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John Bunyan (1628-1688) PUBLISHER'S FOREWORD John Bunyan was born in Elstow, near Bedford, England, sometime in the fall of 1628, the first of three children born to Thomas and Margaret Bunyan. The parish register states that he was baptized on November 30, 1628. In Grace Abounding Bunyan describes his descent as understated and innumerable generations. He was especially gutted about his father's house; for him it was about ranking to be the meanest and most despised of all families in the land. Sir Walter Scott thought John Bunyan was a Gypsy descent because his father was traveling tinker, mender pots and pans. But historians consider the occupation as somewhat like that of a village blacksmith. Bunyans were not homeless; they were landowners, but farmers' stock. Bunyan's education took a short period of time, and it wasn't long before he was helping his father and learning to trade himself. On his sixteenth birthday Bunyan joined Cromwell's New Model Army, introducing him to the Puritan movement. After this military stint, he settled down as a tinker (brazier) and married at the age of twenty. In 1653, Bunyan joined the Puritan Free Church in Bedford, and in 1657 he took on his first role as a field preacher. At this time there were scores of men, most with little education, who were preaching to nonconformist audiences across England. With the restoration of Charles II to the throne, these preachers were suspects and under arrest. Bunyan was arrested in 1660 and imprisoned for more than eleven years for refusing to abstain from preaching. Grace abounding to the chief sinner, written in this imprisonment, is a spiritual autobiography of Bunyan, a traveling tinker who became a brilliant preacher and author. This is the genre of Augustine Confessions and Thomas Kempis's imitation of Christ. This is not a detailed description of Bunyan's early life, as it tells us very little about his youth, education, military experience and marriage. Written in 1666, Grace Abounding chronicles Bunyan's spiritual journey from a blasphemous life filled with curses, blasphemy, and Sabbath desecration to a new creation in Christ Jesus. Some commentators on Bunyan's life and work have believed that Bunyan wrote too disparagingly in his early life. George Offor, editor of a three-volume compilation of Bunyan's works, points out: a big difference in perspective has been made by learned men about whether The Bunyan account himself should be understood literally because it follows his bad actions before his conversion, whether he sees himself through a glass with which his evil habits are increased. No one can doubt his perfect honesty. He clearly tells his bad as well as his redeemer qualities; also his narrative seems to be exaggerated.1 Grace Abounding is an autobiography that begins with guilt and despair and ends a heart full of comfort, a grateful heart for the grace of abounding. Those who have read both Grace Abounding and The Pilgrim's Progress will realize that The Pilgrim's Progress, which is a remarkable measure, has the same life as described in Grace Abounding, but in allegories rather than simply narrative. George Offor makes this point when he quotes Dr. Cheever: As you read Grace Abounding, you're ready to say at every turn, here's the future author of Pilgrim's Progress. It's as if you stood next to some great sculptor, and watched every movement of the chisel, seeing your design; so that every blow to some new feature of beauty in the future comes clearly into view.2 Ernest W. Bacon in a recent biography based on recent historical research makes the same point: the experience he [Bunyan] records of Grace Abounding is seen from the Pilgrim's Progress characters, and there is little doubt that he couldn't write a great allegory had he not experienced God's rescue compassion recounted by autobiography. It has a uouise vitality and eternal youth about it, is a record of Puritan's experience unparalleled, and spiritual stimuli of great value.3 The importance of Grace Abounding is summed up by Hugh Martin: Grace Abounding is one of the greatest stories of God's dealings with the human soul—put on a shelf next to such treasures as Augustine's Confessions, Law's Serious Call, Baxter's Autobiography, and Wesley's account of his spiritual travail.4 Preface or short account of this work written by the author , and dedicated to those whom God has counted him worthy beget to believe, his ministry of the word children, grace to be with you, Amen. I am taken from you in the presence and so tied so that I cannot fulfill this duty that from God lies to me, to you, to your forth edifying and build faith and holiness, etc., however, that you may see my soul's father's care and desire for your spiritual and aenial well-being; I am now again, as before, from the top of Shenir and Hermon, so now the dens of the lion, from the leopard mountains (S. of Sol. 4.8), do look even after you all, very longing to see your safe arrival in the desired sanctuary. I thank God for every memory you have; and rejoice, even if I hold among the teeth of lions in the wilderness, in mercy and mercy, and knowledge of Christ, our Redeemer, which God has given unto you with an abundance of faith and love. Your hungerings and thirstings continue after further acquaintance with the Father, His Son; your tenderness from the heart, your tremor in sin, your sober and holy deporte also before god and people is a great refreshment to me; For ye are my glory and joy (1. Thess. 