. And this sin of all others is most against the Law of nature, for that self-preservation, arms a man to turn upon others, unlawfully invading him to kill him. And also, it is against that self-love, which is the rule of our love to others; and therefore what we may not lawfully, in this case, do to others, we can less lawfully do it to ourselves, against this general law of love; in breaking whereof, specially towards ourselves, we violate the whole law, the general sum whereof is love.

Sect. 2. Of the evil and greatness of self-murder.

This is the malice of Satan, and our own wretchedness, to set us at division and enmity against ourselves; and in a monstrous manner to make a man both the active and passive subject of his own action, and utter destruction of himself; (the greatest mischief that can betide him in this world) and so a man's self becomes his own executioner, by his own hands, or means; principal, or accessory; by command, or otherwise.

If parricide be a grievous sin, as willfully to kill our own parents; children; wives; husbands, &c. who are distinct persons from our selves; much more is self-murder abominable. For, by unity, things are preserved; and individuals are principally one: and therefore, if individuals be divided against themselves, the world cannot stand; when things shall cease to be true, and amicably disposed to themselves.

Sect. 3. Of lawful self-killing.

There is a lawful and commanded killing of our selves. For understanding whereof, it is to be observed, that everyone of us hath in him a self-old-man of sinfulness, lively and powerful in manifold lusts and wicked actions: of which the Apostle tells us, Rom. 7.5. That when we were in the flesh, the motions of sins, which were by the Law, did work in our members, to bring forth fruit unto death; when the Commandment came sin revived: the living whereof doth kill us.

In this case, even for our own preservation, it is necessary, and lawful for us to kill our self-old-man, with the lusts thereof: as the Apostle commands us to mortify our members, that the body of sin might be destroyed: we should put off the old man. Ephes. 4.22. Col. 3.9, so that we should become dead to trespasses and sins, wherein formerly we were dead.

This killing of ourselves, is metaphorical and moral; by which death we are made alive: For, if we do not thus die, we cannot live: as, the sown corn must first die, before it can live and grow.

This our self-old-man is slain by three several acts or blows. First, the same, after a sort, was crucified in Christ, Rom. 6.6. That the body of sin might be destroyed; although, not the individual persons; but the common nature of mankind assumed by Christ did suffer death in him.

Secondly, our self-old-man is killed, by change of our state, upon our grafting into Christ by faith: so that we are, in that respect, said to be dead to the Law, by the body of Christ, Rom. 7.4.6, and that we are

dead to the Law, that we might live unto God, Gal. 2.19, this is done at one entire act or blow; in the act of our justification; so, by this death, freeing us from him, that hath the power of death, even the devil.

Thirdly, our self-old-man and the lusts thereof are killed, as touching the dominion and corruption of them, by the Spirit of God, in the act of sanctification: touching which the Apostle tells us, Rom. 8.13. That if we, through the Spirit do mortify the deeds of the body, (which is the work of our whole life,) we shall live.

This killing of our self-old-man should be done by ourselves, being the executioners of it; by assistance of divine power from God, in three several acts.

First, by our act of savingly believing in Christ, whereby our state is changed from death to life.

Secondly, by our constant endeavors to be conformed to God's Image and will, by daily renovation.

Thirdly, by our continual warfare against our corruptions and temptations, touching which, the Apostle says, that the flesh lusteth against the spirit, and the spirit against the flesh, Gal. 5.17, they are so contrary the one to the other, that there is no living for either of them, but by the death of its opposite: neither is there any peace, until one of them be dead.

We should therefore ever use our Christian armor, and employ our utmost endeavors to destroy our self-old-man; against which, if we do turn the edge of our spiritual sword to slaughter it, with the lusts thereof, we shall be diverted, not only from unjustly killing of others, but much more from killing ourselves, in any other respect, but when

we, as Saul, do spare the life of this Agag, or self-old-man, it causes us, by a just hand of God, to fall upon ourselves; to take away that life of our own which we should both spare and cherish.

Sect. 4. Diverse observations from the general consideration of self-murder.

From the consideration of self-murder we may observe: First, that man stands in more danger of destruction, than any other creature: for, no creature is subject to attempts against the life of it, by itself, but only man; who is environed also with mortal dangers from without, but specially of his own procurement, by opening the way for others to invade and hurt him, by breaches and arms of his own making.

Secondly, we here see that God wants not means of execution of his judgments upon man; seeing, he can leave a man to fall upon himself, and be his own executioner.

The use hereof is, to make us afraid to offend God; or to provoke him to be our enemy; or to live unreconciled with him, destitute of the assurance of his peace and favor.

Neither are we over-confidently to trust ourselves with our selves; of whom we have so little assurance for security and safety from self-mischief: and therefore, we are carefully to cleave to God for preservation, praying him not to give us up to ourselves, who are mercilessly cruel to ourselves, when we fall into our own hands: for the nearer that any are linked and knit together in condition, or affection, the more desperately opposite they are, when they fall into division; because of the want of a fit medium or mediator of

reconciliation, between a man's self and himself: what mean is there, either to keep himself from himself, or to reconcile himself to himself, when himself is fallen out into murderous resolutions against himself?

CHAPTER 8.

Of spiritual self-murder in special.

Sect. 1. All perishing souls are self-murdered.

Of self-murder, thus generally defined, there are two kinds, or specials; to wit, spiritual, and bodily.

Although some may be said to be murderers of other men's souls, by their scandalous practices; or by their corrupt doctrine, or by depriving them of the means of their salvation, and the like: yet no soul can perish without the intervening and concurring of the assistance and means of him that owes that soul: whereby it comes to pass, that all souls that miscarry are in some sort, self-murdered. For, although it is against nature to desire to be absolutely miserable, and that he should in his last existing, in his last principles be undone, or wretched: albeit he may affect the dissolution of his personal subsisting, upon intention and hope, by his change, to be bettered in his future estate: subsisting in his remaining principles: yet he may wittingly and willingly do that, which may be the destruction of his soul: although he doth not intend that effect; and so commit not direct, but indirect self-soul-murder.

Sect. 2. Spiritual self-murder defined.

Now, that we may know what it is: Spiritual self-murder is the killing of a man's soul, or spiritual life by himself, or his own means.

That which distinguishes this from bodily self-murder, is the subject killed, which is the soul, or spiritual life: not that the soul, essentially considered, or its natural life of being, and acting in itself, can be destroyed by man, whereby it ever lives, to be capable of eternal misery, or glory. For, such a death it cannot die, without being reduced into nothing, and quite extinguished, in regard of the spiritual simplicity thereof, void of composition, and the nature of it is an act: but this death is only of that superadded supernatural beatifical life of grace and glory; whereof a man may miss and come short, and be guilty of the loss thereof, although he were never personally possessed of it: as those that are said 1 Tim. 1.19, to have put away faith and a good conscience.

Sect. 3. Of soul-murder, by deprivation of life.

Of soul-murder there are two degrees: the first is deprivation of spiritual life, which is poena damni, or punishment of loss: the second is subjection to misery, in positive manner, which is called the second death; and is poena sensus, or punishment of sensible feeling; because, man was endowed at first, as it were habitually, with a spiritual life; in gracious endowments, and communion with God: and now, by man's own fault, that habit of spiritual life being destroyed, it may be truly said, that he himself hath killed it; in

regard that he was radically and implicitly in Adam; when he first destroyed and lost the same.

Sect. 4. Of man's deficiency to be saved.

The principal means of man's deprivation of this spiritual life is, his neglect of means, when himself is the immediate cause and procurer thereof, by his own deficiency: and that two ways.

First, as he is originally considered in Adam, who was the root of mankind, and whose first sin and effects thereof are equally reckoned to be all men's in common, who then were in him: and so, thus radically in Adam all men have deprived themselves of spiritual life, by their own act of neglect of eating of the tree of life, and of others permitted for their use, and by their eating of the forbidden tree of knowledge of good and evil.

Secondly, as he is personally considered by himself, a man may deprive himself of spiritual life, and so in that respect be a self-murderer of his soul; which is done by his voluntary omission of duties, upon which life is promised: every man is dead in trespasses and sins, and thereby subject to death: but the Lord hath abundantly provided us of means to advance us to life; which if we do willfully neglect, or contemn to use (there being no other safety,) of necessary we must perish, and be guilty of our own destruction; as were the Jews, by rejecting of the Gospel, Act. 28.25.

Of this degree of self-soul-murder or deprivation of life, a man may be guilty, by a four-fold omission of things, that ought to be done by him, for his salvation.

First, when a man willfully neglects the conscionable and diligent use of the outward ordinances of God's word, worship and Sacraments; the blessed means of life appointed by God; without which no man of discretion in the visible Church can be saved: the Apostle, Rom. 10.13, limits salvation to calling upon the name of the Lord; which cannot be without hearing of the word of God.

This neglect of spiritual means is either, by not going where they may be had, and sincerely used: or, if he may have them, his neglect may be in not frequenting, and carefully using them, in conscionable manner; nor submitting himself to be wrought upon; that he may be molded in the form and frame of the word. But, doth come to the means; either with a prejudicate opinion against the truth; or with a resolution to continue still in his unregenerated estate; and in his sinful courses: as those that with their mouth showed much love; but their hearts went after their covetousness, Ezek. 33.31, and as those that Jeremiah speaks of, Jer. 18.12, who said, We will walk after our own devices; and we will everyone do the imagination of his evil heart: such persons are as guilty of their own damnation, as a man is of self-murder of his body, that out of stubbornness, or sullenness, will not eat, but in the midst of plenty starve himself to death.

Sect. 5. Of man's neglect of the power of the means.

The second omission, procuring deprivation of spiritual life, and so consequently effecting self-soul-murder in that degree, is a man's contempt and regardlessness of the spiritual efficacy and power of the means; for inward change of his spiritual and moral state and condition; and for power of enabling him to all holy practice of life and conversation; whereby he may be borne again, and be made a

new creature: which is a thing most necessary and available for salvation, Gal. 6.15.

Such men are either, utterly careless and regardless of grace and spiritual life; from their undervaluing of the worth of it, or from their esteeming of the same to be needless.

Or else, they harden their hearts, as did Pharaoh, and set themselves against the power of the Word; that it may neither enter into their hearts, nor make any divine change in their states or lives; as if they had made a league with hell and death.

Such, are ever learning, but never attain to saving knowledge; they are ever sowing, but never reap; they are ever in the hand of the workman, but are never framed anew: they are fairly featured by some outward profession, but are without life and sound grace: the reason hereof is, because such an one rests upon and pleases himself in his own sufficiency, using the means, without consideration of the end why God gave the means, and why we are to use them; and without looking and seeking to God, for a blessing upon the means, that they may be effectual to his salvation.

Sect. 6. Of man's defect in obedience.

The third omission, whereby a man excludes himself from this spiritual life, and so consequently subjects himself to spiritual death, is willful want of obedience to God's word; and that in a double respect:

First, in regard of the Gospel; when he doth not savingly believe in Christ, as the Gospel requires: but remains in privative unbelief;

whereby a man is destitute, or deprived of Christ our life and Savior; For, we are frequently said to live by faith: and therefore, without it we are dead: and so, such as do not savingly believe and repent, (which are the acts of Evangelical obedience,) do deprive themselves of salvation, through their own default: which is evident, because they are willingly impenitent unbelievers, resisting the motions of the word and Spirit; not sorrowing for, nor striving against their unbelief and hard impenitency of heart; but are secure, and do please themselves therein.

Secondly, want of obedience to God's word, that deprives us of life, is in respect of the law; in omitting of performing and doing the affirmative Commandments thereof, upon observation whereof all the promises of life eternal are entailed, so that without the same we cannot be saved: and therefore we should keep the Commandments as our life: the want of obedience to the affirmative Commandments excludes from life; as the breaking of the negative Commandments subjects the transgressors to destruction.

Sect. 7. Of the reasons of defect of obedience.

There are four special causes of men's neglect of the affirmative Commandments, both of the Law, and Gospel.

First, because the sins of that kind are but omissions, which are not so contrary to God, nor do so much trouble the conscience, as sins of commission: neither do the affirmative Commandments bind ad semper, to the ever doing of them all at all times: and therefore, intermission being next to omission, men do easily fall from the former into the latter.

Secondly, because, carnal men would subject God's Laws and ordinances to their own natural reason, which neither allows, nor likes the spiritualness, nor strictness of God's Commandments: such men do give dispensations to themselves for carnal moderation, or omission of duties: as Naaman the Syrian did, 2 King. 5.18, pleasing themselves therein; so long as their own wit can coin them excuses, evasions, and pretenses, that they may prefer their own will and ways, before God's wisdom and Laws.

Thirdly, because men's own natural dispositions and course of life, are contrary to the virtues commanded: therefore, in favor of their old man of sin, that reigns in them; they forbear to do what may cross or hurt the same: as the natural mother that would not have her own child divided, 1 King. 3.26, the law of sin within them, prevailing against the Law of God and his Spirit: neglect of duties and virtues ever attends upon their opposite contrary master-reigning sins.

Fourthly, because that the observation of the affirmative Commandments doth more cross a man's profit and pleasure, and brings him under more opposition and hatred of the world, than the keeping of the negative Commandments doth; he, therefore, is the more apt, and inclined to omit the duties of the affirmative, as more troublesome to observe, because, they do include the observation of the negative; and are more subject to the censure of men, being more sensibly discernible than the negative: and doth make a greater distance and difference from the world, than bare omission of evil: because, doing of moral good puts a man into a remoter extreme from worldlings and unconverted persons, than only not doing evil.

Sect. 8. Of grace dying by man's neglect.

The fourth omission, whereby a man deprives himself of eternal life; is neglect to cherish and foment the graces of God's Spirit, begun to be wrought in him by the means; but lets them die, before Christ be fully formed in him; because, he doth not constantly and conscionably use the means, to perfect them both in their nature and degrees; neither doth improve and exercise the talent and gifts that he hath; but suffers them to perish, in languishing idleness: nor doth he endeavor to approve himself to God in all sincerity and holiness, according to the utmost of his power; nor yet encourages himself to aspire after perfection; by the consideration and hope of everlasting glory: we should be careful and industrious that we lose not the things that we have wrought, 2 John. 8. For, those only that hold out unto the end, shall be saved: by neglect and sloth, that life of grace languishes and dies; which we might seem to have; and might be, in some degrees and motions of the Spirit, begun.

The uses of this point of doctrine touching this degree of self-soul-murder by omission of the means of life, are diverse.

Sect. 9. The harm of omission of duty.

First, to inform our judgment, we may see that by this neglect and omission, a man may cut off himself from spiritual life; and be, in this degree, a self-murderer of his own soul. Want of grace deprives a man of happiness: as the Virgins want of oil; and the man's want of his wedding garment, excluded them from the presence of the Bridegroom.

It is not enough that a man be not an ill man, by sins of commission against the negative Commandments of God; except he be also a good man, by his conformity to GOD'S affirmative Commands. For,

it is requisite, that as a man would, not only not be damned in hell, but would also be glorified in heaven; that he be not only careful to avoid the sins, that may subject him to the former; but also, that he do embrace the virtues, and do the duties, whereby he may be fitted for, and advanced to the latter: and as a man is made capable of virtue and glory, so should he not only labor to be clear of vice; but also to be endowed with virtue and holiness.

Negative righteousness, in abstinence from sin, (whereof bruits and inanimates are free,) is an improper and lame righteousness; which is next to a non ens; so long as it is not accompanied with virtue. Omission of good duties is a more general means of destruction, in exclusion from life eternal, than commission of evil. For, many do die before they are able to do actually any evil, and many others have been civil harmless men; (as the Philosophers) and yet perished. For, except our righteousness do exceed the righteousness of the Scribes and Pharisees, we shall in no case enter into the Kingdom of Heaven.

And again, commission of evil is ever accompanied with omission of the contrary good; but omission of good is not always so accompanied with commission of evil; as we see in Infants: the greatest loss and mischief, that can betide us, in our deprivation of life and happiness; which consists in the fruition of God that is infinitely good; and is lost by want and omission of good; for, without holiness none shall see God.

The loss of eternal life is poena damni, the punishment of damage, which is far greater than the punishment of feeling, and smart; (although it be not so to man's seeming:) therefore, Cain complained that he was cast out from God's presence: because, the objects do so far differ, as finite and infinite: and the glorified in Heaven shall be more affected with that happiness that they shall possess; than the

damned in hell can be, for that sensible misery, that they shall suffer: both, in respect of the differing degrees, and also of the natures of the things: but, punishment of damage, and privation of life and happiness proceeds from want and omission of good, whereof we are to beware.

Sect. 10. Of endeavor after spiritual life, and of the lets thereof.

The second use is, to stir us up to endeavor after life spiritual, both to get and keep it; by the conscionable use of the means thereof: For, as God gives not this life, without our using of appointed means: so, these means are within the reach of our power; and none do perish, but such as are wanting to themselves therein. For, no man perishes, or is saved by an absolute decree of God, without respect to his own courses, in the accomplishment thereof: as, Act. 13.48, it is said, that as many as were ordained to life, believed.

By a man's constant carefulness, in the use of the means, and walking in the ways of salvation, it is apparent, that he is appointed to life, as the Apostle tells us, 1 Thes. 1.4. Knowing your election: for, our Gospel came unto you in power &c. this life is worth the laboring for; if we do our parts for a thing of that price, we may have assurance and comfort of it, against the servile fear of the contrary death.

The lets and hindrances of this endeavor, and the causes of this omission, whereby men deprive themselves of this spiritual life, are specially three.

First, a perverted judgment, and stupid understanding, undervaluing the worth of that life, as not so excellent, and necessary as it is; it

being not subject to our present natural senses, nor regarded by the world.

Secondly, the preferment of the world, in the profits and pleasures thereof, before it; in place or degree; after which, ungodly men do more eagerly hunt, and therein have more content; because, they have the same in present possession, and it agrees best with their estate and disposition: insomuch that it may be said of such men, that it is better to be their bodies than their souls; as the Emperor said of Herod, that it was better being his hog, than his Son, because he killed his Son, but spared, and fatted his hogs.

Thirdly, groundless presumption, that either he hath that life already; or, that he hath time enough to get it long afterwards; or, that it may be easily had without means, or at least without so much ado; makes a man to omit endeavoring after it in due time, in use of the means: and so he misses that life.

Sect. 11. Of spiritual self-murder by subjection to death, through commission of evil.

The second, degree of self-soul-murder is subjection to spiritual destruction, in damnation and everlasting misery: whereof man himself is the efficient meritorious cause, by his own activity in committing, and willfully doing those sins, for which death and destruction is threatened, and is assuredly inflicted upon the impenitent perseverers therein. For, as by a man's omission of his duty he deprives himself of life; so by his commission of sins he subjects himself to the contrary death: the former being as terminus à quo, the term from which men move, the latter as, terminus ad quem, the term to which they move: both which are inseparably

united in the same person; in whom, thereby, this spiritual self-murder is consummate, to the highest perfection, or degree of it; whereby it properly may be called self-soul-murder.

Sect. 12. Of the means of destruction, by breaking the Law.

The deadly means, whereby men kill their own souls, and subject the same to eternal positive destruction, are the sins that they willfully commit, and continue in; in such kinds and degrees, and manner, as cannot consist in them with grace and salvation: and are of two sorts.

First, such as be against the prime law of Nature, by transgressing the negative Commandments of God; whereby the transgressors do subject themselves to that punishment, which is called poena sensus, or punishment of smart, or damnation in hell. For, by sin entered death, Rom 5.12. Rev. 21.8. Prov. 19 16.

The properties of the course and sins of Commission, whereby a man becomes guilty of self-murder of his soul, are four.

Although the nature of all sins be mortal, deserves death, and disposes a man for it, yet those that be of the grossest kinds, and in the highest degrees of exorbitancy, such as Hosea speaks of, cap. 4.2, are specially said to be mortal, for their extreme contrariety that they have to God and his justice; their inconsistency with grace; and for their apting and disposing of those to destruction, that live in them; so that, by committing such sins men do cast their own souls into the gulf of perdition.

Secondly, when they that commit those sins, or any of them, do willingly do the same; and live in them, against the light and checks

of their own consciences; as our Savior charges the Pharisees, John 9.41, then are they self-condemned; and do wittingly destroy their own souls without excuse of ignorance, or of want of power to have avoided the same: seeing, as there is, in some, natural notions of the Law in the mind, such as the Gentiles have, Rom. 2.14. So likewise, all men have some remainder of power to forbear sins, in their grossest kinds and degrees; if they were not wanting to themselves: and therefore, as all men, specially the wicked within the Church, shall be judged by the Law; so they shall have nothing to plead, to excuse why they should not be damned, for their gross transgressing of it.

Thirdly, when men commit those sins, with eagerness and delight, from and upon advised judgment, and willful resolution; with contentment in the acting of them, and defending, or excusing them, when they are done; as did Saul, 1 Sam. 13.12, and do fall to opposing, censuring, and condemning the contrary course of virtue and godliness, in the persons that do practice the same; whom, therefore, they hate and persecute: such persons are in a course of destroying their own souls, by setting themselves, with a high hand, against God; provoking him to his face, to fall upon them for revenge.

Fourthly, by this course of sinning, a man murders his own soul, when he goeth on, and incorrigibly perseveres therein, passing from evil to worse; hardening his own heart, against all reproofs, and amendment; storming against, and abusing all the means of his recovery, to his deeper plunging in wickedness, and destruction; for, although he would willingly miss hell, and be rid of the guilt of his sin, that troubles his conscience sometime; yet, the corruption, and practice thereof he loves and entertains: which is sweet in his mouth, and which he hides under his tongue, as Zophar says: as upon

persevering in well doing attends eternal life; so unto them that are contentious, and do not obey the truth, but obey, and continue in unrighteousness, indignation and wrath is their portion; and tribulation and anguish shall be upon every soul of man, that doth evil, Rom. 2.6, 7, 8, 9,10.

Sect. 13. Of the causes of men's adventure upon sinful courses.

The reasons, why men do so desperately venture upon such deadly courses, and continue in them, to the destruction of their own souls, are specially two.

First, because the same seems good to them; in regard of the blindness of their minds, that cannot truly discern things that differ; and in regard of their unregenerated affections, which do sympathize and comply best with such courses; and because they are self-deceived, by a seeming goodness of profit, or present pleasure in them; which they prefer before true moral goodness; and therewithal do rest and content themselves, in the ignorance and want of better comforts: but a wise man will beware of self-deceit; by trusting to his own opinion, or sense; considering that there is a way that seemeth right to a man; but the end thereof are the ways of death, Prov. 14.12.

The second cause of man's boldness, in adventuring to run an unlawful course with the peril of the damnation of his soul; is want of true faith to believe the threatening's of God in his word against the same; or, at the least, they suppose that the judgments will not be so bad and intolerable, as is given out; or, they hope they shall escape them; or, they comfort themselves with conceit of their fellows company; and do imagine God to be all mercy, and no justice: the reason hereof is, both their not discerning, nor regarding of the

spiritual judgments of God upon them; which are the greatest and worst, and such as they see not sensibly; and also, because sentence against an evil work is not executed speedily; therefore, the heart of the sons of men is fully set in them to do evil, Eccles. 8.11, the flourishing of men in their own ill condition hardens them, and staggers the godly.

Sect. 14. Of spiritual self-murder, by sinning against the Gospel.

The second kind of soul-killing courses, are sins committed against the Gospel; which is the only remedy given for transgressors of the Law, that when they are condemned for their disobedience to the Law, they may be saved by their obedience to the Gospel; without which they cannot but perish.

This Evangelical obedience differs from legal obedience, in four points.

First, whereas legal obedience is originally required to be done by a man's own power and strength; Evangelical obedience is to be done by us, through the power of Christ and his Spirit working in us, and by us; enabling us above the power of nature.

Secondly, no obedience of the Law is acceptable to God from those doing it, as under the Law, for justification by their works; except the doers thereof be pure from inherent corruption, and do their actions in their highest degree of moral perfection, without any defect therein: but, for the obedience of the Gospel, it is accepted by God, from the hands of sinful men, as perfect, if it be in truth and sincerity, although accompanied with many involuntary defects, in our believing and repenting.

Thirdly, perfect legal obedience, yea any obedience of the Law, as legal, whose performance respects justification; excludes Evangelical obedience; with which, in that sense, it cannot consist: seeing, justification both by works and faith, both by the Law and Gospel, are incompatible, as the Apostle proves, Rom. 3.28. Gal. 2.16. But, Evangelical obedience includes legal obedience, as inferior and subordinate to it: for, there is an Evangelical use of the Law under the Gospel, both, for preparation to the believing of it; and also, for sanctification of life ordered thereby, by assistance of power from Christ; for manifestation of the truth of God's grace in us; to the works whereof, although imperfect, a reward is due.

Fourthly, the obedience of the Law, by itself considered, respects salvation by way of moral works in ourselves, but the Gospel respects the same, by way of application of merit from another, to wit, from Jesus Christ: the Law cannot cure nor excuse the transgressions committed against the Gospel; but the Gospel can heal, and deliver us from the sins and judgments of the Law, whatsoever they have been: and therefore it is, that the transgressors against the Gospel, are in far more danger of destruction thereby, than by their sins against the Law.

Sect. 15. Of Infidelity.

Of these soul-killing transgressions against the Gospel there are four branches.

First, positive unbelief, or infidelity, when a man will not believe savingly in Christ, to have him to be both his Savior and Lord: neither believes truly the Gospel, in its full latitude and contents, although literally he knows the same, but holds and believes deceitful

errors, defending the same, and applauding himself therein: and therefore, seeing that now there is no salvation but by true faith in Christ, those that will not so believe, according to the Gospel must needs perish

The chief causes of this infidelity, are, First, an innated habit to believe error, before the truth.

Secondly, our carnal reason, deceitful fancies, and human presumptions, upon false principles, over swaying our faith, contrary to the word of God, whereby men turn aside to their own crooked ways, and perish (as it were) in the gainsaying of Corah. For prevention of this infidelity, I conclude with the Apostle, take heed brethren lest there be in any of you an evil heart of unbelief, in departing from the living God.

Sect. 16. Of Impenitency.

The second kind of sins against the Gospel, whereby men kill their own souls, is final impenitency; when they neither care, nor endeavor to repent for their sins past; nor to reform their lives, for time to come; but go on in their sins, out of love, or carelessness of them: remorse for sins, in respect of the punishment of them, is not true repentance, if it be not specially for the offense of God by them, and if a man be sorrowful for some gross sins, committed by him, and do restrain his practice therefrom, it is not sound repentance, so long as he is not grieved for his sins of omission; nor makes conscience to do his duty, in keeping the affirmative Commandments of God. Of the danger of this course of impenitency the Apostle Paul gives his censure, in these words: But after thy hardness and impenitent heart, thou treasurest up unto thyself wrath, against the

day of wrath, and revelation of the righteous judgments of God, Rom. 2.5. To prevent this impenitency, we must beware of custom in sin, and of slighting our spiritual estates.

Sect. 17. Of the sin against the Holy Ghost.

The third branch of the sins against the Gospel, whereby a man kills his own soul, is the sin against the Holy Ghost: which consists in hating, and opposing the known saving truth of the Gospel, and is called a sin unto death, 1 John. 5.16, from which there is no recovery; not only because it is ever accompanied with final impenitency; but, specially, for that the nature of that sin is so directly against the means of salvation, that thereby a man cuts himself utterly off from it; and deprives himself of the suffrages and prayers of the Church: every sin disposes a man less or more to this sin; which is the transcendency of all sins; and therefore, that all men may fear, and not presume upon any sinful course, God hath set bounds to his mercy, how far, in what cases, and to whom he will show the same, and in what cases, and to whom not. It behooves all men, as they would escape damnation, to beware of this sin; which at last often causes men to lay violent hands upon themselves, and to end their lives in desperation. The sins near approaching to it, are those that men do willfully, with a high hand, commit, and stand in; with hatred and persecuting of the contrary virtuous courses in others. To avoid this sin against the Holy Ghost, we must be careful that we sin not presumptuously; nor hate goodness, and good people.

It is (by way of enlargement) further to be observed, that this sin against the Holy Ghost is both incident only to persons enlightened, with certain knowledge of Christ and the Gospel, by the Spirits illumination; and are endowed with some competent measure of

Evangelical graces, by the power and work of the Holy Ghost: and also, that the nature of it consists in an obstinate malicious opposition of Jesus Christ and his merits, and of the Gospel, and of Evangelical grace and goodness; against divine light and convincing illumination of the Holy Ghost, in those that do it; who, in their very act of their opposition of Evangelical truth, and the professors and obeyers thereof, do the same, with malicious resisting the very motion, working, and persuasion of the Spirit within them to the contrary, at that very instant.

Many more do now, in the time of the Gospel, commit this sin against the Holy Ghost, than could do it in the time of the Law: and, many now do come so near unto it, that they fall into the desperate estate of impenitence, and of a reprobate sense; in regard of the clearness, and abundance of the light of the Gospel; contrary to which, and to their own conscience, they run with greediness to all excess of wickedness and profaneness; with hatred and opposition of goodness; and of the power of the Gospel; and of those, in that respect, that are godly. None that are afraid they have committed the sin against the Holy Ghost; or, are troubled about it; or, grieved for it, can (in that case,) commit it; neither have committed it: because, this sin is done with the whole consent of will, and sway of affections in a total Apostasy, with impenitency, and irreconcilable hatred, and persecution of the truth of the Gospel, and of the professors thereof.

Sect. 18. Of Apostasy.

Fourthly, the soul murdering sins, committed against the Gospel, are, apostasy, from the profession, or power of it; occasioned by an evil heart of unbelief, by the profits, honors, pleasures, or examples and temptations of the world; in those that are hypocrites and

unsound: as were Demas, and Simon Magus: and by renouncing of God and the Gospel, by compact, explicit or implicit, with Satan; as Witches and Magicians do; resigning their souls to him, and to eternal destruction. Where it is to be observed, that Apostates (in God's just judgment) not only run into all excess of impiety and profaneness; but, do also become most bitter haters, and persecutors of the profession and professors; which formerly they seemed to embrace; being not content to perish themselves, but also are grieved that any should be saved, and stand fast in the truth. Apostates are hardly ever recovered, and their damnation is greater; because, they fall from a higher pitch than other men; and against more means of knowledge, and reluctancy; whereby they are self-condemned; and often, at last, end their days in despair: gradual apostasy, or relenting in the power and ways of godliness, is incident to the godly, and recoverable, as we see Revel. 2.5, and therefore, is not comprehended in this rank of soul-killing-apostasy, which is not fallen into at once, but by degrees. To persevere in the truth, we must labor to be sound in the faith, and to love, and delight in the truth, above all things.

Although, it is certain that all sins are damnable for nature, in regard of their contrariety to God and his Law; and are also of a condemning property, in respect of their merit of due punishment of damnation: For, the soul that sins shall die: Ezek. 18.4, yet, all sins are not alike, (as the Stoics affirm:) but, some are more mischievous, and more repugnant, than others, to God himself, and to our salvation, and to the good of others; and are more incompatible with justice, and charity, than others are: as Idolatry, perjury, &c.

Sect. 19. Of the malignity of the sins against the Gospel, above those committed against the Law.

The sins that are done immediately against the Gospel, are more dangerous and worse than those that are committed immediately against the Law, whereof I will give three reasons.

First, for their nature; they are of a higher strain than the sins of the Law, as the Gospel is more eminent, than the Law, which is intimated, Heb. 10.28, 29.

Secondly, these sins against the Gospel are done, with more opposition against more abundant means and grace, by those that now live in the Church, than the sins of the Law: as Paul manifests to us, 2 Cor. 3.8.

Thirdly, the sins against the Gospel are committed with far more inevitable destruction, than the sins against the Law: for, if a man do sin against the Law he hath the Gospel as a City of refuge to flee to, to save him from the killing and damnation of the Law: but if a man do sin (as aforesaid) against the Gospel, there remains no further means, or hope of safety, but a fearful expectation of eternal destruction, by his own willful procurement; murdering his own soul.

From the consideration of the aforesaid sins of Commission, against the Law and the Gospel; with their deadly effects, we may observe,

First, that there is nothing that costs so dear as sin: itself is a thing of naught, but wonderfully dear to buy and possess: and therefore before we meddle with it, we should consider the price of it; whether we be willing to die eternally for it; otherwise abstain from it.

Secondly, we may see, that we cannot have our own wills in sinful courses, but with the destruction of our souls: our folly is seen in undoing ourselves by our own works and ways; so that a man's

course of sinning, and following of his lusts, is indeed but a course of God's heavy spiritual judgments upon him; wherein he is rather to be pitied, as miserable; than to be envied as formidable: God will have his will in man's destruction; when man will not let God have his will in his Commandments.

Sect. 20. The improvement of the knowledge of spiritual self-murder.

The Uses of the knowledge of the aforesaid spiritual self-murder are specially Four.

First, It serves to inform our judgment, what to think and esteem of the sinful and careless courses of many, that live willfully and impenitently transgressing both Law and Gospel: namely, that the same is a vile course of self-murder of their own souls; for, by those courses only, men do perish: and in those courses none escape destruction as one says, *Vitium est non ens, & recessus ab ente, & vivus interitus ipsius esse: & virtus est vita ipsius esse.* Vice is a non-ens, and a departure from entity, and a living destruction of being itself: whereas virtue is the life of being. For, although such men intend not directly to destroy their own souls; but to *indulgere genio*, and live in self-content and pleasure; yet the courses that they directly intend & prosecute, being such as, of themselves, destroy the soul, which thing they know and are warned of, they are no less self-murderers of their souls, than they that (intending to prevent, or ease themselves of some present evil,) do cut their own throats; by a lesser evil (as they think) preventing a greater: and therefore, such are infamous self-murderers; and cannot at the day of judgment be excused therefrom, by charging the blame of their destruction upon any others: And, especially such persons as live under the light and profession of the Gospel, in such sinful courses and transgressions,

are most guilty; and shall be most deeply damned in hell; having least to plead in excuse for themselves; and therefore our Savior says that it shall be easier at the day of judgment, for Tyre and Sidon, than for such. Mat. 11.22.

The second use of the point is, to show us that this spiritual self-murder, is far greater and worser, than men ordinarily think it to be, which is apparent in three respects.

First, In regard of the thing killed; which in spiritual self-murder, is the soul of man, that is much more excellent than the body; both for the nature of it, that cannot be valued with earthly things; and also for the use thereof rational, and spiritual, whereby man excels all other earthly creatures: and, by the murdering thereof, he dejects himself, in state beneath them all, in misery and contemptibleness.

Secondly, for that they that kill their own souls, do consequently thereby also kill their own bodies; because the body partakes in estate with the soul, and so are both cast into hell: Mat. 10.28, the nobler part draws the other into identity of condition.

Thirdly, it is the worst of murders, in regard of the quality of the death itself: this murder of the soul is spiritual and eternal, not only depriving a man's self of spiritual good: but also subjecting him to all misery of sense and smart; that the devil himself, the capital enemy of mankind cannot do, nor desire worse to man, than (in this case) he doth to himself. Murder of the body, although it be vile and odious; yet, of itself it is but a privation from temporary good, leaving the body without sense or feeling of evil, and at the last day the body shall be raised again to life, in the union of it with its own soul, and therefore of all self-murderers the self-soul-murderer should be most miserable.

The third use is, that as all men by natural instinct do desire to be saved, and to escape hell and damnation, we should be careful to use the means, and to walk in the way, whereby we may attain to life, and avoid destruction: for both are diversely entailed unto, and depend upon several contrary courses, and appertain to men of contrary lives and qualifications, without the which they cannot have the same. Although that many men do divide the end from the means, supposing that, notwithstanding their unregenerate estate, and wicked lives, they shall escape destruction; and that, although they neither love, nor practice goodness, they shall be saved and do well enough: and so flattering and self-beguiling themselves in their own courses, they run securely, and precipitate themselves into perdition: and therefore, I conclude with Solomon, Let thine eyes look right on, and let thine eye lids look straight before thee: ponder the path of thy feet, and let all thy ways be established: turn not to the right hand nor to the lest: remove thy foot from evil.

The fourth use is, to direct us how we may rightly judge of ourselves, and of our spiritual estates, and future ends, by the courses that we take. If the same be deadly ways of sin that we do embrace and persist in, then must we die: and as those courses are of our own voluntary choice, so cannot we blame any, but cry out of ourselves and our own ways, as did the Prophet, Woe unto us that we have sinned. Lament. 5.16, that so in time we may labor to prevent our destruction by speedy repentance.

Again, if our ways and state be good, and such as life is promised unto, we may have assurance and comfort: that upon our perseverance, we shall have happiness and life eternal.

So that we need not plead uncertainty and ignorance of whether we are going to heaven or hell; or whether in the state or course we live

in, we shall be saved, or damned; seeing that the Scripture makes it manifest what shall be the reward and event of every man; according to the state and course he lives and dies in: that we need neither put off the knowledge, nor the blame, or cause of whether we shall be saved or damned, upon our predestination; when we do determine the same in the accomplishment thereof, by our own courses.

CHAPTER 9.

Of bodily self-murder in special.

Sect. 1. How bodily self-murder is defined and differenced.

Now we are to prosecute the second branch of self-murder; which is called bodily self-murder; and is thus defined.

Bodily self-murder is the killing of a man's own body, in destroying of his natural life; by himself, his own voluntary means, or procurement.

This kind of self-murder is differenced from spiritual self-murder, by two things. First, by the object that is killed; in this the soul and spiritual life is destroyed: in that, the body or man's natural life is undone.

Secondly, they differ in the means and manner of killing of them; the soul, or spiritual life is slain, by spiritual and moral means; the body, by natural, or bodily self-willed ways.

Sect. 2. Of Mans body and its works.

Touching the body of man, in this case, we are to consider three things.

First, that it is an essential part, and not only an integral part, constituting the person of man; without which he cannot be a man, personally considered: and therefore, by killing of his body, he destroys his person, that it ceases from being, or subsisting in this world.

Secondly, the body of man is the organ or instrument, whereby the soul works organically: and therefore, he that kills his own body destroys all those works, that the soul was to work in it; and which it cannot do, without it.

The moral organical works of man's soul in the body, are of three sorts. First, such as immediately intend, and concern the advancement of the glory of God, in this life; where, the living, and not the dead, do praise him.

Secondly, such works as are serviceable for the moral and spiritual good of the person himself; which is to be attained and procured by life; before we can come to enjoy it by death.

Thirdly, such works as promote the good of the Church and Common-wealth; of both which every Christian is a member; and can, only by his life, and not after death, benefit the same: so that, by killing himself, a man wrongs God, himself, the Church and Common-wealth; in bereaving them of that service and good, which they all might have by his life.

The third thing here considerable in man's body is, that it, with the soul, makes the person; and so, in that respect, is the subject, or seat of God's Image, and therefore, a man, in killing of his own body, not only dishonors, but also, in a sort, doth what in him lieth, to kill God himself; as he is similitudinarily in him and incurs the horrible crime of *Laesae majestatis divinae*; or treason against the sacred Majesty of God.

So then, the body, which is the souls instrument, or servant; and is no way culpable, or nocent, but by partnership with, and inserviceableness to the soul, is ill rewarded, and indignely suffers, by its own master, abusing it to sin, and subjecting it to misery and punishment: who is not content to wear it out; but, after his own lust, breaks and spoils it; whereof he cannot turn one hair to be white, or black: he spares his soul, in its sins, which he should mortify; and, in a sinful course, kills his body, which he should spare.

Natural life is both a blessing of itself; and also is a means of blessing God and others, in this world; and whereby we may attain to everlasting blessedness hereafter: of all which, a man deprives himself, by thus killing of himself: which cannot be done, but against the light and reluctancy of nature in all men; whereby, the actors declare themselves to be unnatural and barbarous monsters. Natural life that is a tenant at will in man, is most uncertain, and soon thrust out at doors; when it is not secure from him that owes it. Man is unworthy of this life, that is no more thankful for it, neither more values it, nor makes better use of it; but after his wasteful expense of it, in sinful courses, desperately destroys it.

God in his Word, never appointed, nor commended any means for a man to kill himself by; because, where God appoints not the end, he appoints not the means to attain it; yet, man wants not means to do

it, by perverting his power, and skill to that end; and abusing other things, contrary to the use for which God made them, when he purposes to do such an act; so, abusing both himself, and all other things, to his own ruin.

The body is but a passive subject, in respect of the soul, to whose power and will it is obnoxious: and therefore, it is the more subject to suffer; and it is the more inexcusable sin, to misuse it; seeing, it neither deserves to be ill entreated at his hand, that owes it; nor yet hath it power to resist, or defend itself, against the invasions of him, to whom it is committed to preserve it. In this bodily self-murder not only doth the soul turn enemy to the body; but it, moreover, makes an unnatural mutiny against, and amongst the members; raising, by faction, a party for itself; so causing the hand to stab the body, and the parts to be instruments to undo the whole: and thus, by intestine opposition, a man subverts and pulls down upon his own head the tabernacle of his own body; (as Samson did the house wherein he was) whereby he crushes and undoeth himself ordinarily, in body and soul.

Sect. 3. Of the degrees of self-murder and proneness of men to it.

This self-murder of the body is either inchoate, and begun, only in purposes, and courses tending to the effecting thereof in time; if it be not seasonably prevented: or else it is consummate, in the full accomplishment thereof. No man falls into the highest extremities of evil, but by degrees; the least whereof makes way for, and draws on the greatest.

The causes why men often are prone to the self-murdering of their bodies, are two.

First, the meanness of it, in comparison of the soul, for nature and duration; it being but earthly and frail; whereby it must naturally die. Secondly, in regard that by it the soul is subjected to manifold sufferings, here in this life, and is hindered from that ease and advancement, that freed out of the body, it might have.

But, touching the first, it should make us the more tender over it, chary to use it; and to consider that, by self-murderously destroying our bodies, we do contaminate and defile our souls; whereby we make them far more vile, than any carrion can be: seeing, sin is the only excrement and moral defilement, for which God detests and abhors men as loathsome.

For answer to the second, it is to be observed, that, by self-murder of the body, a man is so far from bettering of himself; that thereby he deprives himself of happiness; and subjects himself to that woeful misery; which, otherwise, living he might escape: and therefore, our bodies, and natural lives are to be respected and cherished; not only, for their worth; but also, for their use; for which God hath given them to us. So that we are not to force a divorce of those things, that God hath coupled so near together; nor to thrust away, or reject that which God requires us not then, and that way to lay down.

CHAPTER 10.

Of the kinds of bodily self-murder.

Sect. 1. Direct and indirect self-murder defined.

The kinds of bodily self-murder, are two: Direct and Indirect. Self-murder is not such a general, as in the Schools is called Genus univocum, so predicated of them both, as equally communicating itself to both those species, or specials under it; but is genus analogum ab uno; or commune genus <H&G>; or <H&G>. for that the same doth properly and primarily belong to direct self-murder.

Direct bodily self-murder is the killing of a man's body or natural life by himself, or his own means, advisedly, wittingly, and willingly, intending and effecting his own death.

Indirect self-murder of the body is, when a man advisedly, wittingly, and willingly intends, and doth that, which he knows may be of itself, the means of the destruction of his natural life: Although he doth not purposely intend to kill himself thereby. Or, it is the killing of a man's own body, by unlawful, either moral, or natural means of his own using, without intending of his death thereby.

Sect. 2. Of the differences between direct and indirect self-murder.

The proper differences between direct and indirect self-murderers, consists specially in three things.

First, in the ends, directly and immediately intended by the self-murderers of both kinds, in their several acts: the end that is immediately intended in direct self-murder, is death itself of their bodies that kill themselves; although not for itself, but in respect of some benefit conceited to be had thereby; which is their ultimate end, whereunto death is in the murderers intention, subordinate: as for a man to kill himself, that he may be out of trouble.

The end that in indirect self-murder is immediately aimed at, is the attainment of some good, really or apparent in, or by the means that an indirect self-murderer doth use; without any respect, or expectation of death thereupon ensuing: as in surfeiting by drunkenness, or gluttony.

Secondly, they differ in the means that are used by them, for accomplishing those ends; in direct self-murder, the means abused to that effect and end, are not proper of themselves, nor by God's appointment; but are perverted by him that kills himself thereby; as knives, or the like: for God never appointed means for any man lawfully to use for effecting that which he would never have men to do: a direct self-murderer uses not the means for any pleasure he hath in them; but for the consequent effects that he intends by them.

In indirect self-murder, the means and course used are such, as do properly kill in the end; if that they be persisted in, as drunkenness, and the like: although they have in them a show of present good, which gives the users of them a kind of delight and contentment in them; whereof they shall be disappointed; when, in the end, they shall, instead thereof, find death; which they least expected, and most abhorred; and would resist the same, if it were inferred, or offered to them by others.

Thirdly, direct and indirect self-murder do differ in the good that is aimed at by them; and in the time wherein they look to enjoy it. A direct self-murderer doth fancy his good intended by him, in his act of self-murder, not to be in the means that he uses to kill himself; but in, or by death; in his freedom from evil, or enjoying of good: the time of his reaping of which benefit he conceives to be, after that he is dead and gone.

An indirect self-murderer conceits the good that he aims at, by his course, to be, and rest in the very means themselves that he uses; therein expecting the present enjoyment thereof, before, and not after his death; the cogitations, and inflicting whereof he abhors, although he do prosecute with eager delight, the courses that do hasten and bring his death.

Sect. 3. How indirect self-murder is greater, in some respects, than direct.

It is demanded, whether direct, or indirect self-murder be the greater sin? I answer, if we consider the freeness of the will, with less enforcement, and with more delight, prosecuting those deadly courses of indirect self-murder; there can be, in that respect less said to excuse it; than for direct self-murder. An indirect self-murderer is at last, (in respect of the mortal means he uses, and persists in, until the effect be accomplished,) as sure of death, which he abhors; as a direct self-murderer is of the same, that he desires, and endeavors for, and longs after.

Again, an indirect self-murderer is more hardly diverted from his unlawful dangerous course, than, at first, a direct self-murderer. Because, this man may be sooner convinced of the vileness of his

purposed fact; in excuse whereof he hath so little to say; and also, the danger of it is more apparent, and ghastful to the mind, that advisedly in cold blood considers of it.

The other is taken up, with looking upon the present contentment in the means that he uses; not considering death and danger, thereupon attending and ensuing; but self-deceives himself, with excuses, and colorable pretenses; and so doth wink (as it were) that he may not see the blow of death, that he is giving himself, with his own hands.

Of direct Self-murder the cause, or occasion is ordinarily from discontentment, and sorrow; but, of Indirect Self-murder the cause commonly is pleasure and delight; of these two motives, pleasure is the strongest; and their motion most violent, and indivertible, that are led by it; because, it moves with nature, and not against it; and hath will in men more propense that way; which by grief is rather forced, than seconded.

