

2 June 29. 1647. A sermon preached
 at Winborne by Mr. George Paston of
 Exeter and best in waxen was
 about in the bay: the title is
 for the wrath of God is kindled from
 heaven against all ungodliness and
 unrighteousness of men which with
 hold the truth in unrighteousness
 In the words are 3 things to be re-
 membered: first the condition of all men
 by nature ungodly unrighteous
 2ly the evidence of this condition:
 they hold down the truth in un-
 righteousness: 3ly Gods displeas-
 ure against these men manifested
 by wrath from heaven:

the point of sorting that was
 handled was these that was
 1. all the sons of Adam in the world
 as conceived are ungodly and unrighteous
 all men as they come from Adam
 with out right they are unrighteous.
 2 Eph 2: But works of God 3 that 3
 yet men may do things that are out
 wardly just and righteous for the man-
 ner of them: yet they shall be un-
 righteous for the things they say they
 do in upon wrong principles and so
 maintain some sinful dispositions
 part at the hands of God we may see
 when we come to do all natural men
 natural men are unrighteous men
 right men first was an unrighteous
 out man and bond to be a man

leaves from that tray go me
toe right nor reason. As a man that
has lost all his eyes: how men suspect
the truth and look the truth close
no: a rascal man and unrighteous
be cause he cannot be quiet in his sin
he is not willing to see because he is
not willing to do that which will
of his self come out: he keeps him
self off from the truth: and says
what need a man trouble him self with
these things. he wishes to be
rich and says to the profit 550
not but speak unto us some things
a rascal heart out of like a jay
confined the conscience to the
and he shall have the liberty of that
but no more say of the law you
shall god but no further: like
eyes that ran in dew some light
but that the some soul spin full
in his heart he was not in
content to have it taught that a man
should not steal by the holy way
but that a man must not buy in
some he cannot indure: or sure
as rain bears to have corrupt and
ten senses exposed: but to forbid
flamboyance and wantonness he will
not bear: 2ly happily a man is not a
ball to avoid the light: in a rascal
heart will labour to dull and take
the judge of the truth and power of
that it knows he will put reproach
upon the good ways of god flinging
it and some upon the good ways of
god that so it may not give
and his heart not be taken to some
under the power of the truth

for sexure him selfe: to see if he
use a naturall man but will be trou-
ing if he can do it secretly.

2ly: this sexure that wicked men do
haile them selves: and good people
are defamed by them but young
no man know by unity of god
tho to be unity.

3ly: this is to report all naturall men
not to quiet from silens in this way
differ not for a moment for as
deat leues tho so will god find y
at the gment.

a second working: that to see by fixings
of heart in the hearts of all men
naturally and naturall men labor to
beat down down: two things to be
confused: what this truth is: and how
it is fixing: this truth is those exults
that are left in the mind of man from
adam that light that disroung right
and wrong in many things and by
conscience giving is in man 2 xam 14.

2ly: this truth left in the heart of man
is but libell and awat of it selfe
corruption in the heart hate eaten it
out 17 arts 27.

2ly: how this truth is striking in mens
bosom arising they labor to beat down
this sexure first a way man to give
awarning of sudd coming one and the
heart making them to: as the
maxims of Jona. 1. iona 5. 6.

2ly: this truth sexure as a guide to
of a man his way in matters of gods
worship that it must be done according
to his will this the light of nature
testify 7 Kings 17. 26. the distat. of
their confusion toward them that their

and altho say your church ^{convinced}
is but a consent taken up of some
and that baptissem should be ^{not}
not but to a ^{consent} of the church
they say it is but a consent to ^{others}
some in a singular way: and so
differ from the trust as impossible
sure to have ^{consent}: 1 kor 28.
2 the 2.10: they had the trust
but did not love it: but our savior
say st. blessed is the man that is not
offended at me:
3 by if the evidence of trust be so
clear that it doth all and no
impels a man to come in: thin a
carnall heart frameth no waxen
vents to our hearts to ^{power}
of the trust: balam would have
had a loan from god and had a
hoyse full of gold: and when he
cannot get a loan thin he falls
to quacking and railing:
a carnall heart takes great conten-
tment that he cannot find a shift
when a man is troubled at the evidence
of trust he may goe farre and no
art to get some help: and if he
can get any kind of shift he sits down
fully satisfied as pharo sith he fox the
magicians not that he might knowe
the mind of god to do it but that
he might have some plea to a
long his way:
4. if a man is not able to correct
the matter thin he will proceed to
open opposition of it: which they
cannot will how to write the