2.20). I've sent you here attached, drop that honey that I've removed from lion's carcass (14.5-9 j.). I have eaten from it myself too, and am much refreshed thus. (The temptations when we met them at first are like a lion roaring on Samson, but if we overcome them the next time we see them, we'll find a honey nest in them.) The philistines don't understand me. It is something of God's work relationship to my soul, even from the very first, to date; where you can perceive my castings down, and raising; for he goth wives, and his hands make up whole. It is written in the scriptures (Isa. 38.19), the Father communicates god's truth to the children, yes, it is for this reason that I slept so long in Sinai (5. Deut. 4.10, 11) to see the fire and the cloud and darkness, that I may fear the Lord all days of my life on earth and tell of his miraculous works to my children (Ps. 78.3-5). Order of Moses (No. 33.1, 2) on the journey of the children of Israel from Egypt to the land of Canaan; and also commanded them to remember their forty-year journey in the wilderness. Thou will you remember all the way the Lord thy God led you in those forty years in the wilderness to humiliate you and prove thee to know what was in your heart, whether or not you will keep His commandments (8.2. D. 8.2). I have therefore tied to do so; and not only so, but also publish it; that if God did, others might be remembered for what He has done in their souls as he reads His work on me. It is beneficial for Christians often calling to mind the very beginnings of grace with their souls. It is a night to keep to the Lord a lot for their removal from the land of Egypt: this is the night of the Lord to be observed of all the children of Israel in their generations (2008). O my God, says David (Ps. 42.6), My soul is dropped into me; wherefore, I will remember thee from the land of Jordan, and of the Hermonites from Mount Mizar. He also remembered the lion and the bear when he went to fight the Gath giant (I Sam. 17.36, 37). It was Paul's accustomed manner (Ap. d. 22), and that when they tried for his life (Ap. d. 24) to open up his asses, his way of focusing; he would think of the day and the hour in which he first met with grace; for he found their support unneeded un him. After God had brought the children of Israel through the Red Sea, far into the desert, they had to turn again quite a grip to remember the drowning of their enemies there (No. 14.25). Because although they sang His praise before, however, they soon forgot his works (Ps. 106.11-13). In this my discourse you can see a lot; much, I say, of God's mercy to me. I thank God I can count it a lot because it was above my sins and Satan's temptations too. I remember my fears, and doubts, and sad months with they are like the head of Goliath in my hand. David had nothing like the Sword of Goliath in his hand. David had nothing like the Sword of Goliath in his hand. David had nothing like the Sword of Goliath in his hand. David had nothing like the sword that should have been had in his bowel; for it was the great sight and remembrance that preached the liberation of God unthemed him. Oh, the memory of my great sin, my great temptation, and my great fear of dying forever! They bring to my mind the commemoration of my great help, my great support from heaven, and the great grace that God was as miserable as I was. My dear children, call in mind the previous days and ancient years: remember also your songs at night; and the commune with your heart (Ps. 77.5-12), yes, diligently seek, and leave not to seek in the corner there, for treasures are hidden, even the treasures of your first and second experience, of the grace of God against you. Remember, I say the word that first kept to you; remember the fear and fear of death and hell of your conscience; also remember your tears and prayers to God; yes, how did you sigh under every hedge for mercy. Do you ever remember the man? Have you forgotten the close, the milk house, the stable, the barn, and the like, where God was to visit your soul? Remember also the Word-Word, I say, to which the Lord has created hope for you; also have sinned against the light; if you are tempted to blasphemy; if you are in despair; if you think God is fighting against you; or if the heavens are hidden from your eyes, remember that it was with your father, but of them all the Lord delivered me. I could have expanded much in this discourse, about my temptations, and the raizes of sin; and the kindness of charity and the work of God with my soul. I could have also stepped into a style much higher than the one in which I here discoursed, and could have adorned all things over here I seemed to do, but I dare not. God did not play, persuading me, the devil did not play temptingly for me, nor did I play when I sank like an impassable pit when the fits of hell caught hold on me; wherefore, I must not play in my relationship with them, but be clear and simple, and lay down it as it was. He who likes him to receive it; and that's not what makes him produce better. Farewell. My dear children, milk and honey are beyond this desert. God is merciful to you and grants that you may not be sly to go to the earth. JOHN BUNYAN GRACE COUNTLESS TO THE CHIEF SINNER OR, A BRIEF CONNECTION WITH THE EXTREME MERCY OF GOD IN CHRIST, HIS POOR SERVANT JOHN BUNYAN 1. that the goodness and gift of God may be more progressive and magnified before the sons of man. 2. About my then, as many well knew, it was a low and remarkable generation; my father's house is that rank, which is the meanest and most despised of all families in the land. Therefore, I do not here, as others, boast with noble blood or with a born state, according to the flesh; although, as all considered, I raise the Majesty of heaven, for by this door he brought me into this world to accept the grace and life which is in Christ by the gospel. 3. However, despite the cynicism and inconvenience of my parents, it rejoiced that God would put it in his hearts to bring me to school to learn both to read and to write; what I also achieved, according to the number of children of other poor men; although to my shame I confess, I soon lost that little I learned, and that even almost completely, and that long before the Lord did his kind work of focusing on my soul. 4. As for my natural life, for a time when I was without God in the world, it was indeed in accordance with the course of this world, and the spirit that now works for the children of disobedience (Ephesus 2.2, 3). It was my pleasure to be taken captive by the devil at his will (I Tim. 2.26). Being filled with all the injustices that also worked so hard and placed itself in both my heart and life, and that of the child, that I had only a few evils, especially in the light of my years, which was gentle, which is few, both for curse, swearing, lying, and blaspheming of god's holy word. 5. yes, it settled and rooted in me in these things that they became second nature to me; , which, as I also did with the soberness which it believed, was so offended by the Lord that even in my childhood He scared me and filled me with terrible dreams and frightened me with a terrible vision; for often after I had spent this and the other day in sin, I have in my bed is very afflicted, but asleep, with concern devils and wicked spirits, who still, as I