Sect. 4. How absolutely direct self-murder is the greatest.

Notwithstanding, Direct self-murder is the far more grievous sin, in three respects.

First, in respect of the direct intention of the will; and of its immediate object of murder of a man's self: whereby, it partakes, more properly and fully, of the nature of self-murder, than indirect self-murder doth. For, what is under a common Genus, or general, directly partakes more of the nature of that Genus, than that which is under it but by reduction; or indirectly. So then, although direct, and indirect self-murder be both self-murder; yet they are not equal self-murder; but the former is the greater.

Secondly, for the consequences of the acts of them both, direct self-murder brings more certain, and sudden inevitable destruction, than indirect; which in this latter may better be prevented, by having time of repentance, than it can be in the former; and death in this is an accidental effect, besides the intention of the agent, and nature of the means; which in the former is perse, and of the nature of the action so purposely ordered to that end.

Thirdly, direct self-murder hath more, and greater sins complicated in it, than indirect hath, both by extension, in kinds, and number, against God, others, and ourselves; and also for intension, in degrees; by reason of circumstances of the party doing the same, against the light and reluctancy of nature, with direct intention to kill himself.

Sect. 5. Of the degrees of sin, and how to escape the greatest, and its end.

The uses of this doctrine, of the distinction of self-murder into direct and indirect; and of the differences between them; are specially two.

First, to teach us that, there are differences and degrees in the same kinds of sins; some being more grievous, than other some. So that although we be not guilty of sin in the same degree; yet we may be in the same kind; as appears by the Jews convicted in their consciences, of uncleanness; although they were not taken in the act; as the Woman was, John 8.9.

And therefore, to escape falling into the highest degrees of sin, we should be careful to avoid, and to be free of the same general kinds of sin; both as they are unformed and confused, in original corruption;

as in their seminal Chaos; and also, as they are formed in their distinct habits; so improperly called, because, after the manner of habits, they either are in the place of true habits, or unite themselves in, and with them; that they may both brook one common name: and so we should labor to be clear of sin; both habitually, and actually.

We should not be conceited, and bless ourselves so much, because we are not fallen into the foulest degrees of sin; as we should be humble, and penitently confess our guiltiness in the kinds thereof; the difference herein being between us and others, but in magis and minus, in greater and lesser: where the least degree makes way, and disposes us for the greatest; and makes us liable to the same kind of punishment, although not to the same measure of it.

The second use serves to instruct us that men do come to the same dismal ends, as Saul and others did, by several courses, being guilty of their own deaths in diverse manners; as men may come into the same prison, at and by several doors. For, although a man can draw a right, or straight line betwixt the same points but one way; yet he may draw crooked lines many ways, and they all be terminated in the same points.

Therefore, as a man would beware of any evil end, so should he shun all the courses, that may lead, or bring him to it. For, it is no benefit to a man in misery to consider, how, and by what sinful course he came thither; so long as he is in that woeful state. We see many men come and end their days together, upon the same Gallows, but by several courses, and differing crimes; some for petty treason; some for willful murder; some for burglary; some for petty larceny; and yet, to him that is hanged for the lesser offense, it is small ease and comfort, because he suffers not for a greater; so long as it is for any that he dies.

CHAPTER 11.

Of Indirect self-murder of the body.

Sect. 1. Why Indirect self-murder is first treated of.

Although that by logical method, I should treat first of Direct self-murder; because, that which is directly under a Genus, or general head, should be handled before that, which is but indirectly under it, for the nearness thereof unto the same; and for the light that it may afford, for the better understanding of the other: yet, for all that, I will here begin with indirect self-murder for three causes.

First, because I will herein imitate nature, which proceeds from things less perfect, to things more perfect: because perfection is her ultimate end. Indirect self-murder is less perfect self-murder than direct self-murder; because, the Genus of self-murder agrees more properly, and primarily to direct self-murder, than to indirect.

Secondly, indirect self-murder is ordinarily, both the way, and the cause of direct self-murder: and therefore, may be fitly treated of first; the rather because, direct self-murder never goeth before indirect; but, this goeth often before, and without that.

Thirdly, because my intention is to insist specially upon direct self-murder, and by means of it only do I speak of indirect self-murder, therefore, I purpose first to dispatch it, as an accessory to the other; which I principally intend, as my last end in this treatise, therewithal to conclude the same.

Sect. 2. Of Indirect self-murder by omission.

Having showed what indirect self-murder is, and how it is differenced from direct self-murder, I will now declare how men do fall into the same; which is done two ways. First, by omission. Secondly, by commission.

By omission a man may indirectly murder himself, being the deficient cause of the preservation of his life; two ways: either in a physical natural manner; or in a moral meritorious course.

Sect. 3. Of indirect self-murder, by omission physically wrought.

First physically, and after a natural manner, a man may indirectly murder himself, divers ways: as

First, a man may indirectly murder himself, by way of omission; if out of sullenness, grief, or meagerness; or by indiscreet punishment, of his body, he shall stubbornly and foolishly refuse to eat, or drink; in that measure, or kind that is requisite for his preservation, by abstinency, and sparing, either starving himself to death; or breeding in himself and contracting that which kills him: somewhat like hereunto was the practice of Ahab, 1 King. 21.4, who because Naboth would not let him have his vineyard, heavy and displeased, laid him down upon his bed; and turned away his face, and would eat no bread: the contrary whereof Paul commanded Timothy.

Yet, to avoid this danger, men may not Gormandize, or excessively pamper themselves, indulgendo Genio; but may, and ought at set

times to fast; both for civil, and divine ends; with respect to the good both of soul and body.

Secondly, in this kind of omission, a man may indirectly murder himself; by willful contempt of the lawful use of Physic, or Chirurgery; either to cure, or prevent apparent mortal diseases or griefs; or, when he will not be ordered, by the wholesome direction of the skillful in their calling; or, doth not depend upon God, for a blessing upon the means; who, by his over-ruling providence, directs the course, and blesses the means.

Yet, men must herein be careful that they slavishly enthrall not themselves to the means; nor anxiously perplex themselves, if they cannot have them; or, that the success answers not their expectation: because, the Lord disposes things so, as he also may effect his work and will, often by crossing ours.

Thirdly, a man may incur indirect self-murder, by regardlessness of preserving himself against mortal dangers; from without himself; as, in not seeking to God for reconciliation, by humiliation, and repentance; in some imminent judgments that threaten from God our destruction; that we may be preserved either from them, or in them: Or as, when we are in danger of invasion by enemies, for a man then regardlessly to shut his eyes from foreseeing the same, that it may suddenly surprise him; or, that he should not prepare himself, and do his utmost endeavors in his own defense, to save his life; if by resisting it may be done; or otherwise to provide for himself by flight; or other prudent diversion, or preventing of the evil; that he may not carelessly suffer his life to be lost. So then, the cowardice of men in extremities by Sea or land, that will not do their utmost endeavors, for their own preservation; as likewise the gripleness of those that to spare their goods, endanger the loss of their lives, for want of

military furniture and means to make opposition; are much to be blamed for this course of indirect self-murder.

But yet, touching this point, men should be wary that they neither be so careful to preserve their lives, that they should spare to venture them where they ought; and may comfortably spend and lay them down: nor yet, have their eyes and confidence so upon earthly means, of human strength and provision; that they should forget, or neglect to seek to God, and to depend upon him, for safety and victorious success.

Fourthly, of indirect self-murder a man may be guilty, by not avoiding and fleeing from persons and places destined to destruction; which are under a curse; or, in a course of mortal judgments; when we are not necessarily tied by duty, or calling, to commerce and be with them: as is apparent by Lots forsaking of Sodom; and by the command of Moses to the Israelites, to depart from the tents of Corah, Dathan and Abiram; and by that divine commandment, charging all the godly to come out of Babylon; that they might not be partakers of her sins; and that they might not receive of her plagues.

And therefore, such as out of unwarrantable presumption, or carnal security, avoid not persons, and places infected with the pestilence; or subjected to perdition; when their presence is unnecessary, & not to be justified, and pernicious to themselves; they must be cast upon the inditement of indirect self-murder; if by the aforesaid means they do miscarry.

Sect. 4. Of indirect self-murder by omission morally wrought.

By way of deficiency, or omission of indirect self-murder, a man may be guilty by a moral meritorious default; two ways:

First, by his willful neglect or contempt to live and walk in the ways of godliness, and obedience to gods affirmative commandments; whereunto the promises of life and protection are annexed, and which we may certainly expect; so long as we keep ourselves within compass of moral obedience to the Law and Gospel; and within the limits and precincts of our special callings; so that if therein, or therefore, we should lose our lives, we shall be free of the imputation of self-murder any way, in that respect.

Secondly, in meritorious moral manner, a man may miscarry, and be indirectly guilty of his own death; by willful omission and neglect of commending himself in constant and ordinary prayer to God; for divine preservation and safety of his life, against all evils and dangers, which may hurt him; and over which, and over him, God hath a sovereign power and command. And also, by his unbelief, and not trusting in God in all estates, for preservation; under whose wings he may securely rest, a man may be justly deserted, and given over to perish and sink; as Peter when he doubted, was in danger of drowning.

This neglect of thus depending upon God, ariseth either from self-confidence in man's own power and means; whereupon he rests as secure: or else, from Atheistical conceits of the providence of God; as if he were regardless of human affairs, and that all things did fall out by chance and fortune; because they do see all things in this world fall out alike to all men: which being more exactly considered, manifests rather the free and sovereign powerful providence of God over-ruling all things.

Yet, this divine preservation, by faith and prayer to God, excludes not, but includes the conscionable use of lawful means, and walking in appointed courses; without which we can expect safety no more, than Paul and his company could, if they did let the mariners forsake the Ship: if a man by the aforesaid neglect of prayer and dependence upon God, do not perish; it is God's special work, reserving him either for repentance and amendment of his life; or for some worse end, and heavier judgment.

From this degree of indirect self-murder, by omission of means, we may observe that when God gives means of life; if we use them not to that end, we tempt God, to follow our own wills; while we will not follow his: and if we use the means, with trusting in them, then we make gods of the means; and therefore, in that respect, it is just with God to disappoint us of our expectation, and to condemn us of indirect self-murder, upon our miscarrying, in not using the means.

For, all means, as they are means, have relation to the end; why, and whereunto they are appointed: and so, in their use to that end consists their perfection; without which they were useless and needless: and therefore, by the omission of the use of the means of life, which men would enjoy, they either tempt God to do things otherwise than he hath ordained; or else, they do show themselves regardless of God, preferring their own wills above his, expecting to have their own purposes without him; whereby many men deceive themselves.

Sect. 5. A question resolved about standers mute at trial.

To this branch of indirect self-murder by omission belongs the case about mutes, who are persons standing legally indicted and

arraigned for some capital crimes, that do willfully and obstinately decline and refuse either to confess themselves guilty of the same, or to submit themselves to be tried by God and the Country; notwithstanding that they certainly know that for their stubborn muteness, they shall in fearful manner be pressed to death; in which respect they are indirect self-murderers; although that they are thereunto moved especially by four seeming reasons.

First, because that by that way they would save their estates, (if they have any) from being confiscate to the King, that their heirs may enjoy the same.

Secondly, that so they may escape the death that is most ignominious in their eyes, and infamous in the world to their memories, friends, and posterities, whereunto they foresee they should be subject, if so be they should undergo an ordinary trial.

Thirdly, that it may not be said that they suffered and died for so odious and shameful crimes and facts as they are accused of, and indicted for.

Fourthly, that they may not be cast, condemned, or suffer by the means, wills, and hands of such prosecutors, witnesses, Jury, or Judges as they take to be their capital enemies; they choose to die by that course of their own election wherein their adversaries can least (as they think) have their will of them.

But whatever be their reasons of standing mute in that case, it is most just that therefore they should be put to death in most terrible and ignominious manner; for two reasons.

First, because of the intolerable wrong that thereby they do to authority and justice; tending to the overthrow of the same, by

refusing to subject their lives to the trial and judgment thereof; and by their deaths (as it may be truly interpreted) depriving their highest Sovereigns on earth both of the commendation of Just, and also of opportunity of showing mercy, and giving pardon to delinquents: and so not submitting to the judicature, they actually declare themselves to be rebellious outlaws, for which they are justly to die.

Secondly, because such persons, by declining so just a way of trial by God and their Peers, do (in just construction) declare themselves to be guilty of the facts and crimes whereof they are indicted; and for which they ought to die, but seek to cross the law in the proper kinds of punishment due for the same.

And that they are guilty of their own deaths by a gross course of indirect self-murder, is evident by four reasons.

First, because such an one willfully and obstinately rejects that lawful and ordinary course of trial, whereby it is possible that he might escape with his life; either by not being found guilty; or else by replevin, or pardon from the execution; and chooses that illegal course of standing mute, whereby, and for which he certainly knows he shall die: and as certain it is that so dying, he is an indirect self-murderer; in regard that he casts away his life willfully by that course, which was in his own power most lawfully to have avoided.

Secondly, by choice of that course of standing mute, when he is called to a lawful trial, he dies not only for that contumacy against authority and law; but also thereby he unnaturally witnesses, and gives verdict against himself to be guilty of the original fact or crime for which he is indicted, and ought to die if it can be proved and found against him; which thing he (by his muteness), doing, in that respect he justly perishes by his own means, and is indirectly a Self-

murderer: for no innocent would decline so just and lawful a trial, by God and his Peers, when he knows that by so refusing he shall surely die.

Thirdly, it is apparent that such a body is indirectly a self-murderer; because of the moral nature of their course of standing mute; which is most wicked and unlawful, both by God's law and man's: For, by the law of God and nature, every man is bound to plead and do the best he can by all lawful means to prolong, or preserve his life; but standers mute in case of trial upon their lives, do not so, but utterly neglect the use of lawful means to prolong, or save their lives; and therefore are of this kind of self-murderers.

By man's law, for a person arraigned to stand mute, is most unlawful, because it crosses the execution of Justice, and is justly punished by a most terrible kind of death, by pressing. Man hath not an allowed choice given him by law, either to submit to trial, or to be mute, as he shall please: for if the choice were lawful, why then should he be punished for doing that which he may lawfully choose, which could not be done by the magistrate without great injustice?

Fourthly, that such mutes are indirect self-murderers, is evident by the voluntary disposition: of their wills in the free choice of that mortal course, and by the proper nature of their death, and by the meritorious cause and reason of it; all proceeding from themselves in active manner. Whereas, touching their deaths, and course of inflicting thereof, they should passively and obediently submit to God and lawful authority to live, or die as they please, where no lawful choice is given in mortal courses, there no man can choose that which is unlawful without being an indirect self-murderer, as it is in this case.

The motives whereupon any persons do stand mute, refusing to be tried in an ordinary lawful manner, are altogether insufficient to justify their practice.

For answer to the first, it is certain that we should do nothing that is unlawful to save our worldly estates for our heirs: but this course is unlawful; Ergo.

To be more careful to provide for the safety of their worldly goods, than of their souls, is wretchedness and desperate folly; which all those do which by unlawful means would preserve their estates. Such mutes are so far from being worthy of having their estates preserved by this course, that therefore they should the rather lose them, and themselves be the more cruelly and ignominiously entreated, for being guilty of two horrible crimes; first, that whereof they are indicted, and for which they refuse to answer to be legally tried; the second is their contumacious rejecting of all just and legal courses of trial, and active obedient subjection to authority, requiring their submission.

Touching their second and third motives of standing mute, with respect only to the matter of their worldly credit, the same is mere folly; because by this course they do far more discredit and make themselves infamous; in regard that ipso facto they make themselves guilty of a double crime; both of that whereof they are indicted, and also of contumacy against authority and law; and the death of pressing that they suffer, is the just reward of their obstinate muteness, besides all their other demerits: it is chiefly the moral manner of dying that is comfortable and honorable, wherein such mutes are wanting.

Their fourth motive, which is from fear, proud impaciencie of suffering unjustly, or inimically by others, in the course of ordinary

legal trial, is most vain: for why should we wrong ourselves, that we may escape being wronged, or insulted over by others? This was the practice of Saul, to kill himself that he might prevent being insulted over and mocked by the uncircumcised Philistines: the matter of the greatest triumph to our enemies over us, is to give them a victory by our own hands, both over our bodies and minds; as such mutes do, to their eternal destruction.

Such mutes are not only guilty of their own deaths; but also, by that course they subject themselves to everlasting damnation both in soul and body: both because they die impenitently and willfully in a sinful way of their own obstinate procurement and choice: and also do cast away their souls in departing this world in uncharitable manner, without either confession or clearing of themselves in lawful manner, of the crimes for which they are indicted and arraigned: and so perish as outlaws against both God and human authority; whose fact is equivalent to direct self-murder, by wittingly and willingly doing that unlawful act, which they know will inevitably subject them to death, without hope of escape.

Sect. 6. About malefactors arraigned for crimes; how they are to answer to the question Guilty or not guilty.

A second question considerable about the foresaid subject is touching malefactors, indicted and arraigned at the bar of Justice, before a lawful magistrate, to be tried upon their lives for some capital crimes that they have done; as petty treason, burglary, murder, or the like, touching their lives; whether, when they hold up their hands at the bar, and are in legal manner asked the question whether they be guilty, or not guilty of such a fact whereof they are indicted; and which indeed they themselves know they have done:

whether (I say) are they bound in conscience, and may they answer affirmatively that they are guilty: without any danger of being indirectly guilty of self-murder?

For resolution of this question I answer, that when a man is accused of such a capital crime, and is therefore brought to a legal trial, whereunto he is subjected for finding, or not finding him to be guilty of that fact, upon the verdict of which enquiry, Law and Authority is satisfied, and determines their proceeding with the party; for him, upon that question, whether he be guilty, or not guilty; before the trial, to confess himself to be guilty; so, by his own only witness and verdict casting himself upon the loss of his life, he may in a strict construction, and in some sort be accounted culpable of indirect self-murder.

Except it be in case to save innocents, from suffering wrongfully, for his fault, or that it be for greater good of the State, of the Church, or of his own Soul; when the fact can no otherwise be known, or proved against him, but by his own confession.

Touching a voluntary and full confession after conviction and condemnation I know none that is not of opinion, that it is necessary for the salvation of the malefactors soul, although his body do perish as Achan did, Joshua 7.20.

That such an affirmative answer of guilty, to that question, makes the answerer, I say in some sort, indirectly guilty of self-murder (although they are not the worst men, morally considered, that do so;) I will make it plain.

First, a malefactor, by such an affirmative answer, anticipates, and deprives himself of that legal trial, whereby it were possible for him to have escaped, and not to have been found guilty of that capital

fact, for which he is indicted; and therefore, by dying upon his own only confession, witness and verdict; which he needed not to have done, he is guilty of indirect self-murder.

Now, for a man that hath, in danger of life, lawful choice of two ways; the one most certainly mortal, the other more doubtfully deadly; if he choose, and perish by the former, he is indirectly a Self-murderer; because, he willingly rejected the latter and safer, whereby he might have lived: thus it is in this case of answering guilty, before the trial.

Secondly, it is a natural axiom, that no man is bound to betray himself: and that everyone is tied to defend himself. A Traitor (says D. Kellet Miscel. li. 1, p. 164.) may without sin plead not guilty; that is, not proved guilty at your bar; where, everyone is presupposed to be good, until he is proved to be bad. I am not guilty so far, that I am bound to accuse myself: and this is (says he) the allowed general acceptance of that usance.

For further manifestation hereof, it is to be considered, that the question and answer is made in a human civil Court, wherein he is demanded, not whether in Conscience, but whether in Law he be guilty; whereby he is bound to confess no more against his life, than can be legally proved against him; specially seeing he answers not upon oath, or adjuration; which binds the examinee, or prisoner at the bar, in conscience, upon obligation of religion, to depose the truth concerning himself, known only to that deponent; and according to whose own testimony he is to be acquitted. or condemned; but, this being most unreasonable, to make a man witness, Jury, and Judge in his own cause; about and for things secret, to bring him to public judicature and censure, it is not in use among us.

The seeming contrary practice in this Kingdom, is (as I take it) only in Courts of Conscience, having more spiritual power; to be used specially for the good of men's souls, without blood-shedding, or danger of their lives; who are not required upon oath to depose of criminal matters concerning themselves; but where there are first promoters and accusers offering to prove the same: in which case, for the better informing and resolving of the Court, from the conscience of the accused; in favor of whom, it is originally allowed, from the supreme governor and Judge of that Judicature, that he may answer his knowledge upon his oath to the articles of his accusation; not with legal intention, by that course, to make him unnaturally to accuse or condemn himself, where none others can, or are about to do the same; but for answer in his own defense touching the things that he is accused of; thereby, either to make his innocence to appear, if he be blameless; or otherwise, by his own confession of his faults, for the good of the Church, and his souls health to discover the danger, and show his ingenuity that he may repent, amend, and find favor.

It may be objected, that such a malefactor is bound, in this case, to answer, according to his own conscience and knowledge, that he is guilty: because, if he answer not guilty, when he is indeed guilty, he lies: which is unlawful for him to do.

To this I reply; first, that the malefactors answer is to be made according to the intention of the Law, and of the Judge that moves the question: according as Tertullian saith: it is a just and worthy rule, that in every question the answer should be applied to the same sense and purpose, to which the interrogation is made.

To answer of one thing, when he is asked another, is the part of a mad man.

Again, the sense of the answer is not to be directed to any other thing, than that which was propounded in the interrogation.

Now, the Judge propounding, according to Law, this question to the prisoner at the bar, art thou guilty, or not guilty of this felony, or the like; intends not that he should answer, from his only conscience, guilty; which is unnatural and suspicious, for him to give witness and verdict against himself, to the taking away of his own life; but that he should answer not guilty, in law, at the bar whereof he stands arraigned, that so, for finding of him guilty of that whereof he is indicted, he may legally be put upon the trial of God and the Country.

For the question being propounded in a disjunctive proposition, art thou guilty, or art thou not guilty? Both gives a free choice which of them to answer, and also puts in mind, and points rather to the latter, as more natural and equal, than to insist upon the former.

It is a free and lawful election offered, in mercy and favor to the prisoner, from the King by the Judge, for the indicted person to choose which he will; whether voluntarily to confess the fact, or rather to put himself upon the trial of God and the Country for the same.

His negative answer of not guilty, is but his choice and embracing of the latter trial; which is most agreeable to nature, to the Law, and the Kings favor and mercy, in this case; which he can no otherwise have, but by first pleading to the indictment, not guilty; And so, his answer and plea of not guilty is no lie, although he have done the fact, whereof he pleads he is not guilty, and for trial thereof puts himself upon God and the Country.

If it be again objected that seeing the Law that makes this disjunctive question, accepts of the prisoners affirmative answer; and thereupon

condemns and executes him; (as David did with the Amalekite, upon his confession that he had slain Saul, 2 Sam. 1.16.) it seems to be lawful and requisite for all malefactors to answer to the question affirmatively; touching the things that in conscience they are guilty of.

I answer, it is lawful and fit for Magistrates to use many means to wind out the truth of facts from delinquents, which malefactors are not bound, upon such questions or inquisition, to reveal against their own lives: in regard, that everyone severally is to order their practice and course, according to the rules proper and pertinent to their own conditions and callings.

The Law indeed accepts of the malefactors answer of, Guilty; and accordingly proceeds to condemn and execute him; because, by his confession, giving testimony and verdict against himself, he cuts off, prevents and excludes himself from trial by others, whereby he might be either cleared, or condemned; in regard, that it is justly supposed that none other can know a man and his actions so well as himself doth: and therefore, the Law for ease, certainty, & other politick respects, doth permit and accept of such an affirmative answer, but neither commands, nor commends it: because, the Law takes notice of things, and censures them politically, and not theologically considered.

Thirdly, it may perhaps be here replied, that when a man (besides his own knowledge of his capital fact) hath, upon examination before a Justice, confessed the fact under his hand, which is produced against him at the Trial, how can he plead negatively to the inditement, Not guilty, without lying either in the former, or in the latter; seeing of contradictions of necessity one must be false?

I answer, that for such an one to answer at the Barre, Not guilty, is not a lie, nor properly a contradiction to his former confession; or to his own knowledge; neither is that negative plea any concealment of the truth, from being then and there known, by such lawful means, as by Law, and the Judge, is intended for discovery of the same, which is by other evidence than a man's own confession.

For clearing of the truth whereof, it is to be observed that the question made to him touching his fact, is propounded to him, and he charged with the fact, in his Inditement, in such a nature and form of Law terms, as it may be he properly understands not; as whether he be guilty of that treason, felony, burglary, or the like? In which respect, or Law notion, put upon his fact, his life is questioned, and in danger to be taken away. And therefore when the question requires an answer touching his fact, as it is vested in that form, or Law term and notion, he lies not, nor contradicts himself in answering negatively, Not guilty.

For, although he knows, and hath elsewhere confessed himself to be guilty of the fact, materially considered in the substance of it; yet he may be ignorant (as most men are) whether that fact of his, formally considered, is, or may be found to be treason, felony, burglary, or the like, as by the inditement it is charged upon him; and in which respect he is to suffer death for it, if he do answer affirmatively. And although he should certainly know that his fact were such, in construction and terms of Law, as, by his Inditement, the same is charged upon him; yet is he not to answer affirmatively: because, not he, but the present impaneled Jury, are the competent and lawful Judges to find, or not to find it to be such, in that form, and Law quality.

And therefore, he is bound in conscience to answer negatively, Not guilty of such a fact under that form, or term and Law notion; whereby, and wherefore his life, in that respect, may be taken away.

And so, by pleading not guilty, he lies not, nor contradicts himself; but thereby takes the allowed benefit of putting it to a legal trial, whether his fact shall be found against him in that sense and form, as, in those Law terms, he is charged with the same in his inditement; and in which respect only he can be put to death for it; which course if he should not use of answering Not guilty; but that he should stand mute, or answer affirmatively Guilty, he should be indirectly a self-murderer: as hath been showed.

But then, it may be further replied, when such a malefactor shall (after his pleading to the Inditement, not guilty,) be publicly examined by the Judge about his fact, considered in the substance of it, without the vesture of such terms, or Law notions put upon it; how can he answer negatively, against his conscience, and former confession before a Justice.

I answer, first, the Judges questions to such a one, at public trial, (after his negative plea to the bill of Inditement,) are ministered in favor of the party arraigned; both that he may, upon better advisement, traverse his former confession, by his negative answer, contrary to the which confession he is allowed at the bar to plead not guilty. And also, that he may not be cast, or condemned, upon any evidence, or verdict of others against him; before he be heard answer for himself, what he can say for the negative in his own defense, against the affirmative evidence, or sentence produced against him: where it is to be considered that, the primary intention and expectation of the Judge in his questions at trial is, that, by the prisoners answers, he may the better discern the truth, or falsehood

of the evidence of others against him, and how himself may proceed in accepting of the verdict, and in giving judgment according to justice, and not thereby to wring affirmative answers from the arraigned, against their own lives; when others cannot touch them; which is contrary to the Law of nature, and of God.

Secondly, it is always to be observed by every malefactor that in his answers he do not, to save his life make any lie, neither directly, nor yet by equivocation, or mental reservation: and also, that he do not so confess the truth against his own life, that he should thereby make himself guilty of indirect self-murder.

Both which evils he may avoid by the medium or middle course, either of traverse, and demurrer delaying and putting off the Judge and Jury from himself, to inform themselves by other evidences than his own: or else by silence (after his general negative plea of not guilty,) replying nothing to such questions, as the answers thereof may entangle him, either in a lie, or in indirect self-murder, after which manner of answering nothing, our blessed Savior behaved himself before Pilate, John 19.9.

Although that such silence, or not answering directly may be construed to be an acknowledgement of the fact, that he is indicted for; yet thereby he shall not be active, but only passive in being found guilty, and so condemned to die; whereby he shall be free of indirect self-murder, in that respect.

The confession of a malefactor, upon examination before a Justice, when the same is against his own life, may be construed to have been either rashly and unwarrantably done by the Examinee; against which therefore he is allowed at his Trial to plead not guilty: or else that he did the same upon some motives and reasons of conscience,

for the good and salvation of his soul: which are things properly belonging to another Court.

And therefore, in human Courts of Assize, the questions and answers (in this case) reach not so far as to rack, or discover the conscience of a man, to the taking away of his own life, by his own confession, which the Law of nature and of God binds a man to preserve.

Although a capital malefactor is bound in conscience not to lie in his answers, yet he is not bound to reveal all the truth he knows against himself; specially where he is not tied by some special divine bond so to do.

A negative answer at trial is as strong to save a man, as his former affirmative in confession before a Justice can be to condemn him; except either he publicly at his trial acknowledge the same; or that there be some other proof, or evidence against him.

And therefore I conclude, that it is not necessary in conscience that whatsoever truth such a man (in this case) hath once confessed, that he should everywhere, and at all times, upon interrogatories to be answered at will, confess the same with peril of his life; but that he may be silent, or forbear to answer otherwise than he is bound by the laws of the Court where he answers.

For, if another be bound to keep close a man's confession made to him of his secret faults, that man is not compellable to disclose the same of himself, specially against his own life; when he cannot do the same without being guilty of indirect self-murder; as in this case I have showed by the rules of divinity and right reason, for resolving of weak consciences in this point; not intermeddling to argue and determine the same by the rules of the Common-law of this Kingdom, which is impertinent to my profession, and beyond my

understanding; and therefore I leave that work to the learned of that most Honorable profession; to whose cognizance this subject (legally considered) doth appertain.

Sect. 7. Of indirect self-murder by commission.

The second means of indirect self-murder is by a course of commission, or of doing things, unlawfully tending to bring a man to his death; which is a degree grosser than the former, and consists in divers branches.

First, by abusing lawful things, in transgressing due moderation in their use; for time, measure, and manner; falling into extremes, either of defect, or of excess, or of unseasonableness: which is done two ways. First, in things both respecting the body, and in the acts about them: as in eating to gluttony, and drinking to drunkenness; using labor and recreations to surfeiting: and also in things respecting the mind; as in the overstraining, and surcharging of the thoughts, fancy, and understanding; in the immoderate distemperature of the affections, and passions of the mind, suffocating or wasting the spirits by excess of choler, grief, fretfulness, and the like; which being let loose, and extended beyond the banks of their due moderation, do often prove mortal, and means of indirect self-murder, when they are willingly and indulgently entertained, and given way to: It is a hard thing for a man to use means, and not to abuse them; which causes many a man's table to become a snare to him, and a trap, and shortens his time upon earth.

Secondly, indirectly, a man may be guilty of self-murder, by needless mutilating of himself, and cutting off any of his members, (as Origen did) to the hurt and danger of his life; which, by the preservation of

such a member, might have been in more safety; for, life's perfection is in the perfection of the whole body. Notwithstanding, for the safety of the whole, a man may lawfully and necessarily cut off a member; which cannot be preserved without manifest danger of thereby losing his life; but, neither to punish a sin past, nor to prevent a sin to come, may a man destroy or cut off any of his members, whereby he may be less able to do the offices and duties for which God hath given him the same; seeing that both for chastisement, and prevention of sin, God hath appointed other moral means, which we are to use, and therein to depend upon God for the success; for not in man's forced disability to act sin, but in the renovation of the heart consists true sanctification: that of pulling out the right eye, and of cutting off the right hand, Mat. 5.29, 30, is meant of moral mortification, whereby those members are made useless, and as if they were not, to any unlawful use.

Sect. 8. Of Indirect self-murder of commission by unwarrantable practice of Physic, &c.

Thirdly, a man may be guilty of indirect self-murder, by practicing of Physic, or Chirurgery unskillfully, immoderately, or dangerously upon himself; either above his strength, or knowledge; killing himself by his unwarrantable endeavors to cure himself: or else, by leaving those that they know to be skillful, careful, and have lawful calling to practice; to put themselves into their hands, whom they neither know to have skill, nor calling to undertake such cures; or, are such as be desperate attempters, with small regard of men's lives in their practice: if a man know the same, and doth willfully choose and commit himself, specially in difficult cases, into the hands of such, he can look for no good success, and must be self-guilty of the

mortal effects thereupon following: but of this see more in the abuses of taking of Physic, Chap. 4. Sect. 6.

Sect. 9. Of indirect self-murder by unthriftiness, &c.

Fourthly, this indirect self-murder is committed by willful unthriftiness and prodigality, whereby a man provides not, but misspends the means of his livelihood, and so subjects himself and his to the peril of famine, contrary to the light of nature, and Scripture.

Yet we are herein to be wary that for prevention of want of livelihood; we fall not into covetousness, and carking cares; or that we follow the world with neglect of better things; or that we should spare more than is fitting; and shut up the bowels of compassion, with the overthrow of liberality, and works of charity and piety.

Sect. 10. Of indirect self-murder of commission wrought by desperate hazard in 6 Cases.

Fifthly, indirect self-murder is committed by those that cast themselves into desperate hazard of loss of their lives; by undiscreetly and rashly venturing into deadly dangers; without lawful calling, and above their strength to escape: where there is no necessity for greater good of others, or gods glory requiring the same: which falls out specially in six cases.

The first Case, of Braves and Gallants.

First, when any do out of a bravery, and gallantry of spirit, go needlessly with a charge of money, or of men's persons, or errands; either in the night, through a place haunted and beset with murderous robbers; or, at any time through known ambushments, and strong troupes of enemies, above the passengers strength to resist, or escape; whereby, if they fall, they are guilty of this indirect self-murder.

Concerning purchase and rescue.

Secondly, when any do, out of over-great affection to worldly goods, make desperate attempts, with the apparent peril of their lives, either to get goods; either by violent taking them from others, as thieves and spoilers do; or, by labor in their callings above that which with their health they are able to endure: or else, by their desperate adventuring to save, or recover their goods out of fire, or water; or from, and out of the hands of their enemies; with the casting away of their own lives; above all means and strength that in this case they have to save them; in such undertakings beyond all warrantable calling: within neither of these two cases are we to restrain, or bound the divine-heroic enterprises of such as by supernatural instinct, or power, do undertake transcendent enterprises, above the allowance of ordinary rules: as David to kill Goliath, and Jonathan and his Armor-bearer to invade a whole Garrison of the Philistines. Such men must have both a calling, by divine inward instinct, motion, and qualification; and also, a strong well grounded faith, in assurance of God's assistance: as the Scripture tells us, how such, through faith subdued Kingdoms, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the Aliens: Heb, 11.33, 34.

Concerning some soldiers.

Thirdly, when self-conceited, willful, fool-hardy men will fight against their enemies, upon desperate disadvantages; and imminent peril of death; when they are neither forced to it by unavoidable necessity; nor are warranted by command of such superiors as either have absolute power over them of life and death; or can assure them, or give them the victory, (as God often did to the Israelites, fighting by his command, or approbation upon strange disadvantages) yea, when they cannot probably come off with the safety of their lives; then that is a course of indirect self-murder.

Concerning Mariners.

The fourth Case is of those that trade by Sea, who often run into mortal and desperate adventures, out of eagerness to make their voyages; either putting to Sea in such weather, and seasons as is like to endanger all; or putting for the Port, upon desperate hazards of miscarrying by storms, sands, or rocks, or running presumptuously into the danger of Pirates; or other mortal engagement by Sea, either through willful negligence, or through self-confidence of skill, or power more than they have, so tempting God.

The true occasion of which miscarriages of men by Sea, is often given by Merchants upon the Land; who praise and respect men for fortunate and valiant according to the success, and the event of their courses, without respect to the due rules of the managing the same; which makes many a man come short home, by adventuring to please their Merchants, contrary to the rules of art and wisdom.

In this case I would advise men, rather to look to do what they may warrantably justify; and may therein have peace in their consciences, although the success answer not their desire; than to endeavor contrary to wisdom and art, to please their owners and Merchants by such courses of desperate and unwarrantable adventures: as (if they

or their charge miscarry therein,) will over-cloud them with just blame & ignominy, and will bereave them of that comfort in their consciences, which should cheer and uphold them under their crosses; a course of accidental good success, and a course of direct ill success, are not so to be compared together; that for the former a man should venture upon the latter; with the guilt of self-murder to be imputed to him, if therein he do perish.

Concerning Duels.

The fifth Case of desperate adventure, is of those that undertake Duels; or do give, or accept challenges of single combats, upon their own private motion, for private revenge; or for supposed maintenance of impeached honor; who, if they perish in the attempt, or by means of the conflict, are guilty of more than indirect self-murder: because, that course so unwarrantably, and needlessly undertaken, is commonly where the wronged may have better redress, with less adventure of life; and those Duelers, or single combatants do, by such challenges, show themselves to be lawless contemners of authority; whose allowance they have not (as they ought) for such a trial by battle to make the same just; but by usurpation they make themselves Kings, (in contempt and prejudice of lawful authority) in erecting a tribunal for Justice, of their own making, in their own case; where themselves alone are Parties, Jury, Witness, Judge and Sheriff: whereas it is the prerogative of Kings to make war and peace, and independently to execute justice under God.

It also argueth in them, both great folly, and impotency of mind, so lightly to adventure or give away their lives; a price so far exceeding the worth of the purchase that they contend for, and which they may have decided far better, without any such desperate danger; and also

it proclaims their pusillanimity and weakness, in that they cannot bear crosses and injuries. And finally, it makes their cause apparently unjust; when they pass by, or neglect a peaceable trial by equal justice and reason; and do put it to be decided by bodily strength, and chance of war; in a course more beseeming beasts than men. It seems that such men do account themselves and their lives little worth, and that they are weary of living; who so rashly expose the same by thrasonical provocations and daring's, to be taken away and destroyed in such a manner; wherein, having abandoned the command of reason, they become beasts; and becoming slaves to their vilest passions of fury, madness, cruelty, and the like. (whereby they are overcome, who would in that course overcome others) Duelers degenerate into incarnate devils: And while they thus contend to gain or maintain reputation of Honor and Valor by this most dishonorable and base brutish course of impetuous self-revenge by Duels; they justly lose that for which they contend, and otherwise might have had.

Concerning desperate attempts upon daring and wagering.

The sixth case of desperate hazard and adventure, whereby men may indirectly be self-murderers, is in the point of provocation by others, for proof of their courage and valor, challenging them to dare to attempt the effecting of some deadly enterprise beyond all warrantable calling, or lawful means safely and lawfully to accomplish the same: as, for a man needlessly to conflict with a Lyon, to run over rocks; to provoke, or assault Adversaries too potent for him to resist, or offend, with safety of his life; or, upon such daring to do some capital act or mischief, whereby he is most like to perish; and not thereby without just imputation to himself of guiltiness of his own death, in regard of the unlawfulness of that his course, wherein he cannot warrantably look for any blessing, or

protection from God: neither do such unjustifiable daring-practices argue any true fortitude and valor, but only bewray temerarious audaciousness; which is, in excess, contrary to fortitude: because, true valor is seen in courageously undertaking and accomplishing dangerous performances upon advised reason, by lawful courses, to just and necessary ends; but rash audaciousness in daring to do unwarrantable attempts is manifest, by the unreasonableness and unnecessariness thereof, undertaken upon unadvised passion, and fool-hardy presumption; with arrogancy in the manner of accomplishing, and folly in the end of it.

A truly valorous man manifests his fortitude by his unconquerableness upon any provocation of daring, to do anything that is not fit and warrantable for him to undertake upon good grounds and reason; that if he be crossed, or perish in achieving it, he may have honor and peace, and no way be guilty of his own death: So that, although daring audaciousness exceeds true fortitude in unwarrantably adventuring beyond it; yet it comes short of valorous fortitude in the grounds, and manner of enterprising, and of consequent effects and honor of it.

A valorous man is his own master, in disposing of himself and his actions about dangerous enterprises, according to his own mind, sound reason, and advised resolution. Whereas, an audacious man is but as a servant to others, by whose will and daring provocations he orders himself and his actions, as they list, at their pleasure, and for their service; that he must needs do whatsoever desperate attempts they will dare him to do, even to the peril of the loss of his life, without any lawful reason and calling.

To this case also belongs desperate undertakings with danger of life upon wagers; as for a man, either upon a naked contract for a certain

sum, or upon assumpsit of ten for one, or the like, to be paid to him when he shall have performed some desperate hazardous enterprise agreed upon, for him in that consideration only to undertake and attempt the same with the danger of the loss of his life: as to walk under the water; to cross the Ocean in a Wherry: in a few days to go backward, or blindfold a long journey in a dangerous way, or some such unreasonable, needless, dangerous, mad, and idle vain-glorious pranks, with adventure and loss of life; whereby such are indirectly self-murderers; and those that lay such wagers with them, are accessory to their death, thereby hiring and provoking them to a mortal course of self-destruction. For, such a course is no warrantable way and calling of God's appointment, thereby to adventure, or get goods; and therefore, no blessing can be therein, nor thereby expected; it is a needless tempting of God to commit themselves to such a mortal course which they may well avoid, and can look for no protection in it, nor comfort of the action wherein they perish; being guilty of their own death therein. Such desperate enterprises, upon wagering; whereby a man may lose his life, proceed either from covetousness, to be rich; or from necessity, to live: but by unlawful means never destinated of God to that end, neither of them can comfortably be expected nor endeavored: it seems that such men either value their lives to be little worth, or apprehend their present condition to be most miserable; that they prefer the uncertain attaining of a little lucre and worldly goods before them, and had rather die than live as they are; and therefore go to seek up death, where they can find him, to make an end of their days, by this desperate and last shift that they do use, when otherwise they cannot live. That man is near driven, that cannot subsist but by courses of self-ruin: and he is very destitute of good parts and of virtuous actions, that despairs of better fame and repute in the world; than he can procure by such needless vain undertakings and accomplishments; which are but the pastime of fools, and the

derision and scorn of the wise, and uncomfortable vanity and sin of the performers.

Sect. 11. Of indirect self-murder committed by covenant and society with persons destinate to destruction.

The sixth branch of indirect self-murder by commission, is, by willful contracting. and keeping society with those, that are under a curse, and apparent danger of destruction; whereby all such are most probably like to share with them, that have near communion with them; which falls out specially in three cases.

First, when a man unwarrantably enters a league, or bond of near amity and society with persons, Princes, or States worthy of, and (as it were) marked out to destruction: as Jehoram did contract and keep with Ahaziah, whereby he involved and enwrapped himself into the same ruin with him. Which bars not conclusions for commerce of trade; and also, for intercourse of correspondency with them, at such a distance and degree, whereby hurt from them may be avoided, and use made of them for warrantable advantage; as the Scripture requires, that we should have peace with all men, if it be possible.

The second case of indirect self-murdering society is, when a man takes up arms, or puts himself into military service, or joins with others in war, offensive, or defensive; either to hinder, or oppress equity and truth; or, in opposition of God's Church, to prejudice, or oppress the Gospel and true religion; by this latter fighting against and provoking God; and by the former, irritating mankind justly to destroy such, as go about to overthrow God's Kingdom, and human justice, on earth; without which the world cannot subsist; in which course of Combination, or society, whosoever perishes is guilty of

indirect self-murder, by death of his own unwarrantable procurement.

Although war be lawful, yet it is a violent course of justice, the decision whereof is hereby cast upon the omnipotent Lord God, for him to determine the same, as he pleases, by victory, or vanquishment. And therefore, none should dare voluntarily to engage himself, in that course, upon his life, where he knows that just and powerful Judge to be party for the truth against him; lest he perish by this indirect self-murder; whereas, to be safe therefrom, we should ever be party on God's side.

That the event falls out contrary, so that the Abettors in a good cause do often fall, and the propugners of an evil do prosper; it comes to pass by God's special wise providence, for three causes.

First, to chastise some sins, or to exercise some virtues in the vanquished.

Secondly, to make men more loath to fall to war and blood-shed, upon presumption of their strength and cause, but rather, with some loss, to make peaceable composition.

Thirdly, that God may show and exercise his absolute sovereignty over the world; disposing human things as he pleases, in the demolishing and translating of Empires and dominion, by the ruins of one making way for the building of another; that it may be apparent, that by him Kings Rain; and that as many Principalities and Empires are raised, and stand upon the foundation of invasion, latrocines, rapines, and blood; so shall they answer for the same, and be shaken to pieces, by a divine hand of Justice; as we may see expressed by the dashing of the Image to pieces, by that small stone out of the divine hand of God, Daniel 2.33.

The third case of indirect self-murdering society is, when men do willfully presume, without necessity, or warrantable calling, into deadly infectious places and companies; wherein, or by which means if they miscarry or perish, they are guilty of their own death, in a higher degree of indirect self-murder; as also, are those that do, without a warrantable calling, put themselves into such places, or employments, as do procure or hasten their deaths.

Sect. 12. Of indirect self-murder by doing that, which naturally procures that which kills the doer.

Seventhly, if a man do, willingly and wittingly, any such unlawful act, as proves the cause, or occasion of that, which by God's providence in just judgment, kills him, or takes away his life; he indirectly murders himself: as a drunken man, that falls into a ditch or a pit, and is drowned; breaks his neck off his horse; dies by surfeits, or the like: he is in this degree, guilty of his own death: for the cause of the cause is the cause of the effect: such a man's precedent unlawful course, or disposition, is so far from excusing the consequent effect; that in a sort it doubles his sin: a man that kills another, when he is drunk, is not excused; but hanged when he is sober.

Sect. 13. Of indirect self-murder by doing of capital crimes against human Laws and authority.

Eighthly, men do commit indirect self-murder, by their breaking out into capital courses and crimes; in transgressing and violating capital good human Laws, the penalty whereof is death, whereby they bring themselves under the sword of Justice, thereby to lose their lives; as

do Traitors, and rebellious persons against the King, State, or Kingdom: spoilers of other men's lives, or goods; as murderers, Pirates, Robbers, and the like: which is a thing both just and expedient in reason, that for preserving & upholding of the whole body public; or the more noble parts thereof, inferior and rotten members should suffer amputation; who, by their own vile practices, have subjected themselves to the penal censure of death: by their undeserving courses, being indirectly self-murderers; their blood being upon themselves, and not upon the Magistrate, by whose hands they justly fall, as is apparent; Levite. 20.9, where the blood of him that was put to death, for cursing his Father, is said to be upon himself: and 2 Sam. 1.16, touching him that David killed, for saying that he had slain Saul, he said that his blood was upon his head: as also, 1 King. 2.32, 37, touching Joab, for his murder; and Shimei, for his railing; it is said that their blood was upon their own heads; for that they were the willful meritorious cause, although not the immediate instruments of their own deaths.

And so thus, all men that die by the merits of their own actions, morally, or civilly considered, are murderers of their own natural lives and bodies, as man may truly be said to be the overthrower of the salvation of his own soul, by the merits of his own sins.

Sect. 14. Of indirect self-murder by willful transgression of God's Laws.