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troubles came for not seeking god arig
3ly this light in mans bosom supplis the
pleas of a witness howe shame you
3 see a mans face in the presence of god
that knows his guilt: Jansons confis
sion of him: they are duties sse conoi
one higher than not: and they are
sins sse confisssion though never so se
rext remit them not:

4ly. this true has also the force of a
law with it and brings a man under
the apprehension of gods just judg
ment. 2 cor 14:15. 28 arts of:
these truths in a mans heart are fixing
and usery trouble som:

5 wonder how for at the goodness of god
to man fallen that he hath not left
him holy in darkness with out any
means to healp him. but hath left
him some workings of hart to trouble
him: so long as a prince leaves his
ambassinger in a noyse country it is a
sine he maye say he speaks with
them but if he talke him home they
maye report away: so if god leave
us to our silens so that we put out
this spark of light left in our bosom
let us take god god do not pressed a
gainst us: it was the course god takes
with the out worde be cause they
alwayes resist his dntals to stur
the out spirit hee not alwayes stur
the out them:

6 if for this reason that with a water full
you give careful attendanc to god
of god you to the least weiffer
of troubles: little do you think
do you see alwaye comming in
conscience that these are duties
but attend oh take heed to

5. Bond of truste thin they will breake it
11 sam 3. 19. we will have a king: him
comes this spere. all the world shall
not passway me not teyng any admints
axe sound but teyng and roblead.

5th: they have so dabled confidens 4 sphe
13: that teyng are past foling. confidens
sax notyng and teyng are notyng.

1 timo 4. 2: Confidens is soxed with a hpt
yoxen now they will dany a man to
liberty of the spiffon: the man is of
in seramon pax and spiffon pax
they may master teyng confidens and by
this time the sunne is like a liunt
gourd: what is the reason of this weal
has to teyng don that teyng are so
troubled: because amongst have look
at his bus as his respes goes as his god
as mira is judg 24: that is to say
up the wpy teyng are so violent against
the truste teyng will rater do the
the truste teyng teyng lyphos: sam 4
8: 2: wegh they so that truste we
we make them serudants to teyng to
use against teyng lusts as they now
nt to teyng will notyng to teyng
nife commandments by god lust
was nearest to him teyng gra: so the
saxibes and spiffons shall with teyng
slay him that to kingdom may be
of: a man cannot live in his serudant
of pax if truste be not beaten downe

2f so they are do knowe two have swgt
contortment in teyng sinnes teyng
teyng will opose the truste that will
kay's claimens of confidens and teyng
shall not have quiet in teyng pines
It is no maxin teyng so trouble
they say that so trouble teyng

and you shall surely find ^{tey} ^{sure}
to have ^{tey} ^{sh} and ^{penill} ^{3am} ^{bab}
lus to ledg in

us: of g annation and triall that we
may have dis hou ex cu g te on a hart
be tax all or sp iritu all 53 how the
hart stand ss to the tru st ty and low
as to the tru st ty & io hn 32 fr 20
from your con cep ti ons and dis tem per re
but if the 6th a prof ess or of the tru
st^{ty} is a man that ne ver had
the tru st ty of g d in his hand
an op re ss ion of the tru st ty has no
graver wor th of tru st ty in sen
sibility: this do ing con de ms
the 20 so th s of men: pol it ic
prof ess ors: as ran g ling: 3^d sil
re fer re nt prof ess ors: the pol it ic
is a ser re t prof ess or that ru ll
is ow er the re prof ess ion to se ar
te re o wn the re prof ess ion to se ar
ch te re not of sen s ibi l it y be
re re re the ti mes be ad mi ts
that a man cannot say him
self fr om the re in the re l u mi ons
of the ti mes: th er e are for ma ly
prof ess ors th at the re tru st ty as a re i
th at he is in a th ing pu er e h is to
him and al th o g o d as he w ill: th er e are
birds th at we call co te st er u is th at
w ill g o d or ro m e as the re prof ess ors
so th at the re prof ess ors w ill have so me
tru st ty as we ill se er ve his tu rn and th at
w ill not be led by: th er e are be
some th at be for any pl ac e: Eng la
nd Spain France or ann ab le th is to
sm el ed the cl im at of the re re nt and
kn ow er dup at sh ip w ill take him to his

gawen: 8 dayen many turned juer
2ly: youe wangling professors of
professing him selfe maxwell clouster
jealous of it one of the runningest
ginnis that the trust had he left
exist^{ant} as theyes trust and all this he
Job for his scale is for god and the
trust and the trust is all he seekes
and he will do any thing for it the
trust he cannot see, will you have
the spot of this profess he will not
be convinced of the trust that he
may not do the trust that he is con-
vinced of: for a man to confess a sin
and yet to stand in the remission of it
will not stand with morality: but this
beares a face upon a man inquires a
way: but he is resolved not to imbar-
the trust that he may not do it
he let the counsel of the wite be
take from me: 42 in via 20: they
com to inquire wth in they were kept
21 mat 25. 26. 27: they were put to
a straight and com of wite a ly:
com of wite is comint and will not
be is a wangling:

3ly the selfe confite we have an ex-
ample of them in the 15 mat 4. 5. 6.
they said it becom the lawd and th^{is} m^{as}
that the wite wil be the comon wille
in the hodes and that all mens ap^{er}
hentions must fall in wite the d^{id}
judgments. 1 timo 6. 3. 4. if any man
be any other wise he is despised in the
humour of questione he comes nothing
to the harmes of the trust: in an
unfaynd body wth in the humour of
we all to one place by this s^{ir}k of
a despayr. all his scale for the trust

is to sit up him self
250: of consolation and of singular comfort
7 sent to all that are willing to inquire
after the truth and nothing but the
truth it is an evidence of a simple
heart: if you and my disciples of the
truth then and you my disciples
I have no greater joy than that my
children walk in the truth and if
I had joy in beholding what a
treasure of joy is it to have the injoy-
ment of it: John 3.8. Demetrius
has a good report of all men and of the
truth it self: when truth shall wit-
ness before the Lord in any cause be-
halfe and say though tis poor sinful
creature servant or wife or master
has him stubborn froward or proud in
his own pleasures: yet I have found his
heart upright toward the truth will
be your comfort at the last day
251: how we may see the right and narrow
failing way of god how the heart
may be brought to imbrace the truth
labour to quit your hearts of unright-
eousness for tis at the quarrell of im-
righteousness that all sutes are
doe as peter saith 1 pet 2. 1. 2. lay
aside all malis and guils: and doe as
pauls did that wearing he rounded gayne
he counted los for christ parties mad
in persecuting but that wearing he coun-
ted gayne he trusted in him all away
as doges meet for right: if you have
an ymagine in your eye you must be
as your stonemason weyn explain as
saith if an hooter be in he shall be
after he pressed the stonemason

are counsell of god from zeal
 and you must give attendance
 to any, w^{ch} speaking: & for
 upon god's working and confessions
 is asking doe you art also upon
 dauids hart more than to take it
 as from god so do you: though
 the best hearts cannot bring a man
 to god for ever and yet they will
 help him onward to his way
 3 by upon the heart is shining in
 so that they may see it & know his
 workings & his will: for & explanation
 of some things: any breach of the law
 of god is most by unrighteousness
 to send down the heart is as much
 as to lay violent hands upon
 heart and upon confessions and to
 say a word and condemn no more
 upon the heart: but ^{it is} in
 unrighteousness: that is by the
 atonity of the sinfull doth ^{it is}
 in the soul that any passion doth
 rise up and oppose any truth of god
 that is in the heart: carnall
 the power of the heart that suppress
 not & deaile with them and may
 them to holy duties: that no light
 may come in to finden them in their
 way they shall confound: but
 let sparkle inwardly they will
 get against him to god
 and the wicked men to see:
 upon heart doe not please them
 if you light upon that line in non
 sinfull opposition against god

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11 xxi 10 when the two witnesses were
slaine then they avowed man many
that they were dead that torment of the
sundry wicked man is the malifactor
whom truste witnesseth against
ab. But how can they give impression the
truste that shall triumph for ever
they is a directing power in the truste
which may be lost by them. but
they is a commanding power in the
truste that shall stand for ever
use: of instruction that this follows
as a collection undeniable that all opo-
sers of the truste are such under the
power of some corruption if they per-
sueve in opposing it: he impudens the
truste out of quid: if it be a goodly
man that opposeth the truste for a
pang he is possessed with some corrup-
tion though not under the power of
it: 3 john 20: such man that shall
doe the gates the light: Thona was
in a pang of griefe for a time
if a man per severes in opposing the
truste it argues he is under the
power of corruption: as an Loude the
wedg and balam the wages of
iniquity and the foxes went a
gaine and againe to roste the
lion: the practices out of the one
compass compassed sea and land to
make a possibly that they might
rise in spirit for in writing any
one to be the first followed
7 mat 6. who are they that trample
upon the parls but goats and doges
the one will trample upon it and
grunt but do nothing: but the
doges will snarle at it: follow them

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