then thought, work to draw me away with those of whom I could never get rid of. 6. I, too, in these years would be very afflicted and worried about the thoughts of the day of judgment, and that both at night and in the day, and should tremble at the fear of suffering hell fire thoughts; still fearing that it will be my many who will finally be among those devils and hellish devils out there, are bound by the chain and bond of eternal darkness until the judgment of the big days. 7. These things, I say when I was a while a child, but nine or ten years old, were so suffering my soul that when in the midst of my many sports and childish vanities, amidst my futiler companions, I was often much dropped and afflicted in my mind with it, however I couldn't let go of my sins. yes, I was also a tad overcome with the despair of life and heaven that I often wish either that there was no hell, or that I was devil-sup, they were just tormentors; that if it was necessary that I went there, I might be a rather tormentor than being taught myself. 8. For some time afterwards, these terrible dreams left me, which I too soon forgot; for my joys quickly turned from their remembrance, as if they had never been; therefore, with greater greed, according to the power of nature, I still let go of my waiters and pleased with all the violations against the law of God, so until I came into a state of marriage, I was the source of the great calling that kept me together, was all youth that kept me a business. , for all kinds of fornication and indincy. 9. Yes, such a prevalent was the flesh and fruits of this poor soul of mine, which was not a miracle of precious grace to prevent, I was not only killed by the stroke of eternal justice, but also had set myself open, even the stroke of this law, causing some embarrassment and open shame before the face of the world. 10. In those days, my thoughts about religion were very sad to me; I could not bear it myself, nor that someone else should; so that when I've seen some read in these books relating to Christian piety, it would be because it was a prison for me. Then I said unto God, Depart from me, for I desire not to know thy ways (21.14). I now had a void of all good rewards, heaven and hell were both out of sight and mind; and as saving and damning, they were at least in my thoughts. O Lord, thou knowst my life, and my knees were not hidden from thee. 11. However, I remember well that although I was able to sin with the greatest joy and ease, and to rejoice in the vile of my companions; nevertheless, even if I have at any time seen evil things, of those who preach goodness, it would make my spirit tremble. As once, mostly the rest, when I was at my height of vanity, however, hearing one swear that had to reckon with a religious man, it was such a big stroke to my spirit that it made my heart a ache. 12. But God did not leave me completely, but followed me calmly, not now with conviction, but judgments; however, for example, were confused by grace. Once I fell into a sea stream, and hardly escaped drowning. One more time I fell out of the boat on the Bedford River, but compassion still preserved me alive. In addition, another time, while out with one of my comrades, it chanced that the adder passed along the highway; wherey I, having a stick in my hand, hit him over the back; and by deafening her, I forced open my mouth with my stick, and plucked her stings with my fingers to handle, had no God to be merciful. I could, with my despair, have brought myself to my end. 13. I have also observed gratitude; when I was a soldier, I, with others, was directed to go to such a place to besiege it, when I was ready to go, one of the company wanted to go into my room; to which, when I had agreed, he took my place; and coming to siege, when he stood guards, he was shot in the head with a slucish ball of a musket, and died. 14. Behold, as I said, there were judgments and mercy, but none of them aroused my soul for righteousness; wherefore, I sinned, and did pull forth more and more against God, and I was atlentud to my salvation. 15. Now, after that, I turned my position into a married state, and my grace was to enlighten a wife whose father was godly. This woman and I, though we got together as the poor might be, not having as much household stuff as food or spoon betwix for both of us, did she come from her side, Plain Man's Pathway to Heaven, and practice Piety, which her father had left him when he died. In these two books I sometimes read with him where I also found a few things that were a little pleasing to me; but all this while I met without conviction. She also often tells me who the godly man her father was, and how he reprove and correct the vice, both in his house, and among his neighbors; how hard and sacred life he lived in his day, both in words and in the beginning. 16. Therefore, these books with this relationship, although they did not reach my heart to awaken it to my sad and sinful state, nevertheless they sanctified me some desires for religion; so that since I did not know better, I fell very eagerly with the time religion; wit, go to church twice a day, and that also with the above all; and there should be very devoutly, both say and sing as others did, yet preserving my evil life; but aral. I was so overrun by the spirit of superstition that I adored, and that with great devotion, even all things; both high place, priest, official, vest, worship, and who still belong to the church; counting all things holy who was there, and especially the priest and official happiest, and no doubt very happy, because they were servants; as I then thought, from God, and were the chief of the holy temple to carry out His work there. 17. This vanity became so strong when I had the spirit that was I, but seen the priests, although never so sordid and debauched in his life. I could find my spirit fall under him, reverence him, and knit unto him; Yes, I thought of the love I did to bear them, assuming they were ministers of God. I could have deposited at their feet, and they have trampled them; their name, their clothes and work, were so intoxicated and to an upposr me. 18. After I had been at it for a long time, another thought came to my mind; and it was, were we of the Israelites or not? To find in the scriptures that they were once god's peculiar nation, think I, if I were one of this race, my soul is Be happy. Now again, I found me a great year to settle on this issue, but couldn't tell how I should. Finally, I asked my father about it; who told me, no, we don't. So I fell into my spirit of hope, and it remained so. 19. But all this, but I was not reasonable against danger and sin of evil; I was kept in the light that sin would damn me, what religion's what I followed unless I was found in Christ. No, I never thought about Him, nor whether there was one or not. Thus a man, while blind, told wanderers, but wearith himself with vanity, as he knows, there is no way to God's city (Ecc. 10.15). 