Ninthly, men indirectly murder their own bodies, by willfully and impenitently walking in a course of transgression of God's Law; in such kinds and degrees, as are accompanied with fearful threatening's of death and destruction, to be inflicted, not only upon the souls, but also upon the bodies of such transgressors, by fearful

judgments, even in this life, as we see it was done to Pharaoh: which is performed two ways.

First, in a physical, or natural manner, by the very nature and act of some sins themselves immediately wasting; filling the body with diseases, and at last killing it: as, by drunkenness and gluttony, distemperring and surfeiting the body; according as Solomon says, that to those that tarry long at the Wine, and that do go to seek mixed Wine, is woe, sorrow, contentious babbling, wounds without cause, and redness of the eyes, Prov. 23.29.30.

Also, by whoredom, and bodily uncleanness, the strength is wasted, as the Apostle shows how such do sin against their own bodies, 1 Cor. 6.18, and Solomon tells us that the house of a strange woman inclines to death, Prov. 2.18, and by her, a man's flesh and body is consumed, Prov. 5.11, and, the adulteress hunteth after the precious life.

And also, by the immoderateness of the passions of the mind, in giving way and liberty to them, to break out, and have dominion over us; whereby the vital spirits are suffocated, or wasted: as, by excess of choler, fretfulness or grief, or the like; extinguishing the life of man; as, a fire is put out, by oppressing it with water; or, by wastefully burning up suddenly the fuel of the maintenance of it: therefore, it is needful, that we suffer no commotion to be raised in our passions and affections, but upon just cause and ground, and that then therein we do keep due moderation, by the command of reason; and by the possessing and taking of them up, with divine and heavenly objects and employment; about things concerning a better life: it is a very dangerous, and costly contentment that a man hath, by giving immoderate scope to his unruly affections and passions;

with the consumption of his own life thereby, in this course of indirect self-murder.

Secondly, men by their self-willed sinful courses, are indirect self-murderers of their bodies efficiently; in a moral manner, and by way of merit, according to the justice of God, threatening and punishing disobedient profaneness and wickedness from heaven; not only enwrapping transgressors into public general judgments with others; but also, by inflicting particular personal destruction upon them; as God did upon Corah, Dathan, and Abiram, and upon some, for their unworthy and profane receiving of the Sacrament of the Lord's Supper, did die, by their own meritorious procurement: and, we are taught in the Proverbs, that sinners do lay wait for their own blood, and, eat the fruit of their own way: and that the turning away of the simple shall slay him. In the Prophet Ezekiel, Robbers, adulterers, and usurers, are threatened with death; and there it is said, that their blood shall be upon their own heads; which intimates that they are guilty of their own deaths. And again, secure persons, not repenting after admonition, are threatened with death; and that their blood shall be upon their own heads. Yea, all the damned in hell, whose bodies with their souls shall be subject to the second death by means of their own sins; are, and shall be guilty of their own deaths, both of soul and body; and so are self-murderers also of their bodies, at least indirectly.

Moreover Adam, and all mankind in him lapsed, are indirectly self-murderers, by merit of that first transgression; for, and through which, death entered into the world: according to the testimony of the Apostle; who saith, that by one man sin entered into the world, and death by sin: so death passed upon all men, for that all have sinned. Rom. 5.12. So that no man can blame any for his death, in regard of original merit and desert, but himself. Now, that this death

of ourselves, may not be imputed to ourselves, that we should stand guilty before God of this indirect self-murder; we must labor to get our pardon from God in Christ, for the comfort of our consciences, and for our security from the avenger of blood, upon our reconciliation with our God; and be careful that we live not willfully and impenitently in any known sin; without which care, all stand guilty before God of this sin of self-murder, and shall suffer for it.

From hence we may observe, that there are many more self-murderers than the world takes notice of, or that do think themselves to be such; yea, the world is full of them; whose sins are more heinous than they conceive, and specially against themselves most pernicious: and therefore, it is no marvel that one man endeavors the ruin and destruction of another; when we see how desperately and eagerly they do the same against themselves: For, who can expect better respect and usage from any man, than he gives to himself; or is in him to perform? Some difference there is in the affection and intention of betterness to himself; but his real performances are to himself worst.

Thus having declared what indirect self-murder is, and how it is diversely procured and committed; now I will show certain exempt cases; which, although in the materiality of the facts they differ not from indirect self-murder; yet, in the formality of their acting, are much discrepant.

Sect. 15. Of certain exempt Cases.

Three cases there are, wherein men are warrantably to expose their bodies to the apparent danger of death; without peril of self-murder, or just blame of guiltiness of their own deaths.

First, when a man hath a lawful calling, general, or particular; which, without danger of loss of his life, in discharging thereof, he cannot execute; then is he to adventure his life, that he may do his duty, (which otherwise cannot be performed) committing himself to God's protection, and disposal. As Peter did in coming down out of the Ship to walk upon the Sea, when Christ commanded him: and as Samson, in execution of his office of Judge against his enemies, pulled down the house, whereby he with them did perish, and is commended among the faithful: Heb. 11.32, whom Bacchiarius, an ancient Author, calls a Martyr: of which David à Mauden gives the reason—*quia illae quae ad Martyrium requiruntur conditions in ipso reperiuntur*: the things requisite for Martyrdom were found in him, being a person reconciled to God; and dying for God's glory, and in defense of the truth, and by a warrantable calling of divine instinct, and supernatural ability. And we see, that when God did call Moses to come up into the mount, there to die; he obeyed, and went willingly and wittingly unto his own death. Deut. 34.

By this rule, soldiers and servants taking wages, or otherwise bound to fight for their lives, or at the command of their superiors, are bound (as Mauden says) *ex justitia*, by the law of justice, to expose their lives to death, in discharge of their duty; to obey and protect their superiors.

The reasons of encouragement to undertake such mortal adventures, are specially two. First, our knowledge and assurance that God, whom herein we are to respect and obey, originally, or secondarily commanding us, will either protect us in our ways and undertakings; or will so dispose of us, as shall be best for us; with comfort, and honor, in, and after our death: in which respect, both Plato pro Socrate; and also Aristotle affirm, that *honest a mors turpi vitae est*

praeferenda: An honorable death is to be preferred before a shameful life.

Secondly, the fear of the loss of our lives should be no remora, or hindrance to our dutiful performances: because our deaths in this manner, may be the medium, or means to the end, that is better than our lives: We see, that if a thing destined to a certain end, do at any time cross or hinder the attaining of that end; in that respect it is to be deemed evil, and to be rejected: as our Savior commands, that if our eye cause us to offend, then pull it out; and in like case to cut off our hand, or foot. Mat. 5.30, which is done by mortification and grace, making them as useless to any scandalous courses, as if they were cut off in semblable manner, as men throw away their armor to save their lives by slight in a hot pursuit of their enemies, and as men at Sea throw their goods into the water to save themselves.

Sect. 16. A particular question about soldiers flying, resolved.

A question may be here moved, whether it be in conscience lawful for any soldier, out of fear of death, upon his own apprehensions, to flee and run away to save his life, before a signal, command, or example be given him by his Commander so to do?

I answer, for the fact it is true, nothing is more frequently done in war, than so to run away in disorderly manner; because fear bereaves men of their use and command of reason; and also self-love makes every man more careful of his own particular, than of the public; things that are nearest do most affect; extremities of dangers convert all a man's thoughts, to think how then to preserve himself. But, for the moral lawfulness of that course it appears not to me; yea rather, I conceive that although present death stood ready before them to

swallow them up; they are not to turn their backs, to leave their stations, and run away without due order, signal, or example of their Commanders. Because such desertion of their Commanders and fellows in distress, is a betraying of them into their enemies hands. Again, the greatest destruction and ruin of an Army, comes by disorderly flight, wherein every man is objected to the enemies execution: Whereas, by resolution and courageous resisting to death, many victories are gotten, with the preservation of the body of an Army. Finally, if the public do miscarry, our particular cannot be safe; but those that escape may (in regard of their after-miseries) wish that they had fallen in the army, by the sword of their enemies.

We are bound to attribute so much to the wisdom, and valor of our Commanders; that they will not cast away the lives of their men, but upon apparent possibilities of victory or preservation, by opposition; although we see it not. The helps to enable us to this high courage of performing of duty, are two: First, Faith; both for the goodness of our estate in Christ to Godward; whereby we may be assured of everlasting life and glory, when we die: and also, for the lawfulness of our calling and employment in that service, wherein death attaches us; that we may as comfortably there end our days, as if we died upon our beds; being persuaded of our future happy condition; and that our death in that manner is more useful to men, and more acceptable to God, than our lives.

Secondly, undaunted resolution to be obedient in doing our duties; considering that obedience is better than sacrifice, although in doing thereof we do perish. For, for to enjoy virtue and union with God, (which consists in obedience to God's will,) is better than life without them.

Sect. 17. The second exempt case about venturing of life, which is upon urgent necessity.

The second Case wherein we may wittingly and willingly, without danger of self-murder, adventure the loss of our lives, is a present, urgent, and unavoidable necessity, for a certain greater more eligible good: which falls out in three points. First, not only when with an uncertain danger of our own lives, we seek to redeem the certain destruction of our neighbors; as to cast ourselves into the water, being skillful to swim, to save him from assured drowning, who hath no other means of safety: or, to cast ourselves into desperate dangers for rescue of our wives, children, or friends, from out of the fire; or out of the hands of our enemies; as did Abraham for Lot, and David for his wives; or to minister to the necessities of our sick household, that they perish not in neglect; we ought to venture our lives with them in their infectious diseases. But further also, to save another from certainly perishing, sometimes men may object themselves to certain death; as if the person be a public Magistrate, or Prince, or evidently of more use and worth in Church or Common-wealth than ourselves, we may exchange ourselves to pass for him, as the Scripture intimates, with commendation; that peradventure for a good man some would even dare to die. Rom. 6.7, and the people's esteem of David was, that he was worth ten thousand of them; and therefore, would not let him adventure himself; where, if half of them should die, the enemies would not care for them. 2 Sam. 18.3, this respect and preferment of eminency and virtue is not only from love of themselves, but also from love of that public body, to which those persons by their lives may be beneficial.

Also, a man may, for preservation of his dear friend, put himself upon assured death; as our Savior implies, by way of commending the same; when he says, Greater love hath no man than this, that a

man lay down his life for his friends. Therefore, this degree of love he may have, and was practiced by divers, as between Nisus and Euryalus, Damon and Pythias, Pylades and Orestes.

The thing that may seem to withstand the lawfulness of this practice, is that general rule of loving our neighbors as ourselves, and not otherwise. But this is easily answered; first, by the right understanding of the rule; as ourselves; which notes, not the degree or measure of our love; for then must we love all men alike, if the rule of the measure be one: for, quae convenient in uno tertio, convenient inter se: they that agree in any one third thing, do agree within themselves: but, that we are to love all men alike, is absurd, and against the practice of our Savior Christ, who loved John above the rest of the Apostles; then [as ourselves] notes the sincerity of our love: for as the Apostle tells us; No man ever yet hated his own flesh, Ephes. 5.29. So then, here is commanded first, that we should love our neighbors; secondly, that for the quality of this love, it should be in truth; and as we would that others should love us: which doth not exclude such a superlative degree of love, as may express itself by a man's dying for his friend; as if it were an unlawful excess.

Secondly, this doubt may be resolved, by the true interpretation of such a man's act: because, in that degree of love so expressed for his friend, he loves himself, both by the consummation and earthly perfection of the virtue of friendship in him; which in some sort beatifies the subject wherein it is; and also thereby he gains to himself the honor to be counted more worthy of a friend, than a friend was of him: & lovers are said to live rather in those that they do love, than in themselves; so that without such friends their lives would be but a languishing dying. With me in this point, accords Cardinal Folet upon John 15.13, and David à Mauden in his tenth discourse upon the sixth Commandment, is peremptory; and says,

that *Certum est licitum esse vitam suam certo periculo exponere, pro servanda amicitia temporali, ex motivo honestatis & amicitiae: quandoquidem honestas virtutis majus bonum sit, quàm vita propria corporalis*: It is certain that it is lawful for a man to expose his life to certain danger, for to preserve the temporal life of his friend, upon the motive of honesty and friendship; seeing the honesty of virtue is a greater good, than his own corporal life.

From hence he says, that the Doctors affirm that it is lawful to do service to a friend that is sick of the pestilence, with equally certain danger of death; and in a common shipwreck to yield a board to a fellow companion: as if two friends have suffered shipwreck together, and that there were a board remaining to them; by the help whereof only one of them could be saved; the one of them may forbear to make use of the same, that his friend, whose safety he desires, may take it to himself. Notwithstanding, in this case heed must be taken that no man do directly, by any positive action cooperate to his own death: for, that is unlawful. Immanuel Sa in his Aphorisms affirms as much.

Sect. 18. Of the second point, which is concerning certain death for certain more public good.

The second point concerning present urgent necessity, wherein a man may adventure the loss of his life for a greater good, without any danger of self-murder, is when by the loss of one, or of a few lives, many more are preserved: for, *bonum commune est praeferendum proprio*: the public good is to be preferred before our own private; which argueth the greater charity for extension of it abroad: and as we are not made everyone for himself only; but for the good one of another: So should we endeavor the same by life and death: as the

Apostle commands that we should not look every man on his own things, but every man also on the things of others. Phil. 2.4.

In the public good, the good of every particular is comprehended; and therefore, the members, severally considered, are to expose themselves to suffer for the good and preservation of the Whole. Thomas of Aquine says well, that *Charitas communia propriis anteponit*: Charity prefers the public before the private: In this also David a Mauden is clear, when he says, in his aforementioned discourse: *Laudabiliter facit, qui pro bono publico se periculo exponit: Sicut enim in naturalibus pars una corporis, recte periculo exponitur pro servando toto corpore; ita & in politicis, particular Reipub. membrum pro servanda tota Republica*: That man doth commendably, that exposes himself to danger for the public good: as even in natural things, one part of the body is rightly exposed to save the whole body; so also in things politic, a particular member of the common wealth is to be exposed for to save the whole. And therefore the Prophet David upon this ground, accompanied with a special instinct and motion of the Spirit, for the general good of his nation, undertook with the peril of his life; a dangerous combat against the Giant Goliath. Caiaphas did tell a truth, when he said, that it was better that one man should die for the people, than that the whole Nation should perish. Eleazar is commended, *Qui se in mortem dedit, ut populum suum liberaret*: Who gave himself, that he might deliver his people, says Mauden. Examples of this practice are frequent among the Heathen, and by them celebrated with great praise: As Codrus the Athenian King, (if I be not mistaken) who thrust himself into death among his enemies, that he might procure victory to his people, according to the Oracle. Also of Curtius the Roman it is said; that *Se pro Republica praecipitavit in hiatum terrae*: for preservation of the common-wealth he did throw himself into a gulf of the earth: But of this kind many might be alleged. Upon

this ground it is, that the keeping of a Passe; the defending of a Town, or Fort, or the making of a Stand to check the pursuing enemy, may be committed to a few, against an unresistable multitude of enemies: which charge and service those few are not to decline, nor disert and quitt; although they do foresee that in that service they must all die upon the place; when it is apparent, that by the loss of the lives of those few, after that brave manner, the lives of many others are preserved, with a more general public good of that body and State whereof they are members: So Sampson-like, doing more good by their thus dying, than they ever did, or could, by otherwise living.

Sect. 19. Of certain questions resolved.

To this point belongs the decision of divers questions. As, first, if a man have killed another, and escaped; for revenge whereof the kindred and friends of the slain, in their pursuit of the manslayer for justice, do fall upon his kindred and friends that favor or entertain him; whereby may follow the effusion of much innocent blood, where there is not sufficient power and authority to order and protect men against such outrages; then is such a manslayer bound in conscience to put himself between his friends and such harm, and to offer himself a sacrifice to appease wrath; and to prevent a more general bloodshed, mortality, and deadly feud; Whereby, for his sake, many of his dearest friends might perish. It is better that one should die for preserving of many, than that many should die for preserving one of no more worth and use than any one of the other: which is apparent by Joab's demand in his pursuit of Sheba, at Abel of Bethmaachah, requiring him to be delivered up to him, upon promise that he would depart from the City; which was done accordingly.

Sect. 20. About a man under deadly displeasure of Superiors.

Secondly, if a man be fallen so far under the displeasure of his Prince, or State, (although unjustly, and undeservedly) that they pursue him with that eagerness to death, that for his sake and life, a storm of destruction is like to light upon, and consume his dearest and nearest friends; then ought he, for their safety, to put himself into the hands of implacable authority; to be thereby heaved, as Jonah, into the high grown sea of Superiors displeasure; that the same may cease from the raging thereof. Which practice and care seems to have been used by our Savior Christ, when he said if you seek me, let these go their way: to make a party, if he were able to resist; were to make an innocent man guilty of rebellion, and the means of more general ruin.

If it be replied, that self-love is against this course; and that the preservation of justice is to be preferred above many men's lives; and that such yielding doth condemn the sufferer, as guilty, and encourages the persecutors in their injustice:

I answer, that the love of the whole, or more general body, or principaller parts thereof, is to be preferred before the love of any particular, or inferior member of the body; as is cleared by what is spoken already.

To the second I reply; that, of justice in general, it is true, that it is to be preferred before the bodies and lives of many men; because, neither trade, human society, nor the world can consist without it: and therefore it is, that, for maintenance thereof, Kingdom is justly armed against Kingdom; to reduce, and keep those to justice, that,

otherwise transgressing the same, would confound all in tyranny, or anarchy.

But, the case is not so in particular execution of justice, about every individual person; when, by seeking, or preserving of Justice in particulars, we open a way for greater injustice; using a medicine worse than the disease. But our Savior Christ fully clears this point, in the fifth of Matthew, when he says, Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil: but, whosoever shall smite thee on the right Cheek, turn to him the other also. And if any man sue thee at the Law, and take away thy Coat, let him have thy Cloak also: and whosoever shall compel thee to go a mile, go with him twain. For, no man is so far bound to contend for justice, in his own particular, but that he may, upon good reasons forbear, or dispense with his own right; whereby he incurs only an evil of damage, and not of sin.

Thirdly, this yielding is not a making of the innocent sufferer to be guilty; nor of the nocent wrong doer to be just; or more obstinately to persist in his unjust courses; no more than the not applying of medicines to the disease called *No li me tangere*, doth foment it, when the meddling with it, would enrage it and make it worse. This course of yielding to suffer wrongs, makes way and place for passive obedience; and for God, the great and righteous Judge of the world, to do justice, even upon the highest; and to work his own glorious works, with redress of all such evils, as neither by right nor might can be by man reformed: in which course of suffering wrong, we have the Martyrs for examples to follow.

Sect. 21. Touching the voluntary appearance of Felons at liberty upon bail, to free their bail.

A third question reducible to this point is, whether a man that, for some capital crime, is under bond of his own promise; or upon some penal sum of money; or upon bond of a friend for him, of body for body, for his personal appearing at the Assizes; ought thereupon to appear, when he certainly foresees that there he shall be cast, and die: as put the case it be for battery, or wounding of a man mortally; who dies thereupon, after such bond given.

I answer, if the bond for his appearance be his own promise, he ought in conscience to appear; because, God's Word and Law binds us to keep our promises; if the same be not to do sin; although the same may be damageable to us; but if so be that his bond for appearance, be a penal sum of money, only by sureties; then, all that a man hath, he will give for his life: so that, in this case, I see not that he is bound in conscience to appear, where he foresees his own death; when the Magistrate hath accepted a penal sum for fiduciary caution, instead of his personal imprisonment, or other assurance for his appearance; and so may shift himself, for his safety, to some place, as a City of refuge, to keep himself from the hands of the avenger of blood. But, if he be at liberty, upon his friends bond, of body for body, for appearance, then ought he in conscience to appear, although he certainly foresee that there he shall die; that he may free his friend, by his means, and for his sake, so engaged; both, in respect of the Law of friendship; and in regard of the cause, that is not his friends, but his own, that by his means, and for him, an innocent man do not perish: which were his grievous sin.

Sect. 22. What a guilty person ought to do to free the innocent.

A fourth question that belongeth to this point, may be this; if a burglary or a murder be committed, and an innocent man be

attached, arraigned, found guilty, and, upon presumptions, be condemned for it to die, the true felon not being known; as it fell out, where a certain young man, a Suitor to a Maid, was taken, cast, and condemned to death, and suffered for the murder, and death of that maid, with whom he was late in company, after the rest of the family were in bed, and she the next morning found murdered; which fact was done by a Villain that was hid about the house; and not by the young man-suitor, as the Felon afterward confessed. Whether is not the true actor of such a fact bound in conscience to discover himself and confess; that he may save the life of an innocent, that for his sin he may not die?

I answer, that he is bound in conscience so to do: for, otherwise he is guilty, both by his fact, and silence, of the death of such an innocent man so suffering, whom he might and ought to rescue; now, it is certain, that no man is to do, or omit that which, by the doing, or omission thereof, either multiplies, or aggravates his sin; to his own worse, and eternal condemnation: again, he is bound not to suffer other men to sin, either by rashness, or malice, in the witnesses or jury, when it is in his power to prevent it, by true information; as, in this case he may: yet, I think he is to do it, with as great circumspection, for safety of his own life, as he can; being sure that he leave not the truth undiscovered; nor suffer the innocent to perish, through his fear or neglect.

Sect. 23. About a man's voluntary revealing to the Magistrate, his own secret capital crimes.

A fifth question, hitherto belonging to be resolved, is; if a man have committed a capital crime, as murder, Polygamy, or the like, which was done so long ago, or so far off, or so secretly that none knows, or

will accuse him thereof; and is so troubled in conscience about it, that upon his private confession to Divines thereof, and their counsel and consolations ministered to him, he hath no rest nor comfort; but in revenge upon himself, is strongly tempted to destroy himself, by his own hands; and cannot prevail against his resolutions of doing it; whether then is he to accuse himself of the crime, and to put himself into the hands of Justice to suffer for it.

In this case, I think, such a one ought so to do: both for the easing of his conscience, that no otherwise can have rest; that thereupon others may be afraid to venture upon sin, with presumption of secrecy; when they shall see the force of conscience compelling men to blaze their own crimes and shame. And also, for preventing of self-murder, by submission to the sword of Justice, and to the mercy of the Magistrate; who perhaps will hardly, in such a case, condemn a man, upon his own inditement and witness; where there is no other that doth the same; and when the act seems to be unreasonable, that any man should seek his death; where none accuseth: and if he were, in this case, condemned, it is most like that the supreme Magistrate would save such a one by pardon, or replevin; for the usefulness of his life in time to come: for, the sword of Justice cuts men off, not only for punishment of mischief done; but also specially for prevention of evil to come.

The bar, that may hinder such a man from taking this course, may be the fear of immortal shame and disgrace, that he thinks he should never be able to endure, if he should live, and the Magistrate not put him to death, after this public accusation of himself. But to that it is easily answered, that the comfort, and ease of the conscience would be such, upon that course, and the opinion and respect of the godly and wise, concerning him; that all that feared shame and disgrace would vanish in the air, and he be the better approved.

Sect. 24. A sixth question, about burning or sinking of a Ship in sea fight.

For conclusion of this point, I will propound a sea case: to wit, whether it be lawful for a Captain, or Master of a Ship, being overarched with enemies in a Sea fight, rather to fire, or sink his Ship, with himself and his company to perish in her, than to yield and be at the mercy of his enemies?

I answer, if the Ship do belong to the King, and is in service for the State, and committed to her Commanders with charge rather to burn, or sink her, than to yield: then are they to follow their Commission in obedience to their Superiors: always being careful that they neither directly burn nor sink the ship, with themselves in her; but as the same may be done by the invading enemies, or accidentally by themselves in their own defense; as by blowing up the Ship, with intention to destroy their enemies: although they do see that they cannot do the same, without the death of themselves thereby; as Samson did.

Furthermore, such a Commander may himself burn, or sink such a Ship so committed to him, when he is no longer able to keep her out of his enemies hands; for that, he is to deprive the enemies of all the strength he can: provided that he, and the remnant of his Company, do forsake her, and shift for their lives otherwise; as they best can; that they may not be guilty of self-murder.

But, if a Captain, or Master have Command of such a Ship, without such peremptory charge; then is he no further bound in conscience touching yielding, keeping, sinking, or burning of her, in such a desperate case; than such a Captain, or Master that Commands at, or

by his own discretion; according to the Laws, and Customs of the Sea, the determination whereof is touched in the next.

But, if so be that the Ship be a merchant-man, and is commanded by her Captain, or Master at his own discretion, according to the Laws and Customs of the Sea; if so be that he be so oppressed in fight with his enemies, that he is not able to make longer resistance, or to escape; and shall certainly foreknow, that, if he, his Ship, and Company do fall into the hands of their enemies, their adversaries will thereby be so encouraged and strengthened, that the Nation, or State, to which such a ship did belong, shall suffer much more harm, and damage, by the employment of her, her Company, and goods against the same; than if so be that such a Ship should have perished in the Sea, with all her company and goods: or, if so be that such a Commander do foresee, that his yielding will bring him, and his men, to a captivity, or death more tedious, than what by resistance they can suffer; then ought such a Commander to choose the best of the two evils of damage, and rather die in resisting, enduring the Ship to be sunk, or fired by his enemies; or to do it himself, always being careful, in such a case, for preservation of their lives, as long as they can, by quitting her, and shifting as they can in the Sea, at the mercy of their enemies, and of the waters; when God's providence inevitably casts them into their hands. In such a desperate pinch, to blow up the Ship, whereby they foresee that themselves also must perish; is no more unlawful, than Samson's pulling down the house upon his enemies and himself, so long as their intention is not to kill themselves, but their enemies, in their own just defense; which (in this case) they cannot do without killing themselves accidentally. But, if there be not so great danger and loss like to ensue, by their enemies taking such a Ship, as by perishing in resisting; then is such a Commander to yield, that he may not be guilty of indirect self-murder: as hath been said about fighting beyond our warrant, or

upon desperate disadvantages, and that he may save himself and his Company, for further service of God, his Country, and friends.

Sect. 25. Of adventuring about saving of souls.

The third point concerning the second case, about present urgent necessity, wherein a man may adventure the loss of his life for a greater good, without any danger of self-murder; is, when the necessity, and opportunity of saving men's souls requires the adventuring of the loss of a man's natural life to do it; which may fall out in two Cases.

First, if a man be sick of some pestilent infectious mortal disease; and labors not only under the fear, and pangs of death; But also lies oppressed with the horror of a troubled conscience, like to be swallowed up in utter despair; languishing and longing for means and comfort of salvation; then may the Minister, within whose charge such a one is; or, in his default some other, either Minister, or private Christian; upon outward calling from the party, or by God's providence inviting him; finding withal an inward motion and inclination of the spirit to take the opportunity to save a soul; then (I say) may one of these adventure into such infectious places, and to such infected persons, out of love and zeal to save a soul in danger of perishing: so they endanger no other lives than their own, by so adventuring.

The grounds of which adventure are; first, confidence of God's protection in that warrantable pious employment, so far as God sees good.

Secondly, comfort, that (if in that service a man do die) he had a lawful calling; and his adventure was for saving that which is better than many lives, & for which the dear Son of God did die upon the cross.

Yet, men are herein to be observant, that they tempt not God by their rash presumption, or self-confidence, needlessly, or beyond their due bounds, thrusting themselves into such dangers; but that they do use as great caution, and as good preservatives as they can; with earnest prayer to God, to give him success and safety; that if they do die by means of such dangerous enterprises, their conscience may not justly accuse them, that they were willfully negligent of their own lives; and so thereby accessory to their own deaths.

Secondly, in such times, and places where the public preaching of the truth necessary to salvation is wholly wanting; or powerfully suppressed; and gross ignorance, or damnable error, and heresies prevails; as among the heathens, and gross Idolaters; then, and there is any Christian man, that hath a warrantable calling and opportunity to teach others the truth, and to warn them of errors, although they cannot do the same without danger of persecution and death; this course we find warranted not only by the practice of the Apostles; who ceased not to preach Christ, both publicly, and from house to house, although they were otherwise charged, and therefore threatened and persecuted to death: But even others more private Christians did so, as Aquila and Priscilla, and those that were scattered from Jerusalem: whose labors God greatly blessed, to the advancement of the Church: Of such examples Ecclesiastical histories are full, in times of the primitive persecutions; as Theodoret reports hist. lib. 1, cap. 23, of two young men called Aedesius and Frumentius, who while they were lay men did teach among the Indians.

And of Christian Merchants Socrates affirms, that they did instruct some of the Indians in the principles of religion; also Theodoret makes mention hist. l. 1, c. 24, of a certain captive Christian woman, who did convert the nation of the Iberians to the Faith: with whose report consents Sozomen, lib. 2, cap. 6, speaking of the conversion of the Iberians, he says, that the fame was, that that Nation did leave their ancient religion, upon the persuasion of a captive woman.

And Socrates speaking of the King and Queen of Iberia converted by the woman, he says that both the King and Queen did preach Christ; He to the men, and She to the women: Extraordinary things and accidents, are not bounded and regulated by ordinary rules: and so much doth God himself require us to do in many places, that the souls of our brethren may not perish for lack of his saving truth, which all are bound to maintain.

Sect. 26. Of adventuring for salvation and religion.

The third general case, wherein men may expose their lives to death without any danger of indirect self-murder, is in the cause of religion; for maintenance of the truth; for advancing of God's glory; and for the conversion, and confirmation of others, both in profession and practice; although the same should cost us our lives: as we see was done by Daniel and his three companions. Whereunto we are bound by that love, that we owe both to God, and our Neighbor. According to which, David à Mauden says well, that *Ex charitate tenetur quis fidem profiteri cum periculo vitae, quando honor Dei id exigit, aut externa confessio necessaria est ad aliquorum conversionem ad fidem, vel in eadem vacillantium confirmationem; seu quando credit minus firmos in fide, eam facile vel bonorum temporalium amore, vel vitae conservandae causae negaturos*: that is, A man is bound by charity to profess his faith with

danger of his life, when the glory of God requires the same, or when our outward confession is necessary, for the conversion of some to the faith; or to confirm those that waver in it, or when a man believes that the weak in faith will easily out of love of temporal goods, or to preserve their lives, deny the faith. This adventuring of our lives for religion, consists of four points or members.

Sect. 27. Of the first case or point, which is about defense of religion.

First, in the defense of the truth and religion, both by speaking and writing for it; when the same is reproached, impugned, and slandered, with endeavoring to overthrow it; although that such a course of patrociny were capital to the undertakers: for which, we have a luculent warrant and example, in the practice of Hester in the like case; and in the practice of Justin Martyr against the Heathen, upon no less danger; yet, herein it were to be wished, that men would rather content themselves to prove and commend what they hold to be the truth, and fit for godly edifying, than for to multiply unprofitable controversies, and to alienate affections; by bitter disgraceful imputations, and railing confutations of the errors of others.

And also we are to defend the truth and religion, by objecting ourselves with peril of our lives, to resist by force & arms, the unjust invasion of hostility; endeavoring to root out the professors of the same, only for the truths sake, when the enemies do endeavor quite to extirpate the truth of God: Although that force and arms, in hostile invasion, is not to be used to propagate and spread the truth, and to reform errors and abuses in religion; which is to be done by teaching and persuasions, to draw, and not to force the conscience about divine things.

Yet, in just defense a man may oppose himself with force and arms against foreign, or usurping, unjust invaders, that violently would thrust him out of his possession of the truth; because the course taken against him is most tyrannically unjust, in usurping to domineer over men's consciences, which are subject only to God: and if for spreading of religion, and rooting out of errors, it were lawful to make hostile invasion; then might the whole world be in a flaming fire of war; every nation and people one against another; according as they differ in opinions and customs about religion; seeing that everyone thinks his own religion best, and condemns, and dislikes all others. And again, of all the goods a man hath, true religion is the chief, and doth most nearly concern him, to keep it above his life; and it is the choicest and most necessary thing that he can provide, preserve, and commend to his posterity: So that, if there be anything of worth in this world, for which he ought to contend to death, it must be the true religion; that, through his neglect or fearfulness, he suffer it not violently by force of foreign arms to be oppressed, and himself and his to be tyrannically thrust out of his just possession of it; without which to be, were better not to be; when, therefore, he shall be forcibly enthralled and subjected to that, which he is persuaded is erroneous and heretical, and the bane of his soul.

Sect. 28. About the public confession, or profession of the truth.

The second member of the case, wherein a man ought to expose his life to death, in cause of religion; is in point of confession of the Gospel and true religion, with danger of our lives for the same: which is to be done, both when we are called to declare our faith and opinion about the truth; so that then we are neither to dissemble nor deny it; but are commanded to make profession of it. 1 Pet. 3.15, as

was practiced by John the Baptist, John 1.20, and so by all the blessed Martyrs.

And also, when we do see that our concealment of our profession may prejudice the truth, dishonor God, strengthen and confirm the adversaries; or may discourage and offend the weak Christians, whereby they may droop, or fall; then, no fear of death should cause a man to forbear to declare himself in point of religion; lest that of our Savior Christ be verified upon him, He that loveth his life shall lose it. Whereas contrariwise, He that hateth his life in this world, (or as it is in Matthew, Ioseth it for Christ's sake) shall keep it unto life eternal.

By failing in this point, many a man standers himself, causing the people of God to think worse of him than he is indeed; and deprives himself of much honor, and comfort that he might have, by exposing himself to all hazards, for God's cause; to whom, that in the fifth of the Judges, concerning Reuben, may be applied; that for the divisions of Reuben there were great thoughts of heart: why abodest thou among the sheepfolds, to hear the bleating's of the flocks? And again, that concerning Meroz; Curse ye Meroz, saith the Angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty. Whereas contrariwise, in the same cause, it is said with commendation, Zebulon and Napthalie were a people that jeopardded their lives unto death.

Sect. 29. Touching not omission of necessary duties commanded of God in any peril of life for the same.

The third member of the ease, wherein a man ought to expose his life to death in cause of religion, is, when he is charged and bidden by

any human command, or authority, upon threatening pain of death, to forbear doing of that which God commands him to do; whether the same be personal duties of general obedience to God's laws, that are proper to all men; or official, respecting some conditions of men in their special places and relations; as officers and the like, if they have the same in charge immediately from God, without dispensation; then, a man is not upon any human prohibition to omit doing of such duties; which he is bound by immediate authority from God to perform; as honoring of our parents, and all the other affirmatives of God's moral Commandments; which no man can release or dispense withal, to discharge a man before God, for his omission of them.

Also, for official duties, which are so proper to men's particular places and relations wherein they are; that without performance of those duties, these relations and places would be marred; a man is not to omit them upon any threatening and danger, so long as he stands in such relation, or place; because, both the places and duties belonging to them, are of divine, and not human ordination and dependence; as the places and duties of parents, children, husbands, wives, masters, servants, magistrates, subjects, &c. who are not upon any human command, or danger, to omit their duties to those, to whom they owe them upon divine bond; which is so plain, that it is professed of the Pope, that he cannot, nor will not absolve subjects from their allegiance, and obedience due to their Princes; but only from obedience to such as by heresy, contumacy, or the like, are fallen from their places of Kingly authority which they had; being unworthy of it, and of the duties and respects due to the same.

But it is to be observed, that for those places and their duties, which are wholly of human ordination; as offices of State or Commonwealth, they are to be executed or suspended by the superior

authority; although our endeavors are not to concur in it, mainly and clearly to cross the moral rules of equity and religion.

Also, for callings that are fundamentally of divine ordination; the manner of execution whereof depends upon the rules of God's direction in his Word: as is the Ministry of the Gospel; so long as the persons that exercise that function, have their calling thereunto by men who are the Church of God; by the same power they may be discharged and put out of place; or, while they are in it, be suspended from liberty of exercising their public office and ministry: for the same power that makes, may unmake; and the affirmative Commandments of God do not bind ad semper, to the doing of them always; specially when the intermission only, or restraint of exercise of those duties is intended by the deprivers, or suspenders; so long as there is sufficient provision by others to perform the same without so great danger to the Church, as might arise to the same, by the Ministers doing of the duties of his calling, contrary to the said authority: then such a deprivation, or suspension, (although it were unjust) is to be obeyed; and for a man in that case, to suffer for his disobedience to the same, he can have no comfort nor just encouragement; except such restraint were so general, that there were not men enough in places to discharge the duties of that function; without which a true Church cannot subsist; so as therein, and by the doctrine thereof, men may be saved: then, in that case of extreme necessity, such a deprived or suspended Minister, by the rule of charity, which warrants lay-men to help to uphold the truth and Church, is bound to do the duties of his calling, notwithstanding any such former restraint, or danger of disobedience to it: because, the power of the Church is but ministerial; under, and according to God; rather declarative, than Sovereign; therefore, what she doth, ties not men here on earth to obey it, to the destruction, but to the edification of the Church, or at least to prevent a greater mischief;

And also, because the true Church may do no such acts of deprivation, or suspension, whereby to intend or effect the destruction of the Church; and therefore (in that case) transgressing of such restraints is no disobedience to the Church, but rather an obeying the intent of the same; as in times of persecution we have plentiful examples, specially of the Church of the Jews against the Christians.

Yet, herein is to be observed, that such performance of duties in that case, after restraint, be done in meek patient manner, without tumults or forcible opposition of authority; submitting with passive obedience, where they cannot lawfully perform active.

This extends not to warrant any schism, or heresy, that esteem themselves only to be the true Church; as did the Donatists and others; to oppose (out of fear of their own ruin) the proceedings and restraints of the more Orthodox, and general body of a sound Church, (whose authority doth preponderate and over sway her apostating members) so long as by the doctrine publicly taught in her, men may be saved, and built up.

Sect. 30. Against commission of evil upon any human command, or threats.

The fourth member of the case, wherein a man ought to expose his life to death, in causes concerning religion; is, when a man is desired, commanded, or threatened to do any sin forbidden by God's word; that then he do it not, although he therefore do die; as Joseph's practice manifests in resisting his whorish mistress, and the three children, that would not upon the Kings command worship the golden Image to save their lives, Daniel 3.18. Because it is better for

us to die, than deliberately and willfully to sin against God: as the woman with her seven sons did choose, 2 Mach. 7, according to S. Augustine's judgment, who says, that if it be propounded to a man, *Vt aut mali aliquid faciat, aut mali aliquid patiatur, eligat non facere mala, quam non pati mala*, that either he should do some evil, or suffer some calamity; then let him choose rather not to do evil, than not to suffer evil.

For, we are ever to do that which may most nearly unite us to God our chief good; and to shun what may divide us from him; which nothing can do but our sins; specially those that consist in the transgression of the negative Commandments, and are most opposite to God, and incompatible with him; and therefore those laws do bind *ad semper*, to the always observing of them; and cannot be dispensed withal, seeing God is unchangeable. The evil of sin should be more terrible to us than death itself; not only for that it is the cause of death, and imbitters it; but also because it deprives us of a greater good, of our spiritual life, that far exceeds the natural. The beatifical object that sin deprives us of, is the infinite blessed God, from whom to be separated is worse than death itself; and in that respect, rather than we should sin, we should choose to suffer death, which is a glorious kind of Martyrdom, and a means of advancement to happiness, for the power and practice of the truth laying down our lives; which is a more undoubted sign of grace and salvation, than is the suffering of many, for holding the truth in opinion and profession. We should choose rather not to be, than not to be happy; for, the original, and end of our being is better than our being itself; in regard that our happiness is not of, and in ourselves; but in and from another, who is both our beginning and end.

Sect. 31. Of the kinds of sins of commission to be avoided.

These sinful evils, that we ought thus carefully to avoid and forbear to death, are of two sorts.

First, those that be directly and absolutely forbidden by the Law of nature, as fundamentally unlawful, at all times, and in all cases, for the contrariety that they have against the nature of God, and against the inbred principles of reason and conscience: of which no question can be made, but that we are always utterly to shun them, notwithstanding any human command, or enforcement that may be to the contrary: because, no human power can dissolve the obligation of those engrafted Commandments of God, and nature, that we may be discharged in conscience from keeping of them, which would overthrow both divinity and humanity: neither can any free us from the punishment of the transgression of them; both because, equity and Law requires that, the soul that sins, shall die; and, also for that, there is no power matchable with God's, and natures, to protect, or free us, by force from their vengeance.

Secondly, the sins that we are to shun, and not wittingly and willingly to do, upon any threats, or worldly danger, or for any profit, are those that are forbidden by the positive Law and revealed will of God; the violating whereof doth wrong the sovereignty and honor of God; who is the absolute and only independent King of all the world; and his will the supreme unerring rule of our obedience throughout our lives; our transgression whereof is a breach of that loyalty, and due subjection, which we owe to that our highest Lord. To whose positive Law conformity is more properly obedience to God, than conformity to the Law of nature is, by itself considered. Because, the ground of our conformity to the Law of nature, is natural inclination and Reason, equally binding Heathens as well as Christians. But, the

ground of our conformity to the positive Law of God, is principally the sovereign Authority and Will of God himself; which kind of obedience is that which is properly of the Church and her members to God; and proceeds from faith, love, fear, &c. Evangelical, or Theological graces.

From which obedience to God no wight can absolve, or excuse us, that we may lawfully and safely subject ourselves to fear, to please, or to obey any other, in opposition, or contrary to him and his will.

Because, there is none above God, whose will may be preferred, or equaled to his, to whom all is subordinate, in nature, state and employment.

Neither is any man Lord over the Conscience, either to bind, or discharge it, contrary to the Law, or will of God, that we should dare, upon any motive of human will profit, or penalty, willfully to transgress the same.

God is our ultimate, or last end, that we are to aim at; that we may both enjoy, and please him, in whom consists our happiness.

All promises of blessings are made to the doers of God's will; and all threatening's of judgments to the transgressors of the same: which reward no human power can hinder, or frustrate. And therefore, we cannot dispense with ourselves, upon any human pretense or motive, to do anything contrary to God's word and positive Law; although for not transgressing the same we should incur death.

Sect. 32. Of indifferent things, how they become sinful.

But, in *subjecto indifferente*, in things that are of themselves but indifferent (whose use is neither directly nor absolutely commanded nor forbidden by God's word, as are kinds of meat, drink, apparel, and the like, and for which we ought not to command to death) the using, or not using of them becomes sinful only accidentally, either by reason of external circumstances, about the action, or omission of them; or of some erroneous qualities in the agents, or omitters; and not from the intrinsic nature of the things, or moral disposition of the action, or omission absolutely considered, without respect of circumstances and Law. For touching the use of indifferent things, only man's individual voluntary actions about them, specially proceeding from deliberate judgment, are morally either good or evil; well done or ill done; because, they are accompanied, and endowed with such actional circumstances, as do so affect and qualify them, that they are no more indifferent; either Physically to be done, or not done; (for, *Vnumquod que dum est, necessario est*, Every thing when it is, it is necessarily, and then cannot be otherwise than it is;) or morally, because, if the same were otherwise than it is, it must necessarily be either better or worse than it is. For, no action can stand equally morally affected with differing circumstances; and at the same time, to be done, or not to be done, cannot be equally morally indifferent. For, Thomas Aquinas says, That it falls out that an action may be indifferent, *secundum speciem*, in the general kind of it: *qui tamen est bonus vel malus in individuo consideratus*, which notwithstanding is either good or evil, considered in its individual subject and act. Whereof he gives the reason, *quia actus moralis non solum habet bonitatem ex objecto, à quo habet speciem; sed etiam ex circumstantijs*: because, a moral action hath its goodness, not only from its object, by which it is specified for kind, but also from circumstances; of which every individual act of necessity hath some, whereby it is drawn to be good or bad, *Ad minus ex parte intentionis finis*, at least in respect of the end intended: And therefore, he

concludes properly, *necesse est omnem actum hominis à deliberativa ratione procedentem in individuo consideratum, bonum esse vel malum*: it is of necessity, that every act of man proceeding from deliberate reason, and considered in its individual performance and subject, is good or evil: For, seeing the will of man rightly ordered is subject to right reason and divine Law, then all actions proceeding from it, as it is so guided in all performances, are morally good or bad: and as all things are destinated to an ultimate end of God's glory, and to other particular subordinate ends of effecting any good; so is their use subject to proportionable rules and Laws, for ordering the same thereby, that they may attain their end intended: and in that respect, when they are done; they are morally either well or ill done, according to that proportion, or disproportion that their use then hath to their due ends and rules; and to be a fit and effectual means of accomplishing the same: or contrariwise.

So now, we have seen how that, for to prevent suffering, and death, we are not wittingly and willingly to do evil of sin (in any case) specially, or anything directly against God's Law. And therefore, do conclude with David à Mauden, touching the aforesaid three general cases; wherein a man suffering to death is exempted from indirect self-murder, *pro bono publico fide, religione Catholica, alijs que de causis bonis & honestis vitam propriam periculo expouere, non solum laudabile, sed etiam interdum necessarium est*: For a man to expose his own life to danger for the public good; for his faith, for the true religion, and for other good and honest causes; it is not only commendable, but also sometimes necessary.

Sect. 33. Of the properties of an indirect self-murderer.

An indirect self-murderer hath two bad properties.

First, he is foolish in advisedly and willfully using mortal means, and fatal to himself; and yet thinks not thereby to die, but to live more happily; as Eve, in eating of the forbidden fruit, that was the means of death, did conceit to attain thereby to a more excellent life, as if a man should look to gather grapes of thorns; and good & comfort of deadly courses. Which proceeds from the stupid unbelief of man, who would rather make God a liar, than he will be diverted from his desperate courses, or will believe more, than he comprehends, or conceives, by his senses, being as the horse or mule, which have no understanding: whose mouth must be kept in with bit and bridle: as the Prophet tells us, Psal. 32.9.

Secondly, an indirect self-murderer is wicked; for, knowing both his course, and the event thereof to be evil, opposite both to the will of God, and to his own future good, he doth willfully continue in, and prosecute it still, which is damnable impiety.

Which flows from the self-contentment, that men take in their own sinful ways; and from their misconstruction and abuse of the long patience of God, not executing his threatened judgments speedily upon such as themselves are: which takes away from them all remorse for their evil courses, and all care of reformation to be better.

Sect. 34. Observations from indirect self-murder.

The uses of the former doctrine about indirect self-murder, are specially three.

First, it serves for our instruction; that we may see that many men are deceived in their self-pleasing courses; whereby they promise to

themselves much comfort and good; but indeed reap death and destruction, by their own means and procurements: according to the Proverb, There is a way which seemeth right unto a man, but the end thereof are the ways of death: as is apparent, by the course of our first parents Adam and Eve: destroying themselves, and us in them, by following their own wits and wills, without obedience to their Maker.

The true causes of this deceit and error of man in this point, are four.