20. But one day, among all our sermon sermons, his subject was the Sabbath days and the evil that had broken it, either through work, sports or others. Now I was, despite my religion, one that was much delighted for all sorts of vice, and especially it was on a day that I comforted myself with it, so I fell into my conscience according to his sermon, thinking and believing that he made a sermon with the aim to show me my evil doing; and at that time I felt what the fault was, though never before that I can remember; but then I now loaded it very much, and it went home when the sermon ended, with a great burden on my spirit. 21. This, for that moment, was a beumb tendon in my best delights, and was an embarrassment to myr former enjoyment to me; but behold, it lasted not, because before I was well dined, the trouble began to go to my mind, and my heart returned to my old course; but oh! how glad I was that this problem had gone from me, and that fire was extinguished, that I could err again without control! So when I was happy with my food, I shook the sermon out of my mind, and to my old show of sports and gaming I came back with great joy. But on the same day that I was in the middle of a cat's game and struck that one blow from the hole, just as I was going to attack it a second time, the voice suddenly shot from heaven in my soul, which said, Will thou leave your sins and go to heaven, or thou shalt you sin and go to hell? In it I was put on a bad maze; wherefore, leaving my cat on the earth, I looked at heaven, and I was as if I had seen, through the eyes of my understanding, the Lord Jesus, looking at me, as if very much dissatisfied with me, and as if he were severely threatened me with some severe punishment for these and my other wicked acts. 23. I had not been conceived in my mind before, but suddenly this conclusion was strapped to my spirit, for the former allusion again stifled my sins in front of my face, that I was a great and sad sinner, and that it was now too late for me to take care of heaven; for Christ will forgive me, nor forgiveness for my violations. Then I fell for musing on this too; while I was thinking about it, and fearing that it would not be, I felt that my heart sinked in despair, concluding, it was too late; and therefore I decided in my mind, I will continue in sin; because, I think, if I so, my country is definitely miserable; miserable, if I left my sins, and but miserable if I followed it; I can, but be damned, and if I have it, I was so good at being cursed for many sins to be damned for a little. 24. So I stood in the middle of my game, before all that was there then; but nevertheless I did not say anything to them; but I say that I have reached this conclusion, I returned desperately again to my sport; and I remember well that at the moment this kind of despair was my soul, that I was convinced that I could never achieve any consolation other than what I should go into sin; for the heavens were already gone, let me not think of it; wherefore, I found in me a great desire to take my sin, still studying what sin was determined, that I might taste the sweetness of it; and I have begun as much as I could to fill my belly with my delicate, that I should not die before I had my desire; for this I was very afraid. In these cases, I protest before God, I am not lying, nor will I make this kind of speech; they were true, strong, and with all my heart my desires; the good Lord, whose grace is unsearchable, forgive me my transgression. 25. And I am very sure that this temptation of the devil is more than usual among poor creatures than many realize, even to surpass their spirits with a cry and mourning heart frame and conscience benumbing; who frames, he's idle and sily supplieth with such despair that while not much guilt visits the soul, however, they constantly have a secret conclusion in them that there is no hope for them; for they have loved sons, therefore they shall go (Jer. 2.25; 18.12). 26. So I went into sin with great greed of mind, still grudging that I couldn't be as pleased with it as I would do. It was continuing with me for about a month or more; but one day when I stood at the neighbor's shop window, and kept curse and oath, and playing madman, after my won way, there sat with a woman from the house, and heard me, who, although she was very loose and ungingv worthless, yet protested that I swore and cursed at the most fearful rate that she was made to tremble to hear me; and told me further: That I was the single most snguan, which she had ever heard in my entire life; and that I, in doing so, could have spoiled all the youth all over the city if they came, but in my company. 27. In this unprodromy, I was silenced and secretly embarrassed, and also, as I thought, before heavenly God; therefore, while I stood there, and put my head down, and put my head down. I wholeheartedly wanted me to be a little child again so that my father could learn speak without this evil vow; because I think I'm so accustomed to it that it's futile for me to think about reformation because I think it can never be. 28. But as it happened, I did not know; I did from this time forward to leave my vow that it was a great miracle for myself to respect it; and whereas I did not know before how to speak, unless I had previously made oar and one more, that my words should have authority; now I without it could talk better, and with more pleasant than ever before. All this, as long as I knew that there was no Jesus Christ, nor did I leave my sport and plays. 