First unbelief of God's threatening's, while men trust to lying vanities, upon groundless presumptions, and erroneous carnal principles, and misinformation's, and misconstructions; willing to be persuaded, and to believe that which stands best with their liking and sinful condition; so corrupting their understanding to give a false verdict against the truth of God, to their own destruction.

Secondly, men are self-beguiled, by self-conceit of the goodness of their unsound estates, and by being taken up with contentment in the present seeming good of their self-pleasing sinful courses: for that they did never thoroughly see, and apprehend the miserable badness of their own wretched estates, nor did truly see, and taste the excellency and sweetness of a better.

Thirdly, men are here self-deceived, by resting upon the present visible dealing of God with many as bad, or worse than themselves, whom they see still to prosper in their ill courses: Because judgment is not speedily executed, therefore their hearts are set to do evil; being persuaded that it shall be as well with them, as others of their own rank, that they see flourish and do well enough, as they think.

Fourthly, men deceive themselves, by shifting off the blame of their ill course, from themselves, to other concurring, or accessory causes

of their evil ways; as Adam did to Eve: as if they were freed by the temptations or partnership of others with them in evil. But the condemnation of accessories doth condemn, and not clear the principals.

But, they that to clear, or encourage themselves in their naughty courses, shift off the blame thereof to God's Predestination, are impudently impious; by both making God the author of sin, and also by traducing his justice, for unjustly punishing them; that, by their own verdict, are blameless: But God Predestinates no man to an end, without respect of means, whose use is within the compass of a man's power, and wherein he himself is a voluntary agent; so that predestination offers no force to any man's will: and therefore a man living in a sinful course, of his own choosing and liking, cannot blame God, or his Predestination; seeing that God both gives him sufficient means, and invitation to come out of that sinful state. So men that run into evil courses, are by their own means darkened in their judgments, and do willfully put out their own eyes of their understandings, that they may fearlessly go on to their own ruin, in their own ways of destruction. Who is so blind as he that will not see?

Many men's estates are found by themselves, in the end, to be far worse, and more desperate than they expected; and this also many come not to see until it is too late, and past all hope of amendment, or recovery; which by carefulness and good heed taking in time, might have been prevented.

The second use is for admonition; that we do well consider our courses what they be, and whither they tend; that we may not dare to venture upon that, which may make us accessory to our own destruction: It is dishonorable and uncomfortable for a man to suffer by his own deserving's, or procurement. And therefore, we are to

observe how the Apostle Peter advises us, That none of us do suffer as an evil doer, 1 Pet 4 15.

If we be entered upon an unwarrantable course, then are we to break off, and to make hast to return by true repentance, and to walk in the way that leads to life. And therefore, I conclude with the Prophet, Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit; for why will ye die ô house of Israel? For, I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye. Ezek. 18.31, 32.

That we may do so, we must beware of self-conceitedness and obstinacy, in our own self-willed ways; and be careful to listen to good counsel, and advertisement; and to consider the latter end, and not the present contentment, and feigning flattery of evil courses.

The third use is an intimation; to show unto those that do desperately or carelessly venture upon courses tending to their own self-destruction; that they are not only guilty of sins against God, and their Neighbors immediately; but even also against themselves, in self-murder, a crime of the vilest nature; for which they shall be arraigned before God, and suffer; their own wrongs being revenged upon themselves, and their own unjust and unnatural suffering at their own hands, being punished upon themselves by the hand of God.

Where it is observable, that man being both the wrong-doer, and wrong-sufferer in the same act by himself, doth justly suffer by the hand of God, for wronging his creature, and for breaking his Law, in man's self-respect, and usage of himself. The consideration of which terrible end of such courses, redounding to the destruction of the doers, should affright men from them.

Where it is also remarkable, that a man cannot wrong God or others, but by ruining himself therewithal; and so all ill courses do prove a punishment to the doers of them: and therefore, if there were any true love in such persons to themselves, they would abandon all such courses as tend to the ruin and perdition of the entertainers, or proceeders in the same.

CHAPTER 12.

Of direct bodily self-murder.

Sect. 1. What it is.

Now it follows that we treat of direct self-murder; and first, show what it is: Direct bodily self-murder is an advised, witting and willing intention, and effectual endeavor of a man, by his own hands, or means, to take away or destroy his own life, whereby he doth indeed kill himself.

In which description we are to observe two things: First, the general, and then the specific nature of direct self-murder.

Touching the generical, or general nature of direct self-murder, which is as the matter of it; we are to consider, first, that it is a moral act proceeding from man's will; and therefore is good, or bad; and so we are to be the more careful how we do purpose, or perform it.

Secondly, we are to observe touching that action, the object thereof, about which it is exercised: and that is the natural life of man, who

hath no such other precious worldly thing: and therefore, we should be very wary how we venture to deal therewith.

Thirdly, the subject of this action is a man's self; by whom, and upon whom the same is done; and so is both the active and passive subject of the same act; and so it doth nearly concern a man, that he may well consider, both what he doth, and suffers in that case; seeing he may be guilty of a double blame, if he doth both do, and suffer that which he ought not by his own hands.

Fourthly, the end of this action is remarkable; that it is not to cherish and preserve, but to destroy and take away a man's own life: It is the end that makes or mars even a good action, and increases the maliciousness of an evil. And therefore it concerns us much, in all our actions, to consider well their ends, whether the same be good or evil.

The specifical nature of direct self-murder, is that which is the true form of it; whereby it is properly and directly self-murder. This specifical nature of it is *remota & proxima*, remote and next.

The remote nature of direct self-murder consists in two things.

First, in the restraint, or limitation of the act of killing, for agent and patient; for choice and application of the means to a man's own self; who thereby reflects and returns upon himself, in an act of the greatest hostility and cruelty that can be in the world, to destroy himself and his own life, by his own means; so becoming his own Burrio and executioner.

Secondly, the remote nature of direct self-murder consists in the disposition of the agent, both in his understanding, and will; in

respect of his understanding, the actor of it doth the same advisedly, and wittingly.

Advisedly he doth it; when after premeditation in his mind of killing of himself, and after approbation of the fact in his judgment, he resolves upon his unwarrantable motives to do it; and devises and plots the means and manner how to do it, after deliberation, and conflict with himself between opposite reasons: and when withal the understanding works and prevails upon the will, to draw the same to concur in the resolution to do it, and to command and employ the body in consent with both the understanding and the will, to execute their pleasure to its own destruction, as is manifest in the practice of Ahithophel and Judas. Then it is an advised act, done by a man in such advised manner, and so cannot be excused by ignorance, or inconsiderate haste; but is done with the fullest career of moral motion, and with the greatest engagement of the whole man, in an action of the highest nature of self-mischief.

The vilest actions are often done upon greatest advisement, and deliberation; which makes them the worse, and more odious. Mans wisdom is madness when he is left to himself; and a depraved judgment perverts the will, and leads a man into many vile practices; seeing the will follows the last determination of the practical understanding. If the light of understanding that is in man be darkness, how great then is that darkness?

Wittingly, a man doth take away his own life, when at the very time of doing the act, he knows both that he is doing such an act, materially considered; and also, that the same act, for the nature and form of it, tends directly to his own destruction, and is wicked and unlawful to be done, and yet for all that doth not desist; whereby man that is a rational creature, able to judge of his own actions, is

self-condemned in his own conscience, while he is about, and in doing the act itself.

The disposition of the agent, or actor in direct self-murder in respect of his will, is that he doth it willingly; as to bang, or stab, or poison himself, or the like. For violence or enforcement cannot be done to the will, in its act of willing, which necessarily must be free; either absolutely, or conditionally.

This willingness in a man to kill himself, is twofold.

First, that which is antecedent before the fact; whereby he wills not only that he were dead; but also wills that such a murderous act should be done by himself, upon himself, to take away his own life; which by a contrary act, and change of his will might be prevented; as it is said of Ahithophel, that he came sober to destroy himself, as Caesar came sober to ruinate the common wealth.

Secondly, he hath a willingness concomitant at the act doing; so that when it is in his power to suspend his act, and not to do it, yet he wills and doth it indeed: which is so much the more grievous, by how much the more it hath of willfulness; as will is both the original fountain of sin, and is so essential to it, that absolutely against, or without man's will he hath no actual sin, neither can have any.

The next, or nearest specifical nature of direct self-murder consists of two subordinate branches.

First, in the immediate intention of a men; which is to kill himself, and doth include the joint act therein both of his judgment and will; because such an intention is grounded upon, and proceeds from advisement and deliberation, and doth also respect the fact that he minds to do, *sub ratione finis*; under consideration of an end; and so,

in his judgment, good: and therefore it includes his will, desiring and endeavoring that it may be done; and so to him such a fact falls not out by accident, or unexpected, or not intended; but it is the thing he aims at.

The second branch of the nearest specific nature of direct Self-murder is, the actual employment of the body and the strength thereof, upon direction of the understanding, and command of the will, fully to accomplish his intention, and effect the killing of a man's self by his own hands, or means, whereby it is perfected and consummated, with self-perdition, in a wicked conspiracy of self-destruction, by soul and body against themselves. Wherein is to be observed and condemned both the wretched abuse of the authority and power of man's understanding and will, directing and commanding the inferior faculties and body to do that which tends directly to destruction both of their parts, and-whole: and also we may see herein a pattern of unwarrantable obedience; in the bodies yielding to do that which is unlawful, and ruins itself; the superiority of the understanding and will frees not the body from blame; for then why should it suffer with the soul for that act? But the sin is the greater, by how much the further it extends to involve partisans, or accessories, and makes many guilty of the same crime; who are to be condemned, not only for the fact done by them, but also for violating the rights and duties of their places, in unlawfully commanding, and obeying in that which is evil, contrary to an higher rule.

Sect. 2. Of the imaginary good conceited to be in self-murder.

It may be objected, that for a man advisedly, wittingly, and willingly to propound to himself, and to aim at that for his end, that is his

destruction, is against nature; because the end is, or ought ever to be the perfection of the thing that desires it, and endeavors to have it; and good only is desirable, and to be sought after; which may content us in the enjoying thereof: and therefore, the conclusion may seem to be good, that no man can advisedly, wittingly, and willingly purpose and endeavor to kill himself.

Whereunto may be answered; although death be the immediate end intended, and sought in direct self-murder; yet it is not the ultimate, or last end; neither, is it sought for at any time for itself, but accidentally, and for another thing, which is good; for obtaining whereof, a self-murderer would use that as a means. As Physic is immediately desired and taken, not for itself; but for health thereby, which is the patients ultimate end in taking of medicines: & therefore, one says, *Mors ut malum non estoportabilis, nec optatur per se, sed gratia alteri us*: Death, as it is an evil thing, is not desirable; neither is it of itself desired, but in respect of some other thing; and so is desired per consequentem, & non per se; by consequent, and not of itself; for, death is never desired by a natural appetite, as opposite to that appetite or desire that follows reason, either right or depraved: because nature is materialium quid, some materialized thing belonging to the person, in respect both of matter and form, soul and body, so long as they are united; and therefore ever desired the good and preservation of the person, in that union.

The good ultimately intended, and conceited to be obtained by self-murder, is twofold.

First, freedom from greater evil felt, or feared; real, or but imaginary; which in a self-murderers opinion is no other way avoidable: and they despair to be able to bear it; (measuring themselves by

themselves) so as if they cannot shake off the yoke, then will they violently dissolve themselves.

The true causes hereof, are first, the self-murderers conceit, that his present, or feared condition is worse than any other that can betide him; or that he can shift into by death.

Secondly, his want of having, or foreseeing means of prevention, or deliverance from the evils that he despairs to be able to bear; causes him to fall upon this wicked damnable course of ridding himself from them.

Thirdly, disobedient impatience, that will not let a man in all things submit to be ordered by God; and an evil heart of unbelief, that hinders him from trusting and depending upon God, for supportation and deliverance.

Man, by means of his understanding and reason, is subject to many more miseries and troubles, than any brute beasts; because he fancies many imaginary calamities to himself, from possibilities in reason, that do as much sometimes affect and trouble the mind, as if they were real, although they never be inflicted.

And present troubles men do aggravate in their esteem and opinion, for measure and extent, beyond that which they are in truth and sense, so making them needlessly the more importable.

And troubles, future and past, man, by his imagination, makes present, by help of his memory and fear, overcharging himself with the burden of more, than ever God did lay upon him at once.

And finally, in his mind he is capable, by means of reason, of manifold spiritual afflictions, far exceeding those that are upon the

body, and where of no irrational creature is capable.

And yet, of all these troubles, the greatest part is imaginary, of man's own needless, and voluntary contracting, by means of his abused reason, and do work most real and desperate effects, even to Self-murder.

Although that self-murder be no fit, or appropriated means to preserve, or deliver a man from misery, or troubles, yet, a self-murderer doth use it; deeming, according to the Philosophers, that a lesser evil, compared with a worse, obtains the place of good; and is to be desired for good, which is only to be understood of the evil of punishment, and not of the evil of sin: for, for to avoid all punishment we are to do no sin; which to do, were a greater punishment, and would draw punishment more abundantly upon the doers of the same: in evils of sin there is no choice, or lawful election, where all is forbidden.

The second imaginary good, conceited to be had by self-murder, is the advancement of a man's self thereby to more good, or to a better estate than he hath at present; either to an estate really better, as to absolute good in heavenly happiness; or to fancied, or comparative good, in comparison of greater evil, in the self-murderers apprehension, that he may be in an estate less miserable, (as he thinks) than that is which he feels or fears: which in that respect he esteems to be better than the present.

In these regards self-murderers are willing to exchange their lives by death; but of evil properly there comes no good. For, men gather not grapes of thorns, neither will any expect it, that is not spiritually mad.

Oh miserable state of life that is more tedious to a man than death!

Thus the greatest earthly blessing may become, in man's sense and opinion, a grievous judgment: For, God can make a man a terror to himself, and to all his friends; so that in that respect, he may brook the name of Magor Missabib, as did Pashur, Jer. 20.3, 4, when a man leaves God, or is left of him, who is the blessed object and fountain of all true contentment and solid comfort.

Whereby, we may see in part the miserable state of the damned in hell, whose living there is a second death, far exceeding the first in misery; there is a death of dissolution, and a death of torment; the former brings the subject to an end, the latter brings the subject of it to all miseries: they that are in this latter shall wish for the former, and shall not find it; whereby we may in some sort see two things:

First, the measure of hells misery upon a man in it; being even as if a man, in his perfect strength and senses, were struggling, and in the very pinch, and agony of the last and fiercest act of death, laboring under the unspeakable horror, and unsupportable, and intolerable pain of it, and in kind and degree much more; as a man, in that death of hell, shall be made more capable, and spiritually sensible of misery, than he is here; and whereas, here a man can die but by one mortal pain, there shall the damned be under all pains and mortal miseries in their extremities, to the utmost measure and degree, that those damned wretches are capable of, with exact spiritual sense and feeling of the same; besides their woe, for want of that infinite happiness in heaven, whereof they are deprived.

Secondly, we may see here, the everlastingness and endless continuance of that death in hell, which shall be as long as the damned shall have being, which shall be ever; that they may be capable of suffering, to the utmost of their capacity; so that, their being gives neither ease nor comfort; but they shall ever be in the

same extremity of death, for evermore; without any relaxation, or abatement; which fills them with utter desperation, and inexpressible woe. For, they have all that can make any creature miserable, viz. in hell, they have both life and death; by their living there, they are capable of, and do suffer the punishment of sensible misery; and by that death, they have punishment of damage, in deprivation of all comfortable good; and so, whatsoever we can be, in the absence of good, and in presence of evil, they have the same.

Sect. 3. Concerning the wills object, and faultiness.

That we may further understand how a man can will his own death, we are to observe that the will never chooses to do a thing sub ration mali, as it is evil; but wills a thing that is either in itself good, or apparently such in our apprehension; or else, it chooses a thing that in itself is evil, but is comparatively good, in respect of another evil, which in our judgment or sense is greater or worser: and so no man chooses death for itself, but in respect of some conceited good imagined to be had by it, and not otherwise: or, to have a lesser evil for a greater, by that exchange: as Saul, who, that he might escape the mocking of the heathen, killed himself: so that, no man is absolutely willing, in the act of self-murder, but conditionally; because, he uses it not for itself, but as a means for a further end and good.

Will hath ever good for the object of it: but of this good there is a double triplicity: First, bonum animi, corporis & fortune: Good of the mind, of the body, and of wealth and preferment. Secondly, there is Bonum utile, jucundum & honestum: Good profitable, pleasant, and honest: Of these goods, the will doth not ever respect bonum honestum, or morale, virtuous or moral good, but often makes choice

of profit, or pleasure, as the greater good, before the other: and still bonum, or good, is the object of the will.

From hence it is evident, that the error of the will is not all, nor ever from the mis-information of the judgment, but that the will is in itself very faulty, in three respects.

First, in that it doth not ever listen unto, nor obey the true and good directions of the understanding, but rejects them, or inclines against them, according to that old saying, *Video meliora probo que, Deteriora sequor*: I see and approve better things, but follow the worser, the bounds of the understanding and will are not of equal extent.

Secondly, the fault of the will is, that it submits itself to receive information, and direction from the affections, passions, and senses, following the same without reasons precedent trial and approbation, whereby it inverts the course of nature, rebels against its Sovereign, and subjects its self to her servants, and labors so to enthrall the understanding to the same.

Thirdly, will is corrupted by innated pravity, whereby it is more inclinable to erroneous directions, than to true; readier to move to vice, than to virtue; and by means of that pravity, either inbred in itself, or acquired, by impressions from inferior faculties and senses, it labors to deceive and corrupt the mind and understanding, that the same may determine and give direction according to wills own disposition; whereby it comes to pass, that the will ever follows the last determination of the practical understanding, and yet is not, therefore, blameless; For, sin is *vitium suppositi*, the vice of the person; and therefore, is in all the parts and faculties of the same, especially in the will, which is the *primus motor*, the first mover in all practical actions, which are sinful, but as they are voluntary.

The motions of man's will are very diverse, and often contrary. For, although will in man is answerable to instinct in irrational creatures; and to natural inclinations in insensibles; yet it moves much more variously, both, as man is compounded of many more various things; whereof everyone confers to his motion natural and moral; according to its nature: and also, as man and his will is passively affected, and wrought upon, by motives within and without, and as his reason directs, and persuades variously, according to occasions, whereupon it follows, that man is the most uncertain, and unstable creature in the world, most restless, and tossed, as the Sea, with tempests and storms in his will, distracting him in his resolutions, and performances: una eurus que notus que ruunt, creber que procellis Affricus, as the East, the South, and West winds of contrary thoughts, making their incursions at once upon him, whereby, he is sometime driven, and cast away upon the deadly rock of direct self-murder, with the furious impetuosity of his own self-perverted judgment, will, and affections.

Sect. 4. Observations from the knowledge of direct self-murder.

The uses of this knowledge of direct bodily-self-murder, what it is; are specially three.

First, it serves to inform our understanding, in two points.

First, touching the execrable horribleness of the fact of this self-murder: which is seen in three degrees.

First, in that it is an unjust taking away of the life of a man, contrary to God's Commandment, Gen. 9.5, and to the sixth Commandment of the Law, which makes it to be murder.

Secondly, in that it is the so taking away of a man's own life, which is most near and dear to him, which makes the fact to be self-murder, and is directly opposite to the Law of nature.

Thirdly, in that it is a fact done by a man's self upon himself, advisedly, wittingly and willingly, which makes it to be direct self-murder, intended to the highest degree of that kind; being complicated with, and compounded of many pernicious ingredients, raising it to the highest pitch of poisonous disposition: which both aggravates the sin of self-murder, to a transcendency of wretched badness, and also shows the horrible malice and cunning of Satan, that was a murderer from the beginning, in endeavoring man's destruction by man's self, in such a damnable manner and degree of finning, as the devil himself, without man's own help, cannot possibly effect, both to the destruction of God's Image in him, and also to the certain damnation of the Self-murderers soul, which by that fact, the devil labors to gain to himself, to make man partner with him in his torments; and out of malice against God, to disgrace and deface his Image.

The second point, wherein the former doctrine serves to inform our understanding, is concerning the perverseness of the nature of man, and the excessive exorbitancy of his courses; whereby he is subject, and breaks out to kill himself; which practice of self-murder all other creatures do abhor, by the instinct of nature: and so we see, that the most noble creatures are obnoxious and subject to commit the greatest errors, by their abuse of their most eminent parts; whereby they do abase and deject themselves into a miserable estate, as far beneath other creatures, by violating the Law of nature, as ever God had advanced them above them; as is apparent, by the fall of the devils: for, the grievousness of sin is to be measured, not only by the

matter, and act of it, but also, by the quality of the doers of it, and by the circumstances of doing thereof.

The second use is, to admonish us, that we are not only to be careful, how we behave ourselves, in things concerning God, and our neighbors; but also how we behave ourselves towards ourselves, and in our own affairs and goods: because, our love to ourselves, is the rule of our love to our neighbors; whom we are to love, as ourselves, and to whom we are to do, as we would be done to by them: and therefore, it behooves the rule to be straight; otherwise, all things measured by it must be crooked: and so from him that carelessly fails towards himself, no right performances can be done by him to any other: *qui sibi ne quam, cui bonus?* To whom can he be good, that is naught to himself?

And therefore, seeing we often prove our own greatest enemies, and do as much evil to ourselves, as the devil himself can desire, and more than he by himself, or by any other means, is able to effect, or bring to pass upon us; it is requisite and needful that we be afraid of ourselves, and that we neither trust ourselves, nor trust to ourselves; but that we be careful, and do watch over ourselves, neither giving way to our own opinions, nor purposes, before we do examine them and find them conformable to the truth: all things are to be suspected that come from an Enemy. *Timeo Danaos & dona ferentes:* and a man hath no such dangerous enemy to himself as himself, because of his nearness to himself, of his advantages of prevailing against himself, and of his deceitful cunning to beguile himself; so exercising all hostility and mischief upon himself, under pretense and color of love and friendship to himself, he is self-betrayed, and self-destroyed.

The third use of the former doctrine of self-murder is, that thereby we may discriminate, and know diverse cases that are very like this self-murder, and yet properly are not direct self-murder; nor the doers thereof thereby perishing, self-murderers: the which exempt cases are of four sorts.

Sect. 5. Of certain exempt cases.

The first is, when a man, destitute of understanding, or of the use of reason, kills himself, as a child without discretion, a natural fool, a mad man in his mad fits, one in his sleep; or in such fits or sickness as is accompanied with a delirium or frenzy, as, in a calenture; the same is not in them properly self-murder: because, understanding in them is deficient, or passively depraved, and not actively and willfully done by themselves: so that they cannot judge morally, nor sometimes naturally, of their own actions; neither are able rightly to direct them, in a state of that impotency of understanding: neither is such an act in such persons to be deemed willing, or an act of the will, so long as reason is wanting, without which it is not possible for a man's will rationally to move.

And therefore, in such pranks, and mad acts, the will whereby they are done, is but brutus impetus, a brute motion or violence, which motion is not from the understanding so much, as from accidents, making a man not to be himself: and such a man in doing such an act, whereby he kills himself, intends not the same upon knowledge, to the end to kill himself; and therefore, neither in the Courts of earth, nor heaven, are such persons condemned as Self-murderers, for killing themselves, because, they are not properly so much agents, as sufferers; both in the act doing; and also in the effect, or death thereupon ensuing.

The second exempt case herein is, when a man kills himself ignorantly, not knowing what he doth; or not knowing the mortal nature of the means, whereby he doth it. As he that eats poison, the nature whereof he knows not; or when a man doth kill himself out of a rash precipitancy, and sudden unpremeditated pang, and fit of forcible passion, or temptation, tempestuously raised by others; making violent impressions upon him, suppressing reason, and captivating the will to do that, which otherwise he abhors; and for which, in the Court of heaven, he is not properly a direct self-murderer; because such a fact before God, is but a kind of chance-medley; when it proceeds not out of advised judgment and will; but that the doer thereof is therein quoad principium motus, for the original of his motion in that act, more passive than active; as a Ship that may be overset in a storm, and as persons possessed by unclean spirits; that by their means did cast themselves into the fire, and water; wherein, if they had perished, they had not been self-murderers, when they were not in their own power; nor was it an act of their own free judgment and will.

The third case is, when a man kills himself by mischance, or misadventure, in his doing of an act of lawful employment, without any intent to take away his own life. As a man in his attempt to save another out of the fire, or water, is by his act drowned, or burnt to death himself; or if a man be killed by the breaking of a piece of his own shooting off at another mark, or the like: This is an act of God in his special providence, taking away the life of a man, Exod. 21.13, and is not an act of self-murder; because the actors end and intention is not to kill himself, but to do a lawful duty; neither doth that act of his, in regard of that mortal effect of it, proceed from his judgment and will, but to him is merely casual, and contrary to his expectation and desire; and so in that respect he is merely passive, and so formaliter, and in truth not a self-murderer.

The fourth exempt case is, when a man in discharge of his calling, doth wittingly, and willingly such an act, whereby he knows he must die; as did Samson, of whom Augustine says, that Spiritus latenter hoc jusserat, the Spirit did secretly command it; in this case such an one is not a direct self-murderer; because he intends not primarily his own death, but the discharge of his necessary duty, otherwise not feasible. And this death is not from an act of his own mere judgment and will, but from God's; in obedience whereunto he lays down his life.

The fifth exempt case is, of frenetic persons, of whom when it shall happen any to kill himself in his fit of frenzy, he cannot justly be said to be a direct self-murderer; (nor yet an indirect self-murderer, where his frenzy is not contracted by his own fault) because of his defect of the use of his understanding in his act of self-killing, whereof then he knows not the moral nature, neither properly can he be said to be a voluntary agent therein; because then he hath not a will determined by any act of the practical understanding; but doth it only by a brute passion, or unreasonable internal impulsion, equivalent to enforcement, from negation, or their faultless defect of power of sufficient opposition: which is evident by that which they are habitually to the contrary, manifested when they have any Lucid intervals; or when they were, or are in their sound minds, always abhorring such a fact. Of this see more, Cap. 15. Sect. 22, and Cap. 18. Sect. 2.

CHAPTER 13.

Of direct self-murderers.

Sect. 1. Practice and habit gives denomination.

A Self-murderer hath denomination from his fact of self-murder; whereby it stains him with an ill and odious name: although a man properly is not to be named from one single act, but from an habitual disposition, and continued practice; yet here one act gives the name, because it proceeds from that which is in a man by way of habit; and is an act that in regard of the extinguishment of its subject, can be done but once by one body; but if they should live again in the same state, yet upon the same motives and disposition would again and again do the same; as we see by the practice of those that after restraint, or disappointment of effecting their purpose therein, do not cease still to attempt the same until it be done, and therefore such a fact is equivalent to a constant practice: if anybody be impatient and ashamed of the imputation of the name of any notorious vice, then should he be most careful to avoid the thing, in respect whereof, the same is due unto him: He that hath the principal must have the appurtenances, the name of any crime must go with the thing to which it belongs; the odious repute of the name shows the vileness of the vice, which is far more to be abhorred than the nickname of, or from it. But, men are commonly like witless children, more afraid of shadows than substance; as children are frightened with mentioning of Goblins and bugbears; so many men are startled with the disgraceful names of vice imputed unto them, who are not at all afraid of the vices which they entertain, and for which the names of the same are due to them, who do deserve to brook the name of the master whom they serve, and of the trade

which they practice. Why should any man serve such a master, or exercise such a trade whereof he is ashamed, and would not brook their names?

Sect. 2. How it is by Scripture apparent that many men do murder themselves.

That many do murder and destroy themselves by their acting of that horrible unnatural fact and sin upon their own bodies, is apparent three ways.

First, by the Scriptures of the old and New Testament; in the Old Testament we read of Saul, and of his armor-bearer, that they killed themselves. 1 Sam. 31. Of Abimelech that did the same by his own command. Judges 9.54. Also of Ahithophel, that he hanged himself. 2 Sam. 17.23. Of Zimri, that he burnt himself to death. 1 King. 16.18.

In the New Testament we read of Judas, that, though he were one of Christ's disciples, hanged himself. Mat. 27.5.

That the Scripture witnesseth so much, it intimates to us three things.

First, it evidences to us the certainty of such facts; because the Scripture is infallibly true, as well in matter of history as of doctrine: It records them not for imitation, but for condemnation: which is plain, if we consider how ungracious the persons were that did it; the manner of the Scriptures propounding, and relating of the same, with dislike of it; and the doctrine elsewhere in God's word, and sound reason condemning of it.

Secondly, the Scriptures recording of such facts, shows the antiquity of this vile sin; which doth not justify, but demonstrate the inveterate maliciousness of it, rooted and strengthened by age; whose continuation from age to age brings forth every year new crops.

Thirdly, it manifests that even this horrible sin hath fallen out, and still doth fall out in the Church of God, among the visible members thereof, and by professors of the truth.

Which points out unto us, that what sins soever fall out elsewhere, may, and do fall out sometimes within the visible Church.

It is not therefore to be said, that the doctrine, or profession of the truth is the cause of the same, or of any such horrible facts breaking out in the Church, where the Gospel is professed and practiced: neither is the Word, nor God's worship, nor true Professors to be upbraided, nor condemned for such things, as are not by them caused, nor approved; but are condemned, reprov'd, and punished.

The causes why such horrible facts fall out sometimes in the Church, among professors; are two.

First, the raging malice of the devil, specially against the Church, and Professors of the truth; whereby he endeavors two things: First, to scandalize and disgrace the truth, that so he may keep off others from embracing of it, incense them against it, and harden them in their own wicked self-pleasing ways. Woe to the world because of offenses.

Secondly, he endeavors thereby to blemish the Church, and to disturb the comfort and growth of godly professors, and to sift and try them to fall; that by such reproachful crimes God may be dishonored.

The second cause of those notorious facts within the Church, is the rage of man's corruption, when it prevails, and gets head and vent against the damme and opposition of grace and truth, restraining and mortifying of it; which then is irritated and rages the more furiously, when it gets advantage, and breaks out; as waters fed with continual springs, when they over-swell the banks that shut them up, do impetuously and unresistably bear all down before them, where they break out.

Sinful and gross wicked facts breaking out in the Church, and among professors of religion, are more scandalous, and more condemned, because they reproach religion, and subject the truth to blasphemy.

Sect. 3. Self-murderers are apparent by history.

The second way whereby it is seen that divers persons do murder themselves, is human histories, both Heathen and Christian, Civil, and Ecclesiastical, which are full of such woeful examples: as Livy tells us of Lucretia; others of Cleopatra, Cato Uticensis, Empedocles, Cleombrotus, Ostorius, Pomponius Atticus, Tullius Marcellinus, Cleanthes, Dido, and many others; and Baldovin reports, that *Inter Turcas Barbares que gentes Indiaesunt qui se in gratiam suorum dominorum a muris aut turribus praecipitant, in signum summae submissionis & observantiae*: Among the Turks and barbarous nations of the Indies, there are some that in favor of their masters, do throw themselves headlong from walls and towers, in sign of the highest submission and respect.

But, it may seem very strange that Heathens in whom nature was so prevalent with human reason, should kill themselves, having so little

hope of a better life, and all their comfort bounded within this present world.

That they did it is apparent, whereof three reasons may be assigned.

First, their want of grace and faith in Christ to comfort and content their minds, and to strengthen and enable them patiently to suffer adversities; and their want of wills to be in every state and thing obedient to God; who leaving them to themselves, they sunk under the power of their own temptations. So wretched is man's state out of Christ.

Secondly, many Heathens killed themselves out of an affectation of honor and immortality; either by fame on earth; or by happiness in a better place after death, whereof some of them had an obscure glimpse; to which, they knew no better speedier way, than by this kind of death; which proceeded from their ignorance of a better course, to bring them to what they desired; and from want of foresight of destruction in the end of that means which they used. So unhappy a thing it is to be without divine direction.

Thirdly, of the Heathens that knew no better good than what they had in this world; and aimed at no higher end in all their proceedings, than their own good; divers of them being in calamitous conditions, without hope of other freedom, and under despair of ability to endure as was fit; by this course of self-murder labored to free themselves from these evils, after which they looked for no more. This is the wisdom of flesh and blood, of corrupt nature and carnal reason, such as was taught by the Stoics, who were the best moral Philosophers among the heathen.

Where we are to observe, that it is no wonder that such did fall into such notorious enormities, so long as they thought the same lawful

and fit to be done; and wanted both that illumination in the truth, and also the power of grace in Christ; which now God hath bestowed upon Christians.

But, it is more to be marveled at, that Christians, who have means of more abundant knowledge and grace, should dare willingly to run into the same flagitious and capital courses of the Heathen; being Christians in profession, but heathens in manners and practice. Whereas the consideration of the parties murdering themselves being Heathens, should deter Christians from such vile facts, that they may not be worse than heathens in their practice, from whom they are so far divided in profession.

But Christians that kill themselves upon the same reasons that the heathen do, do thereby declare, that in this point they have nothing of Christians, but the name, and otherwise are heathens; and in that respect are justly to be debarred Christian burial.

We also find the like examples in Ecclesiastical and Christian histories; as in Eusebius his history, lib. 8, cap. 6. Where he says, *Quo tempore fama est viros & mulieres etiam divina & inexplicabili alacritate sua sponte in rogam insiluisse*: In the which time (of persecution) the fame is, that both men and women did of their own accord leap into the fire, with divine and unutterable cheerfulness: and Ambrose, and others, do note divers professors to have done the like; as Pelagia, Apollonia, and many others. Which shows to us, that as all mankind are sprung from the same root, and are infected with the same disease; so are we all liable to commit the same sins, if the Lord do not renew and keep us. So that we need not so much to think it strange, a member of the visible Church kills himself; as to admire the gracious goodness of God in keeping of us, that very many do not the same, in regard both of our own wicked natural disposition, and

outward temptations; whereby what betides men, may betide all men in the same case.

Here we are to observe, that those examples of self-murder, recorded within the Church, are not registered for imitation, but for caution; that all Christians may be stirred up the more carefully to cleave to God, and thank him for their preservation, even from this horrible act of self-murder, whereinto many professing Christianity have fallen.

Sect. 4. Self-murderers known by experience.

Thirdly, that many do murder themselves, it is clear by woeful experience in all places and ages; notwithstanding, that they may be terrified from the same, both by the fearful examples of manifold wrecks of that kind; and also by the doctrine of the truth condemning that vile practice; besides manifold other restraints, and ignominious censures of that odious course: against all which, such breakings out do show the continued rage and power of Satan against Mankind; and manifest man's madness and perverseness still in all places, furiously running upon this most horrible and dismal sin. Whereby men do most ignominiously shut up the period of their lives, with the loss of their good names, and with the destruction of their souls forever; depriving their posterity of their estates, and uncomfortably overshadowing them with the shameful disgrace, and ill example of their execrable fact of self-murder.

The uses of this point are specially two.

First, it serves to teach us to be observant of the daily occurrences that fall out from time to time; that thereby we may grow, by sense in

experimental knowledge, both of facts done, and also of the nature and causes of the same; whereby we may be wise, not only for to direct our own course aright; but also may be able prudently to advise others, and to give a right estimate of things that fall out, and make a holy use of them. So that the longer we live, and the world stands, we should be the wiser and better, in regard of the helps that we have to know God's will; both by his Word and works, that we may not be carelessly secure of the most heinous crimes: but, without grace and God's protection, neither doctrine, nor example is sufficient to withstand men's impetuous willful running upon destruction.

The lamentable spectacles of manifold executions, for murders, and robberies; we may think might affright all men from committing the like crimes, which we see it doth not. So as the multitude of Shipwrecks terrifies not men from going to Sea, neither do examples of frequent miscarriages, by self-murder, prevail with graceless men, to hinder them from the like facts; who do thereby rather harden themselves to attempt and perpetrate the same.

The second use of this point is, to admonish us to abhor, and beware of this odious sin of self-murder, which runs through all times, and sorts of people: although we may seem to be out of danger of it, in regard of the present distance and opposition between us and it, yet are we not to be over-secure. For, the sins which at first we seem to loath, afterwards by degrees, through negligence, or venturing upon the causes and occasions thereof, men do embrace, and commit; as we see by the example of Hazael, 2 Kings 8.13.

And of all sins, even the motions, and settled purposes of self-murder, are most hardly shaken off; because all unnatural and hideous sins breaking impetuously through the strongest hedges and

pales of opposition, and outrageously overflowing the banks of all resistance, both of nature and grace, have nothing left of sufficient force to withstand them, but that they rage in that high and transcendent degree without shame or restraint, as they list: the most gross and unnatural sins are ever done by desperately wicked men, with the least remorse of conscience, and with the greatest shamelessness and obstinacy of will, and indivertibleness of endeavors.

Touching the use of the examples of self-murderers, Augustine says well, *Non quaerimus utrum factum, sed utrum faciendum. Sana ratio exemplis anteponenda est*: We inquire not whether self-murder hath been done, but whether it ought to have been done. Sound reason is to be preferred before examples.

CHAPTER 14.

Of the usual means and furtherance's of self-murdering.

Sect. 1. Of the means of self-murdering.

About the fact of Self-murder, we are to consider the means thereunto used; and the application, and method thereof, by self-murderers.

Means there are none proper, of lawful ordination, for to do evil; because that, the same ought not at all to be done: but, man either abuses good, or devises ill means of his own invention, to do naughtiness and mischief withal.

The means abused by self-murderers to kill themselves, are of two sorts.

First, such as be destinated and appropriated by God for the good, and preservation of man's life: as, water, fire, swords are, and the like; which a self-murderer perverts, to drown, burn, stab himself to death, &c.

The second kind of means of self-murder be those, that be evil and sinful; in themselves fitter to destroy, than to save; such as, eating, and drinking of poison; throwing oneself over rocks, (as did the Circumcellians) or, out of windows; or, from off high places and turrets, with intent to kill themselves; as the devil would have had our Savior Christ to have done; going unwarrantably into the mouth of destruction, with purpose to be slain, commanding others to do it; as Abimelech did, Judge. 9.54 hanging oneself, as Judas, and Ahithophel did; fretting, or starving oneself purposely to death, as Pomponius Atticus did; or, in mortal sickness, or wounds, rejecting the helps of cure by Physic, or other means; and disordering oneself purposely, that they may thereby die, and the like: so that, for this vile act men are enabled by all the furniture and power of hell, and what their own wit can invent or abuse for that end.

From hence we may observe; First, that whereas, when we are to do good, we are hardly drawn to it, and do excuse our backwardness, by pretense of disability, and want of means; and by alleging of impediments and lets, as Moses did: the sluggard pretends that a Lion is in the way: But, when we are about to do evil, we make no such objections, but find abundance of helps, with opportunities, and great forwardness, and readiness to do the same.

The causes hereof are specially two; First, internal, in man's own will, and disposition, far more prone to evil, than to good: where will

and inclination are to a thing, they will find means.

Secondly, there is an external cause hereof; to wit, the devil, who doth powerfully instigate, and help to do mischief, according to men's tempers, and the outward occasion: and the work of doing evil is far more easy, than of doing good; because of the entity that is in goodness, and the non entity that is in evil; goodness is an effect of power, and evil is more properly an effect of impotency: to pull down is more easy than to build up; to err, than to go aright.

Secondly, we may here observe, that he that is a self-murderer is guilty, not only of the vile act of self-murder, but also of the abuse of God's good creatures, and of his own abilities, in perverting the same to that unnatural end, contrary to God's ordination, whereby they are, in this respect, subject to vanity: so that, a self-murderer, erects a counterwork of creation, and use of things against God, while he gives being to self-murder, against both nature and religion; so setting up his own works of evil, against God's that are good; and disposing of God's good works, to his own vile ends, contrary to God's will and ordination: whereby it is apparent, that such wicked persons are factiously-rebellious against God, and disturbers of the peace and tranquility of all the frame of nature and grace, contrary to the Laws and ordinances of God. Sin is in the world, as pestilential humors in the body, which disorder and endanger all where they are.

Sect. 2. Of the application of the means of self-killing.

For application of the aforesaid means to the wicked act of self-murder; there are three things considerable.

First, the self-murderers premeditation, and determination of the end, which is his own death to be effected by himself; so setting limits to his own days, as if he were his own absolute Master; and that he were so unhappy, that his life were worse than death, which death all other creatures do abhor; and that he were so desperate and forlorn, for want of present mercy, or future hope; and that he were so forsaken of all, that he can find none to rid him out of his life and misery, but that he must kill himself; so hastening himself, by a most woeful exchange, into a far greater misery, by so doing, than ever it was possible for him to suffer in this world, by living, although that therein he should live forever, under the most exquisite torments, that here he can be capable of.

The second thing considerable, in the application of the means to the acting of self-murder, is the election and choice of the particular means to effect the same: all self-murderers do not choose to die, by the same means; For, then the way of so dying would be unvariably one and the same, in them all.

In election of means to kill himself, a self-murderer observes specially three things.

First, he is careful to make choice of such means, as do best fit, and agree with his natural temper and sex; and are least formidable, and terrible to his fancy, or sense, in the execution, such as are familiar to him by daily use; or such as in his judgment, or sense, are least horrible, or painful; as Cleopatra, that chose to kill herself by Asps, making her die sleeping.

Secondly, a self-murderer makes choice of such means to kill himself, that are readiest at hand, and easiest for him to have, according to his sex, calling, occasions, or employment.

Thirdly, he chooses to use those means, which, in his opinion, are most certain to effect that end, most easily, speedily, and unperceivably from the knowledge of others, that he may not be crossed of his design and aim, nor be long in pain.

Here we may observe, that there is variety, and choice of means, to do any one evil, or sin: which shows with what facility and ease we may sin, and perish; and with what difficulty and hardness we may do good, and be saved; which cannot be done by such multiplicity of means, and ways: a right line can be drawn but one way, and the truth is simple, and not manifold.

Secondly, here appears the folly and madness of those, that are so circumspect and careful about choice of the means, whereby they would die, and are so regardless of the moral manner how they die, and of their consequent condition, that will follow upon such a death: every gross and notorious sin is ever committed with a spice of madness accompanying the same; because, it is done against the dictate of sound reason, and of true religion; and therefore, such men are so frequently in the Proverbs called fools; in respect not only of the thing they do, but also in regard, both of the reasons of their proceedings, and also of the fruit and end of their courses: touching whom it may be said, that they have sown the wind, and they shall reap the whirl wind, as says the Prophet.

Sect. 3. Of the method of self-murderers.

The method and manner, that a self-murderer observes in execution of self-murder, consists in three branches.

First, he watches and hunts after all opportunities; and affects retired solitariness, that he may without hindrance kill himself.

Secondly, he affects secrecy, and expedition to accomplish that vile act; upon performing whereof all his endeavors and power being bent; and being deserted and left of God, and his good Angels; and the devil instigating and helping him; and all means fitly concurring for that execution, the self-murderers success, and achievement herein is quick and great, beyond expectation: except the Lord be minded here to punish such an one with pain, as well as in the life to come.

Thirdly, a self-murderer is constant, or rather obstinate, in his resolution and endeavors to kill himself, contrary to all good counsel, lets, and impediments objected to hinder him from the same; in so much, that if such self-murderers, at any time, be crossed of their opportunities, and disappointed in their attempts of killing themselves; or, that they be hindered, or do but hurt, and not forthwith kill themselves; they are sorry for their disappointment, and do continue more desperately their resolutions, and endeavors, until it be done by them: the medicine doth here irritate the disease, which is a deplored and desperate case: so that they must perish, if the Lord God do not mercifully step in to pull them, by repentance, out of that fire of destruction; or, by some other over-ruling means prevent it, that by living they may be saved.

Here we may learn how dangerous and pernicious a thing it is to give way to Satan, or to our own exorbitant thoughts, in this or in any such ill, or unnatural motions to sin; For, by entertainment thereof, we are taught from hell to be pregnant, ingenious, industrious, diligent, and obstinately desperate to commit the same; in the meantime, being restless until it be done: the execution, or

performance whereof is most hardly prevented, where the doing of it is peremptorily resolved, and all our endeavors set to accomplish it; the reasons hereof are two.

First, in regard that it is concluded, and resolved upon, and attempted with the overthrow, or contempt of so great knowledge, and resistance, natural and divine; against which when such purposes prevail, there is nothing left to withstand the performing of the same; but that such outrageous corruption, having broken over the banks that impaled it, may rage and range, without resistance, as it list.

Secondly, the performance of self-murder, resolved upon, is hardly prevented; because, the true danger and evil thereof, in the full extent, and latitude thereof, is not known by experience to the living; for, of those that die so by their own hands, none do return to tell tales how it fares with them afterwards: except we credit the report of Virgil, who affirms from Aeneas his observation, in his feigned descent into hell, who there did see self-murderers in a very low region, and miserable estate; that would now full gladly endure poverty, and all hard travel, and miseries in this world, so as they might be in it again, out of their present miseries.

Virgil. — Quàm vellent aethere in alto, Nunc & pauperiem, & duros perferre labores!

Self-murder is such an act, as a man can do but once in all, because it concludes and finishes his life; so as he can have no more time either to get experimental knowledge of it, what it is; or yet to be able by repentance, to reform it; seeing it is not in man's power to quicken, and give himself life again, that he may use it better than he hath done. And therefore in this respect self-murder is the most dangerous and worst sin that a man can commit: for after other sins,

how heinous soever, a man may have time, and means of repentance and salvation; but after this he can have none.

CHAPTER 15.

The self-murderers motives to kill themselves.

Sect. 1. Men by abused reason sin worst.

Although that the crime of self-murder be naturally most horrible; yet men only of all creatures do venture upon it, and do it: the noblest creatures are subject to commit the foulest errors, as men and Angels; and of men, the enlightened only can sin that mortal sin against the holy Ghost: for, they that are able to do most good, by perverting of their abilities, are able to do most mischief. David in that respect was more afraid of Ahithophel than of all the rest that were against him.

But, that man may do this horrible fact of Self-murder more boldly and securely, without being over-ruled by the check of his conscience; he abuses his reason to encourage him to do that, the ugliness, and unnaturalness whereof might otherwise deter and astonish him from it.

For, all such gross facts, condemned by the light of nature, and apparent reason, man doth veil and mask under specious pretexts, before he dares venture to enterprise the doing of them in cold blood; and likewise he obscures the contrary virtuous courses, by aspersions of titles, and names of disgrace; laboring, if it were

possible, to make virtue vice, and vice virtue; condemning the generation of the righteous, and justifying the wicked; turning hell into heaven, and heaven into hell: because the majesty and glory of the truth is such, that none dares to look it on the open face, and revile and smite it; but, as they first attire and mask it under the habit and name of vice; as the wicked Jews did first blind-fold our blessed Savior, and then stroke him on the face.

So far doth man abuse his reason, whereby he excels beasts; that thereby he doth make himself worse than the worst of beasts, of whom none will kill themselves in any case.

For a man to murder himself there is no reason indeed: for although he doth it not but (as he thinks) upon good reason; yet, this reason of his is neither from the nature of that action, as if it were in itself a lawful duty to be done; nor yet is it reason elicited, or drawn out from inbred principles and motives in nature, or from other light acquired by the truth of God: because there can be no good reason against the Word and Law of God, who is the Lord of nature. For reason is never repugnant, or contradictory to itself; neither is anything opposite to reason in anything, but in unreasonableness; as nothing is opposite to truth, but error.

And for nature in man, it cannot naturally yield any reason from itself, why it should destroy itself, because it is monstrous that one should be two; and that division should be in unity, and that instead of good, it should attract to itself evil.

But all the pretense of reason that a self-murderer can have to kill himself, is only from external motives, which are without a man's self; whereupon, and from whence self-murderers do impertinently conclude, and endeavor to kill themselves.

But there is no true cause or reason why any man should do evil; no not for the greatest good, should we do the least sin: because there is no evil so great as is sin; in respect both of the nature thereof, whereby it is most contrary to God, who is the greatest and chiefest good; and also, in regard of the merits and effects thereof; procuring and imbittering all evil to those that sin. For of evil properly comes nothing but evil; as of naught and naught comes nothing but naught; the effect cannot exceed in goodness the nature and virtue of its cause.

Sect. 2. Of motives in general to self-murder, there can be none warrantably sufficient.

Neither is there indeed any external motive sufficient of itself, to induce and persuade a man to kill himself, by any true reason that can be in, or from the motive to do such an act, without respect of a conceit of good ensuing upon the act of Self-murder, to the self-murderer.

But, in regard that these motives work not upon all to do that act of self-murder; it is from the disposition, and qualities of the persons that are therewith affected, and wrought upon to do the same, and not properly from the motives themselves: for then all men, by the same motives, should do the same act of self-murder.

The motives are divers that do diversely move divers persons to kill themselves: for, all self-murderers do not kill themselves upon the same occasions; some are not affected with one motive, that are affected with another to do that fact. For, arguments are weak, or strong to several persons, as they are of deep or shallow judgment; or, as they stand differently affected, and possessed with prejudices

suitable to their humors, designs, and ends: Whereby to some, weak arguments are strong, and strong are weak; and by few are they apprehended according to their due worth; which is the cause of much irreconcilable opposition, and division in the world, and of the building of weighty conclusions upon weak premises and foundations, and of indivertible resolutions and practices, founded more upon passionate willfulness, than upon judicious reasons: as we see about the objects of bodily sight, the which is represented, and conceived by us to be according to the disposition of the medium, or mean; and of the organ or eye whereby we see them.

Which shows how needful it is for matter of reason and judgment, that we look upon the same as it is, without all distemperature, and prejudices in our minds.

Sect. 3. Concerning perverted Judgment, by Laws and Custom.

These external motives of self-murder I will, for memory, and method, reduce into eight ranks.

The first whereof is error of judgment; when men think, and believe, upon deceitful grounds, that they ought, or may lawfully kill themselves, either absolutely when they list; or in some cases, when they see it requisite in regard of some circumstances.

The unsound grounds of this perverted judgment are four.

First, Laws and Customs in some places seeming to require and warrant people in some cases to kill themselves. As among the Heathens and Indians; where by custom or law, servants and wives, in testimony of love to their Masters and Husbands, were wont to

cast themselves into the fire to be burnt, with the corps of their dead masters and husbands: but the true cause of that Law was, to restrain the frequent poisoning of masters and husbands, by their servants and wives; and that law and custom was practiced to avoid suspicion, and ignominy that they lived in, if they did not so kill themselves. Plutarch reports of the Virgins of Lemnos, that customarily they hanged themselves, upon no other known cause, but custom; and from that vile practice could not be restrained, until the same was punished by drawing of their bodies naked through the streets, after that they were dead; by sensible ignominy reforming a bad and odious custom. Also among the Turks, servants in testimony of their obedience, at their living masters command do throw themselves over rocks, or into rivers, or the like; as Baldwin the Casuist reports: but it is most like that they do it to prevent a greater misery if they should disobey. But, they that did so were thought to do well, and were therefore commended; and the parties themselves did verily think, that either they did but their duties, or that which was best for them to do; which if they did not, then were they evil thought of, and evil entreated.

Thus far do law and custom prevail against the light of nature among the Heathen; because they knew no higher rule to examine and try their laws by, and therefore submit to human ordinances absolutely, be they good or bad.

Custom, which is another nature, maketh it familiar, and to seem lawful, and commendable in the judgment of sense, that in the judgment of right reason is most abominable. Custom is a tyrant, captivating both judgment and practice to her lore; because, what by general practice seems to have the approbation of all, is deemed best, and most reasonable, for peaceable conformity both in opinion, and practice; from which to be singular, is odious.

That also which in this case obtains the force of a law, is the judgment of the learned, & the practice of persons in esteem, commended by posterity for the same. As among the Philosophers, the Stoics did in some cases both direct, commend, and practice self-murder; which historians and Poets magnify, in their high praises of Lucretia, Cato, and others for the same. The high esteem of the persons of men of that opinion, and of the practicers of that act; and ambition of like praises, for the like thing; hath forcibly driven many men, contrary to their own mind, to cast themselves away, upon this infernal rock.

The deceitfulness of this ground is, that it is merely human, against divinity, and that more is attributed to it, and built upon it than it can bear. For, all laws, customs, opinions, and practices of men are to be regulated and ordered by sound reason, according to God's word; and are subordinate to the same, and thereby to be tried and examined: So that no law, or custom; no opinions, or practice of any men is to be embraced, and obeyed; when the same is manifestly impious, or against God's Law, and right reason. As we see by the practice of the Apostles, Acts 4.19. For that (in such cases) in conforming to man, we cannot be excused before God, for transgressing his will. An inferior hath no power over the right of his superior, to dispense therewith.

In judgment of discretion therefore, customs, laws, opinions, and practices of men are to be examined by reason and God's word. Try all things, follow that which is good. 1 Thess. 5.21, because whatsoever is human, may be, as it is human, erroneous; proceeding from men subject to be deceived, and err.

To conclude this point, I would entreat all men, specially Scholars, and men of sublimated brave spirits, to beware of the encomiastical

discourses of heathen authors; either encouraging to self-murder, or commending self-murderers: that neither the poison of that opinion, nor the example of that vile practice, in eminent and famous persons, may insensibly corrupt and seduce us to dare to enterprize the like upon ourselves: for, by the praise of self-murderers, and by amorous discourses, the heathen writers have done much hurt in the Christian Church; besides the example and dregs of their Idolatry, from which the Christian world is not yet well purged: but among us, where there is no law, nor approved custom, doctrine, nor practice of self-murdering; we are not in like danger, as heathens, to err in our judgments upon this ground; seeing we have sufficient means of knowledge, and restraint to the contrary.

Sect. 4. Of misunderstood Scripture perverting the Judgment; and the remedy thereof.

The second ground of a deceived judgment in this point, is misunderstanding of the Scriptures. As our Savior told the Sadducees, That they did err not knowing the Scriptures.

Whereof we have Origen for an example; who gelt himself upon his misconceiving the speech of our Savior, saying, There be Eunuchs which have made themselves Eunuchs for the kingdom of heavens sake, Mat. 19.12.

Martinius Professor at Breme in Germany, tells of those that he calls Patriciani, (who held that the substance of man's flesh was made not by God, but by the devil,) that they held it lawful to kill themselves, to be rid of their bodies; from which they supposed that all sin did come.

Baldwin the Casuist speaks of a certain Hermit, that threw himself into a well, to drown himself, out of the abundance of his devotion that he had to mortify himself; upon the mistake of the meaning of Col. 3.5, in like manner did Baals priests, in the heat of their devotion, cut themselves. 1 Kings 18.

The Circumcellions among the Donatists did count it an honor to them, if they did throw down themselves off rocks, cast themselves into the fire, or by any other means kill themselves.

Augustine speaking of them in his book of heresies, written to Quovult-Deus; says, that in a mad cruelty they did not spare themselves; for they used to kill themselves by divers kinds of deaths; chiefly by water, fire, and throwing themselves down headlong from high places: their grounds of so doing were abused Scripture. Such as, that the flesh is to be mortified; and he that hates his life shall find it.

Augustine says, that there were specially two vile and usual deaths of them who do kill themselves; the halter, and steep headlong places: Self-murder both Judas and the Donatists have learned from the same master. Judas to do it by the halter; the Donatists by steep headlong places.

The causes, or means of mis-understanding the Scripture, are specially three.

First, false teachers, who under pretense of their learning and authority, seduce and beguile the simple, by specious pretexts, obtruding error for truth, or intermingling falsehood with verity, or obscuring or corrupting the truth from the simplicity thereof. And also, indiscreet teachers are a means to men of mis-understanding the Scriptures, by their neglect, or transgressing the true genuine scope and meaning of their texts, in their preaching, diffused into the

latitude of common places, multiplied according to the number of the words.

And likewise, those teachers that express the truth in terms, and phrases proper to heretics, or schismatics, (teaching things wherein we differ from them in sense and meaning) do not only make themselves to be suspected of error; but also they open a way for entertainment of errors from others. And also they that do disguise the ancient truth, into newfangled habit of method and expressions; (whereby, it may seem to be some other more transcendent thing, than it is, and do with curiosity, dangerously mince and mar the truth, contrary to that which is warrantably revealed, whereby the way to peace is rather lost than found:) they unsettle men from their former faith about the truth, and incline them to embrace erroneous innovations, about opinions, whereby their judgments are misinformed, or made doubtful what to hold, or stick to, being shaken by this course; which is suitable to the practice of some over-curious Schoolmen, who did degenerate from the plain simplicity of the Fathers, in handling and publishing of the truth, which those Sophisters corrupted and perverted, by such foreign Philosophical terms and perplexed distinctions, and method, as both obscured and did wear out of use, and respect, the plain ancient truth; and also, laid grounds, and gave occasions for, and raised manifold errors, which filled the Church with contention, schisms and heresies, which overthrew peace, sincerity, and the power of godliness.

Secondly, we are often deceived by the weakness of our own intellectuals, and shallow capacities, as were the Capernaits about eating of Christ's body: when we limit and interpret the Scriptures, according to our reason and sense, and not by themselves, as we ought; with the help of the means in the Church, that God hath given us.

Thirdly, our misunderstanding of the Scripture proceeds from the strength of our headstrong affections, self-willed resolutions, and from our ambition after vain glory; whereby we wring and wrest the sense and meaning of the Scriptures, to make them favor, and speak what we fancy and hold: So not taking the sense contained in the Scripture; but imposing our sense upon the Scripture, as best pleases us, to maintain our own opinions, or to purchase the vain glory of extraordinary learning among shallow brained or prejudicate persons, whom nothing pleases, but that which is strange, or new, or suits and agrees with their humors and ends.

The higher that this ground of error of judgment is, the more obstinate are the resolutions that are built upon the same: Because, such conclusions are, to the deceived, matters of conscience, founded (as they think) upon divine authority; far above the countermand of any human reason, or argument and testimony of truth; dissenting from their tenets and opinions.

From hence we may observe, that, although God hath graciously given us his holy Scriptures, to be the powerful means of life, yet many men do abuse, and make the same the means of their own destruction; as Peter speaks of the unlearned and unstable, who did wrest the Epistles of Paul, as they did also the other Scriptures, unto their own destruction: and so the Commandment that was ordained to life, is found to be unto death to them, Rom. 7.10, as the Gospel, that is the savor of life to life to those that are saved, is the savor of death to death to those that perish. Nothing doth so much hurt, when it is abused, as that which may do most good, when it is rightly used.

There is no heresy, or practice, or opinion so vile in the Christian world, that pretends not, and abuses not Scripture, or something in

it, or from it, in defense or excuse of the same; and, upon that ground chiefly, prevails upon men's consciences, and holds them captivated in their errors, and ill courses: and so men do turn the sweetest Manna into the bitterest gall of Asps, to their own perdition. As a man by managing a sword by its handle, may defend himself thereby; so, by taking, and using it by the point, or edges, mischiefs himself by the same. Therefore, we need take heed how we use the sword of the Word.

For prevention of error of judgment, from this ground of abused Scripture, we are to be careful, that we be not moved with the letter of the Scripture, without its proper sense agreeable to the truth; contrary to which, the abused letter of the Scripture is no warrant for us to believe, or do anything; as we see by our Savior Christ's reply to Satan, who, in tempting of him, alleged Scriptures, after his manner, to persuade him to do evil.

Our faith and practice should be founded upon sound knowledge; otherwise, all our building will fall, that is reared up upon a rotten foundation; and we shall commit two faults at once, one in error of our judgment, another in our unwarrantable practice, according to the same.

Therefore, that we may not wrest the Scripture from its true sense, to our meaning that we shall please to give it; or that we should take it in a carnal, or gross sense contrary to its own interpretation, we are to observe four rules, or helps, that we may rightly understand the Scripture.

First, it is needful that we be endowed with humility of spirit, that denying our own selves and carnal reason, we may submit to take such sense and meaning of the Scripture, as it of itself affords, with the assistance of the helps of the Church; and not to impose upon it

any sense of our own making; or, to writhe, or wrest it to favor our conceits, or purposes: but that, laying aside all ambition of overruling the Scripture, to force it to patronize and countenance any newfangled humorous opinions, or old errors of ours, for our vain ostentation or sinful profit; we are humbly to conform all our opinions and courses to the Scriptures, and not to bring the Scriptures into subjection to our opinions and practice: God will guide the meek in judgment: and the meek will he teach his ways, says David, Psal. 25.9.

The second means, whereby we may be able rightly to understand the Scriptures; is holiness of heart and conversation, as our Savior tells us, that if any man will do his will, he shall know of his doctrine, whether it be of God, John 7.17. For, as the Philosopher says, Every evil body is an ignorant, and persons prepossessed with error and vice, labor to interpret all Scripture in favor of the same. Whereas, godly people endowed with a new divine nature, as Peter tells us, are thereby inclined so to expound the Scripture, as best agrees with the truth, and grace of God in them, who are divinely enlightened, whereby they are able to try things that differ, Phil. 1.10. When others are blind, and cannot see a far off, 2 Pet. 1.9.

The third means, to help us rightly to understand the Scriptures, is Prayer to God; that he would both reveal, and manifest to us his truth; and also, would give us grace rightly to conceive it in our minds and hearts, as the Prophet David prays, Teach me good judgment, and knowledge, Psal. 119.66, that so we may be taught of God. For, the matter of the Scripture is, in many points, so supernatural and high; and we so dull and gross in conceiving such truths, that as flesh and blood cannot reveal them to us; neither can the natural man receive the things of the Spirit of God, without divine help, procured by prayer.

The fourth means of rightly understanding the Scripture is, the Spirit of God, in and by our use of hearing, and reading, and conferring; enlightning our minds, and persuading our consciences of the truth, according to the promise of our Savior touching the holy Spirit, whom he said he would send, and that when this Spirit of truth is come, he would guide us into all truth, which he manifests to us by a twofold light.

First, that which accompanies the Word and truth itself, whereby it makes itself conspicuous to all that have eyes to see it, even as the Sun manifests itself, by its own light and splendor, to the world.

The second kind of light, whereby the Spirit manifests the truth of the Scripture to us, is that light, that he endows our minds withal; whereby we are enabled, and made capable to see and apprehend the former light of truth in the Word: as a blind man, that can see nothing, before that he hath both an inward faculty of sight restored to him, and also an external light to make the object visible. So then, none can truly, nor fully understand the truth of the Scriptures, but by the same Spirit that gave them. For, as the Apostle saith, The things of God knoweth no man, but the Spirit of God: and therefore, it is said, that the spiritual man discerneth all things: by this Spirit, a man's judgment is conformable to the truth contained in the Scriptures, and sound doctrine of the Church.

Touching the mistake and abuse of Scripture, for the vile fact of self-murder, Augustine gives this admonition: Take heed to thyself, that it may not silyly creep upon thee, to have a mind to kill thyself; by so understanding these words of Scripture; That thou oughtest to hate thy life, in this world. For, from thence some malignant and perverse men, and most cruel and wretched murderers against themselves, do

throw themselves into the fire, do choke themselves in the waters, and by headlong downfalls do crush themselves, and perish.

Our Savior Christ told Peter, that others should gird, and carry him whither he would not; whereby he intimates, that Peter should not will to gird and destroy himself.

Also, the same Augustine calls such self-murderers the devils martyrs, when he answers to Petilian the Donatist, saying, These your confessors, when they throw themselves headlong from steep places, to whom do they consecrate martyrdom? Whether do they it to Christ, who rejected the devil when he suggested the doing of such things? Or do they it not rather to the devil himself; who did suggest to Christ such things for him to do? We do not honor those by the name of Martyrs, who have hanged themselves.

The Scripture, rightly understood, is the best promptuary, and antidote against Self-murder, both by means of the light of it, showing us the unlawfulness and vileness of that fact, and also by the power thereof, or of the Spirit therein, dissuading, and vehemently withdrawing of us there-from: to whose advice and motions so long as we obediently listen, we are safe from self-murder.

Sect. 5. Of misconstrued decree and destiny, to the perverting of judgment.

The third ground of a deceived judgment, which occasions self-murder, is the Self-murderers strong apprehension that it is the unalterable decree of God, and his own unavoidable fortune for him so to die, by his own hands; as Tertullian speaks of some: which conceit arises from two originals.

First, from the oracles or impostures of Magicians and fortune tellers, that declare to those who unwarrantably seek to them for knowledge and resolution of future contingent things, specially touching their death, that so they shall die and perish. Which is the just reward of such unlawful curiosity, that so they may thereby be punished; either by doing of the deed, or by continual torment of fear that they shall do it. God never conceals anything from us, but that, whereof the ignorance is better for us, than the knowledge.

It was curiosity after this kind of knowledge, that made Eve willing to learn of the devil, being her schoolmaster, that, whereby she was a means to undo herself, and all mankind. We see, by the practice of Saul in killing himself, how dangerous a thing it is to advise with witches, soothsayers, magicians, Astrologers, or any of that black rabble: upon affectation of curious and secret knowledge, from those persons, a man shall but play the Gnat about the candle, delighting in the light thereof, until it be at last burnt up with the heat thereof: as many a man may grieve that he hath so little knowledge of profitable things; so many may grieve that they have so much unprofitable, and needless knowledge. People are ignorant of necessary things, because they bend their minds so much to know unnecessary things: but was it ever known that the devil did give advice that was good, both for matter and end!

The second original of the strong conceit of self-murder in the mind, is deep impressions in the thoughts of man, that it is the unalterable, and unresistable decree of God, that he must kill himself: which proceeds from Satan's cunning suggestions, slyly darting in, and fomenting the same persuasion: and withal, where the self-murderers thoughts and mind are ever taken up with, and running upon the same, and are under such continual powerful temptations to kill himself, that he thinks he cannot resist, then falls he to resolve,

and to endeavor to do it; as being persuaded that it is his fatal destiny so to die. And therefore, what such think must be done at last, they deem it best to do it as soon as they can; both that they may be out of the torment of the thoughts of it; and also, may finish out of the way, what is God's will that they must do: as Judas did, who went quickly to betray his Master. Men of this persuasion and practice do think, that if they do that only, which is agreeable to God's decree, and secret will, they are blameless; but they are in a greater error.

For first, by that argument, no man in the world should be culpable of any sin for anything that he doth, how flagitious soever it were; and so both God and man should be blamable for unjust dealing, in punishing any man for anything that he doth; be it murder, treason, theft, or any like thing; and in vain were all laws, divine and human, requiring the doing of that good, or forbidding that evil; if justly a man may not be rewarded for the former, nor condemned for the latter.

For, there is nothing that possibly can fall out, or come to pass contrary to God's eternal decree, in regard both of God's prescience & fore-knowledge of all things; and also in respect of his power, and wise providence; from, and by which is the whole motion of all creatures, and their ability in all manner of actions. Which is further apparent by the testimony of the Apostles, in their confession to God, saying, Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together for to do whatsoever thy hand and thy Counsel determined before to be done. Will any man therefore say, that neither Judas, nor any of those were blamable for betraying and putting our blessed Savior so cruelly and spitefully to death?

If God's decrees were sufficient to warrant men to do evil; then, either there could be no sin in the world, whatsoever men do; or else, God must be the author of sin, and the only sinner; which is a thing most blasphemous to think.

The second reason that manifests the error of those who think themselves warranted to do whatsoever God hath decreed, is both their ignorance of what God hath decreed; (which for the most part he keeps so secret, that it is not certainly known, but by the event and effect what it is; and in this case the Scripture says, that the secret things belong unto the Lord our God, but those things which are revealed belong unto us, and to our children forever; that we may do all the words of this Law.) And also, it is their ignorance of the use of God's decree, which is properly his own will whereby, and according to which, he in wise and in sovereign manner orders all things according to his own good pleasure. But it is not that which he would have always to be our will, and according to which we should order our wills and practice; for which he hath given us his revealed word and law; which is to be, in all practical things, the measure of our wills and ways. And therefore, so long as God's word forbids self-murder, we are not to dare, upon pretense of destiny, or God's decree, to entertain thoughts to attempt it. God's secret decrees contain no formal commandments to us what we should do; nor put any real influx to incline us to sin, nor subject us to compulsory necessity of sinning, contrary to our own wills, or to the means, and Commandments that we have against the same.

So then, it is certain that our fulfilling of the secret will and decree of God by our wretched courses, and the accidental good that may come to others thereby, cannot excuse us from damnation, for running a course contrary to the revealed will of God's Commandments, and to the means whereby we are to order our practice in obedience to God.

It is not in the power of the most wretched and malicious men in the world to cross, but must fulfill the secret decree of God, neither is any man commended or saved for fulfilling that decree which no man can disappoint: But all men are commended, or condemned for those courses and means which they use, according as the same is commanded or forbidden in the Word; whereby the several decrees of God for man's salvation, or destruction, are voluntarily accomplished by men themselves.

Mans only care in all estates, should be to live well, in conformity to God's revealed will and word; not being solicitous so much for our deaths, which after a good life can never be ill. We serve not such a master as will not be careful of our good; in which regard, worthy is that speech of dying S. Ambrose recorded by Paulinus in his life, I have not so lived in the world, that I am ashamed to live; neither am I afraid to die, because we have a good Lord.

Although that God is active, and works in all things about us, and that we are to cooperate with him in all things where he gives us a commandment to work; yet in those works of God, where we have no commandment of his to work with him; as in and about our deaths, there we are only to be passive.

Three things we are to observe from this point of deceit of the judgment.

First, we may here see, that people that are weakest in faith, and most diffident to believe God's word, and saving truth, upon the credit and authority of God himself; are often strongest and most confident in belief of errors upon any seeming ground; as Solomon saith, The simple believeth every word; The reason hereof is plain; because such persons are over-swayed by prejudices, and strength of passion so far, that they rather suspect and reject God's sacred and

infallible truth, than their own fancies, and Satan's suggestions. When men leave the truth, they become both superstitious, and vainly credulous.

They therefore that believe God, and in God, are freed from many errors, and much needless fear.

Secondly, we may from hence observe, that many persons that are most disobedient to God's laws, by keeping whereof they might live; are most forward to obey Satan and their own lusts, to their own destruction. For a man cannot serve both these contrary masters at once. Such people like well to have God to be their friend, but they care not for having him to be their master, but would live as they list; but when they forsake him, they are unhappy in their choice; when they can serve none other but to their own ruin.

Thirdly, from hence we may see, that many men are willing to do evil, but are loath to bear the burden of the blame thereof: and therefore they turn it upon God, and would make him a party with them against himself; in breaking of his own laws.

Men that would not have their courses framed by the right rule of God's truth, labor to frame all reason and divinity by their own crooked fancies and courses; whereby they do, as far as they can, deturb, and cast down God from his throne, and advance themselves unto the same, by their perverting the order established by him; and by making themselves gods, to live by their own wills, as the supreme rule of all their actions. Which shows to us, how needful it is for us to labor for self-denial, and that we may resign ourselves wholly to God, to be ordered and disposed wholly by him in all things as he pleases; which is the only means of our preservation from sin and damnation.

Sect. 6. Of conceited good by self-murder, perverting the judgment.

The fourth, and last ground of a mistaken understanding. which causes or occasions self-murder, is both the conceit of good that comes by that fact, and also ignorance of the illness of that action. Apprehension of the presence of Good, and of absence of evil, persuades the mind of the lawfulness of the thing, and makes the conscience bold to undertake the performance of it.

Of the goodness that a self-murderer conceives to be in killing of himself, I have spoken already in the explication of the definition of self-murder.

Touching which, I will only now observe how bonum, or good, that properly is the object of the will, or of the soul, in its elections and actions, can affect the understanding; when it is but apparent good, and contrary to truth.

To clear this, it is to be marked; first, that the will receiving impressions from the senses, doth often (by ascending) work upon the understanding, and draws it; as formerly we have heard.

Secondly, whereas bonum and verum, good and truth, in a metaphysical notion, are the same, and convertible, confineable to no one Category; (as neither are any of the properties or attributes of the Godhead) they are likewise equally the object of the understanding, as of the will: which in the soul, do not differ essentially; but are only the divers powers, offices, and works of the same soul, about its-several objects; which do give the occasion of the distinction of those things which in themselves are one: and so where ever bonum, good, is presented to the mind; there also it offers itself to the same, as verum, true. Whereby the understanding is deceived, when the object thereof is not that which it is supposed

by it to be; which makes a man no less bold to do it, than if it were indeed true.

The ignorance of the illness of this sin of self-murder encourages men to commit it; when they do not judge of it by the moral rules whereby it is forbidden and censured. The thing that hides the vileness of sin from sinners, is even the sin itself, As the Apostle Peter speaks of such, That they are blind, and cannot see afar off. Men are first blinded that they may the more boldly sin; as Samson was, that he might be led about to grind. There is a subsequent blindness that follows upon sinning, whereby the oftener that sin is committed, the less evil it seems to be to the doers thereof; in respect both of the sinfulness and punishment thereof; in which regard, the Prophet says, that Ephraim was like a silly dove, Hosea 7.11. And Augustine affirms, that darkness follows those that transgress the Law. The former ignorance proceeds from love and affection to sin; the latter from the habit and custom of sinning. The ignorance of the illness of the sin of self-murder proceeds from itself; which in the motions and resolutions of it, blinds the understanding two ways.

First privatively, by drawing away of the mind from advised and serious consideration of the truth about that sin, whereby the vileness of it might be seen: and by declining the thoughts from all arguments, reasons, and censures, whereby a man may be kept from doing of it; So that when he comes to the act, he sees nothing, or but little to hinder him from doing of it.

Secondly, this sin blinds the understanding positively; both by setting the mind awork, as it presents itself to it, to wrest the Scripture, and to find out reasons that may make the fact eligible; as Eve did about eating of the forbidden fruit, Gen. 3.6. And also it makes the will, by the command that it hath got over it, to labor upon

the understanding, to coin arguments to justify the evil fact of Self-murder, against future reproach and punishment; which vile and odious crime it is now in consultation to do.

Thus doth it labor upon the understanding, as Balak did upon Balaam, that by change of his stations he might find a place to curse God's people. It is the property of the greatest and most willful sinners, to labor to seem to be least guilty, and pretend the most excuses to justify themselves; as did Saul, Simeon and Levi; and the harlot in the Proverbs: If hypocrite-like they cannot hide their sins, then they labor to defend them; making, if it were possible, vice to be virtue, and virtue to be vice.

Thus do men blind themselves by willfulness in ill courses; and also God in just judgment doth the same, by giving those over that will not entertain the truth with the love of it, to be deluded with error and folly; and to believe it; as the Apostle shows, 2 Thess. 2.11, and as God commanded the Prophet to preach to the people, that they should hear, but not understand. Whereupon, such men are wise in their own eyes, and do think their own ways best.

If the judgment be subdued to the sin, then men do run unresistably to the fact. But all such reasons are nothing but error, that are used to prove an error; which at last, upon these delusions, the mind conceits to be a truth: the truth is in some sort hidden to those that perish.

We are here to observe two things for our instruction in this point.

First, that ignorance and error opens the way to destruction, when men are loath to know the true nature of their sins, the judgments due to them, and to take notice of the means whereby they both may be prevented.

Secondly, our care should be to know, and obey the truth, by the help of the Word, and directions of approved teachers; that we may not be self-deceived, through the neglect of means of knowledge; which makes our sins the greater.

And therefore we are to observe, that we be not self-conceited of our own wit, and opinions, that we should trust to the same, specially in our passions. And we are also to be careful that we affect not odd strains, nor adventure to do great things, upon new and weakly grounded opinions; which is, as if a man at Sea upon life and death, should dare to ride out a storm by a weak holster, or small rope; the which, if it break, will lay him dead on shore. Therefore in matters of such importance upon life and death, men should open themselves to, and advise with those that are godly and wise; both about what they are to do; and also upon what grounds and reasons, that they may not be deceived.

But this is remarkable, that ever the worse the thing is that is to be done, and the weaker the reasons of doing of the same are, the lother the doers thereof are to reveal the same; lest they should be crossed of their purpose, or shamed for their weakness and enterprise so disclosed.

Sect. 7. Concerning afflictions upon the body, occasioning self-murder.

The second general motive occasioning self-murder, is immoderate affectation of freedom from evil of punishment that sinful man is liable unto; for bearing of which, he hath neither comfort, nor strength, as he apprehends.

These evils are, either real and true, or but fancied and conceited; and are either present, or feared; and are such as a self-murderer despairs, either to be able of himself to bear, or that God will uphold him in them, or will deliver him from them: and therefore he resolves not to endure them; but out of obstinacy of mind and will, purposes to remove himself by self-murder, from that which he cannot remove from himself. As we see in part by the pettish humor of Jonah, Jon. 4.8.

These evils whereby men take occasion to kill themselves, are of three sorts.

First, they are those that are upon their bodies; which do also much affect their souls; because of their near union together; whereby they do make one person, and do so sympathize together, that what is proper to the one nature in matter of action, or passion, is deemed to be common to the other, in regard of the unity of the person consisting of them both: Whereupon it is, that the sufferings of the body do drive the soul into strange passions and undertakings, on the bodies behalf.

These evils upon the body occasioning self-murder, are of three kinds.

First, they are inbred diseases, and torments of continual grievous painfulness; being in the judgment of sense importable; both for intensive greatness, and also for extensive multitude, or unintermitted continuance: as may be the gout, stone, strangury, racking aches, furious fevers, incurable gangrenes, and the like desperately raging, or noisome diseases; from which to be rid, as from an irksome, long, and painful death, many do make choice to kill themselves; dispatching that by a voluntary short death, which they see will otherwise cost them a tedious and long death. As did

Pomponius Atticus, Tullius Marcellinus, and other like, starve themselves to death, thereby to cure such desperate griefs.

Secondly, the evils upon the body that often occasion self-murder, are, either sense of inflicted torments, or of ignominy by man; greater, and more shameful than they can, or will endure: Or else they are such, as they horribly fear shall be inflicted upon them if they do live, and are strongly persuaded that they shall not be able to endure the fame; but that they shall, if they live, disgrace both themselves and their cause, by their sinking under the burden or by their unseemly manner of behavior in their troubles; and therefore divers, to prevent the latter, and to be delivered out of the former, have murderously killed themselves:

As Josephus reports of Eleazar and his companions, who killed themselves that they might not be punished by the Romans, but might escape from their tyranny; that their wives might die undefiled, and their children not taste of servile captivity. Alleging (but unjustly) that it was misery to live, and not to die: because death freeth our souls from prison unto their most pure and proper place, where never after they shall be touched with calamities.

Upon which motive it was, that the Stoic Seneca said; that for our ready dispatch, every vein of our body, is a way to liberty; meaning, by bleeding to death: and upon this reason it was that Saul killed himself; and whereupon also the Jailor would have done the like; so far doth the forerunners and fear of death prevail with some, that the same makes them to cast themselves headlong into that, which they would most shun.

Thirdly, the evils on the body, whereupon some people do precipitate themselves into the jaws of self-murder, are want of necessaries of livelihood, being without means, or hope of supply thereof; whereby

they, and theirs depending upon them, are pinched with famishing hunger, starved with piercing cold, vexed with intolerable oppression and neglect, that makes a wise man mad, Eccles. 7.7.

Which fills them with painful smart, for their own particular; oppresses them with sorrow and grief, to behold the miseries, and to hear the rueful complaints, and lamentations of those they dearly love, as of their Wives, Children, and nearest friends, walking as living and forlorn ghosts upon the earth: which possesses them with comfortless and hopeless desperation, especially when they consider what plenty they have had; and what others their inferiors still have; whose bowels of compassion they find shut up against them and theirs.

An image of which estate we may see in the Lamentations of Jeremiah, Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the suckling's swooned in the streets of the City; they say to their Mothers, where is corn and wine? When they swooned, as the wounded in the streets of the City, when their soul was poured out in their mothers bosom: the tongue of the sucking child, cleaving to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them: By which necessity it came to pass, that women did eat their fruit, and children of a span long: the hands of the pitiful women have sodden their own children, they were their meat, in the destruction of the daughter of my people: according both to the threatening's of the breach of the Law, and also to practice in besieged towns.

In which regard it is said, that they that be slain with the sword, are better than they that be slain with hunger.

Therefore, diverse persons, that they may prevent what they, or theirs may uncomfortably do, or suffer, in such felt, or feared distress, do, with their own hands, kill their Wives, or Children, and then themselves; that they may not feel, or behold a greater evil upon them, as they suppose; the death, that they cannot endure to see, or suffer inflicted by other means, they unnaturally and wickedly, out of cruel mercy, inflict themselves. So hard a thing it is to endure to see a cruel act done, over it is for oneself to do it; evils are ever more discernible by, and terrible to us, when they are in others, than in ourselves.

Sect. 8. Of crosses upon man's outward estate, occasioning self-murder.

The second kind of evils, that give men occasion to murder themselves, are those that are upon men's outward worldly estates: when either, having been rich, or well to live, they fall to decay, and go backward: or when, having means, and carefully toiling, and using their endeavors to live, and grow in the world, they are encountered with crosses and losses, or their goods are embezzled, or wasted, by wife, husband, children or servants; that still they go behind-hand, and run into debt; having neither means, nor hopes, to live, and keep their charge, in fashion, as they would, and were wont; nor yet, to pay every man his own: or, when some rich man, by the fall of the price of corn, or failing of his crop, is disappointed of his gaped-for gain; the former, because, he cannot be but poor, as he would not; and the latter, because, he cannot be rich, so as he would; both of them resolve to kill themselves, to help themselves by a mad kind of remedy: the one, because he cannot have as much as he would, takes a course to lose all that he hath: the other, because he hath so little,

takes a way to have nothing at all: and both of them cast away their lives, for that, which should be but their servant.

The true ground and causes of this wicked practice, is both excessive covetousness, and high esteem and love of the world, which some do make their god, and prize it above their lives: and also pride of heart; whereby some will not stoop, to be content with that estate, that God would have them to be in; and therefore, because they cannot be, and live in state as they would, they will not live at all; but rather destroy themselves; and so, by going about thus to free themselves from their present, or feared estate, that they dislike, they madly cast themselves into a worse: so bad is our exchange, when we forsake the will of God to follow our own.

Sect. 9. Of dishonor causing self-murder.

Secondly, the calamities which are upon that which externally belongs to men: which occasions men to murder themselves, are those disasters that concern their worldly honors; as, disappointment of their expected dignities, and high respects and favor with eminent personages: or, the degrading and displacing of them, from their preferments, and honorable degrees of advancement with Princes, or people: or, the over-clouding of them with the contempt, and disdain of those of whose favor they are ambitious; and when with all, dejected from their aspiring greatness, or hopes, they shall see their inferiors, and enemies exalted and preferred before them; as Haman did see Mordecai: then are their thoughts and resolutions impatiently set to kill themselves, as not able to live in such an eclipse of honor. Of this, vain ambition is the only cause; as it was in Ahithophel, and Zimri; but, O how vain and wretched is that man, whose happiness is not in himself, but in other

unstable creatures; that, by change of their favor, can every hour make him miserable, when they list! And, O how weak and frail are they, whom a frown, a harsh speech, or one remove in Courtly favor, can kill, or cause them to kill themselves! Who would think that these men were in their right wits, or cared for any honor; who, by self-murder, make themselves everlastingly miserable and infamous in the highest degree of ignominy, even to the overshadowing and disgracing of their innocent posterity? Mans ambition to be higher than God would have him, brings him to shame.

Sect. 10. Of disasters upon friends, occasioning self-murder.

Thirdly, the evils that are upon that, which externally belongs to men, whereby divers times some are occasioned to murder themselves, are those that concern their nearest, and dearest friends, as their wives, children, kindred, masters, familiars, and the like: and that falls out in two cases.

First, when such friends either do, or suffer some woeful or shameful things, while they do live; which makes them, in their opinion that love them, miserable, as are the flagitious lives, and practices of wife, children, kindred, or the like; or, their ignominious and cruel sufferings, redounding to the extreme grief, or disgrace of those, to whom they so nearly belong; which they cannot, nor will not endure, but do kill themselves, that they may not live to see it, or hear of the same.

Secondly, when such friends do die, or are taken away from them; whereby they think themselves miserable, in the loss of their company, and of the benefit that they had by them: and therefore, they are so affected, that, in the former case, they will not abide to

live in this world with them; nor in the latter case, will live in this world without them; but will needs kill themselves, in the former case, to be rid from them; and in the latter, that they may not be without them. So that, such men's friends may seem, in these two differing respects, to make them miserable, the one by their presence, and the other by their absence: and so, the cause of their comfort, is made the means of their woe, by their own folly; who will live, not by the life that is in themselves, but by that, which is in others: and do set their hearts more on such friends, than on God, in so much that if they cannot enjoy their friends, as they desire, they will not enjoy themselves; as Saul's Armor-bearer, who killed himself that he might not out-live his Master.

Sect. 11. Of trouble of conscience, occasioning self-murder.

The third kind of evil, whereupon men take occasion to kill themselves, is that which is upon their minds, as in the immediate subject thereof, which the nearer it is, the more intolerably it doth affect: all other sufferings being as whippings upon the coats, but this as upon the naked skin; and more intolerable than death, which some men choose, and voluntarily inflict, with their own hands, upon themselves, that thereby they may be freed from the trouble of their minds.

This trouble of the mind is of four sorts.

First, extreme grief of mind and trouble of conscience, in respect of sin: which, by the guiltiness thereof, and by the terror of the expected punishment thereof; distresses, and overcharges the wounded conscience, when withal a man apprehends himself to be wholly destitute of true grace, and deserted and forsaken of God; given over

to a reprobate sense; whereby he cannot rest, but is comfortless, and at last, is swallowed up of utter desperation; living as if he were continually in hell, sensibly feeling, as he thinks, the flames and tortures of the damned, in his conscience: For ease out of which estate, men many times kill themselves, hoping to mend themselves by change; although it be but, as skipping out of the frying-pan into the fire.

The grounds of which perplexities of the mind, about sin, are three.

First, a man's thorough apprehension of the greatness and deformity of his sin, and of the fearful judgments due to him for the same: which affrights the conscience, and drives it to run into any course, to hide itself from the same.

Secondly, the souls emptiness of repentance, and grace; and the possession and dominion that noisome lusts, disorderly affections, and fearful temptations have of the same, whereby, it seems to be a cage of unclean spirits, from which when a man can no other ways be rid, then resolves he to kill himself, to free himself from that horror of mind, that he is not able to endure.

Thirdly, when the soul conceives that its time of grace is past, and that it is too late to repent, and get grace; against which when men find themselves hardened and shut up; then, falling under desperation, they resolve to destroy their own lives; that seeing they have no hope that they shall be better by living, they may not thereby make their estates worse, by what they may endure, both in this life, and in the life to come.

We may here observe how men are deceived by sin, which promiseth, at first, all contentment and happiness to the clients and entertainers thereof; but, in conclusion, pays them with destruction, and shuts up

their days, and life, with a tragical conclusion. None are more faithful drudges to any Master, than sinners are to sin; and none are so ill rewarded by their Masters, for their service, as they.

Again, from hence it is remarkable, that so long as men, in distress of conscience for their sin, look not out off, or beyond themselves, for ease and comfort, they cannot but sink under their own burden. For, our blessed Savior directs us to a better course, in this case, when he says, Come unto me, all ye that labor, and are heavy laden, and I will give you rest.

Sect. 12. Of discontentment of mind.

The second sort of the troubles of mind, which occasions self-murder, is men's excessive discontentment; for being crossed, or disappointed of their desires, or wills; in which respect it was that Jeremiah did wish his own death, at least, was weary of his life.

This discontentment of mind arises from two causes. First, from want of that good, true or seeming, which we desire, or expect. Secondly, from suffering of that evil which we would not.

This discontentment of mind is twofold.

First, that which ariseth from the crossing, or disappointment of the will of men's affections and lusts; as those that immoderately affect and love to have and enjoy others of the other sex, and are deeply overset in carnal, or conjugal love, which is an unruly passion, and being disappointed, occasions people therefore to kill themselves: a wife kills herself because her husband crosses her will; that either he will not do as she would have him; or that he will not let her have her

will to go, and do as she list; or is displeas'd with her match: which proceeds from hatred to her husband, whom she envies the enjoying of her, and so I might instance in many like particulars: but it is most unreasonable, that because a body cannot have their love or will, that therefore such an one sold revenge the same upon himself, by an act of the greatest hatred and hostility in the world: and that one should rather choose to kill himself, than to live after a repulse in suite of love; or to see another brook what they impotently affected to enjoy.

Secondly, discontentment of mind is that which proceeds from the crossing, or frustrating of the will of sound and natural reason, in three particulars.

First, in things concerning a man's self; as if he cannot have equity and justice done him; he in discontentment therefore kills himself: or as a child, because his parents will not give him fit maintenance, as they are able, nor dispose of him or her, as they might and ought, murders himself.

Secondly, in things concerning a man's family or friends; as Rebekah was weary of her life, because of her daughters in law; and as if parents should, for their being crossed of their wills in and about their children, kill themselves.

Thirdly, in things concerning the general body of Church or Common-wealth, whereof a man is a member; as if for the ill government or miscarriage of either, or of both of them, he should kill himself, as did Cato Uticensis. But all this may be ineffectual to move a man, or woman to kill themselves, if they would deny their own wills, and submit themselves wholly to God's; who suffers, and orders all these evils, and brings good out of them. And if they would consider that not by dying, but by living, things are reformed; and by

self-murder disorders are increased; and judgments provoked and deserved; and not prevented nor amended.

Sect. 13. Of shame and confusion.

The third kind of troubles of mind that sometimes occasions self-murder, is shame and confusion; either for what a man hath ignominiously done, or suffered; or is certainly like to do or suffer; whereby he falls under contempt, scorn, and importable disgrace with those whose respect he overvalues: and so apprehending himself to be dejected, and used more indignly and unworthily than he thinks he hath deserved, or can endure, he resolves to kill himself, to free him from the same; or at least from the sense of it. As did Lucretia, who having been ravished by Tarquinius stabbed herself to avoid the shame of it: of whom Augustine says, that being sick and impatient of the villainy committed against her, she killed herself: The Roman Lady ambitious of praise, was ashamed of another man's filthiness committed against her, and therefore, that she might not be thought to have willingly suffered that abuse, she destroyed herself. And Ovid says of her; that,

Succubuit famae victa puella metu.

The Damsel fell overcome with fear of shame.

Also Curtius makes mention in his ninth book, of one Dioxippus of Athens; that when he was falsely accused to have stolen a cup from Alexanders table, he was so ashamed to be so disgraced by the imputation of theft, that he presently went out and hanged himself, for to prevent or get out of insupportable confusion and ignominy: So intolerable a thing is shame to some, specially of the noblest

natures; that they think the same worse than death; and that they had rather not to be, than to live in shame, it confounds the judgment, and drives into desperate shifts and practices to be rid of it: shame will both make a man do evil and sin; when the contrary goodness and virtuous courses procure contempt and disgrace with men; and also it is a punishment of sin in the end, upon which it doth ever attend, as true honor doth upon well doing: according as Job says, That the haters of God shall be clothed with shame, Job 8, ult. and the Psalmist imprecates shame upon his enemies, as one of the greatest judgments: Psal. 35.4.26. Of earthly creatures only man is capable of glory, and of all blessings, glory is counted the chief, wherein also man doth analogically partake with God. So contrarily no earthly creature but man, is capable of shame, or greatly affected withal, whereunto he is subject in regard of his understanding and reason; and of all punishments, this shame is the greatest, which immediately affects the soul in a high degree, for being abased either by our own practices, or in the esteem or usage of others.

There are two kinds of shame; first, that which is good and godly; and is both that which goes before sin, and restrains men from daring to do evil; and also that which follows after sin, whereby they are driven, or moved to repentance for their sins past, whereof they are ashamed. So that to be shameless and impudent, opens the way for such to rush into any wickedness, and hardens their hearts from repentance.

Secondly, there is an ungodly and wicked shame: and that is first, when a man is ashamed to do good, or to reform his life; which falls out when goodness is in common disgrace with the world, which he labors to please and to curry favor withal; or when wickedness is habituated in him by a long continued practice; and he is a stranger to virtue and goodness: he is then ashamed to attempt to do that

which to him is strange, and at which he is unskillful, and for which he fears he shall be mocked by his former companions. He is a weak man whom a puff of a wind, disgraceful words and flouts, keeps or beats back from goodness: and yet there is nothing generally more powerful with most people to effect the same, than this hobgoblin of worldly disgrace.

Secondly, wicked shame is that, which is the shame of confusion, proper to the wicked, and is their portion in hell; whereby they are swallowed up of desperation, and which makes them seek and endeavor their own utter destruction, sometimes in this life by self-murder: and ever in hell, wishing and desiring that they were quite extinct; raging with, and against themselves, for being the meritorious cause of that their own damnation: so that besides all other torments, themselves are against themselves. Here we may observe how men are liable and subject to shame for evil, and that shame is one of the greatest punishments that can betide man, and is a most forcible motive to good, or evil. Therefore our care should be to keep it within its due bounds, by fearing to sin, or to continue in sin, but that we do always walk in warrantable courses: to be shamefully entreated for well-doing, is most honorable, and matter of rejoicing.

That shame should move a man to kill himself, is a mad and unreasonable practice; because it is the way to bring a man into far greater shame, and everlasting and unrecoverable disgrace: and so to think to free himself from shame, by running into a course of greater shame; is, as if a man to cure his head-ache should knock out his brains.