29. But quickly afterwards, I fell into society with one poor man who made the profession of religion; which, as I thought then, spoke pleasantly of the scriptures and religious matters; wherefore, falling into some love and liking with what he said, I led me to my Bible, and began to enjoy reading, but especially with its historical part; for, as in Paul's letters, and scriptures, that nature, I could not away with those who were still but ignorant, either from the corruption of my nature, or from the will and value of Jesus Christ, to save me. 30. Wherefore, I fell to an external reformation, both in my words and in life, and standing before me on my way to heaven; which commandments I also tried to keep, and as I thought, sometimes held them quite well, and then I should comfort them; yet now and then should break one, and it afflict my conscience; but then I should repent, and say I was sorry for it, and promise God to do better next time, and there to get help again, because then I thought I pleased God as well as any man in England. 31. I therefore continued for about a year; all this time our neighbors took me to a very devout man, a young and religious man, and wondered many to see such great and famous changes in my life and manners; and even so it was, though still I did not know Christ, neither mercy, nor faith, nor hope; and even, as I have seen well since then, if I had then died, my condition was very frightened; well, this, I say, continued for about twelve months or more. 32. But I say, my neighbors were amazed at this my great conversion, from astounding blasphemous to something like moral life; and even that they might well; for this my going was as great as Tom the bedlam to become a sober man. So now they began to praise, praise, and speak well about me, both on my face and behind me. Now I, as they said, was pious; now, I had become the right honest man. When I realized that these were their words and opinions about me, it pleased me mightly well. Though, as of yet, I was nothing but a bad painted hypocrite, but I liked to talk about one that was truly pious. I was proud of my deity, and I did everything I did to do it, either to or whether be well spoken by a man. And so I continued for about twelve months or more. 33. Now you need to know that before that I was much more excited about the ringing, but my conscience began to be gentle, I think that this practice was, but dedicats, and therefore forced myself to leave it, however, in my opinion, it broke down; wherefore, I should go to a pointed house and look at it, even though I will not be in the ring, but I think it doesn't become a religion, nor did I force myself, and it looks even better; but quickly afterwards, I began to think: How if one of the calls should drop? Then I chose to stand under the far beam, which puts the overthwart spike from side to side, thinking there I could stand for sure, and then I think again, if the call drop with a swing, it might first hit the wall, and then rebounding on me, would kill me for all that light. It made me stand on the door of the spire; and now, I think, I'm safe enough; because if the call were to then fall, I can slip behind these thick walls and it should be kept in spite of. 34. So I would go to them in the ring, but I would not go beyond the spires; but then it came into my head: How, if the same spike falls? And this thought, it may fall on the aught I know when I stood and looked, was constantly so shaken my mind that I pricked not to stand at the spike door anymore, but was forced to flee, fearing the spike would fall on my head. 35. Another thing was my dance; I was a full year before I could quite leave it; but all this when I thought I kept this or this commandment, or did, by work or work, anything which I thought was good, I had great peace in my conscience; and should think by himself, God can not choose, but not be pleased with me; Yes, to link it in my way. I think no man in England could please God better than I. 36. But, poor not encirclement, as I was, I was all but ignorant of Jesus Christ, and go on to establish my own righteousness; and had gone there, there was no God in mercy, showed me more about my state of nature. 37. But in a day of god's goodness, the gift to link me Bedford work on My calling; and on one of the streets of this city I came to a place where three or four poor women sat at the door, and talked about the things of God; and now, being willing to hear them in discourse, I almost pulled to hear what they said, because I was now a brisk talker also myself on religious issues, but now I can say I heard, but I did not understand, but I did not understand that because they were far above, from my reach, because their speech was about a new birth, the work of God in their hearts, also about with whom they were convinced of their plight in nature; they talked about how God had visited his souls with His love for the Lord Jesus and by what words and promises they had been restored, comforted, and against against against Moreover, they argued in particular with Satan's suggestions and temptations; and told each other about it how they had been afflicted and how they had begun in his attacks. They also discoursed on their miserable heart, their infidelity; and contemptuous, contemptuous, and aused their righteousness, so dirty and insufficient to do them with any good. 38. And I wondered that they spoke as if joy made them speak; they spoke with such a pleasant language of the scriptures and with the appearance of mercy in all things that they said they were with me as if they had found a new world, as if they were people who lived alone and did not count among neighbors (No. 23.9). 39. In it, I felt that my heart began to tremble when the mistrust of my condition was in vain; for I saw that in all my thoughts about religion and salvation, the new birth never healed into my mind, nor did I know that I comforted the word and the promise, nor the deception and betrayal of my wicked heart. As for secret thoughts, I did not drink any notice of them; neither did I understand what was the temptations of Satan, nor how they had to contend and resist, etc. Therefore, when I had heard and considered what they said, I left them and went back to my work, but their speeches and speeches went with me; also my heart would be tarry with them because I was greatly affected by their words, both because with them I was convinced that I wanted a true badge of a truly pious man, and also because with them I was convinced of the happy and blessed state of him who was so one. 41. I would therefore often have to make my business go over and over again to this poor people's society, because I could not stop u.c. and the more I went between them, the more I questioned my position; and, as I still