Sect. 14. Of fear occasioning self-murder.

The fourth kind of the minds trouble, that may occasion self-murder, is servile and excessive fear; wherewith a man may be surprised and possessed, either from the present evils that he suffers, which he conceives are beyond his strength to bear, and out of which he sees no means of delivery, to be freed so soon as he would, but by killing himself: or else, from apprehension of inevitable miseries; that as he foresees in their causes, will fall upon himself, or upon his; which he conceives he is not able to avoid, nor yet to bear with any comfort: and therefore, to escape what fear hath made more certain and terrible by fancy, than it is in itself, self-murder is often resolved upon, as the back-door of evasion. Panic fear makes men flee before their own shadows, and at the noise of their enemies, as did the Araemites, or Syrians. If men would absolutely submit in all things to God's will, and trust in his promises and power, they might be secure in all estates.

But, when they are guided by their own wisdom and wills, then are they most in danger of miscarrying: and when as they think to sail by their own compass most securely, then do they run into the greatest dangers.

It is observable here how fear, (the mother of cowardice) makes men daring and bold, wittingly and willingly to run into the jaws of far more horrible dangers and mischiefs, than those be, from which fear makes them to flee; as, for a man, or a woman to dare to kill themselves, that never durst in anger draw blood of any other body; and that those, who out of fear, least others should abuse their bodies, would, to prevent the same, kill themselves; as we read of many in the histories of the Church.

And so, men taking their own ways, without advising with God, run into the mischief that they would shun; which shows that man's

wisdom is folly, and his courses without God, madness.

Sect. 15. Of the true causes of self-murder in afflictions.

Although these things in this second general motive do commonly bear the blame of self-murder in this case; because they are most sensible and apparent: yet there are other four: things more secret and latent, which are indeed the true causes of the same.

The first cause is, man's unbelief; whereby he neither believes in God; from whom, and by whom he might have power in Christ to stand fast in all estates: nor yet doth he firmly believe and credit God in the Scriptures, to entertain and cleave to the direction of his Word, and to rest upon his promises, and to be persuaded of the gracious intent and nature of God's dealing with his in afflictions, and of the blessed end thereof: but, as by faith we live, so by unbelief we die; Jehoshaphat's drooping heart in his distress, was revived and upheld when his eyes were towards God, and he depended upon him. Peter when he doubted, he sunk. O you Self-murderers of little faith, why do you doubt in your troubles? Why do you not (as David) rebuke your own souls, and say every one of you: Why art thou cast down O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

The second true cause of self-murder, upon the motive of evil of punishment, or calamities of affliction, is unruly impatency, and pusillanimity; when a man apprehends himself to be overburdened with miseries, beyond the means that he sees of deliverance out of the same, and beyond the strength that he hath in himself, with any comfort to bear it, conceiving his afflictions to be excessive above his

strength, or deserving; or, that they are all from God in his wrath; which because he thinks he cannot bear, nor shake them off, he labors to rid himself from by killing himself.

Impatency makes all evils the more intolerable to be borne; because it hinders the mind from submitting to the burden, and troubles it, by seeking subterfuges of evasion, or opportunities to shake off the yoke.

To impatency some are more strongly inclined than others; either by natural temper of excessive choler; or else by the deep apprehension of understanding and sense of the objects of discontentment; whereunto melancholic persons are most incident.

In this case, to help men against this impatency, they should consider:

First, that they have no good, but great hurt thereby; both to their bodies, and their minds.

Secondly, their afflictions come from God, and are ordered by him, who is our wise, powerful, and loving father for our good.

Thirdly, the same is the portion of others that are better than we, and do endure more than we do.

Fourthly, our sufferings are less than our deserving's.

Fifthly, God turns them to be blessings to his own people, they are momentary and light: wherein God assists those that in them trust in him, that they may comfortably above human strength bear the same.

Sixthly, in the end they shall be recompensed with a far greater and eternal weight of glory. So that a man shall lose no more by his passive, than by his active obedience; yea, his gain and reward shall be greater; as is the honor of Martyrs above Confessors.

The third true cause of self-murder, upon afflictions, is stubborn Pride; that will not let a man in whom it is, buckle to be willingly in that estate of adversity, wherein God would have him to be: but will rather make him venture breaking of the mast, than to let him lower his sails in a storm.

This pride proceeds from an over-weaning conceit, either of our own worth, for deserving's; or of our own wisdom, for intelligence and prudence; whereby we conceive that the estate that we would have is more due and fit for us, than that wherein we are: Whereupon we prefer our own wills before God's; and accordingly to have our wills, we are apt to use the means of our own fond devising, how unlawful soever they be; even to self-murder.

The best remedy against this pride is, first, a thorough knowledge by the Word, of a man's self; how unworthy and insufficient he is; and the apprehension of God's merciful affection and dealing towards him; having his eye cast ever upon the promises of God to support him.

Secondly, pride is overthrown by man's self-denial; when he doth in all things so far resign himself to God; that he denies his own wisdom, will, and ways; submitting himself to be disposed of by God's will, and obediently conforming himself thereunto, as David did, 2 Sam. 15.26. God resists the proud, and exalts the humble.

The fourth cause of self-murder upon crosses and afflictions, is pusillanimity, or weakness of mind; whereby some are not able to

endure to live to brook, or suffer some kind of wrongs done to them indeed, or as they conceive: as husbands and wives under extremity of Jealousy, or certainty of knowledge, that their conjugal consorts do give their loves, and make their bodies common to others. And as passionate suitors, and persons deeply enamored, and over-engaged in their affections to those, whom they ambitiously and over-eagerly seek or presume to enjoy: who see, or conceit themselves to be repudiated, neglected, or forsaken by their well-believed; after past promises, or strong hopes, or immoderate desires of enjoying them; of both which sorts of people divers do choose rather to die by their own hands, than that they will endure to live rejected, and to see others to enjoy that, which they would as their lives possess alone to themselves.

But, this is most unreasonable and impious, that any one, for another bodies fault, should do a worse themselves; and that he, or she, in recompense of such a wrong done to them, should do themselves a far greater injury in their own unrecoverable self-destruction: passion prevailing makes mad; and weakness makes men do the greatest acts of impotency. If we in Christ enjoy our good God, and if withal we possess the peace of our consciences in well-doing, and be ourselves taken up about heavenly things, and holy employments; then is it not in the hand of any creature to make us miserable, or weary of our lives; the comfort whereof depends not upon any earthly wight: our repudiating, desertion, and wrong by those here on earth, that should least fail us, should make us cleave the more close to God, and to live here as possessing none of these things, 1 Cor. 7.29, 30, 31, that for our want of them, or suffering by them, we may care the less, considering what little assurance we have of them at any time, which at all times are accompanied with dislikes.

Sect. 16. Of afflictions unwarrantableness to kill oneself.

The insufficiency of this ground of affliction to warrant any man to murder himself, is apparent, by four things. First, by the consideration of the nature of the things that men by self-murder would rid themselves from, which are afflictions; and therefore in that respect not properly evil, much less so bad as self-murder, which is the course men take to free themselves from the former: It is certainly madness for anybody, wittingly and willingly, to cast themselves into a greater evil, that they may free themselves from a lesser.

For a man to get out of trouble by making a stolen escape, he increases his deserved punishment: we must not break prison, but wait God's leisure.

Secondly, if a man consider what he parts from, namely, his life, to be freed from troubles; he may see the folly of such a course of self-murder, upon this motive. For, the goods of nature, and of the world, are far inferior to a man's self, and to the worth of his life; because, in them consists not a man's chief happiness; and therefore, for the same should not a man kill himself. The Philosopher says that Poverty is not horrible, or to be feared, neither death, neither anything at all besides sin.

Therefore, why should a man kill himself for that, whereof he should not be afraid? And why should he make so bad an exchange, in giving away his life for ease from that, which cannot, by its presence, make miserable: and for to precipitate himself into endless misery?

Thirdly, if a self-murderer did consider how he is deceived, in his expectation of being eased, or delivered from troubles, by killing himself, when thereby he casts himself into infinite greater miseries,

he might see what little force this motive hath in it to work, and justify this effect: Seeing, life is more proper and effectual, than such a death, to procure happiness. Although that self-murder be a quick way of dispatch, and of putting out all feeling of bodily pain, it is not therefore better, when the exchange is for the worse; ease and expedition in doing self-murder is no argument of commendation; seeing evil of sin is most easily performed, as the Apostle shows Rom. 7.21. Heb. 12.1. Because, it is not an act of power, but of impotency.

Peter Martyr wonders at the Stoics, that place happy life in virtue; and do hold that adversity is not evil, that they should, to free themselves from troubles, kill themselves; and says, What kind of happiness is that, which death doth perfect? If life be happy, then should we labor to abide therein: what happiness is that which may be overcome by those things that are not evil? For persecution, our Savior bids us flee from it, or patiently to endure it; and nowhere allows that we should kill ourselves to prevent, or escape it: our blessed Savior, although he were to lay down his life, yet would not kill himself, for accomplishment of that work, that necessarily was to be done.

Ludovicus Vives cites out of Plutarch, and he out of Menander, That it is not the part of a good and valiant man to say, I will not suffer this, but to say, I will not do this.

Fourthly, he that kills himself, for to free himself thereby out of troubles and afflictions; resists the will of God, by shaking off that burden, which God hath laid upon him to bear, during his good pleasure, to which all are subject. And thereunto the Son of God submitted himself, when he said to Peter, The cup that my Father hath given me, shall I not drink it? And therefore, we are bound, in

this case, to fulfill the will of God, by passive obedience, when we cannot do the contrary without offending God, neither did the Saints of God use self-murder, to free themselves out of troubles; whereof we have neither precept, nor commendable example.

Sect. 17. Of certain uses about afflicted persons.

The uses or observations observable from this motive generally considered, are two.

First, we are here to observe, that persons in trouble and adversity are under a double burden; both of their afflictions, which they suffer, and also of strong temptations; whereby thereupon Satan assaults them: both which the persons in distress do commonly aggravate; so making their estates more tedious and unsupportable, than otherwise they would be; in which condition men should beware of hard uncharitable conclusions against themselves; either in censuring themselves to be reprobates, forsaken of God, or the like: or in determining rashly of, or against themselves, what they will do with themselves, or to themselves in that case; otherwise than they have warrant from God. Again, in that estate, they should take heed of over-close concealment of their troubles, from those that may advise, and help them to bear their burdens: concealed grief is most dangerous to sink a man; but vent gives ease, and procures help.

Finally, of persons in adversity others are to be observant, how they do; and to be helpful to them, by their countenance, counsel? and aide of assistance, from themselves, and by their intercession, from others: that so, that may be easily borne, that is borne by many.

The second use, or observation from the point is, that people in distress do fit themselves, and so order their course and behavior, as is most pertinent, and best becoming their present estate, that they may not be overcome by it.

First, by their care to live by faith, and not by sense: and that they may ride by the anchor of hope, cast upward within the veil.

Secondly, by humbly submitting themselves under the mighty hand of God, with passive obedience; rather cutting our masts of self-will, and pride by the board, than to hazard being over-set, by a high sails, in the storm of troubles.

Thirdly, they should labor to possess themselves in patience; that they may stand fast, and overcome by suffering.

Fourthly, they should endeavor to be cheerful under the cross.

Fifthly, they should not be careful of future events, so long as they walk in a good course, but commend themselves by prayer to God, and rest confidently upon him, being employed and taken up with meditation of the gracious promises and dealing of God towards those that depend upon him. By neglect of which course the Devil prevails much against people in that estate; even sometimes to self-murder.

Sect. 18. Concerning anger and revenge.

The third general motive of self-murder is the rage of Anger, and the insatiable desire of revenge: which are most furious passions, that most spoil, and are least subject to the command of reason, or religion; and can most hardly be suppressed, or kept within any due

compass: which, when they cannot ease themselves, by vent upon others, will reflect upon the subject wherein they are, to destroy the same.

This anger and revenge is of two sorts.

First, that which is directly against a man's own self: and that is either, for what he hath done; or else, for what he presently is. Sometimes men fall into that degree of anger and revenge against themselves, for what they are, or have done, or been, that nothing will content them, but murdering of themselves; as, for some heinous crime, or flagitious course of life; whereby they find themselves, upon sight and sense hereof, subjected either to importable shame and punishment; or to intolerable grief of conscience: as those, that are guilty of some horrible capital crimes done against their consciences, such as willful murder, spiteful blasphemy against God, and the like; in regard of the former, we see how Judas hanged himself: and the more secret that such crimes have been kept, and secure from the stroke of human justice; the more is man armed and bent with self-murder to destroy himself, whom divine justice will not suffer to live.

Again, for the present, when a man labors in a continual conflict against the execrable viciousness of his nature, and against the horrible motions of his mind and inclinations of his heart, with much uncomfortable molestation and trouble, without hope of overcoming the same, finding the same more and more to prevail against him; so that he concludes; that, if he do live, he shall be quite overcome by it, and carried headlong to all evil, to his greater shame, and eternal ruin; which that he may prevent, or be revenged upon his wretched flesh and corruption; out of his furious zeal, he by the instigation of

Satan, murders himself: and so upon pretense of destroying sin, he destroys himself, in and by the most horrible sin of self-murder.

Touching this killing of a man's self in grief and revenge, for his sins committed, Alphonsus à Castro adversus heresies, de Martyrio heresy secunda; says it is a heresy, which teaches that those that kill themselves for their sin, ought to be called Martyrs; because, they do punish in themselves that, for which they grieve that they have committed it. The Author of which heresy he says was Petilian the Donatist, against whom St. Augustine wrote: which name of heresy it may well brook, if we consider the damnable danger of it, specially accompanied with obstinacy in opinion, against the judgment and advice of the Church.

Than to be counted a heretic nothing was more odious; because, the same excludes a man both from the Communion and privileges of the Church on earth, and also from the fruition of glory in Heaven: to which for punishment, self-murder is equivalent; and if in any case, it be held obstinately in opinion to be lawful, it is directly and formally a heresy: because, the contrary is, according to truth, determined by the Church, as a point concerning salvation.

There is a twofold revenge upon oneself, for sin: a good and a bad.

The good is that whereof the Apostle speaks, 2 Cor. 7.11. Behold what revenge; which flows from grief for offending God: and consists in three things.

First, godly revenge upon oneself, for their sins, is in our chastising of ourselves, and afflicting of our souls before God, in penitent manner, in mortifying humiliation; subduing our bodies by discipline, abstinence, &c. whereby, through Christ both the guilt,

and love of sin is extinguished in us; and also the power of the corruption of it is killed.

Secondly, it is in the restraining and curbing of our own lusts and wills, to subdue them wholly to the will of God; which cannot be done without both much trouble and pains, and dislike to the old man of nature.

And also, it is in the stinting, or depriving of ourselves of the use of those things, by which the flesh hath, or doth take occasion to sin against God: as, delights and pleasures, or things above necessity, when we abuse them, which is as to pluck out the right eye, or to cut off the right hand.

Thirdly, it is in a more strict tasking of ourselves to religious observances, to holy duties, and good life; and to opportunities, and offices of doing good to ourselves and others: so cutting ourselves short of that liberty, whereby we are apt to break out to dishonor God; and so bringing ourselves under the yoke of more severe spiritual subjection and discipline to God, we shall subdue and mortify our old man of sin: in which three points lies the revenge here allowed.

The second kind of revenge upon oneself for sin, is that which is bad: and it is either a willful debilitating of oneself to good; or killing of oneself, for his sin, by excessive grief: against which we have already spoken, in some sort: or else this revenge is in laying violent hands upon oneself purposely to mutilate, or kill himself, out of indignation for his sin.

The causes hereof are specially two.

First, desperation, in regard of the horribleness and grievousness of the sins, whereof a man is guilty, and by which he is confounded in his conscience: and for that, withal he conceives and persuades himself that God will never be merciful to him to pardon him.

Secondly, affectation & endeavor to ease ones troubled and restless conscience, for some unnatural cruelties, and crying crimes; by satisfaction of Justice, according to his demerits; makes himself to destroy himself: but of this case we have spoken before.

This revenge upon oneself in this manner, upon this cause, is many ways faulty.

First, because, of the opinion of expiation of sin thereby, which nothing can do away, or can quiet the conscience, but only the blood of our blessed Savior Christ.

Secondly, because sin cannot be done away by sin, and such as is worse than the former; no more than fire can be quenched by addition of more fire to it: the punishment of sin belongs to God and his Vicegerents, whose laws are violated.

Thirdly, no man is a competent judge over himself, in this case, either to clear, or to condemn himself. Because, it is impossible that he should be both Superior and inferior to himself; or that he should not be partially inclined in his affection to himself, either in love or hatred.

Fourthly, not by killing ourselves, which deprives us of the necessary time of repentance; but by repentance, and faith in Christ, our past sins are to be done away, how grievous soever they be: by living according to the will of God, and not by dying by our own hands; our

sins are reformed, and God glorified. God says, that he wills not the death of a sinner, Ezek. 18, why then should we will it?

Fifthly, for peace of conscience, in that case, God hath appointed other means: as

First, humiliation and repentance before God.

Secondly, confession to godly Ministers, for advice and comfort.

Thirdly, if the former will not do, then are we to put ourselves to open shame for private faults, by public penance in the Church; or to put ourselves into the hands of the Magistrates, to suffer for our crimes, by the civil sword.

The second kind of revenge is intended against others, by ones killing of himself: when he is implacably offended by others, from whom he can neither have satisfaction, nor reformation of his grievances; and when his death by his own hands may redound to the hurt, or disgrace, as he thinks, of those that have wronged him. Which practice of self-murder, upon this motive, is most incident to persons of the weakest sex, and worst disposition and condition; such as be women, and servants, and men sympathizing with them in qualities; as a Wife that, because she cannot have her will of, or with her Husband, kills herself, to the intent to disgrace him, with the reproach of being the occasion of that fact; to grieve and vex him, and to deprive him of all benefit and comfort that he might have by her life, and to hurt him by all the evil, that can betide him by her death.

Which is a mad course, for one to pull out both their own eyes, to the end that another may lose one of his: Such persons do die in

implacable malice, and are certainly damned by their own act and manner of concluding their life.

There is a good and lawful revenge to be exercised upon those that wrong us; which is in killing that evil in them, whereby they offend God and us; by instructing and reforming them, by holy admonitions and example; and also in killing their enmity, with preservation of their persons, by our love and good dealing towards them; making them our friends, both in affection and behavior; whereby our enemies are destroyed, and ourselves benefited.

Touching killing a man's self in revenge for his sins, St. Augustine says, that We affirm that no man ought for his sins past to kill himself; for which he hath rather need of his life, that by repentance they may be healed: And condemns the same, when we may by living perform profitable repentance before God: And further says, that we do justly abhor the fact of Judas, seeing when he hanged himself, he did rather increase, than expiate the fact of his flagitious treason; because damnably despairing of the mercy of God, he left no place of saving repentance to himself; he ended this life being guilty of his own death; for although he was slain for his own vile fact, yet it was by another vile fact of his own. And so it is apparent, that for sin past, or for revenge, no man can murder himself warrantably.

Sect. 19. Concerning prevention of sin to come.

The fourth general motive of men to self-murder, is prevention of sin to come; which a man conceives will inevitably be effected to God's dishonor, and his own disgrace, if he do still live; and may by his death be prevented: and therefore doth he hasten and inflict the same with his own hands.

Those sins for which he would kill himself to prevent them, are of two sorts.

First, they are the sins of others, for which a man would kill himself; either that he may not see them to his grief, or that he may not be the object, or subject of other men's committing of them. As those women that to avoid ravishment, and of being deflowered, did kill themselves. Of whom Eusebius makes mention in his history, book 8, cap. 12, and also Ambrose in his third book of Virgins; and Augustine in his first book of the City of God. Also Jerome writing to Gerontia, makes mention of the wife of Hasdrubal, who took her children in her hands, and did throw herself headlong into the fire, that she might not suffer ravishment.

That this is a very insufficient motive for a man to kill himself, Augustine makes manifest, de Civit. lib. 1, c. 17, when he says, *aliena non sunt nostra peccata*, other men's sins are not ours. Virtue and sin is properly in the heart, out of which they flow, and are not in the body without the minds consent; where we are but the passive object, and involuntary sufferers; and therefore, such sin is not ours, but the agents thereof, except the sufferer do yield consent to it.

If God, that hates sin much more than we can, and can easily restrain or destroy sinners, doth notwithstanding endure with much long suffering the vessels of wrath fitted to destruction; Why should not we suffer what we cannot amend, leaving the same to God the righteous Judge? We must not labor to prevent another man's sin, by doing a worse of our own: For so we shall fall into that, with destruction to ourselves, which we oppose in others. We may comfortably believe, that if we do what we can to resist the yielding to another man's sin, God will either keep us from consenting, or will graciously pardon it. After that by prayer, advise, resistance and

flight, we have done what we can that the same may not be committed.

The second sort of sins, for prevention whereof some people would kill themselves, are a man's own sins, that he is confident he shall do, to his own great shame and hurt, to God's great dishonor, and to the disgrace of his friends and cause, if he do live.

Which he conceives will unavoidably come to pass, in regard of his extreme inward frailty, or prevalent vicious inclination of his own heart, and of outward force of attempts and temptations; wherewith he is persuaded he shall be powerfully assaulted, beyond all ability that he hath to withstand the same; and therefore, to prevent such a fall, he resolves to kill himself, and so destroys himself willfully by a most certain and damnable sin, to prevent an uncertain and lesser sin; as it is written of Apolonia, who did cast herself into the fire, and so killed herself, that she might not be forced to worship Idols.

Chemnitz reports out of Lira, that there were Hebrews, that did teach that it was not only lawful, but that it was also meritorious for a man to kill himself, in two cases.

First, that his life may not be a scorn, to the contempt of God.

Secondly, if a man should be afraid lest he should fall away from the truth, through the greatness of his torments. To which S. Augustine writing against Gaudentius lib. 2, cap. 12, adds a third from the Donatists; to wit, fear of falling away in persecution, because of the infirmity of the flesh.

The weakness and insufficiency of this motive, for anybody thereupon to kill themselves, is apparent by five reasons.

First, the motive is from uncertain future things; which as they are in God's power to dispose as he lists, so are we to leave them to him; and not for preventing thereof, to attempt anything certainly evil without divine warrant; whereby we may hasten what we fear, or something worse.

Secondly, God never appointed self-murder to be used for this, or any other end: but for remedy, hath appointed us to walk unvariably and constantly in the way and course appointed by him, and to rely upon his promises, 1 Cor. 10.13. Who will not suffer us to be tempted above our power: God shows his power in our weakness. 2 Cor. 1.2, 9.

Thirdly, we must not do evil that good may come: self-murder is evil, and therefore for no good is to be done. If we would die to avoid sin, why should we so heinously sin, whereby we may die forever, with perpetual ignominy?

Fourthly, if to prevent sins any man might lawfully kill himself, then all men and women in the world might kill themselves: because, so long as we live we do sin; and are liable to gross falls many times. But if all might upon that reason kill themselves, if their heart would serve them, then all mankind might presently be extinct, and the Church of God on earth be abolished; and so the continuance and number of the same should depend upon the will of men themselves, rather than upon the will of God: which were a thing most absurd and impious.

Fifthly, to prevent sin, we are commanded to fear God, and to walk with him in all our ways; for no man falls into any gross evil that observes that course; seeing sin is a transgression of the law: and therefore, by transgressing of the law cannot be avoided, but is run into, and increased.

From hence we are to observe, that no holy end or effect is to be accomplished by ill or unlawful means. For God, that destinates the end, is all-sufficient to give good means, and to make them powerful to perform what he would have to be done; that we need not go to be beholding to the devil for his help to do God's work, about which he and his wicked means are never employed but they spoil it. And therefore, as the work we do is good, and as we would have good come of it; we must be careful to use only good means, that we may look for a blessing from God upon them.

Again, we must not measure and judge an action to be good, only by the good end and intention of the doers thereof in their act of doing the same: for Saul offered sacrifice, and Paul persecuted the Church; both of them with a good intention; and yet for all that their actions were evil. Because, to make an action good, there are many other things necessary than the good intention of the doers of it: it is sufficient to make an action morally evil, if it be defective in anything requisite for to make it good; but to be good it must be every way perfect.

Sect. 20. Concerning ambition.

The fifth general motive of self-murderers to kill themselves, is Ambition; either to keep, or get a greater good by killing themselves, than they can have or enjoy by living any longer, as they think; which profitable exchange makes them think it both lawful and expedient to kill themselves. This good is of two kinds, whereof man is ambitious to death, and for which some kill themselves.

First, it is worldly glory and praise, which they think to purchase to themselves, by the very acting and doing of self-murder, touching

which, the heathen hath commended such for their fortitude; specially when they did it to preserve their personal liberties, from falling under subjection to their enemies, as did Cato: to whom I may apply that of Brutus, that it was the love of his country, and excessive ambition of praise that made him to kill himself.

Amor patriae, laudum que immensa cupido.

And when they did the same, lest they should either suffer, or do anything, as they thought, more disgraceful. Vain-glory, and popular praise is so powerful a motive, that for the same it is said that Empedocles killed himself.

The second good, for ambition whereof, some kill themselves that they may hasten to attain the same, is another and better life after death; as did Cleombrotus, who upon reading in Plato of another more happy life after this, which cannot be attained but by death, did precipitate himself into the mouth of death; and so killed himself, as Cicero in the first book of his Tusculan questions makes report.

In such esteem was that life even with natural men, that they did willingly run into death, that they might enjoy that whereof they had but a small glimpse, and little assurance. Which may condemn many Christians, who have greater knowledge, and better evidences for the same, and do so lightly regard it, that for it they will not forsake their pleasures and lusts, nor will do duties of easier performance according to God's appointment, to have it. Men would willingly be saved and go to heaven, but by their own ways and courses, and not by God's; although their own be more tedious and chargeable than his; so far is man wedded to his self-will, and so ready to do what himself devises.

Men are not so much deceived in the ends that they project to themselves; (which commonly are good, but especially the last) as they are self-beguiled in the means and ways that they use of their self-devising and pleasing, to attain their ends: whereupon it comes to pass, that so many are frustrated of their desires and expectation. For good ends, which be morally and beatifically such, are never got but by good means of God's own appointment; whereabouts man is to deny his own will, and only to follow God's; who never disappoints us thereby of good success, according to our hearts desire in the attainment of our last end.

The insufficiency of the former motive of praise and fortitude, justly to cause a man to kill himself, is apparent by that which Augustine says of Cato, that it was not fortitude, but a softness that made him kill himself, because he was not able to bear adversity; and did it out of impatency at Caesar's empire; but being impatiently self-willed, would not submit to God's providence: he says, his fact was great, but not good: and further affirms, that it is pusillanimity not to be able to suffer; which is a thing whereunto the weakest, as women, are most apt; both for want of strength to endure to suffer; and also for want of wisdom to make choice of that which indeed is best for them; for as the Philosopher saith, no man kills himself, nisi depravata ration, but by depravation of his reason; and so is (as it were) a mad man, that is worse than a beast.

The true way and means for a man to gain true honor and praise, is well-doing, according to the will and commandments of God, (as the Apostle says) Glory, honor, and peace to every man that worketh good; which extends itself to all eternity; in the presence, and with the commendation of God, his holy angels, and of all God's people: whereas, of evil doing there comes nothing but shame, and confusion eternal: for even to be commended by vain and wicked persons for

doing good, casts some suspicion, or aspersion upon the commended; much more is it disgraceful to be praised by such for evil doing; which is the matter of man's shame; and therefore upon that motive not to be done.

For the second branch of the aforesaid motive: viz. about a better life, the insufficiency thereof to make a man undertake to kill himself, thereby the sooner to come to eternity, is evident by four particulars.

First, self-murder being a most grievous sin, it cannot be the way to heaven and life; but to hell and death. The Saints of God that did most long for this eternal life of happiness, and to whom their natural lives were not dear, for them to spend them to attain it; did not therefore kill themselves to have it, which they knew was the way to lose it, as we see by the practice of the Apo: Paul, who although he had a desire to depart, and to be with Christ, which he deemed to be best, yet would he not kill himself, upon pretense the sooner to have his desire; Who, if that had been a way to it, would not have omitted it. Also old Simeon, having seen Christ, and being desirous to be translated into a better life, did not kill himself to effect it; but said, Lord now lettest thou thy servant depart in peace. If self-killing were a lawful means the sooner to have life eternal, why should not all God's dearest servants have used it; who were to omit no lawful course to advance themselves to that estate?

Secondly, we are to wait our appointed time of God, and not to stint, or cut it short, as we list; as we see was the practice of Job, who said, All the days of my appointed time will I wait, till my change come; we are not our own Masters, and therefore, may not leave our stations when we list.

Thirdly, we should not affect and fly upon the reward, before that we have done all the service for the same appointed us of God; in the

spending of our lives to that period determined by him; our day must be at an end, before we can receive our penny, Mat. 20.8, the which day we must not precipitate, by making the light of our lives to set at noon, or before its due time, by a self-murdering hand: He that believes makes not haste; the promises are attained by patient waiting, which is a part of our obedience best pleasing to God; delay brings increase of glory.

Fourthly, we have a certain, and comfortable enjoying of eternal life begun here in this world, by grace, in faith, holy life, and communion with God: as the Apostle tells us, that the Kingdom of God is in righteousness, peace, and joy of the holy Ghost: without which in this life, we shall never inherit the Kingdom of God in the life to come; and if we have this, in this life, then may we well wait for the accomplishment of it in the life to come; when we have such possession, assurance and comfort of it here.

Here we may observe, that Satan will abuse the hope of advancement, to make man venture upon the doing of my sin; as he did Eve: by this bait, more mischief hath been done, and more souls hooked into hell, than by any one other means in the world. And hereby it is that ambitious men, and persons of parts, and of aspiring spirits, do most frequently perish.

We are to consider that, the present estate wherein we are, by God's appointment and will, is the estate of our best advancement for the present; beyond which, for us, by our self-willed courses, to transgress, is but the way for us to come down and catch a fall.

Sect. 21. Of the motions of the Devil, to self-murder.

The sixth general motive, whereupon self-murderers do kill themselves, is the strong impulse, powerful motions, and command of the Devil, who is himself a murderer, and also moves man to practice it; both upon others, and upon himself; thereby to dishonor God, in the destruction of his Image, and in the contempt and breach of his Law: and that by the same he may destroy mankind, overthrow the works of God, and fill the world with confusion: he attempted it against Christ himself; he caused the Swine to drown themselves; he endeavored to have made the possessed child to have killed itself. Mar. 9.22.

That the devil hath such power sometime over man, proceeds from the leave and permission of God, without which he can do nothing: and also it is from his spiritual nature, whereby he is naturally superior to man, and can strangely affect him; that he so far prevails over him sometimes, that he can make him kill himself.

This infernal command, or powerful inclination of self-murder is given, or wrought by Satan two ways.

First, in some visible apparition of the devil, speaking to, and persuading a man to kill himself. Which he doth either outwardly in some bodily shape, as he spake to Eve, and to our Savior Christ: or else inwardly to the fancy, whereby a man thinks that he hears, or sees the devil, or some other, that can be none else but he, bidding, or persuading him to stab himself, or to fling himself into the water; or out of a window, or the like, to kill himself thereby.

The persons thus haunted by Satan, are either notorious wretches, enslaved to the devils service, and guilty of horrible crying crimes; or else they are persons extremely melancholic, fearful, or discontented, whose tempers, and imaginations give the devil advantage this way to work upon them.

Secondly, the devil doth powerfully move a man to kill himself, in manner equivalent to a commandment, by internal suggestions, and raising of such inward powerful motions of self-killing in the mind, as can hardly be put out, or withstood: in regard of the deep and firm impression of them in man, and of the intimate entertainment and commanding possession that they have in him, by means of his corruption conspiring with Satan, to man's own destruction.

The grounds that Satan works upon, after this manner, to prevail with man to kill himself, are three.

First, he takes advantage of all other motives to self-murder, both furthering and powerfully intending all occasions to that effect; perverting the judgment, and kindling pride, or impatience, as is apparent by his dealing with Job, whose afflictions he both procured, and poisoned, with the leaven of his intermingled maliciousness.

And also, he works and injects into the minds of men, upon those cross occasions, such self-killing resolutions, as puts them upon that vile act; in a man's sufferings and distractions the devil is most busy to work his own ends thereby, who subtly intermingles himself in all storms of troubles, against man.

The second ground, whereby Satan prevails with man to kill himself, is man's wretched profaneness and idleness: for, a heart empty of goodness, and filled with wickedness, is a fit receptacle for Satan, especially when such an one is not taken up with holy thoughts, and with good and warrantable employment, in some calling, then is there room, and fit time, for the devil to cast in his fiery temptations, to take possession of such a man, and forcibly to incline him to what horrible evils he list, even to self-destruction.

The third ground whereupon Satan over-sways men to kill themselves, is the special temper and disposition of people, whereby they are, in differing manner, capable of several impressions; this disposition or temper is either natural, as melancholic, fearful, proud, ambitious, or the like; which kind of persons are naturally aptest to resolve upon, and attempt dismal acts of self-murder, upon the devils suggestion, in the fits and pangs of their distemperature.

Or else, the temper most capable to receive the impressions of self-murder from Satan, is moral: as in people surcharged with the bondage and horror of their sins; and with the fear of the punishment due for them: which the devil aggravates to such a man, to drive him to desperation; and obscures, or overshadows the grace and mercy of God from him; and so perplexes a distressed conscience with conceit of unpardonableness of his sins, from apprehension of the excessive greatness of the same; of the kind of them, as if they were against the holy Ghost, and from conceit that either the time of grace to him is past; or that God will never pardon him, although he should seek to him for forgiveness: then such an one resolves, by the devils persuasion, to kill himself, that he may prevent the making of his estate worse, than presently it is, and to ease himself of the present distress of conscience that he is in.

That we may know whether this self-murderous impulsion, and strong motion be from the devil, we are to observe three things.

First, if the motion of self-murder, so raised, or injected be such; as upon the first sight thereof, nature in a man abhors it, and reason and grace withstands, with a continual strife and conflict against it; then the same is of Satan.

Secondly, if the forcibleness of the motion to self-murder, for effecting the act, be not so much, from the apparent occasions, as

from secret impelling power, then, the same is from Satan; because, the thing whereunto a man is moved is evil, and therefore, cannot be from God, or any good principle.

That the devil may make a man to murder himself, he both hides the ugliness of the sin, and the greatness of the danger; and also, he makes a false representation of great, or pleasing good by it to man, more than he can have by living.

The insufficiency of this motive from Satan, to warrant a man to kill himself, is apparent by two things.

First, we ought neither to believe the devil who is a liar, nor to obey him; but to resist him, and give him no place. For, God is our Lord whom we are to respect, and not Satan: and whatsoever motions do come from the devil, we are the more to abhor them, because they come from him.

Secondly, such a vile motion is contrary to right reason, and God's will; both, because it flows originally from Satan; and also is grounded, neither upon reason nor religion, but upon fond conceits and self-will: a reasonable man, and Christian, should do nothing advisedly, neither warrantably can do anything, but according to sound reason and religion.

We are to observe, from this general motive of self-murder, the danger that men are in by the devil, who endeavors the destruction both of soul and body: and of the body he desires the over-throw specially by a man's own hands: because, thereby he also ruins the soul, in its horrible act of transgression by self-murder; which is the thing that he specially aims at.

And therefore, we need to observe diligently the Apostle Peters direction, to be sober and vigilant, because our adversary the devil, as a roaring Lion walketh about seeking whom he may devour. And also, we should be careful to cleave to God by faith, in believing in him through Christ, and to depend always upon him by prayer, who is the preserver of men: and so we shall be safe, walking in the ways of God's appointment, and adhering to the direction of his word.

Sect. 22. Of Frensy occasioning self-killing.

The seventh motive occasioning self-killing, is frenetic distemperatures; which are either voluntarily contracted and entertained, as in violent passions of love, anger, and the like; whereby some kill themselves: or else they are involuntary, and such as a man is but passively affected with, and subject to; whereby a man being deprived of the use of reason, doth most unreasonable actions, as to kill himself, or his dearest friends; led only by a brute passion, without reason, or understanding.

This involuntary frenetic distemperature is either natural, or spiritual.

Natural, is first in persons from their birth, wanting the use of reason, and disposed to mad pranks, by a depraved disposition, or deficiency; as fools, having instead of reason a spice of frenzy, when passion is provoked in them, not sticking to do themselves mischief.

Secondly, it is in mad men and lunatics, who are inclined to do unreasonable harmful acts, without any respect of good to themselves, in that which they do.

Thirdly, it is in extreme melancholic persons, who are possessed with direful apprehensions, and oppressed with uncomfortable sadness, and are driven into fearful resolutions, sometimes of self-murder: upon deep impressions in them of heavy things and terrible, flowing from their own fancies, and strong imaginations, which often, never comes to pass.

The distemperature of spiritual frenzy in a man, which occasions self-murder, is that which deprives a man of the use of spiritual reason and divinity, that he hath in him, and inclines him to do acts contrary to grace and natural reason.

This kind of distemperature arises from two grounds especially.

First, from an abused or perverted judgment, either upon mistaken principles, from conceit of the motion of God's Spirit; or by overclouding of a man's mind, by mad error, raging passions, furious preposterous zeal; and by the foggy mists of misprisions and horrors, overspreading man's understanding and conscience, whereby a man becomes spiritually frenetic; which is a kind of learning that makes mad. All willful sin is a spice of spiritual, or moral madness, in which respect David confessed of himself, that he was as a beast before God.

The second cause of spiritual frenzy, that occasions self-murder, is inextricable perplexity of distress of conscience, proceeding from want of all sensible feeling of grace, of the favor of God, of comfort, or hope, and from apprehension of God's heavy displeasure, and of fearful subjection to eternal damnation and misery: in which estate a man hath not the use of those parts of understanding and grace, which he hath in him; but is like a ship in a storm driven, without command of sails, or rudder, to destruction.

This motive, although it be powerful sometimes to the effecting of self-killing, warrants not an act done both against reason and religion: where the foresaid frenzy is by default contracted, or, in the time of the lucid intervals thereof, if a man do kill himself, he is directly and formally a self-murderer.

We are to observe from hence, how dangerous and calamitous a thing it is to be subject to such frenetic distempers: and therefore, we are to labor and pray for a sound mind, and that we may be able wisely to use those parts of understanding and religion that we have for our own good, and the good of others; that having our right wits and senses, we may not do those pranks, or so live as may prove that we are fitter for Bedlam, or to be begged for fools, than to be reputed reasonable or wise men.

Sect. 23. Of examples of self-murder.

The eighth and last general motive, whereupon self-murderers do kill themselves, is frequent examples both of heathens and Christians, who have done the same, and are celebrated, and famous in histories, of whom we neither see, nor hear of further evil befallen them. It is certain, that examples of commendable persons, and such as we love, is a strong motive to draw men to the like practice.

But it is to be observed, that they are neither the best men, nor the wisest, that are led by examples, as by their supreme rule, without respect of more warrantable direction and reason: but of this see more afterward, Cap. 17. Sect. 7, arg. 17, and cap. 18. Sect. 4.

Josephus reports how Eleazar by this motive encouraged himself and others to kill themselves: in these words. Let us see the example of

the wiser sort (as he calls them) of the Indians, who (he said) being just men, did tolerate this life as a necessary office of nature for a certain time, though against their wills; yet did they hasten to unloose the soul bound in this mortal body, though not urged thereunto by any calamity, or necessity; but only for desire of immortality.

But this motive from examples of self-murder is insufficient to warrant the same, because they are contrary to sound reason and religion, against which no example is to be followed: and such examples are the practice not of the best, but of the worst disposed of men, who are not to be imitated, specially in that which is evil; and none are warrantably commended in histories, nor famous in the Church, because, and in respect that they killed themselves, but for some precedent virtues, and pious disposition in their lives. For all men who are guided in their judgment by sound reason and divine truth, do thereby verily think and believe, that the damnable act of self-murder doth bring the committers thereof into the woeful and fearful estate of eternal perdition in the world to come.

Thus far I have labored to discover the motives abused to self-murder, and have showed the insufficiency of them.

Where we may observe, how men encourage themselves, and pretend reason for all their wicked and unreasonable courses, and how weak and unwarrantable their grounds and excuses are for the same; which, like smoke or a shadow, vanishes in the trial of impartial truth; and so leaves the sinner stripped naked from his shifts, and subjected to just judgment of condemnation at the last.

CHAPTER 16.

The introduction and entrance into self-murderer.

Sect. 1. Of the persons subject to self-murder.

We are now to proceed to the introduction and beginning of self-murder, in the act thereof; about which we are to consider two things.

First, the persons that are most subject, upon the former grounds, to temptations and acts of self-murder, are specially of four sorts.

First, melancholy people; because they are most cogitabundi & tristes, given to musing and sadness, on whom Satan works most; and they are most subject to discontentment, and apt thereupon to entertain impressions and resolutions of self-murder. So that natural temper makes much for the passive capacity of some virtues and vices, more than others.

Secondly, the persons most subject to these fits of self-murder, are Christians under great spiritual temptations, upon their want of apprehension of the presence of grace, and favor of God; and upon the sense of the horror of their own raging corruptions and lusts, in the seeming prevailing thereof against their opposition, without hope of ability to subdue them, or to have them pardoned. And upon conceiving that their crosses, when the same are great, are in wrath from God, without any hope of forgiveness or freedom; which swallows them up in despair: temptations incline men contrary to their own tempers.

Thirdly, the parties most subject to self-murder, are high-minded and ambitious persons, impatient of disgrace and crosses; as was Ahithophel, and all such as place their chief happiness in earthly things; whereof when they are disappointed, they grow into that degree of discontentment, that they will not out-live their expectation of earthly things, but will rather kill themselves, than endure such a cross and disappointment in that which they most highly value.

Fourthly, those that are most subject to fall into this self-murder, are people that are most obnoxious to a wicked and flagitious course of life, embraced and impenitently lived in; contrary both to the means they have, and also to the light and reluctancy of their own consciences; with such affection of love to, and zeal for evil, and hatred and opposition of goodness and all good people; that they overpitch themselves so far beyond recovery, that when they are thoroughly awaked, and do seriously consider, discern and feel the woefulness of their estates; being under the desperate sense and importable horror of their sins and judgments due for the same; then are they in danger to conclude their wretched days by self-murder.

Therefore, people should well consider their own tempers and states, with the several dangers that attend upon the same; and are to be wise to fortify themselves, where they are weakest; and so wisely to demean and behave themselves, that they neither entertain, nor give way to anything in themselves that may bring them to destruction; but by faith and good works to walk with God, whereby they may be sure to live forever.

Sect. 2. Of the entrance into self-murder.

The second thing considerable in the acting of self-murder, is the first entrances, degrees or approaches into it, which are specially four.

First, grievous capital crying sins of blood; as murder, known, or secret, parricide, which is killing of parents, children, wives, or husbands: which flows either from exuberancy of carnal affection to them whom they kill, whereby they take occasion to kill them, by prevention, to free them from miseries; or to have them with them out of this world; being by their own hands about to rid themselves out of this life.

Or else it proceeds from unnatural, or monstrous hatred to them, for wrong sustained by them, for keeping some good from them; or for the supposed evil they may bring upon them: as whores that kill their infants to avoid shame and punishment; children that kill their aged parents to come to their estates; mothers in law that kill their children in law, to derive estates to their own; widows that kill their children to ease themselves of charge, and to prefer themselves by marriage. These persons, as they kill their own souls by such vile sins; so are they justly given over of God in recompense of their own ways, to destroy their own bodies by their own self-murdering hands.

The second degree of entrance, or approach into self-murder, is desperation of pardon of sins, or of freedom from calamities; which rather than some will endure, they will kill themselves; seeing no other way of easing themselves and their minds, whereof some resemblance may be seen in Job's Wifes counsel to her Husband, advising him in his extremity to curse God and die, that is, that he would take a course to be rid out of his miseries; either by blasphemy provoking God to kill him; or by dispatching himself with his own

hands, after that he had blessed God, in making peace with him for the safety of his soul.

Thirdly, a further degree of entrance into self-murder, is the advised entertainment of temptations and motions for a man to kill himself, voluntarily suffering the same to seize upon him, with some liking thereof; searching and pleading reasons, and examples to beguile himself; whereby he may think it lawful, or less-evil in that case to kill himself: and begins to plot the manner how he may best accomplish it, with a fluttering wavering resolution to do it.

The fourth degree of entrance into self-murder, is the impatient wishing and desiring of death, and a loathing and wearisomeness of life; which so far prevails upon some, that their whole study and endeavors are how to get out of their lives, and to dispatch themselves by their own hands, rather than to live here.

It is here a pertinent question, whether it be at all lawful to desire that we were dead?

For resolution whereof, it is to be considered that there are two sorts of desires of death; the one is holy, the other is sinful.

A holy desire of death is that, which desires not to be unclothed, but to be clothed upon, 2 Cor. 5.2, 4, the things that make this desire to be holy are two.

First, when it is conditional and moderate, with respect and subordination to the good will of God, being content to live if God will have it so; and while we are in this life, such holy desires of our dissolution from hence, do not hinder, but further all such performances as tend to the glorifying of God, and to the edification of ourselves and others.

Secondly, the holiness of the desire of death consists in the motives thereof; the which are two.

The first, is to be with Christ; that we may enjoy God in him, to our full happiness. Philip. 1.23.

The second is, that we may be wholly freed from sinning against God, and may be beatifically perfect; in having the fullness of that, whereof we now have the first fruits, as the Apostle professes touching himself; that he did forget those things that are behind, and did reach forth to those that are before, and did press toward the mark, for the price of the high calling of God in Christ Jesus: yet, for to be translated no man is purposely to do anything to hasten his death; nor to omit anything due for preservation of his life; or to be more negligent in doing the things which are pertinent for him to do in this life.

A sinful desire of death consists in three things.

First, in absolutely desiring it, according to our own wills, how, and when to die; with using means as we list to effect it, neglecting the preservation of life, and well employment of the same in doing all those duties, for which God doth give it to us.

Secondly, when our desire of dying is from loathing of life, and envying the benefit of it to oneself, for God's glory, and the good of others; which we postpone and subject to our own self-wills.

Thirdly, when our eager desire of the same, is more for freedom from some temporary evils; than for to enjoy spiritual and eternal good: which ought not to be, because God is as much, if not more glorified, and ourselves and others truly benefited by our passive obedience, as

by our active: for, by the former God hath his will more than by the latter.

Our chief care should be for the happy estate of our souls, and of both soul and body for evermore. And therefore, as one saith. We may not desire death, to shun and escape the evils of nature or fortune; but to avoid the evil of the soul, and to obtain a more excellent good.

An objection may here be made from Mark. 14.21, where it is said, That it had been good that Judas had never been borne; therefore it may seem to be lawful for such to wish and hasten death; that what was good it had not been, may (as soon as may be) be brought to not being.

Hereunto I answer, for a man to be, (although miserable) absolutely considered, is better than not to be at all; because God doth nothing in vain, and but what is good that it should be: also being is better than not being, in regard of the nearer proximity thereof to God. Not to be is negative of all goodness, Non entis nullae sunt affectiones: A non-ens hath no positive properties: whereas, being is good, and capable of good; ens and bonum, metaphysically considered, are reciprocal.

It is not good, with the goodness of profit for some men in particular that they are, or be; in regard of their own private wretched estate, and of the evils that their being subjects them unto, and makes them capable of.

Yet it is good, in respect of the Universe, consisting of contraries, and benefited by the same; and for the further manifestation of the glory of God; and because it is his will that such men should be.

The public and more eminent good preponderates to give denomination, against the more private and lesser evil.

It is by man's own fault, abusing his esse and being, that he is miserable; both by deprivation of good, and also by subjection to wretchedness: esse or being is good to those that use it well, and is evil only accidentally to those that abuse it.

Sect. 3. Of the signs of self-murder.

The signs of self-murder, are specially four.

First, the unwonted affectation of solitariness by persons disposed and fit for self-murder, upon some of the precedent motives, whereby they estrange themselves from all company and means, whereby they might be comforted and upheld; and do give the greater advantages and entertainment to self-murderous motions and temptations, raised or injected by the devil; or elaborated and wrought out by a discontented self-musing mind.

The second forerunning note of Self-murder is a strange and sudden neglect of necessary duties of a man's calling, civil and divine, and a regardlessness of those persons, and things in the world that he most affected; having his thoughts and mental discourses and determinations employed about murdering of himself; so as neither his discourses about religion, or his civil affairs, nor his performances in, or about either of them, is so discreet, as it was wont to be; but as of things that he doth not mind; or whereabouts he is with some other thoughts and resolutions disturbed.

The third sign foregoing self-murder, is a strange change in outward behavior, with ghastly looks, wild frights and slights, nestling and restless behavior, a mindlessness and close dumpishness, both in company and in good employments; a distracted countenance and carriage; speaking and talking to, and with themselves, in their solitary places and dumps; reasoning and resolving with themselves about that fact, and their motives to it, in a perplexed disturbed manner, with the like.

The fourth precedent note of self-murder, is the speeches and actions of such persons immediately before the fact: which are some words of threatening or fore-telling something that may import so much; as that his friends shall not have him long to trouble them; or he will very shortly be rid out of all these troubles; or he desires the absence, or sends away those that he thinks may hinder him; or he moves questions of that nature; he provides himself of means to do it; seeks opportunities, he pretends many excuses to be here, or there, to do this, or that, whereby he thinks he may be able to do that vile fact upon himself: and sometime he is taken attempting to do it; which is a sufficient warning what he will do, if it be not seasonably prevented.

It is to be observed, that self-murder comes ague-like, by fits, and that none, or very few do fall into that horrible sin to accomplish it upon themselves, but by degrees. For, no man at an instant falls into the foulest crimes in the highest degree; but by means, from step to step, as he is able to overcome the opposition of reason and grace, that stands in his way. So then, suddenly trust not him, that once advisedly attempts to kill himself, although he seem to repent, and promise fair never to do it, when either he himself gave over the attempt for the present, or was prevented by others.

For, except the cause thereof be soundly cured, and he confirmed, in length of time, against the temptation, it will more furiously recoil upon him; and he, when he thinks he is secure of others from interrupting of him, will do that indeed, which before he did but attempt for a trial and an essay: so subtle and indivertible is man to destroy himself, with whom the devil hath prevailed so far, fully to resolve upon the fact.

CHAPTER 17.

Arguments against self-murder, proving the same to be utterly unlawful.

Sect. 1. Self-murder is contrary to Religion.

That no Men or Women should murder themselves, but that they should abhor the same, is many ways apparent; because, it is unlawful by religion, most harmful in effect, and contrary to reason.

First, that by religion, it is unlawful for people to kill themselves, is manifest by five particulars.

First, it is forbidden by the Law of God, in the sixth Commandment, Thou shalt not kill; which prohibits murder of man in general; and that we should kill none, except it be in our own necessary defense; or, by public authority, of Laws and Magistrates, to take away a malefactor, in punishment of his sin past, and to prevent mischief by him to others, for time to come. For, as Augustine saith, Everyone that, without authority of lawful power, kills a man, is a murderer,

and if otherwise we may not by the Law of God kill any man, then we may not kill ourselves: because, as the same Father says, He that kills himself, kills no other thing, in so doing, but a man For, we are men, and all the individuals are comprehended in, and under their general.

Again, Gen. 9.5. God says, That at the hand of man he will require man's blood, even at a man's own hand; that is, a man's own blood at his own hand, if he kill himself, as Peter Martyr interprets it.

And if, by the Word of God, it had been lawful for a man to kill himself, then would not the Apostle Paul have cried out to the Jailor, that was about to kill himself, That he should do himself no harm: for, why should he have letted him from doing a lawful thing, or have called it a doing of himself harm, in any moral consideration?

Furthermore, self-murder is an odious fact, contrary to the general sum of the Law; which is love, and justice: it is against that love, that we owe to God, in respect whereof we are to keep his Law, and to affect to enjoy him: and it is against that love, wherewith we ought to love our selves; and whereby we should endeavor our own well-fare and happiness; and according to which we should love our neighbors. Who can expect better measure at a man's hand, than he performs to himself? If the rule be not straight, all that is measured by it must be crooked: the Apostle delivers it as an axiom, no man yet ever hated his own flesh, Ephes. 5.29, and again, he condemns those that, under pretense of will-worship, did not spare their own bodies, Col. 2.23. Self-murder is also contrary to the love that we owe to our neighbors, by depriving them thereby both of ourselves, and of all the good and comfort that they might have by our lives.

It is likewise against the general justice of the Law, which requires that we should give to every man his due. For, self-murder deprives

God, our neighbors and ourselves of their rights: God of obedience and glory, by our lives: and our neighbors, and our selves of that benefit that both should have by our living.

Here a question may be moved; whether a Magistrate, that hath no superior over him on earth, and is guilty of a capital crime, or crimes, may justly in punishment of himself therefore, put himself to death, or cause others to do it: and whether a capital malefactor, whose heinous offense falls not under man's cognizance; or being known, is neglected to be punished, as privy murder, or blasphemy in the highest degree against God; may not, in this case, or where he is a subject to none other man, kill himself, or cause another to do it, in execution of justice?

I answer, to the first branch of the question, with Thomas Aquinas, negatively; because, he cannot be his own capital Judge, in his own cause; and so, Magistrates, that have no earthly superior over them, are liable to be punished only by God; either immediately, as was Herod, or mediately, by extraordinary means of God's raising up; as was Belthazzar by Darius. Magistrates are under the same moral Laws, in equal strictness and extent, as any other men; for, before God there is no respect of persons; and therefore, a Magistrate, can no more lawfully kill himself, than a private man can kill himself: as we see in King David, who neither did put himself, nor was put to death by others for his adultery and murder.

Finally, for no crime can a Magistrate, in any case, kill himself; because, he is not his own, but the Common-wealth's; and therefore, cannot dispose of himself in that respect, as he list: neither hath the body punitive power of jurisdiction over its head: neither is he to be valued and esteemed simply as an individual man; who, as David was, may be worth thousands; and therefore, for crimes punishable

in their particular subjects by death, is not to be put to death by his people, nor yet to kill himself; whose loss that way may bring far more damage, than such an execution of Justice upon him can do good, in such a temerarious manner. For answer to the second branch, I refer the reader to that which is said before, touching insufficiency of the third general motive to self-murder; And further add, that things secret belong to God; and the Magistrates omissions, and aberrations belong to God, and not to private men, from private motion, in authoritative manner to amend. Such a man, if to punish himself he kill himself, cannot do it, but either as a Magistrate; or as a private man: then in neither respects can he do it, as we have heard: and therefore, he cannot lawfully do it at all.

I would here further determine a case, which is this: Suppose a man be condemned, ignominiously to die; may he poison, or famish, or bleed himself to death; may he stab himself, hang himself, cut his own throat, break his neck, or cast himself off the ladder, leap into the water, or fire, either to hasten his death, that he is adjudged to, or to prevent it, specially when it is undeserved?

although the Judge should command him to do the same, he ought not to do it, I answer, that, much less may he do it of his own accord: because, it is against the Law of God, and of nature, for one to kill himself; and is an act of self-condemnation, as if, in his own opinion he were neither worthy, nor fit to live, nor yet to die, in a warrantable manner, by the hand of justice: the lengthening of life is a blessing to be embraced, for the good that thereby we may do, or get: to prevent justice, in the execution thereof, doth wrong it, by invading and usurping the right thereof, with injury to the Common-wealth, by a self-willed cutting off the members thereof, in such a disorderly course, as opens a way to overthrow the same: death is an act of suffering, and not of agency, of him that is to die; self-murder is a

more shameful and uncomfortable death, than any other that a man can suffer: and it is not the death inflicted by others; but, the cause thereof in ourselves, that makes it honorable, or disgraceful, according to the deserts of our lives. If a man be undeservedly condemned to die, it is the more honorable and comfortable for him to suffer and he needs be the more careful that he may not hurt or blemish himself, by his manner of dying, otherwise than becomes a good Christian: although he be innocent in that special thing, for which he is adjudged to die; yet he is to consider that he may be guilty of some other particulars justly deserving death; and in that respect is patiently to acknowledge and submit to the stroke of divine Justice, finding out, and punishing his sins: or else, that God wisely so orders things that he shall so die, only for trial of his passive obedience; and for the glorifying of God, both in the cause, and manner of his death, which he is to suffer well, and for well doing.

Yet notwithstanding, a person condemned to die, and in the hands of the executioners, is not to strive, oppose, or withstand them in doing execution upon him: but he may, and ought, upon their command, so to dispose and order himself, as he may be fit, and way by him may be made, for them to do their office in executing of him: as, for him quietly to submit to be led to the place of execution, and there to be ordered by them, as they please; for him patiently to receive his death by their hands: to open his mouth to receive poison of their giving to him; as our Savior did the vinegar that was given him upon the Cross, John 19.29, 30, to lay bare his neck to the blow; submit his neck to the halter, to embrace the fire, entertain applied combustible matter, for dispatch of himself: provided always, that the same be not first kindled, or applied mortally by his own means: the truth thereof is apparent, by that which our blessed Savior foretold Peter, that he should stretch forth his hands, and another should gird him: signifying by what death he should glorify God

The reason hereof is evident; because, a person condemned to death is no more his own, but the son of death, in the hand of authority, to be disposed of, as the same pleases; with safety of divine right: and the minister of Justice, that gives the last and fatal blow, is he that properly kills the man, and not the man himself, by his active and passive submission to receive the same; that he may obediently in charity and peace, leave this world; and patiently resign his soul to God, in hope of entering upon a more happy life, in exchange for this.

Sect. 2. How self-murder is against God himself.

The second particular, whereby it is apparent that by religion a man may not kill himself, is because, it is a most heinous crime against God himself immediately, in four several respects.

First, self-murder destroys and defaces the Image of God; in the most express form thereof that is in any human creature, and in the nearest proximity and possession thereof in him, that kills himself.

It is treason, indignly to abuse, or demolish the Kings Image; much more is it treason against the King of heaven and earth, to deface, or unworthily to entreat his sacred Image; specially for them to do it, to whom the entertainment, preservation, and honorable usage of the same is committed.

Secondly, self-murder is peccant and injurious against God's sovereign authority, who is absolute Lord of our persons, and of our lives, and therefore, we have no power, but from him, and according to his Word, to dispose of ourselves; seeing that we are not our own Superiors, supreme, nor subordinate, which is impossible: for, then

one must be two; or else, one must be both superior and inferior to itself, at the same instant, and in the same case, and respect; than which, what is more absurd to think, and impossible to be?

If a private man should violently take a malefactor, that is worthy of death, from the Kings bar of Judgment, and upon his own will and authority put him to death, it would justly be deemed an audacious unlawful act, and worthy of exemplary punishment; both for usurping the authority that belongs not to him, by thrusting of the King out of his place and jurisdiction: and also, for depriving of the King of opportunity of showing mercy, or executing justice, according to his regal power. So likewise may we judge of a self-murderer, that takes himself from the bar of God, to dispose of himself as he list, to the wrong of God's sovereign authority.

Thirdly, self-murder, or willful self-killing, which are both one, is against God's goodness, whereby he gives us our lives, with means of their preservation; which is a most excellent blessing in itself; and for the good that thereby we may do: and therefore, one says well, that Life is a certain gift, given to man from above, and is subject to his power, who kills and makes alive; who is only God, as the Scripture tells us; and therefore, for a man prodigally to waste, or destroy this life of his, he not only doth an unlawful act, but also slights and contemns God's special goodness to him: which is more damnable than to sin against his other properties; because, in this consists all our happiness, and thereby God gains most glory; and for despising whereof the Apostle gives a most bitter reproof; Despisest thou the riches of his goodness? &c. Rom. 2.4.

Fourthly, self-murder is a course against the providence, and established government of God in the world, about mankind; which it doth disturb by determining the time, how long; and the manner,

after what fashion we should die, or live; according to our own wills, without any dependence upon, or respect to the will of God; which necessarily imports, that a self-murderer is either an Atheist, holding that there is no God at all; or that God takes no care of the world, nor of men, to order them, or dispose of them; but keeps himself only within the circuit of the Heavens: than which, what can be more contrary to the reason of a good man?

Or else, by his practice, he proclaims himself a rebel against God, to whom he will not be subject, nor be disposed according to his Word; but like a devil sets himself in opposition against God, to his own everlasting destruction.

Sect. 3. How self-murder is against nature.

The third particular that makes it apparent that self-murder is unlawful, by the rules of religion, is because it is against nature itself, and against that natural affection and propensness, whereby it endeavors to preserve and cherish itself; and to withstand and repel all that is destructive of it, and inimical to it: that religion requires the observation of the law of nature, is manifest; because religion and nature's law are not repugnant, but differ in extent and degrees of perfection; the law of nature being more universal, and less divinely perfect. The Scripture itself commends the keeping, and condemns the transgressing of the law of nature. In which respect the Apostle blames the Gentiles, that knowing God by nature, they did not glorify him as God. And again, he commends them for doing by nature the things contained in the Law; and which naturally was written in their hearts. He blames the Incestuous Corinthian for doing a sin so heinous; as is not so much as named amongst the Gentiles.

And further, he condemns men's wearing of long hair contrary to the law of nature; when he says, Doth not even nature itself teach you, that if a man have long hair it is a shame unto him?

Thomas Aquinas says that for any man to kill himself is against natural inclination and charity.

The devil knew that man naturally will give all he hath for his life, Job 2.4, the soul and body of a man do naturally affect to be united together; because of the unity of the person that consists of them both personally joined together; by whose dissolution it is destroyed.

And the soul and body are so made one for another, that they are not, nor can be perfect the one without the other, neither with natural nor beatifical perfection; for beside a partial perfection, there is that full perfection that is of the whole, and in the whole. The soul doth not willingly leave the body, but with respect of advancement of the person, whereof it is the soul, by entering upon possession of that partial perfection whereof it is capable, and the whole for measure and degree, is due to the person constituted of soul and body: and for which union and attainment of perfect glory of the person, there shall be a resurrection of the body at the last day: and therefore is the body in the meantime called Nephesh by the Hebrews. And God is said by our Savior himself speaking of the dead, to be the God of the living; whose bodies although they were dead, yet themselves are said to be alive in regard of their living souls, who cannot be personally considered, but in their union together, that by death cannot be dissolved; in God's consideration of us, and in respect of the natural inclination of each man's proper soul and body, the one to the other for their full perfection: and in regard of the resurrection, when they shall be united everlastingly to live together;

between which time and the day of our death, there is no sensible distance of time to us, nor length of time with God.

Sect. 4. How self-murder is injurious to mankind.

The fourth particular that makes it evident that self-murder is condemned by religion; is because it is injurious to mankind, and to the common-wealth, whereof the self-murderer is a member; who, by that fact of killing himself, hurts human society by such heinous disorders, and pernicious examples for others to follow to their destruction; and by the unrecoverable damage and loss of its members, and of the good that the same might have by their lives. For as Thomas says, Every man is a part of a Commonalty, and he that kills himself doth an injury to that Commonalty

The commendable examples, and practice of the godly, hath ever been opposite to self-murder, as well as their opinion, and have had a care to preserve their lives, not only for their own good, but also for the good of others who had an interest in them: as is manifest by the Apostle Paul, Phil. 1.24, 25, and 2.17. Who seeing his life to be needful for the Philippians, was willing to abide and continue with them, For the furtherance and joy of their faith; and did joy and rejoyce to be offered upon the sacrifice and service of the same.

If self-murder were not unlawful, even in respect of the wrong thereby done to the common-wealth; why should David have commanded to take away the life of the young man the Amalekite, that did help Saul to kill himself; whom David asked, How he was not afraid to stretch forth his hand to destroy the Lord's anointed? And so caused to put him to death; not simply for unjustly killing an innocent man; but specially in consideration of killing of the King,

the head of the land, which by his death was wronged, and was a dangerous president to pass unpunished.

Sect. 5. How self-murder wrongs man's self, doing it.

The fifth particular demonstrating how unlawful self-murder is by religion, is the sin and wrong which the self-murderer doth thereby to himself; in three special respects.

First, in regard of the principal saving graces of God in man, which are faith and love: self-murder is against faith and trust in God, and overthrows the same by desperation; that neither in adversity can a person that is resolved to kill himself, have any true comfort, nor any hope of life eternal, by a course that he knows is the way to damnation.

Touching love, we have heard before how it cannot consist with self-murder, they being contrary. For, as one says, Everyone ought to love himself more than his neighbor: For, the nearness of ourselves to ourselves, and for the perfection that should be in the rule or measure whereby we are to love others.

Secondly, in regard of our duty; which is not to dispose of, or do that which is not in our power, nor within our authority, such as to kill oneself is. For, when a man kills himself, he either kills an innocent, and so in that respect grievously sins; or else, he kills a malefactor, and then he sins that doth it without lawful authority to warrant his action; which no man hath to kill himself, but express command to the contrary.

Thirdly, self-murder is much against ourselves; both by the destruction of our persons in this world; and by running of ourselves into everlasting damnation in the world to come, by such a damnable and wicked practice; whereby we are sinners against our own souls.

Sect. 6. How self-murder is most harmful.

Now it follows to be showed how self-murder is most harmful and damageable; which may be seen in four particulars.

First, it is hurtful to the glory and honor of God; who is thereby dishonored, not only by the transgression of his Law; but also by the wrong that thereby is done to the Sovereign authority, and to the image of God.

Secondly, it is hurtful to the Church and Common-wealth, by bereaving the same unjustly of their members; and by drawing down God's judgments upon them, for such damnable facts committed within the same.

Thirdly, it is harmful to a man's friends and posterity; both in overshadowing their credit and honor by the dark and disgraceful cloud of such a fact, and over-lading them with troubles, grief and shame for the same: And also by depriving them of that earthly estate and means, whereby otherwise they might have been helpful to them, for their livelihood or advancement.

Fourthly, self-murder is harmful to a man's self; both by depriving him of life; and also by subjecting him to misery, with loss of happiness and good name. Jerome says in the name of God, I receive not such souls as have come out of their bodies against my will: and

the Philosophers that did kill themselves, he calls them Martyrs of foolish philosophy. Virgil places self-murderers in the third circle or region of hell.

—qui sibi lethum, Insontes peperere manu—

For a man wittingly and willingly to do that, which of itself is wholly morally evil, and whereof nothing but evil and mischief redounds to others, and to the doers thereof especially, is extreme folly and madness. And therefore Self-murder, being a thing of that kind; those that kill themselves do thereby proclaim themselves to be damnable fools, or mad men, or worse; and so in regard of the damage thereof, self-murder is to be abhorred of all.

Sect. 7. How reason condemns self-murder.

It remains, that it be demonstrated by reason, that self-murder is wicked and unlawful; and that no man may kill himself upon any pretense, whereof the reasons are many; some whereof I will here subjoin.

First, that which is every way evil is not to be done; but to kill oneself is every way evil; peccantly and penally; naturally and morally. The Apostle calls death an enemy, it is threatened by God as a punishment for sin: it is privative of life; and therefore opposite to God, who is life, and a pure act of eternal living. Life is promised as a blessing, and in that respect to be desired and embraced; It makes us by our vital being, conformable to the first being, and capable of happiness. And the higher that anything is raised upon the foundation of being, the liker it is to God: as vegetables do more resemble God than inanimates, that have but simple being; and

sensitives more than vegetables; and rational creatures, as men, approach nearer to God than sensitives; and intellectual creatures, or spiritual intelligences, as Angels, are nearer to God, than rational creatures on earth; and those that are of the longest lives resemble the ancient of days most: So that to live long in an estate of nearest proximity to God every man should affect, whereunto self-murder is contrary.

Secondly, whatsoever we do, morally considered, should be an act of faith and obedience: but self-murder cannot be an act of faith and obedience; both because God's word is against it; and also for that it proceeds from desperation, and man's domineering self-will; which is contrary to faith and holy obedience.

Thirdly, what a man may neither naturally, nor morally desire, nor endeavor that another should do to him, nor he to another, that may not he do to himself; because we ought to do, as we would be done to, which is the sum of the Law and the Prophets: our judgment and practice should agree.

But no man rightly disposed in his wits, may, nor can advisedly desire, or endeavor that another should kill him; or that he should kill another undeservedly, and upon private motion: the latter is literally forbidden by the sixth Commandment: and against the former, nature, and religion bids, and arms a man to defend himself, for preservation of his life. Nature rightly disposed errs not in, and about its proper object, seeing it is a proper judge of things properly belonging to it, and is from God, and not contrary to his Word. And therefore a man may not kill himself contrary to the dictate of nature.

Fourthly, no man may do that which makes him most unlike to God; for the Creator and creature must hold proportion together; and our

happiness stands in our likeness to him, and communion with him, 1 John 3.2. But for a man to kill himself makes him most unlike to God, both by his sin, and also by the effect of his fact. For, for a man by his own hands to make himself not to be, is contrary to him, who hath his being and living of himself, and doth everlastingly live, he being naturally the fountain of life: and his living and essence are reciprocal, or convertible, and is absolutely immortal; and so, the more that any preserves their lives, and the longer they live, the liker they are to God; and the more that they are impotently passive, and the sooner they cease to be, the unliker they are to God.

The being and living of creatures, is the ground of all other blessings wherewith they are, or can be endowed; therefore no man should kill himself, when death deprives him of so much good.

Fifthly, we should most carefully keep the greatest natural blessing that God bestows upon us, which is our life, and be thankful to God for it; because it is the first blessing, and the ground of all the rest that God bestows upon us; and therefore we ought most to abhor self-murder, because it is most contrary to life.

Sixthly, no man should do that whereby he doth himself the greatest harm: for, all things naturally move for, and towards their own perfection; and where hurt cannot be avoided, we are ever to choose the least of two evils of punishment.

But, to kill ourselves doth us the greatest harm, both naturally and morally; because it makes us guilty of most heinous sin; and subjects us to most fearful judgments for the same; and thereby a man destroys his own person, that is better than all the accidents about the same, when the subject and adjuncts are contra-distinguished.

Aristotle says, that death is the last of terrible things, and the greatest evil of the body; and therefore is most to be abhorred, specially from a man's own hands.

Seventhly, man may not determine and order things as he list, which are not left and subjected to his freewill; but dying, or departing out of this life is not left, or subjected to the freewill and lawful power of man himself, to die when, and as he list; no more than it is subjected to his freewill to make himself alive again when he is dead. For, for to kill and make alive, belongs to God's royal prerogative: but as man is only passive in the latter, for his animation; so should he be in the former, that he may not wrong his preservation.

Eighthly, no man may do that which is most contrary to pure nature; for, as Aquinas saith, Every thing naturally loves and preserves itself.

But to kill oneself, is most contrary to pure nature; for as Aristotle, lib. 2, de anima, says, generation is a work most agreeable to nature, and therefore death is most contrary to nature, which it doth destroy; and to inflict it upon a man's self by his own hand, is monstrous cruelty.

Augustine bids us to consider how great a good thing life is, for (saith he) it is better to be, and to be miserable, than not to be at all; therefore, both those that are happy, and those that we miserable, do desire to be.

Ninthly, no man is to do that which all wise and good men, and human and ecclesiastical laws do condemn: but all these do condemn self-murder, and self-murderers. The Athenians would not suffer a self-murderer to be buried in their territories.

Plato in Phaedone says, that when our souls are given us to keep, we must not thrust them out of doors.

It is an ill recompense, when a man hath abused his soul all his life time to sin, at last by a self-murdering hand forcibly to expel it, as incestuous Amon served his sister Tamar in most ignominious manner.

Philolaus the Pythagorean, speaking against Self-murder, was wont to say (as he is cited by Plato and Tully in his Tusculan questions, and others) Divide not the tree, or ship in the way, or while it is in the voyage, for so it must of necessity perish: that is, that we should not part soul and body before their due time, and happy arrival at their last port appointed of God.

Jerome upon Jonah says, that it is not our duty to snatch death to ourselves, but patiently to bear it when it comes: Which sentence is so memorable, that it is inserted into the Canon Law.

The Canons that bear the name of the Apostles, do call those that geld themselves homicides; Self-murderers are worse; and therefore homicides in the highest degree.

The first Council of Bracara in Spain, about the time of the Pope Honorius the first, did decree, that for those that do kill themselves, either by weapon, or by poison, or by casting themselves from high places, or by hanging, or by any other manner of violence, there should be no commemoration made of them in the oblation, i.e. of prayer, or sacrament; neither should their bodies be conveyed to burial with psalms and solemnity: but they are excluded from Christian burial; which also is assumed and established in the Canon law seeing self-murderers do willfully deprive the living of their company, it is just that the living should deprive them of all honor of

solemnity, and place of burial; holding them in detestation, so as not to have communion with them after death in anything, that were not willing to continue their communion with the living in this world: and so by that act, they die cut off from the Church, as excommunicate ipso facto, never to be absolved.

The Civil and Common Law confiscates the estates of self-murderers, specially for three reasons.

First, for terror to the living, that they may not attempt the like.

Secondly, for punishment of them in their posterity, who are deprived of their estates; and so the sins of the Parents are visited upon their children without injustice; because, the children are both of their parents natural substance, and also part of their civil; that so affection to their posterity may restrain them from killing themselves.

Thirdly, the worldly estate of self-murderers is to be ceased upon, by the State of the Kingdom, for recompense to the Common-wealth, for depriving the same of a member; and is a deodand to God, being as Jericho was, an execrated thing; because it belonged to such a person, and therefore accursed, and not to be enjoyed from him, but from God the true original owner thereof, to whom, by that vile fact, they are forfeit.

Tenthly, what a man hath not power to make, or to amend, after it is once ill done, and shall be found to be evil and inconvenient, that he ought not to do: because, by doing thereof, he excludes himself from all possibility and means of recovering his loss; as, from the privation to the habit naturally there is no return: but when a man hath killed himself, he cannot make himself alive again, that he may amend the

errors of his course; and therefore expedient it is for him to keep his life as long as he can, when he hath it.

Eleventhly, no man is to do that, which may cross his last aim and end, which is his salvation; but, for a man to kill himself, crosses him in this end, and deprives him of attaining the same: because, thereby he termines and finishes his life with, and in an act of most damnable sin; and also deprives himself of all means of reformation and salvation in time to come.

Twelfthly, Self-murder is condemned by Macrobius and Picolomineus under similes: as, a servant may not kill himself; because, he is not sui juris, his own. So, we being God's servants, not only (as they say) by creation, and subordination in place and duty, but also, by covenant and redemption, we may not kill ourselves.

No man may dispose as he list of other men's goods, although he be usis fructuarius of them for a time, having the property of them for his profitable use, with reservation and preservation of the substance of them: we are such; and therefore, have not such sovereign and absolute right and authority over ourselves, that we may kill ourselves; seeing we are bound as God's tenants, to the upholding and reparations of ourselves, as much as we can.

A man committed to prison, by lawful and just authority, although unjustly, may not make an escape, by breaking of ward, to prevent punishment; because, thereby he condemns and makes himself a transgressor, and worthy of punishment: neither are we to rid ourselves out of this life of troubles, into which God hath put us, until he shall again himself call us out, and free us; as Paul and Silas would not come out of prison, until the Magistrates brought them out, that had put them in.

Plato says, that as we may not kill another man's servant, in regard that thereby we wrong his Master; and as Soldiers may not forsake their stations and places, without order from their Commander; so may no man kill himself, seeing thereby he wrongs God, that is his Master; and forsakes the place and condition that God his Commander hath set him in, there to serve him, as a Soldier in this world, during his good pleasure.

Augustine says, that as he is a false witness as well, and rather more, that wittingly deposes falsely against himself; so he that kills himself is a murderer, as much and more, then if he killed another man. Parricide, as to kill Wife, Husband, or children, is odious; but self-murder is worse, because it is nearest a man's self, and most against the rule.

Thirteenthly, we are specially bound to shun the most gross and worst acts and sins; for that, if we do them, we are most inexcusable, and culpable, and justly damned: because, they are most against conscience, they being most within the light of man's understanding, whereby the conscience being convinced, it inexcusably condemns the doers of them; which also are most within the power of man to resist, and against which he hath most helps; and therefore the doing of them imports more willfulness, than frailty, or want of power in those that do the same.

But self-murder is a sin of this kind: because, it is the grossest and most odious sort of murder that can be, and therefore most to be shunned.

Fourteenthly, we are advisedly to make no exchange, that may be for the worse; but, a man by killing himself, makes an exchange for the worse: because, he gives his life in exchange for death; or, at the best, for freedom from worldly troubles & discontentment; which is a

price far above the worth of the purchase; and God never allowed of this kind of truckage, nor appointed self-murder to be the means of any good; but thereby men cast themselves into greater misery and destruction, than otherwise they should ever have been subject to.

Fifteently, every man should strive to be in such an estate of favor with God, and to be found of him so doing, when he dies, as may be allowable before God, and most comfortable to a man's self. Blessed is that servant whom his Lord, when he cometh, shall find so doing. But a self-murderer, in his act of killing of himself, can neither have any comfort that he is in the estate of God's favor; nor that his act is allowable before him; whose law thereby he transgresses with a high hand, concluding his last gasp with an act of horrible sin; having his soul in the passing thereof out of his body, filled with disordered passions and perturbations, of discontent, grief, hatred, fear, diverted upon unlawful objects and acts; and filled with horror, and environed with devils: and so, by self-murder the soul is most diverted from God, and infected; when the same should be most nearly converted to God, and be best fitted and perfected for him at death; that, by the hands of the blessed Angels, it may be carried into heaven and eternal happiness.

Sixteently, a man is to do no more than he hath lawful right and power to do, lest he make himself a transgressor: but man's power over himself is not supreme, but as a usu-fructuarie, he hath dominium utile, profitable dominion of himself, being bound by God his highest Lord, not to commit waste upon himself. As man's dominion over the earth is not supreme, for the Lord is King, the earth may be glad of it; but only to take the profit of it, and not to destroy it; the creatures he may kill for to enjoy a better use of them.

But the best use that a man can have of himself, is by his life, and not by his death; and therefore, he is to avoid self-murder, because it deprives a man of that use of himself, for which God hath given a man to himself.

As the wife hath not power of her own body, to dispose thereof as she list, in regard of that interest and propriety that her husband hath over her; so cannot man do with himself what he pleases, in regard that we are the members of Christ his body and spouse, and therefore are subject to him.

Man is Lord of his natural and moral actions, because, they are the subjects of his will; and therefore, he is culpable and punishable, if they be not well ordered: and so to the doing only of that, which he may well do, he is to be willing; and therefore to kill himself he should not be willing; because, he cannot well do it, which is against the Law both of God, and of nature.

Seventeenthly, the quality and esteem of the persons that kill themselves, may demonstrate the odiousness of that fact in any: for, generally they are wicked persons, and their names execrable in the Church; such as were Saul, Ahithophel, Zimri, Judas, and the like. And therefore, as a man would not be ranked with them, nor be subject to their infamy in this world, nor would partake with them in their estate of misery and damnation in the world to come, so he should be most careful that he have no communion with them in their ill courses and wretched practices in this world; specially that he may not shut up his life with them in the same damnable manner of Self-murder. For any godly persons that have killed themselves, whose names are under a charitable censure of commendation, it was done by them; either out of blameless ignorance of the moral form of the fact; or else by special motion of the holy Spirit

warranting them to do what they did: and are charitably excused or commended, not for their fact of killing themselves, but for their precedent good lives, and for their heavenly mindedness, and holy dispositions, which apparently they had; for which they did, and when they did, out of their weakness, that unlawful fact: extraordinary and exempt cases, which stand upon some special and transcendent circumstances, are not to be made rules and precedents, nor to be imitated, for, and in ordinary practice; none can dispense, or make exceptions, but he that hath power over the Law, which is the rule of our lives, who is God alone.

Eighteenthly, self-murder is abominated and condemned by the general verdict of the jury of all the creatures, inanimate and irrational; whose universal practice, for self-preservation, utterly condemns all self-murderers, upon natures evidence against them.

We see how the Hare flees before the Hound, and useth many natural slights and stratagems to escape the danger. So doth the Partridge to avoid the talons of the Falcon; yea a worm trod upon, turns again.

The like is observable also in senseless creatures, we see every element fleeing from its contrary, to the place of the conservation of itself.

Yea, even also in man himself, it is apparent how nature abhors and shuns self-murder, where we see how by natural instinct, in sudden perils, when a man hath leisure to think of avoiding of them; as, when a blow is suddenly and unexpectedly reached at a man, the hand, naturally, and of itself, will instantly object itself, to save life: which demonstrates that for a man to turn his hands against himself to kill himself, is unnatural and monstrous.

Lastly, those endowments, abilities, and means, that man hath naturally to preserve himself and his life, utterly condemns his self-killing, as impious and monstrous.

For, first, he is endowed with self-love; every man naturally is a friend to himself; says the Philosopher; whereby every man may have a desire to preserve himself.

Secondly, man is endowed with fear of whatsoever may hurt or destroy him. Fear is <H&G> a certain preservative, whereby men labor to preserve themselves.

Thirdly, man is qualified and furnished with understanding and memory, which gives knowledge and experience, whence flows the moral habit of prudence, by which man is enabled both to foresee, and to prevent dangers, and to be Judge and Master of his own actions, for his own good and preservation; so that a man cannot kill himself without being self-condemned, in the doing of the act, contrary to natural instinct, to reason, and to all the endowments and means that he hath to the contrary; and must perish without all plea of excuse.

I will conclude the arguments against self-murder, with the grave and most serious judgment and determination of Josephus, dissuading his Country-men from the same; when they were most desperately and instantly urging the doing thereof; to whom he said as followeth.

Wherefore, O my friends, (quoteth he) are we become murderers of ourselves? Wherefore do we make war between things so united, as are the soul and the body? If the Romans (our adversaries) think good to spare their enemies, should not we think it good likewise to

spare our own selves? —It is mere folly to do that to our own selves, for which we fight against our enemies. —

He is not only to be judged a coward, who refuseth to die, when need requireth; but also he that will die when no need urgeth. —

Shall we make that certain to ourselves, that we fear at our enemies hands?

You will say it is the part of him that is valiant to kill himself: nay truly, it is the part of a very coward. For, I think him to be a timorous sea-man, who perceiving a tempest coming, before it fall, sinketh the ship wherein he is.

Moreover, it is against the Law of nature, and the nature of all creatures to kill themselves; and thereby we should commit a heinous crime against God: there is no living creature that of his own seeking would willingly die: for, everyone feelth in himself the strong and forcible law of nature, whereby they desire to live: and for this cause we judge them for our enemies, that seek to take it from us; and do punish them that do take it indeed. And do you think it is not a greater contempt of God for a man to despise his gift? For, we of him received our first being, and from him let us expect our ending. The body is mortal, framed of corruptible matter; but our souls are immortal, and there is a little part of God placed in our bodies. If anyone abuseth that which another man putteth him in trust with, presently we think him a perfidious and wicked man: and shall we think, that if we cast away out of our bodies that which God hath put us in trust withal and placed in the same, that he shall not know of it, whom we have so abused? We hold those slaves worthy to be punished, that run away from bad masters: and shall not we then be held for impious, who flee from so good a master as God is? Do you not know that they who according to the Law of nature depart

out of this life, and render that to God, which they received of him, when he who gave it requires it, shall leave behind them a perpetual name to their posterity and family?

And that unto those souls who are obedient to their Creator when he calls them, he gives a holy and sacred mansion in heaven? And that they who wrought their own death, go into dark hell? And that God punisheth this their offense upon all their posterity?

Hence it is that God is displeas'd therewith, and it is forbidden by our most wise Law giver. For, if any amongst us kill themselves, it is decreed that till the Sun go down they shall be unburied; yet we hold it lawful to bury our enemies. Other nations cause their right hands to be cut off, who have killed themselves; Judging that as the soul thereby was made a stranger to the body, even so by that fact was the hand made a stranger unto it. Thus far Josephus.

Sect. 8. Of certain uses.

The uses, or observations from all these arguments, proving the unlawfulness of self-murder, are three.

First, hereby we may see the heinousness and damnableness of self-murder. For, the more laws that any sin transgresses, the greater it is; and the more directly, and in the higher degrees it violates those laws; and the more and eminenter the persons be that it wrongs, and the more and greater the reasons be, that are against it, the more grievous it is.

Self-murder transgresses the laws of God, of nature and of men: it is against them in their most prime and literal sense; so smiting justice

spitefully on the face of it: it is against God, and against men; it is against all public bodies of society, and against every private person: it is against heaven, and against earth; it empties these to fill hell: in so much that well it may be a question, or rather a certain conclusion, that not any who hath true grace, can in its full formality, commit this sin; neither any that doth so perpetrate this sin can be saved.

Secondly, from the consideration of that which is said against self-murder, it is to be observed, that they that kill themselves wittingly and willingly, do sin thereby against a great light and strength of arguments to the contrary, whereby they are self-convinced in their consciences, that it is a grievous sin; and are self-condemned, upon their resolution to do it: and therefore, they must have a great and horrible conflict within themselves before they do it; that they may first overcome and remove the many and strong obstacles, that stand in their way to hinder them; that they may blind-fold themselves from sight of the truth, and may subdue their wills and faculties, against all reason, to be obedient to do it. Whereby, a self-murderer is guilty and damnable, not only for his horrible fact of self-murder, simply considered; but, also, for his holding of the truth in unrighteousness: opposing, checking and withstanding the graces and work of God in him, and by others, which tend to, and labor for his preservation: and for his abusing and perverting of God's ordinances, and blessings, to his own destruction: so that in spite of heaven and earth, he will not be saved: but in a high and uncontrollable manner will domineer; to over-rule all things according to his own peevish self-will, to his own wicked ends and ruin, that safety may not save him: having heaven and earth; God and Angels; men and himself against himself.

Thirdly, we are here to observe, how much it concerns all men to take heed; and beware of self-murder. For, we being reasonable creatures and Christians, it concerns us that we do nothing contrary to reason and religion; but that we do advise with, and frame all our courses according to the same: that, being in qualification, men, and in profession Christians; we may not, in degenerate manner, be in our practice worse than brute beasts, or incarnate devils; who will not be divided against themselves, or destroy themselves.

Now, we see that there is no one point that hath more reason & religion against it, than self-murder hath; & therefore, one might think that there is no fear that any Christian creature should be in danger of it: but alas, the devil labors to make men break their necks over the highest rocks; that so they may be unrecoverable; when they shall have climbed & past over so many obstacles & lets of arguments; & over the top of them all have cast themselves headlong into the gulf of self-murder. And man, that is a rational creature, having transgressed and rejected the direction and command of reason and religion, is subject to break out into the most damnable exorbitances, and unbounded excesses; having nothing left to stay him from coming into most horrible extremities: and therefore, to be preserved from self-murder, it is requisite to keep ourselves, and our courses within the compass of sound reason and true religion. For, such sins as are done against the greatest reason and power of resistance; and upon the least temptation, and those that are more from self-will, than from frailty and want of power; are nearest to the sin of the devil; and makes men likest to him, in quality, state, and damnation.

CHAPTER 18.

Whether all self-murderers be damned everlastingly, with the Devil
in hell.

Sect. 1. Of the extent of self-murder to the souls hurt.

In determining of this question, about the final estate of salvation, or damnation of self-murderers, we must deal warily: that we may neither dash ourselves against the rock of extremity, rigorous uncharitableness, in adjudging all to damnation, whereof we may find some at the last day to be inheritors of heaven: and contrariwise, that we may not, by an excess of charity, extenuate that horrible sin, or excuse the doers thereof; whereby we may adjudge those to heaven, which are fire-brands of hell; and may encourage others to do the like fact; or at least to make men less to regard, or to abhor and beware of it.

I will begin and show, that the execrable fact of detestable self-murder concerns not only the body, the life and substance whereof it destroys; but also it specially, in a higher nature, touches the soul; both in polluting of it with a most shameful and odious sin: and also, by thrusting of it out of its bodily habitation and condition; wherein it was placed, and enjoyed peaceable possession by God himself; and where it might do good; and get grace and salvation; most wretchedly and desperately expelling it to its unavoidable place of the darkest hell and everlasting destruction.

It respects not only this life present, whereof, and of all blessings and comforts in this world it utterly deprives the man that commits it: but also, it far more nearly concerns a man's future and eternal estate in the world to come; wherein a self-murderer debars himself from

all beatifical happiness, & subjects himself to everlasting misery, by that woeful exchange.

And therefore, are all men that have any care of the good and comfort of their souls, or of their eternal future happiness in the world to come, to abandon all thoughts of self-murder; that consideration of present things may not wholly possess and take them up from minding and intending the spiritual good of their souls, and the future felicity of a better life: but that they may order all their ways and actions so, as the same may not prejudice, but advantage the good of their souls; and advance them to, and in the estate of glory.

But, it seems by the practice of self-murder, that self-murderers either think that they have no souls; but are as irrational brutes: of whom death ends all; or else, that they undervalue their souls, as things naught worth: and are regardless of their future estate in the world to come; as if neither of them were worth their care and respect; that for the same they should frame their course, and order their practice and otherwise than they list themselves: and in that respect are willful mad Atheists.

If self-murderers do conceive that they have souls, that are superstites remaining after their death; and believe that there is a life of happiness, or misery to come after this; then should they be mindful of the same; and consider what shall become of their poor souls, and what their state shall be, if they do kill and rid themselves out of this life and world; and whether salvation, or damnation is the portion of self-murderers.

Sect. 2. That all that kill themselves are not properly Self-murderers, nor in their estate of damnation.

About determining this great question, concerning the final estate of self-murderers, whether they be all damned in hell; or any of them saved in heaven; we are first to consider that all that fall by their own hands, or means are not self-murderers; as hath been formerly showed in divers exempt cases in the chapter of direct bodily self-murder; to which I refer the reader. For, although all self-murderers are self-killers, yet all self-killers are not self-murderers: they are not terms convertible, or reciprocal; because, although they may agree, and be the same in the material part, or substance of the action; yet they do differ in their form and nature of Anomy, or sinfulness: which doeth vary and alter the kind, that it is not the same properly with the other; and so, it is not simply subject to the same effects, and Consequences thereof.

Whereupon, not only by the verdict of divine reason; but even also by the Courts of human Judicature, about feloes de so, such are acquitted, as are expressed, Chap. 12. Sect. 5. In the exempt cases.

As if a Child kill itself, that hath not attained to age of discretion, or to use of reason; or, if a man, or woman kill himself, that is an Idiot, or natural fool; or is mad, constantly, or in a fit of Lunacy; or of a Fever; or Calenture; or in a fit of Frensy (however involuntarily contracted;) or by mischance; no Court of equity, or Justice, in advised well informed proceeding, will condemn such an one for a Self-murderer; and accordingly so dispose of his body, and goods, as of self-murderers.

For, for them to exempt such from the number and censures of self-murderers, their reason is good, because, it is most inhumane and unreasonable so ignominiously to condemn and censure persons for

self-murderers; whose case deserves pity and commiseration, for their lamentable suffering; both in their death, and also in that evil of calamity, which is the cause of it; against, or (at least) without the free consent of their wills; and therefore, to punish a fact neither of their proper effecting, nor advised approving, by addition of more misery, were most unjust.

Hereupon it necessarily follows, that the persons justly acquitted and exempted from the number and censure of self-murderers, by the verdict and Judgment of men; as such to whom usually the Church grants communion of Christian burial, with other privileges of holy Church, after their death; cannot in charity be denied by it, the happiness of salvation.

Sect. 3. That proper and direct self-murderers are all reprobates, and without the state of grace.

The proper subject of this question about salvation, are not the persons aforesaid, falling by their own hands, in the foresaid cases; who are not properly self-murderers: But those only that out of deliberate Judgment, do advisedly, wittingly and willingly kill themselves; contrary to the means and power, that they have to the contrary; if they list to use the same, as they might; of these I say and do peremptorily conclude, that they all, and every of them that so murder themselves; are certainly, and infallibly damned soul and body for evermore without redemption; which I will pregnantly prove by five strong and undeniable arguments, and reasons.

First, because none do, nor can so murder themselves but unregenerated and reprobate persons; who dying in that estate cannot possibly be saved.

For, both the transcendent greatness of that sin of Self-murder, in itself, and perfect form considered, and in all the circumstances thereof, for manner of doing of it; And also, the full measure of the wills exorbitancy in a plenary consent, and the indivertible endeavors of the mind, and all the powers and faculties of these Self-murderers presumptuously to do this vile execrable act, against all resistance and helps to the contrary; is such as cannot be incident to any godly body that shall be saved.

Because, in those that are truly adopted of God; both the power of sin, formally considered, in that degree of Anomie and excess of enormity, is, by saving grace, and the Spirits working in them, broken, and bridled; that they cannot break out into the same so extremely, as others do.