remember, at the moment I found two things in me, to which I sometimes wonder, especially in view of what blind, ignorant, sordid and ungingv carelessly repent, but just before I was; one was the great tenderness and tenderness of the heart that made me fall according to the belief of what by the scriptures they claimed; and the other was great bending my mind for constantly meditating on it, and about all the other good things that anytime I heard or read. 42. With these things, I think it was now so turned that it lay like a horse leech in a vein, still calling out, Dot, dot (Prov. 30.15); yes, it was so fixed to eternity, and for things about the kingdom of heaven, that is, as far as I knew, lai_gan yet, God know, I knew, but little; that neither joy, nor reliance, nor threats, can loosen it, or cause it to go forth; and although I may speak with shame, however I is very coping with a certain truth, then it would be so difficult for me to have to take my mind from heaven to earth, as I've found it often since it again from earth to heaven. 43. One thing I can't skip: In our city there was a young man, to whom my heart was knitted more than any other, but he is the worst creature of curses and swearing, and swearing, and wondering, I now shook him and left his company, but about a quarter of a year after I left him, I met him in a certain band, and asked him how he did it; he, after his old vows and mad way, replied he was fine. But, Harry, I said, why are you swearing and curse it? What will happen to you if you die in this condition? He answered me a big chafe, What the hell would the company do if it weren't like I am? 44. For this time, I met with some of Ranter's books, which were nominated by some of our citizens, whose books were also highly appreciated by several old professors; some of them I read, but could not pass judgment on them; wherefore, when I read unto them, I do not feel unto judge, I accept myself for sincere prayer in this way: O Lord, I am a fool and cannot know the truth of the error: Lord, do not leave me unto my blindness, either to confirm or condemn this doctrine; if it is from God, let me not despise it; if it's from the devil, let me not embrace it. Lord, I put my soul down on this matter only by your leg; Let me not be deceived, I humbly ask you. I was one religious intimate companion all this time and it was a bad man that I talked about before; but for this time he also became the happiest Ranter and gave himself unto all kinds of filthiness, especially dirt; he would also deny that there was a God, an angel, or a spirit; and would laugh at all the exhortations to abstinence. When I work to reproach his wickedness, he would laugh over, and pretend that he had gone through all religions, and could never light on the right until now. He also told me that after a few days we should see all professors turn to Ranters' roads. Therefore, as I abandoned these damned principles, I left my company and became to him as great as I was before the familiar. 45. This man was not just tempted to me; but my call to lie in this country, I happened to light a multi-man company who, although strictly religious in the past, was still swept away by these ranters. They would also talk to me about their paths and condemn me as legitimate and dark; pretending that they had only achieved perfection, which would do what they did, not sin. Oh! these temptations were suitable for my body, I am only a young man, and my nature in its primordial; but God, who I hope had made me for the better thing, kept me in fear of his name, and hated that I should accept such principles. And blessed is God, who placed it in my heart, that he should weep and be led without still trusting my own wisdom; because I have a having seen even the effects of this prayer, She is keeping me not only from ranting mistakes, but also from those who have sprued up ever since. The Bible was dear to me these days. 46. And now, in my belongings, I began to look in the Bible with new eyes and read, as I never did before; and especially the apostle Paul's letters were sweet and pleasant to me, and of course I never made the Bible, either reading or meditation; still calling to God that I may know the truth and the way to heaven and glory. 47. And as I continued and read, I lit up the passage. One of them is given the word of wisdom; another word of knowledge with the same Spirit; and another faith, u.c. (1. Kor. 12.8, 9). And though, as I have seen, the holy spirit of this scripture is planning, in particular, things extraordinary, but for me it will then be fastened with the belief that I nonetheless want things ordinary, even that understanding and wisdom that other Christians had. On that word I wondered, and could not say what to do, especially that the word faith put me to it, because I could not help, but sometimes the question is whether I had any faith or not; for I feared that it would exclude me from all the blessings which other good men had given them from God; but I was against to conclude I had no faith in my soul; because if I do, think I will, then I count myself very castaway indeed. 48. No, I said to myself, although I am convinced that I am ignorant of the Sot, and that I wish these gifts of blessed knowledge and understanding to other good people; however, at risk, I will stop I am not entirely incredulous, although I do not know what faith is. For I was shown, and also that as I have seen it, Satan, that those who come to an unbelief state, neither rest nor remain in their souls; and I was a preterg, which fell into rather despair. 49. Therefore, with this recommendation, I was afraid for a while to see my will of faith; but God would not forgive me in such a way as to withdraw and destroy my soul, but continually, against this my blind and sad conclusion, created in me such a premise, so that I could in this deceite myself, that I could not rest the content until I now come some certain knowledge, whether I had faith or not; it always works in my mind, but how if you want faith really? But how can you tell if you have faith? And, moreover, I saw for sure, if I didn't, I was sure to die forever. 50. Although I tried to look at the faith business in the first place, after a short time, I was better at considering the case, I was prepared to put myself in court, whether I had faith or not. But unfortunately, the bad wretch, so ignorant and brutish, was to me that I knew in this day no more than to do it than I know how to start and accomplish that rare and curious piece of art, which I never saw nor considered. 51. while I did consider it and being put on my plunge on it, because you need to know that until now I had this point broken my mind so that no man just had to hear and consider, tempt me to me with his delusion that there was no way for me to know I had faith, but by trying to work some miracle: encouraging those scriptures that seemed to look this way to implement and strengthen his temptation. No, one day when I was betwixt Elstow and Bedford, the temptation was hot over me to try if I had faith in doing some miracle: what a miracle at that time it was, I must say in puddles, which were horse pads, Be dry; and to dry places. Are you in puddles. And indeed, one time I was going to say so really; but just as I am going to speak, this thought came to my mind, but go under the turged and pray first that God will give you might. But when I was in the end to pray, it came hot over me that if I asked and came again and tried to do it, and still nothing, notwithstanding, then make sure I had no faith but was castaway and lost. No, think I would, if it were, I would never try yet, but I will stay a little longer. 52. therefore continued with great loss; because I thought if they had only faith that could do such wonderful things, then I concluded that in the present I did not have it, nor for a while yet, always wanted it. Thus I was tossed between the devil and my ignorance, and so distracted, especially in some cases, that I couldn't tell what to do. 53. For this time, the state and happiness of these poor people in Bedford was thus a dream or vision that represented me. I saw as if they were out on the sunny side of some high mountain, kept refreshing myself with pleasant joists from the sun while I was shivering and shrinking in the cold, afflicted with frost, snow and dark clouds. Methought, also betwixt me and them, I saw a wall that had a compass on this mountain; now, through this wall, my soul longs very much to

go; concluding that if I could, I'd go even in the middle of them, and there's also comfort myself with the heat of their sun. 54. On this wall I think I will go again and again, still curious as I went to see if I could find in some way or a passage with which I could enter it; but no one could find it for some time. Finally I saw, as it was, a narrow gap, like a little entrance into the wall through which I tried to go; but the passage is very strait and narrow, I made a lot of effort to get it, but all in vain, even until I was well-nigh quite beat out, trying to get it; finally, with a great tendency, I was at first inside the head, and then with cladding a tendency, my shoulders, and my body; then I was exceedingly glad, and went and sat down in the midst of them, and it was comforted by their sunlight and warmth. 55. whereby this mountain and wall was made untaxed unmade unneeded by the mountain meant the church of the living God; the sun that shone on it, the comfortable brilliance of his merciful face on those who were there; walls, I think, was the Word that was making a distinction between Christians and the world; and the gap which was in this wall, I thought, was Jesus Christ, which is the way for God the Father (John 14.6; see paragraph 7.14). But since the passage was wonderfully narrow, even so narrow that I could not go, but with great difficulty, enter thereat, it showed me that no one can go into life, but those who were downright serious, and unless they left this evil world behind them; for there was only room for the body and soul, but not for the body and soul, and for, in sin. 56. This residence with my spirit for many days; all this time I saw myself in a forlorn and sad state, but still was provoked by a fervent hunger and desire to be one of those numbers that had to sit in the sun. Now also I should ask where I was, whether at home or abroad, at home or in the field, and also often, with a raised heart, to sing that in 51. Psalm, O Lord, consider my suffering; for still I knew that was not where I was. 57. Nor could I have achieved any convenient assurance that I had faith in Christ; but instead of satisfying, here I began to find my soul to be attacked with fresh doubts about my future happiness; especially with such as those, Have I been elected? But how if the day of grace is now past and gone? 58. With these two temptations, I was very afflicted and afflicted; sometimes one by one, and sometimes with each other from them. And first to talk about my questioning of my election, I discovered at this time that although I was in the flame to find a way to heaven and fame, and although nothing could beat me from this, however, this issue was so offended and deterred me that I was, especially in some cases, as if the same strength of my body was also deprived of strength and strength. I also felt that this Ally will wit all my desires: Not from what willets, not from that runneth, but from God, that sheweth mercy (Rom. 9.16). 59. By this scripture, I could not say what to do; for I apparently saw that unless the great God of his infinite grace and gifts had not voluntarily chosen me as a ship of mercy, even though I would, and long and labor, until my heart broke, none of it could come. So it will still stay with me, How can you tell you to be elected? And what if you shouldn't? What's the matter? 60. O Lord, think I will, what if I shouldn't, really? It may be you don't, said the tempter; it can be so of course think I will. Why, then said Satan, you were so good to leave off, and strive no further; for if, of course, you should not be elected and chosen from God, there don't talk about your being saved; For it is neither of Him who willets, nor of him, in the runneth, but from God, that his mercy. 61. With these things, I was driven away to my wit, not knowing what to say or how to respond to these temptations. Indeed, I thought little thought that Satan had thus attacked me, but it was rather my prudence, thus starting to question; for that elect only reached eternal life, that I without scruple, was from the heart close to the aral; but that I was one of them, there lay the whole issue. 