And also, their wills are brought under such conformity to the rule and command of God, and of his spirit; and all their powers, faculties, and dispositions, are in some measure, so-inclined to goodness, and divine obedience; that they can never transgress into any odious gross sin, without far more reluctancy, opposition, and hindrance in themselves against it; from light of Judgment, divine restraint; and from antipathy of renewed inclination, than can be in any that is wicked, or unconverted; who running in an unregenerate estate, with such a full Career sometimes upon the rock of self-murder; do therein outstrip others so far, that they overshoot themselves beyond all bounds of salvation; and are all certainly damned, even in the judgment of men here on earth; who have no better esteem of them, but as of damned Reprobates, who by their own means and procurement, perish forever, not only by and for the odious act of murdering themselves; but together with that, for their former wicked impenitent life, and are not saved; principally for

their unbelief: as our Savior Christ saith, He that believeth not, is condemned already.

Sect. 4. Of the examples of self-murderers in Scripture.

The second argument, proving that all proper self-murderers are damned; is, the examples of those recorded in the Scriptures, who did murder themselves: as, Saul, Ahithophel, Zimri, Judas &c. that were all reprobates and damned persons. For, the Scripture speaks not only of their fact of self-murder, with condemning and detesting of the same; but also, it so describes the persons themselves that do it, that it makes it apparent that they are damned, and gives instance in none other that did it, but reprobately damned wretches.

So that, by induction of particular self-murderers in Scripture, who were all reprobates and damned, we may safely conclude, that no self-murderer is, or can be saved; seeing there can no Authentic instance be given of any such, that ever was saved. And therefore, we should not be conformable to those in their damnable practice, with whom we would not communicate in their last and final estate of everlasting damnation: but of this see more, cap. 15. Sect. 23, cap. 17. Sect. 7, argument 17.

Sect. 5. Self-murder is a sin transcendent beyond Law and mercy.

The third reason and ground, whereupon it is evident, that no self-murderer can be saved, but are all damned, is the very nature of this horrible sin of self-murder itself, taken in the full latitude thereof, in manner and form of the greatest anomie and enormity of it, which

neither can here consist with true grace, in those that so perpetrate it, nor will permit any that so do it to enter into Heaven, in regard of the heinousness of it, whereby it is without the pale and verge of mercy to be showed to any that commit it.

The reason whereof is this; by the Gospel, God offers mercy, upon repentance, to those only, that transgress against the Law of natural reason, and of the positive Commandments of God, in those kinds and degrees of sins, the highest and most grievous whereof exceeds not, nor transcends the utmost limits and bounds of that, which human reason properly, and God's Law expressly forbids and condemns, and whereof instances may be given, that some in that estate, or in one parallel to it, have repented and been saved.

Because, (to restrain man's presumption in evil) mercy is intended and offered to penitent men, for sins contained within certain bounds, and limits, and not extended to infiniteness of excess, or malignity, with overthrow either of the universal Law of nature, or of the Law whereby God is, subsists, and acts his works: which would import that there must be neither God, nor Creature.

These limits of man's pardonable sins, are those laws of reason, or of Divine imposition, which are proportionable, and reciprocally proper for men, binding them only to keep them; (as every kind of creatures are bound by their own proper laws; and the universe by the laws that binds the whole and all its parts;) beyond or above the height of enormity forbidden directly by them, for men to transgress; they wrong and overthrow what they can, the very being and happiness both of the Creature and Creator; in which excess of iniquity, beyond the highest kinds and degrees directly forbidden in the Law, there is no salvation to be had: because, in that case, men are without and

beyond the highest express extent of the laws proper to men; for breaches whereof, mercy may be had by the Gospel.

For, the Gospel and Law have respect thus far one to another, for their bounds and extent, that the virtue and benefit of the Gospel extends only to save those penitents, that are in danger to perish, by sins directly under, and within the compass of the law proper to man: but, if man do sin transcendently-presumptuously, and properly against more universal, or higher Laws, that concerns the being of God, or of the whole frame of the creation; the violating whereof natural instinct, and divine horror may make us abominate; there is no comfort of the Gospel, nor salvation to such, as is apparent in the devils; into whose qualities, and order such men do degenerate, by their transcendent sins, beyond the list of those, for which mercy may be had by the Gospel, which respects pardon of sins, limited only within compass of that Law, which is properly given to man; and requires a modified justice, suitable to the power man had at first to perform duty.

Now, self-murder properly so called, is such an extra-categorian and transcendent sin, beyond or above the law of reason, or of divine imposition proper to man, that it violates the frame of the Creation and the Majesty of God himself, (as well as his Law,) in endeavoring the destruction of both; from which horrible fact, both natural instinct, and divine horror might restrain a man; if he had not put off humanity.

The sin of self-murder is forbidden by God's Law: Thou shalt do us murder. Whereunto it belongs only by reduction and Analogy, or proportion that it hath to murder, and not properly, but is a nameless sin, properly belonging to a more universal and higher Law, that concerns God himself, and the frame of the Creation: the

transcendency of which sin puts the doers thereof, without the pale of mercy.

Sect. 6. Self-murderers want true repentance.

The fourth reason and argument, whereupon it is evident, that all proper self-murderers, in that transcendent extent and form, spoken of before, cannot be saved, but are all damned; is their want of true repentance for their sins: without which there can be no salvation.

That they want true repentance, and all other subsequent saving graces, neither in that estate can have the same, is thus apparent; if they have repentance, it must be either habitual and implicit in their disposition; or actual and explicit in expressions and deeds; or in both.

But, if it be neither way in them, then it cannot be in them at all, but it is neither way in them, ergo.

First, habitual repentance they cannot have; because, it is a penitent disposition, that must be either infused by the holy Spirit; or acquired and purchased, by frequent acts and practice of repentance: but, neither doth the holy Ghost endow such with the habitual disposition of true repentance; because, it is an Evangelical grace whereof sinners of that transcendency beyond the Law are not capable; and where it is, it is accompanied with the body of other saving graces, which all such persons do want: nor yet have they got habitual repentance, by their long and constant practice thereof; seeing such do always live impenitent wretches in their sins, without godly remorse and new life.

Secondly, for such persons actually and indeed to repent soundly, and to life, at, or in their act of this transcendent self-murder, they cannot; in regard that either they want time to do it, if it were possible for them to repent; or, they want rather a heart savingly to repent; which requires both a divine principle within them, whereby they may be able to do it, and also some blessed means of God's ordination, to exuscitate and stir up that power into act: the former a self-murderer hath not; for the latter, God never ordained vile self-murder to be a means of a self-murderers repentance; neither attends such men's leisure, to give them repentance, when they list; who would not repent at his call.

By the transcendency of their sin, these self-murderers over-set themselves, beyond the pitch of recovery. And if any such should happen to have time, between his vile act and his expiration, his sorrow for such an extraordinary and odious fact cannot be true saving repentance: because, repentance in such extremities, and also late, where there is no time to try, and give proof of the soundness of it, is forced, and rarely true, and also repentance for one gross fact, or for a few, is not sound, nor sufficient for salvation; where a man stands guilty and impenitent for abundance of other sins and corruptions, whereof he ought to repent, as well as of the other. And when and where was it ever known certainly, that any such transcendent self-murderer did savingly repent, although he had time between the blow and his departure?

And therefore, as no proper and transcendent self-murderer doth, or can truly repent, so can he not be saved, but is damned, by and upon accomplishment of that enormous and odious fact.

Sect. 7. The Churches Judgment of self-murderers.

The fifth and last argument, that makes it apparent that no proper self-murderer is saved, is the ancient and constantly continued Judgment of the Church touching the final estate of such persons, which is expressed by her order and practice, in excluding them from the privileges of Christian burial, as hath been formerly said; that she will neither permit, nor allow that their bodies shall be brought to the grave with Christian solemnity; as, with ringing of Bells, or singing of Psalms, or the like: nor that they shall be interred or buried in consecrate ground or Christian burial, in common with the bodies of those, all whose souls the Church hopes, in charity, are saved in Heaven: neither at their burial, (where ever it be else) will the Church suffer any prayers, or reading of Scriptures to be used, as may intimate to others any comfort, or hope of their salvation.

Their wills she makes void, as of persons that, having cast away their souls, have nothing left, nor power to dispose of anything, she deems it unreasonable for such to have their wills stand, who do, in so high a degree, withstand and counterveen the will of God.

Neither, at any time after their burial, will the Church allow, or permit that any commemoration shall be made of the names of any such, in the suffrages or solemnities of her divine service, (as anciently the manner was to deal with those, of whose salvation she did not despair.)

That by this omission it might be manifest, how she abhorred self-murderers, and their vile practice, and that their names might be extinct, and rot, whose souls she conceived were damned: she would not have them remembered, or registered by her to their honor, that were so dead; or to the comfort of the living, either in regard of the fact, or in respect of the final estate of the persons, whose names she conceives are razed out of the book of life.

For, if so be that the Church did, in charity, conceive that the souls of any proper self-murderers had communion after death, in place, state and blessedness, with the souls of those that are saved; why then should she, or could she justly exclude the bodies of those self-murderers from communion, in Christian burial, with the bodies of the godly, and heirs of salvation?

And, if the Church had any hope of the salvation of self-murderers, why should she deny the use of those means of solemnities, of reading of Scripture, of saying godly prayers, and of making honorable commemorations of their names in public divine assemblies and service, whereby the Church herself might be comforted, and also the disconsolate friends of such parties might be cheered, touching the goodness of the final estate of such Self-murderers?

Why should the Church deny any of her common privileges to any that she conceives to inherit the privilege of enjoying the kingdom of Heaven? It cannot be done, only for terror to the living, that they may not dare to do the like; because, the Church, the pillar and ground of truth, will not do so much wrong and injustice to the dead, to effect any good; for doing whereof she hath other, and those warrantable means sufficient; yea, even the Roman Church leaves no place of hope for self-murderers, so much as in purgatory; but abandons them all to hell without redemption, by all which the Church makes it manifest, that it is her Judgment that none such are saved; but are all damned: whose very external goods are judged, by the Church and Commonwealth, to be execrable; and, in that respect, are made a deodand.

And therefore, upon all the foresaid reasons, and arguments, I conclude that no proper self-murderer, in manner aforesaid, can be

saved, but are all damned.

Sect. 8. Of certain uses.

From what hath been said, touching the final estate of proper self-murderers, we may observe, for our use; first, that none but reprobates and damned persons do break out into this transcendent, direct and proper self-murder: so that, it is proper only for reprobates and damned persons to do it, in the perfect height, and greatest enormity of it; and is not incident to any good body that shall be saved, to do it, in that manner.

Secondly, the consideration of the final damnable estate of those self-murderers, in respect of that fact, may make self-murder odious and formidable to all people; lest by their venturing and approaching near to the brinks of that desperate gulf, they should fall in; to the everlasting destruction both of soul and body: which shows the desperate madness of those, that willfully ruin themselves forever, in this manner, by self-murder.

Sect. 9. Certain objections answered; and first touching the nature of self-murder.

There remains now certain objections to be answered, which may be made in favor of proper self-murderers, for their salvation, which are especially three.

The first of them may be pretended to be taken from the nature of self-murder, alleging that the same is not so heinous a sin, but that the doers thereof may be saved.

First, because, if we consider sins as they are committed against the Gospel, only the sin against the holy Ghost is called a sin unto death, which never shall be pardoned. Self-murder is not that sin, and therefore may seem to be pardonable, and the doers thereof saved.

Again, if we do consider the sins committed directly against the Law, there is none of them desperately unpardonable; because they all, and every of them may, upon repentance, be cured by the Gospel, which is of equal extent to the Law, to be able to reprieve and save all that the Law condemns.

And of the sins committed against the Law, some (as spiteful blasphemy against the Majesty of God, and the like;) may in the true nature of them seem to be more heinous than self-murder; both, in regard of their more direct and malignant opposition against God: and also for their greater distance in nature from pardon.

To this objection, that carries with it a countenance of probability: I answer, first, touching the argument taken from the sin against the holy Ghost, it is to be considered that, that sin is unpardonable, and they damned that do it, only in respect of that desperate opposition, whereby the committers of it do spitefully oppose and reject Christ and his Gospel, the very only means whereby they can be saved; so that there remains no further, or other way, or help for salvation; and also because, that sin is ever infallibly accompanied with final impenitency; which always makes a man incapable of grace and salvation, which none can have but true penitents.

Self-murder hath that in it, which is in the sin against the holy Ghost, in respect whereof it damns, and is unpardonable; which is both final impenitency, in regard that a self-murderer, by that sin in the perfection of the anomie of it, doth so indispose himself, and shuts up and ends his life by, and in such a horrible transgression, that he

cannot possibly repent, nor consequently be saved. And also, equivalent and answerable to that spiteful rejection of Christ, his grace, and Gospel, in the sin against the holy Ghost, by the living; there is in self-murder the cutting off of one self (by his own hands in this death,) from grace and salvation, to be gotten only in, and by life.

So that, in these respects, self-murder is as certainly damnable, and the doers thereof reprobated, as is the sin against the holy Ghost, and the committers thereof. For, although of the sin against the holy Ghost it be precisely said, that it shall never be forgiven, and that the committers thereof are certainly damned; yet, it is neither said, nor is true that none, but sinners against the holy Ghost, have their sins not forgiven to them, and are damned, seeing the contrary is abundantly certain; and the wicked quality, and impenitent disposition of some persons, so depraved and vitiated by their sins, makes the same to be in them unpardonable; which brings them to the same final state with sinners against the holy Ghost; it matters little for a man's comfort, that is to be put to death, whether he be hanged for felony, or for burglary, seeing for either of them his death is the same.

Secondly, I answer touching the comparison made between self-murder and other sins, committed against the Law, that self-murder is a greater sin, than any that can be directly and properly committed against and within any precept of the Law, for which the committers of the same may have grounded hope of forgiveness; because, self-murder is a transcendent sin, as hath been showed in the third reason; transcendent are ever larger and greater than subordinates; and it is a sin condemnable by more, and stronger reasons and arguments, than any other sin committed against and within the compass of the Law: as the same is more grievously injurious to

more objects, and transgresses more Laws, natural, divine, and human; and therefore, it must needs be the greater sin.

Also the estimate of the greatness and unpardonableness of sins as they are in offenders, is not wholly to be made by consideration of their abstract nature; but specially the same is to be made by the quality and disposition of the committers of them, whose personal and actional circumstances in doing of them, much aggravates, or extenuates the same. For, pardon, or not pardon of sins depends more upon the penitency, or impenitency of the offenders, than upon the nature of their sins; absolutely and abstractly considered, the fact of Self-murder is such a sin, as no man penitently disposed can commit, and it cuts him (that doth it) off finally from all repentance, and consequently from salvation.

Of all sins against the Law, self-murder is most dangerous and pernicious for a man's soul, to bring it to damnation: both because, it excludes all care, and means of a man's salvation, which if a self-murderer did regard, he would not venture in the last period of his life, upon a course so contrary to it; and also, it puts the self-murderer into such an estate and disposition of sinfulness and averseness from God and his will, in pursuing of his own wicked lust, that he is not, nor can be capable of grace, nor is in the way of salvation, whereunto self-murder is most contrary, by his last act of horrible sin, in the closure of his life.

And therefore, it is apparent that, for anything in this objection alleged, there is nothing from the nature of the sin of self-murder, properly so called, that can give any comfort of salvation to self-murderers, or can warrant us to hold probably, and in the judgment of charity, that they are not all (generally considered) utterly damned.

Sect. 10. Touching Examples of self-killers.

The second objection, that may be made, in favor of the salvation of self-murderers, is taken from examples of Samson, Pelagia, and many others that in the Primitive Church killed themselves, and are acknowledged to be saved. Therefore, it may seem probable that some self-murderers may be saved.

To this objection I answer, first, touching Samson, that he was no self-murderer directly; nor, in that point of so dying, indirectly; the reasons whereof are evident.

First, because his intention, will and endeavors were not directly, or primarily, but only accidentally to kill himself; but, in all the aforesaid respects, he was wholly bent to destroy his enemies the Philistines; which he could not do, but with, and by the death of himself: which is apparent by the story, Judge. 16.28.

Secondly, he was a Judge of the people of Israel, to free and avenge them of their enemies the Philistines; and therefore, by virtue of his office, was warranted to destroy them, as he should be able; in which execution, although he perished through his own voluntary act, according to his own certain foreknowledge; he could not be a self-murderer; from which sin his office and calling of God to that work freed him.

Thirdly, for that act, and last work of Samson, whereby himself died; God called him to it, that then and there he might so do it, both by his providence, giving him such an opportunity against his enemies so assembled, as he could never have the like again; and also, by the extraordinary supernatural assistance of the Spirit of God that came

upon him, and strengthened him to do the deed: which it never doth for any wicked act; which is rather the work of the devil. Whereby it is manifest that Samson's act was not self-murder.

That Samson's act was warrantable, and no fact of self-murder, is evident, by his intending, and going about it in subordination to God, and his will, manifested by his Spirits assistance, and obtained by lawful and pious prayer, which no self-murderer doth; who prefer their own wills above God's; in satisfying whereof, they cannot comfortably pray for God's assistance to do the deed, which in their own consciences they know is unlawful and wicked; and therefore, were horrible to entreat him to be an actor of the same with them.

Fifthly, this last act of Samson is spoken of in the history of it, Judge. 16.30, with commendation; when it is said that the dead which he slew at his death, were more than they which he slew in his life: and Heb. 11.32, himself is honored among the faithful, as being one of them: whereas the facts of self-murder, and the persons of self-murderers are never spoken of, but with aspersion of blame and disgrace; and therefore, Samson is no self-murderer.

Sixthly, things may be done lawfully in a type of figure upon divine instinct, or ordination; which otherwise were unlawful to be done: as, a Certain man of the sons of the Prophets, said unto his neighbor, in the word of the Lord, smite me, I pray thee: and the man refused to smite him: then said he unto him, because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a Lyon shall slay thee: and as soon as he was departed from him, a Lyon found him, and slew him. Then he found another man, and said, smite me, I pray thee; and the man smote him, so that in smiting he wounded him, 1 King. 20.35, 36, 37. Which act otherwise

had been unlawful; that here, done upon divine command, and for a type, or figure, was good.

Samson's manner of so dying was a type or figure of Christ; who by his death slew more, than in his life: and therefore, in this respect, it was lawful, and he no self-murderer.

Secondly, I answer, touching Pelagia, and others in the Primitive Church, who killed themselves to avoid, either doing of sin themselves, or suffering sin to be done upon them, that they were charitably thought of, and favorably censured; because of their precedent pious godly life, and of their good intention, although the act were wicked; and are excused, 1. By allegation of their ignorance of the moral nature, and of the danger of the fact to their souls: 2. And by the sudden invasion and surprisal of them, by violence of their unadvised passions: which can be no precedent for ordinary practice, either to warrant the fact to be lawful, or to comfort the persons doing it with expectation of the like event, and safety. But of this see more cap. 12 § 5, and cap. 15. Sect. 23, and cap. 17. Sect. 7, argument 17. & supra S.4.

Whereby it appears evidently that those, and such persons were not proper self-murderers, and so not of that number, and rank of self-killers, that are, certainly, and finally, excluded from salvation. And so, this objection is of no force against the former conclusion of the damnation of all proper and transcendent self-murderers; because, the instances given are insufficient, and impertinent to make proof, or to give any comfort and hope of salvation to any proper self-murderer, in regard that the same are of another kind; for, although, by falling by their own hands, or means, they were self-killers; yet they were not proper and direct self-murderers; seeing these two are not always convertible, and of equal extent, as hath been showed.

Sect. 11. About antecedent Prayer and repentance for pardon of sins to come.

The third objection, that may be alleged in favor of the salvation of self-murderers, is that a self-murderer purposing, and resolved to murder himself; may, before the fact make his peace with God, by humiliation and repentance for all his sins past, and in particular for his heinous sin of Self-murder to come; praying instantly to God to forgive him both the guiltiness and punishment of that vile fact, that he is bent suddenly to do; and beseeching him, through Christ and his merits, to receive him into mercy, and to save his soul; for the same, casting himself upon, and believing in Christ. And so, thereupon dispatches and murders himself, by his own means, or hands; hoping and expecting to be saved: whereby, and in which case, such an one seems to die in a good mind, in peace with God, and in charity with all the world; and in an estate sure enough of heaven for his soul, and of perfection of salvation for both, at the resurrection, and great day of Judgment.

To this objection, I answer, that no man can make, or be at peace with God; when and so long as he willfully intends and persists in such a sinful course, or practice, as offends, enrages, and makes God his implacable enemy, in that case: such is the state of an indivertibly-resolved self-murderer; and therefore, it is impossible that, so long as he is in that mind to murder himself, he can make, or be at peace with God; whom, by his vile sin, he enrages against him, so that he cannot die that way, but in vengeance from God; both thereby punishing his former sins, and also thus dispatching him away to hell.

Neither can any man truly repent beforehand, for that gross sin, which he is purposed, and fully bent to do afterward; notwithstanding that he knows the same to be directly contrary to God's will, and to his own salvation. Neither can any man's precedent prayer be effectual with God, for to obtain pardon of a vile enormous sin, that he desperately and unresistably intends to perpetrate against the will of God; which I will manifest by three strong reasons.

First, Repentance, and Prayer to God for pardon of the vile sin of self-murder, that a man purposes to do; doth manifest, it is in him, not a sin of infirmity, but a most presumptuous sin, which he doth so advisedly, deliberately, wittingly, and willingly go about: and therefore, in that case, is far from true repentance, and hath no ground for him to dare to come before God, to pray for such a thing, neither can he hope to be heard in such a prayer, which helps only to condemn him, if he do the sin: because, thereby he witnesses and testifies against himself, that such an act of self-murder is wicked and sinful, and that he doth advisedly and presumptuously intend, and do it; and therefore, for his doing of it, may most justly and certainly look to be damned.

And again, by such an antecedent prayer, repentance and pretended reconciliation to God, such a self-murderer doth but beg of God leave, that he may securely sin, in that horrible manner, and fact, without fear, or check of conscience, or touch of punishment: which is to desire, that God would be unjust; by showing mercy, contrary to his nature and truth, to presumptuous sinners, in their act of so sinning: and so by that kind of humiliation, and prayer to God, for favor in their purpose and act of self-murder, they make God a party accessory to their sin, and to be sinful, by his assistance of them in their vile practice.

Such persons abhor not the sin, but the punishment; and would have heaven by their own way, contrary to God's; which cannot be.

The second reason, proving the unlawfulness, and uneffectualness of the antecedent repentance, and prayer of self-murderers, for pardon for the sin, that they purpose to commit, is; because, such a prayer cannot be of faith, whereby they sue to God for a pardon ante factum before the deed be done; which is nothing else but the grant of a dispensation for them to sin, in most vile manner, which is most unlawful to be desired; for which there is no warrant, and it is most impossible for God to grant; because, thereby he must not only dispense with the punishment of the fact, contrary to his justice: but also he must approve of the deed to be done, as lawful; contrary to his nature, and will. For, both the allowance of the fact, and also exemption from punishment are comprehended in a dispensation.

But, God can neither lie, by showing mercy contrary to his truth, nor yet can approve any sin, so as it should be no sin in the doer, and act of it: which is a contradiction. True repentance lies specially in abhorring, forsaking and reforming of sin; both for the habit, and for the act of it; which, in this case, a self-murderer doth not; and therefore, doth not repent, neither of his other former sins, nor of this; for the same reason of repenting for the one, is for the other.

The third reason of the vainness of such repentance and prayer, made by self-murderers, is; because, the same wants all warrant: For, repentance can be only of sins committed and past, or present, and not of sins to come; whereof a man (in that respect) cannot be guilty; because, a thing to come is yet a non ens, or nothing; it is not certain it shall be: and all sins for time to come should be utterly resolved against, and withstood, with prayer to God for grace, that we may never be able to do them.

Pardon of sins is craved by prayer, and granted by God, only for sins committed; and not before they be done: for, pardon follows upon repentance; which is properly of sins done, and not of sins purposed to be done. True repentance changes, both a man's ill purposes and practice; contrary to the course and disposition of such a self-murderer, whose repentance and prayer tends to encourage him more boldly to sin; by a most vile fact of self-murder: he cleaves to the sin, and practices it; the punishment whereof he would avoid, which are individual companions.

It is a strange madness for a self-murderer to conceit, or presume, that God, upon his prayer proceeding out of a wicked mind, and from an ill intent, will grant him his request and will, for the salvation of his soul, when as he will not yield to the will of God, who forbids the horrible sin of self-murder.

Touching such self-murderers believing, hoping, and casting themselves upon Christ for salvation; I grant, they may have desires of salvation; but it is only to be had in God's way, and therefore, they cannot have it in their own. True faith and hope they cannot have; because, the same cannot consist with such reigning and advised presumptuous sins; neither have they any ground to believe, or hope that any, in that case, can be saved.

To cast themselves upon Christ for salvation I deny not; as the foolish Virgins that knocked to be let in; but Christ will be Savior to none, that will not submit to him for to be their King; to be ordered by him, in all things.

Although multitudes come and cast themselves upon Christ for salvation by him, yet he receives, and saves none but such as come first to him, in all humility and obedience, to be cured of their sins, and to be ruled by his Laws.

The hope and expectation of the salvation of such self-murdering persons when they die; is but groundless presumption, in regard that their abuse of religious practices of prayer and the like, and wretched dallying with God, in so wicked a mind, and to so vile an end, doth aggravate their sin, and makes them much more culpable and subject to eternal damnation, than if they had forborne the same: the expectation and desire of the wicked, and hope of the hypocrites shall perish.

They that do to themselves an act of the greatest hatred and hostility in the world, in murdering themselves, cannot properly be in charity with others; God, or men.

And to die in peace, and in a good mind they cannot, whose minds at their last gasp, are perturbed, troubled, and set upon a most horrible vile act of self-murder; attended upon with all horror from Heaven and hell, to their everlasting confusion.

So then it is apparent, for ought that can be said in favor, or hope of the salvation of any proper self-murderer; that there is no probability of the salvation of any of them, but that they are all damned; according to the former conclusion.

And therefore, we are to beware that, upon no pretense, we approach near to that sin, which brings to so certain and eternal destruction.

CHAPTER 19.

Antidotes for prevention of self-murder.

Sect. 1. What we are to do of ourselves, to prevent self-murder.

It follows now that we consider the Antidotes and means whereby self-murder may be prevented: which are of three sorts.

First, that which we are to use in private by ourselves.

Secondly, those that we are to use jointly with others.

Thirdly, those that are to be used by others, about those that are under the strong temptations of self-murder.

The means that we are to use by ourselves, whereby we may prevent self-murder are specially eight.

First, to prevent the prevailing temptations of self-murder, we should be careful of our spiritual and moral estates, that the same be good: both, by being in the state of grace and favor of God, by faith in Christ, whereby we may have comfort, in the forgiveness of our sins, and in assurance of God's promises, 1 Cor. 3.22. Rom. 8.28, and may have supply of all necessary strength against all execrable temptations, by our depending upon God in Christ, who will not suffer us to be tempted above that which we are able to bear.

And also, our care for our moral estate, that the same may be good, should be, that our lives and conversations be holy, in complete obedience to God's Word: and that, for the sins that trouble our consciences, we should in true repentance labor to get the pardon of them; resolving and striving against all sin and iniquity for time to come, whereof self-murder is one, and so it will be detestable to us, as we are regenerated.

By this course, we shall not only cut off the occasions of self-murder, such as the horror of conscience, and matter of sin; but shall also be

accomplished with all needful strength against that evil; besides that, hereby we shall be in an estate more specially privileged from self-murder; and out of which a man can have no security, no not against himself, from this fact.

Secondly, to prevent self-murder, we should labor for humility and self-denial, which our Savior commended to his Disciples, Mark. 9.35, and Mark. 8.34. For, pride, in over-valuing ourselves, and self-will, in headstrongness in our own way, do often bring men to self-murder.

We should also endeavor to be content and cheerful in our present estates, whatsoever the same be, so long as we are in Christ: these virtues are so contrary to the temptations of self-murder, and do so indispose the subjects, wherein they are, to such a fact, that they utterly exclude self-murder.

The way for a man to attain these virtues, is;

First, the serious consideration of the infinite Wisdom and Goodness of God; whereby we may know that his will in all things is the best; both, for the rightness and goodness thereof to us, in all his dealings with, and concerning us; to whom, we know, all things work together for good while we serve him.

Secondly, we are to consider that our estates and troubles, whatever they be, are much better, than we do deserve, which we cannot amend, but make much worse by self-murder.

Thirdly, we are to cast our eyes upon many others, who are far better than we; and do patiently suffer much worse, and heavier things than we do, at the hands of God, in this world.

Fourthly, we are to observe in all the matters of our discontentment, that the same is wholly ordered by our loving Father; without whose providence a hair cannot fall from our heads; who moderates our afflictions and crosses, how great and how long they shall be; gives strength to bear them; grace to profit by them; and directs them all to a happy end.

Fifthly, we are to consider the end of all our crosses and troubles; both that which God intends and propounds; and also that which we, by patient waiting for, shall at last obtain: which is (in those that fear God) ever glory to God, and increase of happiness to ourselves, as the Apostle Paul tells us, 2 Cor. 4.17, and also St. James tells us of Job, Jam. 5.11.

Therefore, in all troubles, we must be careful that we fixe not our eyes upon their beginnings and present countenance; lest we despair, or faint; but that we look through them, to the comfortable fruit and end thereof; which will contentedly uphold our hearts in hope; as did our Savior. Heb. 12.2.

Thirdly, to prevent self-murder, we must be careful to live by faith in all estates; after that we are first thereby spiritually made alive in Christ.

Fourthly, to prevent self-murder, when we are under the temptations of it, we must not yield too much to them; or be negligent and faint-hearted to resist, or shake them off: as those do, who give too much way to the fear of killing themselves; which they manifest divers ways, as 1. In forbearing lawful use of weapons, or knives. 2. Shunning to go upon lawful calling, into solitary retired places; over waters, bridges, upon battlements of houses; or near steep down places; when they have motions of self-murder in their minds, 3. Shunning to be alone, or in dark places.

These entertained fears of self-murder do much encourage and advantage the devil against us, and do hurt ourselves; seeing that what evil men do strongly conceit, and fear they shall do, they cannot be quiet until they fall upon attempting the doing of it indeed.

And therefore, we must remember to resist the devil that he may fly from us: at first, we should despise and outface the temptations of self-murder, that we may expel the fear of it; which by resistance and contempt, doth often vanish away.

But, if so be that the temptations of it do prevail, to some kind of resolution to kill oneself; then are such to avoid all the means and opportunities, whereby they may accomplish that wicked design: and to use all the helps they can against it.

Fifthly, to prevent self-murder, we should be constantly and diligently employed in holy and civil exercises of our callings, that we may ever be found in God's way, and well employed: as Jerome adviseth his Friend, that he should always be doing some good work, that the devil, when he comes upon us, may always find us well occupied. And that we may not be weary with any one exercise; or that the devil should intermingle his temptations with it; it is good for those, that are under temptations of this kind, to shift their exercises often, that Satan may never find us within his verge of idleness, or bad employment; whereby he may seat upon us, or challenge us, for that he found us within his walk, or precincts.

If we be in prayer, reading, meditation; or any other lawful necessary employment; we must beware that we give not way to horrible motions of the devil, persuading us to kill ourselves; so that thereupon we should break off our exercises, or neglect the duties of our callings; to pore and muse upon, or to be taken up with such motions; which are better defeated by our abhorring and contemning

of them, and by our proceeding in the pursuit of the duties of religion, and our callings, from one thing to another, whereby we may banish those motions of self-murder; cast them off, and out of sight, which cannot consist with such good thoughts and employments.

Sixthly, that we may prevent self-murder, when we are in conflict with the temptations thereof, we are to fast and pray against it: for the motions thereof are like to that kind of unclean spirits, that are not cast out, but by fasting & prayer. The more unnatural and horrible that any evil motions are, the more hardly are they ejected, when they have possession of a man: because of the greatness and violence of their strength; and of the weakness and subjection of that which should withstand, or expel them; that now the same must be done by a more powerful and immediate hand of God, when man is insufficient.

Also, application must be made of the Word of God against such temptations of self-murder, by well considering the precepts, promises, and threatening's of the Scripture; whereby the fear of offending God, and of the damnation of our souls may powerfully restrain us, from any such wicked act; when we consider the extreme and unrecoverable evils of it, far exceeding any good, or profit that can be had thereby.

Seventhly, for antidotes against self-murder, we should carefully consider what we would say, out of advised Judgment to another, in that case, laboring under strong temptations to kill himself; and desiring our counsel and help what to do therein. Would any sober, or reasonable man persuade such a one to yield to the temptation, and kill himself? Or would he not rather dissuade him, by all the arguments and reasons he could, from doing of it? For, if he may

persuade one man to kill himself, then why may he not likewise persuade all men, in the same case, to do the like?

A man under temptations of self-murder, should urge upon himself the same conclusion, not to kill himself; forced and backed by the same reasons and arguments, that he doth upon another in the like case; by which application to himself, he may well resolve, and fortify himself against all such temptations and intentions of self-murder.

And again, we should consider, what we would, or could reply to another man; if any such should persuade us to kill ourselves, upon those reasons and arguments; whereupon our temptations are grounded, that move us to self-murder. And so, we should apply the same to answer our own self-murdering motives and motions: whereby we should smother and destroy the first conceptions of a monstrous brood.

And finally, we should upon every motion of self-murder, think and consider of all the things and reasons, that we can, to make that fact vile and odious in our eyes; and to terrify us from daring to resolve to do it; and withal we should not entertain, but reject the least thought of anything, that may arise in our minds; or be otherwise suggested to incline us; or be a pretense, or starting hole to encourage us to do such a vile fact, or any other evil, contrary to God's sacred word. By which ordering of our thoughts, the resolutions of self-murder would be utterly excluded and dashed.

Eighthly, the last antidote that a man alone by himself can use, to prevent self-murder is, when all his other private endeavors prove ineffectual, (or rather in the first place, when he feels his soul troubled) and not able to overcome his temptations of self-murder; which by secrecy and concealment of them, do still more and more grow upon him, and prevail; that he is in great danger to be

overcome by them, and to yield to kill himself: then is he to open his estate, and confess the same to others, who can and may help him; according to the Apostles commandment, Jam. 5.16. For, both the work is easily done, and the burden lightly borne, that hath the help of many hands: and also vent of the mind, by confession, doth often give ease to an oppressed heart; and upon discovery, the devil many times gets him gone; and his temptations vanish; as thieves, that dare not harbor where they are revealed; and the Country is up, by a hubbub raised in pursuit of them; and as the foggy vapors, that are dissolved and scattered by the heat of the Sun risen, and shining upon them.

Sect. 2. Caveats and observations about confession.

Touching this confession, in this case four things as Caveats are to be carefully observed; that men under such temptations may have good by this course.

First, they are to be circumspect and wary whom they choose to open their state, and confess themselves to.

That they be not people undiscreet; or of weak Judgments, and little experience in such cases of conscience; Whereby such an afflicted person shall have no benefit by them; but, both he and they perhaps much hurt, by such Physicians of no value; who may be infected themselves with that man's disease which they cannot cure: as were the Egyptian Magicians.

Neither must such a man make choice of blabs of their tongues; whose knowledge of secrets is but fuel of common scandal and offense. But of all persons that a man in this case should open and

confess his state unto; he should specially make choice of his own Minister, because, he is nearest in relation and duty to him; as a Father to his Child; he knows best, for understanding and experience, how to discern his grief; and how to speak fitly, and seasonably to his comfort: from whom help and consolation may be better expected, and come with more authority and sweetness, than from another; in regard of his office, and parts; being one of a thousand, Job. 33.23. The words of whose mouth God creates to be a comfort. The promise for effecting such a work is specially made to the Ministers of God's word; when our Savior says, Whosoever sins ye remit, they are remitted unto them, and whatsoever thou shalt loose on earth, shall be loosed in heaven. Thus God is pleased specially to grace his own ordinances and servants, by powerful effecting that by them, which ordinarily he will not do without them.

For want of such a Minister to confess to; then a man in this case may lay open his state to some other reverend Divine, or to some other private, godly, wise, faithful Christian, one, or more; according to the direction of the Apostle James; for, although such have less learning and authority than Ministers; yet they may have more experience, in that case; and the Lord may, for his own glory, manifest his power by weak means; when the same are used without contempt, or neglect of better.

The qualities of the parties, to whom a man under pressure of such temptations is to confess, and open his estate, are diverse.

First, that they be godly humble minded men, who have themselves been exercised under afflictions and temptations; wherein they have well quit themselves, in a victorious manner; whereby we may the more confidently open our state to them; and comfortably expect to

be comforted by them, with the same comfort, wherewith themselves were comforted and upheld.

Secondly, those private men that, in this case, we are to confess to, should be both assured friends to us; as Jonathan was to David, if it be possible; and also tried men, in like cases and employment, approved by good success that way with others.

Thirdly, such as, in this case, we are to make our spiritual Physicians, should be advised, grave, sober-spirited persons, and reserved from needlessly divulging men's secrets to others: whereof they give assurance, by their confessing to the afflicted, like, or worse things of their own, with discovery of the means, and manner of their recovery: which gives some comfort to the distressed, that they may belong to God, and may recover, as well as such.

The second caveat, in the case of confession under temptations of self-murder, is, touching what the afflicted is to confess: which is

First, the fact that he is tempted to do.

Secondly, the motives and arguments whereupon he is moved to the same.

Thirdly, he is to discover how far the temptation hath prevailed with him, in the entertainment thereof, and in his purposes and attempts to effect self-murder.

And withal, he is to make his confession freely, whereby he may show his confidence in the party, to whom he makes it.

And also, he is to do it plainly, that he may be thoroughly understood.

And to make it fully, that he may reserve nothing undiscovered, that may hinder the perfect cure of his grief, and may afterwards break out in more violent manner to effect the deed: as some that confess a little by piece-meals; whereupon finding some ease, they suppressing the worst of their estates, are thereby overthrown, after that they have thought themselves quite escaped and safe. So dangerous are the recoils and reverses of those aguish fits of self-murder, when the dregs of that pestilent disease have not been well purged out.

The third caveat in this confession is, the observing of the right end and use of it; which is, that those that are under such temptations may be holpen against the same, and be preserved from that vile fact of self-murder; both, by such reasons and persuasions as may settle their judgments, and resolve their hearts against the same; and also, by the effectual prayers of such godly friends, that they may be assisted and freed, by God's gracious goodness and power, against, and from such vile temptations, and horrible conclusions of self-murder against themselves.

The minding, and intending of the end of our course, that we take, will incline us unto, and hasten and facilitate the accomplishment of the same, in the happy achievement of our desired preservation and cure.

The fourth caveat observable about this confession is, that those that are under such temptations of self-murder, do strive to remove the impediments in themselves, that may hinder the benefit that may be had by this confession, in this case: which are two.

First, prejudicate opinions against the judgment, and reasons of others dissuading the afflicted from the fact; and confuting their motives and arguments. For, when the pretended reasons and motives of self-murder have, in temptations, made such deep

impressions upon men's minds; and have got such entertainment and liking in their hearts; that the same is predominant above all other means and arguments to the contrary.

Then, by the help of depraved fancy and affection, all sound reasons, that cross that humor, are slighted; and the contrary are magnified. And therefore, in this case, we should labor to see the weight and worth of the reasons, and counsel of others; and endeavor to entertain, and be guided by the same.

The second let to be removed is, stiffness of purpose, and resolution of committing self-murder. Which unnatural and wicked conclusion is many times obstinately held, without respect of, and against all good premises, or arguments. For, commonly the more unnatural and unreasonable that any opinion and resolution is, it is the more backed with obstinacy: and therefore, men under temptations of self-murder should, not only passively submit to be wrought upon, and to be drawn from their wicked conclusion, by the help of others; but should also endeavor to convert their resolutions in, and by the course this way taken. For, there is no moral conversion, or change, neither can be, against a man's will; or without his will concurring to effect the same; but that a man must be active in the same.

The benefits of this confession are great; first mutual engagement of Christians one to another thereby; in their trust, affection, and help; which increaseth comfort and love; secondly, thereby the graces and experience of all the members of the Church, are communicated and improved to the common use and good one of another: and so the stronger helps to bear the burdens of the weaker.

The devil labors to keep men in these temptations of self-murder, from disclosing the same, as hath been showed; that so, the same by concealment prevailing against them, they may in the end certainly

perish. The motives he uses to effect it, are first fear of shame and disgrace with men, if they should know it, which such persons cannot endure; as they suppose: it is certain that the more vile, and unreasonable that any opinion and practice is, the more loath and ashamed are men to discover the same, in regard of shame and punishment. But, if it be a disgrace and shame to be known to be tainted with such temptations, how much more shameful is it willingly to harbor them, and to be overcome by them to kill themselves? When, upon confession, such afflicted persons shall understand from others, that such temptations are incident to many that are godly, the shame of the same will vanish; not only by knowledge of the commonness of them; but specially because in such temptations men are rather sufferers than agents; which is manifest by our sorrowful confessing of them, and striving against them.

The second motive, that Satan useth to make men to conceal these temptations is, that the tempted may have their will to accomplish their designs, in killing themselves, without interruption, or hindrance: there is nothing that a man so affects, as not to be crossed in his will; and by that it is that the devil prevails; our care therefore should be to have our wills subordinate to God's, and freed out of the power of the devil; and that we be not self-willed, to prosecute an ill course.

The third motive, whereby Satan works upon a man, under these temptations, to conceal them; is misprision and suspicion of all men; that he knows none that he dares trust, or trouble so far; or that is able to do him any good: conceiting that they are not so trusty, nor well affected to him; nor so humbly compassionate towards him; nor sufficient to help him; and therefore, he will not communicate his grief to them.

From whence we may observe, that as a man grows into inimical and unnatural resolutions against himself; so he grows into strangeness, and alienation in heart and conversation, from all mankind. The more indisposed that any under self-murdering temptations, is to discover his estate by confession to others; and the longer that he defers it by concealment, the more dangerous is his estate, and the more incurable: therefore, men in that case, should shake off that loathsomeness; and against all these obstacles, use confession; the means appointed of God, in such difficulties and distress, for certain help.

Sect. 3. Of the means to be used with others against temptations to self-murder.

The second sort of Antidotes and means to be used for prevention of self-murder, is the course that they, that labor under such temptations, are to take jointly with others: which is either privately with a few, or publicly with the Church.

First, with a few, (to whom by confession such a party so afflicted hath discovered his estate, as hath been said,) he is both to advise by conference, for settling his judgment, resolving and comforting his conscience; and for right ordering of his practice: and also, to use fasting and prayer together with such friends in private; whereby he may get power from God to overcome the temptation, and to be freed from danger of the fact.

For, we have a promise, that where there are two or three assembled together in Christ's name, there he will be in the midst of them, and will grant them whatsoever they shall ask in his name.

The care of private friends, so far interested by confession in this case, should be, not only to advise, and pray for those that are under these temptations, in company with them: but also to pray for them by themselves: and towards such they should show themselves pitiful, and compassionate, about their estate; such persons distemper is better allayed *palpando quam pulsando*, by gentleness, than by rigor: they should often deal with them, and question them about their success against their temptations: for, what cannot be effected at once, repetition may work; and the victory be got, and the cure be accomplished; sudden cures are commonly unsound: and to leave them over-soon argues too much neglect of them; and also the disease is not fully discovered, when they suppose the same is healed.

Self-murder is prevented, not so much by arguments against the fact; which dissuades from the conclusion; as by the discovery and removal of the motives and causes, whereupon they are tempted to do the same: as diseases are cured by removing of the causes, rather than of their symptoms: and practical conclusions are overthrown by solid confutation of the premises and arguments, upon which they do depend; in logical discourse, conclusions are neither properly the matter of denial, nor of confutation, so long as the premises, and reasons, whereupon the same stands, are passed by, as allowed, or granted.

Secondly, when as the temptations of self-murder still prevail against all the former means; then it remains for the tempted to flee unto, and to make use of the more public helps and assistance of the Church: which (as a tender Mother) both compassionately pities her distressed Children; and also by her counsel and comfort to them, and by her intercession and prayers to God with, and for them; is ever ready, as well in her public assemblies, as in private to relieve

and succor all those that resort to her for the same: which from, and by her means is more certainly and comfortably to be expected, and to be had, than by any other course; as the public Church is more prevalent with God, than private Christians; and the promises of God more ample to her for regard and audience, than to her particular members.

Sect. 4. Of the course that others without the tempted are to take to save him.

The third sort of Antidotes, or preservatives against self-murder is, when after the use of all the foresaid means, the temptation of self-murder still continues and prevails in a party resolved to kill himself; and seeking and attempting all the means that he can to do it: then all others are to be careful;

First, not to cease to pray to God instantly for him, that he would keep him and deliver him by his over-ruling providence, hindering the execution, and turning his will.

Secondly, men should be observant of such persons; both to fish and spy out the outmost hidden lurking undiscovered causes thereof, that the same may be removed, that hinders the cure; and also, to watch him, against all opportunities and means, whereby he may accomplish his act of self-murder.

Thirdly, they are to use outward forcible restraint to such an one, as to a mad man; shutting him up, and keeping means of self-destruction from him; as much as may be. The putting by of the violent attempts and passions of self-murder, which comes by fits, ague-like, not only restrains the act for the time being, but may also

counter-check and abate the rage of it, that by degrees it may be prevailed against, and asswaged; as agues, many times, are cured accidentally, by very impertinent medicines, putting by the fits.

From that which hath been said, touching the Antidotes for self-murder, we may observe that it is a man's own fault if he perish by self-murder, in neglect of using the means against it. For, as there are medicines for all diseases; so are there means of preservation against all sins too, how great soever they be, to prevent them: and, these means are within the reach of a man's power to use.

If a man once deeply plunged into these temptations of self-murder, do Christianly overcome the same, and be soundly recovered; he hath thereby a good pledge never to be so tried again; and hath a pawn and evidence of victory against other sins, if he do his best against them.

And also, for this deliverance, such a one is bound to be ever exceeding thankful to God.

Upon preservation and freedom out of these temptations of self-murder, a man is to take heed of two great dangers.

First, security, self-confidence and presumption, whereby those corruptions and sins may closely grow upon him, that may bring him into as dangerous a condition for his salvation; as we see how Hezekiah after his recovery out of his mortal sickness, fell into other sins, (as he manifested, by his ostentation to the messengers of Babylon, in boastingly-showing them his treasure and strength) all which cost him dear.

The second danger to be avoided, after such a recovery, is unprofitable living; when such a man spends not the life that God

hath given him, in special manner, to God's glory, to the good of others, and to his own salvation; which is the main end why God gives us our lives; and for the attainment thereof, if we spend them not, it were better for us not to live.

The various states, and great dangers that God carrieth man through are very remarkable: and God's work therein is gracious and wonderful; for which we should ever praise his glorious and blessed name, with constant dependence upon, and dutiful obsequiousness to him, in all our life, and ways: which God grant we may do. Amen.

FINIS.

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