62. Therefore, for several days I was greatly attacked and confused, and often, when I walked, was ready to sink where I went, fainting in my mind; but one day when I was so many weeks oppressed and dropped by the way I was now quite giving up the ghost of all my hopes ever to reach life, this sentence fell under the weight of my spirit, look to the old and see the generations; did he ever trust the Lord and was embarrassed? 63. In which I was very relieved and encouraged in my soul; because so that at the same moment it was explained to me, Start from 1. Deuteronomy begins and read it to the end of Revelation, and see if you can find that there was someone who trusted the Lord and was upset. So, returning home, I now went to my Bible to see if I could find that saying not in doubt, but to find it right now; for it was so fresh, and with such power and comfort to my spirit, that I was as if I were talking to me. 64. Well, I looked, but I found it not; only it is on me; then I asked first this good man, and then again if they knew where it was, but they did not know such a place. In it I wondered that such a sentence would be so sudden, and with such comfort and power, confiscated and respected to my heart, and yet that no one could find it, because I doubted, but it was in the scriptures. 65. Thus, I continued for more than a year and could not find a place; but finally, casting my eye apocrypha books, I found it in the Church 2.10. It was, first of all, a little without a spike in me; but because until this time I had more experience of God's love and kindness, it bothered me less; especially if I think that while it wasn't in these texts that we call sacred and canonical, however, although this sentence was the sum and essence of many promises, it was my duty to take solace from it; and I bless God for this word, for it was from God up me, that this word sometimes shines before my face. 66. Then these other doubts were expressed by force over me, but how if the day of grace should be the past and go away? How about if you have a duck time for charity? Now I remember that one day, as I was walking into the country, I had a lot of thoughts about it, but how if the day of grace is in the past? And exacerbate my troubles, tempt presented by my they will be good for the people of Bedford, and suggested that these were already converted, they were all that God would save in these parts; and that I came too late, for they had been blessing before I came. 67. Then I was in great difficulty, thinking very much that this might be the case; wherefore, I went up and down, bending my plight, counting myself much worse than a thousand fools, for such a long condition, and spent as many years in sin as I had done; still crying out, Oh that I had become faster! Oh, that I had turned seven years ago! It made me also angry at myself, thinking that I shouldn't have more wit, but trifle away my time until my soul and sky were lost. 68. But when I had long been offended by this fear, and was small, to take another step, only for the same place where I received my other prompting, these words broke into my mind: To compel them to enter, that my house might be filled; and yet there is space (Luke 14.22, 23). These words, but especially those, and yet there is space, were sweet words to me; for verily I thought that with them I saw that I had enough space in heaven; and moreover, that when the Lord Jesus spake these words, he thought of me; and that he, knowing that the time would come when I would be afflicted with fear that his chest was not left in place before he spoke that word and left it at the time of the record, that I might find help, thereby resisting this vile temptation. It then truly believed. 69. In view of and reassuring this word, I went quite a while; and comfort was all the more when I thought that the Lord Jesus should think of me so long ago, and that He should speak these words for my sake; for then I truly think that he spake them deliberately, to encourage me. 70. But I will not be without my temptation to return again; temptations, I say both from Satan, my heart, and my carnal acquaintances; but I thank God that they were weighed down by this feeling of death of soul, and the day of judgment, which I think is continually as it were; I should also think of Nebuchadnezzar, of which it is said: He had given him all the kingdoms of the earth (Dan. 5.19). However, I think if this great man had all his parts in this world, one hour of hell fire would make him forget everything. Which consideration was a great help to me. 71. I was almost ready to see for this time something about the beasts mosses coated clean and dirty. I think these beasts were male; pure, types of those who were the people of God; but not these, such types as the children of the evil. Now I read that pure beasts chew cud; that is, think I, they show us we must feed on the Word of God. They also separated the nail; I think that means we have to share if we saved, with the roads of unliving people. And also, further reading about them I found that although we chewed the cud like a bunny, however, if we went with nails like a dog, or if we share a nail like a pig, however, if we do not chew the cud like a sheep, we still, for all but dirty; because I think here is a way for those who speak the Word but walk in the ways of sin; and that the pig was like him, who separated himself with his external pollution, but still desired the word of faith, without which there can be no way of salvation, that man should never be so pious (Deut.14). Then I discovered by reading the Word that those who are honored by Christ in another world should be called upon him here; I don't accept part in His name and righteousness, as well as in the smoke and first fruits of His Spirit, and special interests in all these things of heaven that are truly noble to meet the soul of this glory and the house above heaven. 72. Here too, I was on a very large stand, not knowing what to do for fear that I was not called; for, think if I don't call it, what then can do me right? No one except those who are so called shall inherit the kingdom of heaven. But oh! as I now loved those words that spoke of Christian calling! as when the Lord said unto to one, Follow me and another. Come after me. And oh! think I would say to me too, how keen I will run after him! 73. Now I cannot express the longings and bursts in my soul I cried to Christ to call me. So I went on for a while, all on the flame, to be converted to Jesus Christ; and that day, in such a gloriously transformed state, also saw that I could not be content without sharing it. Gold! or it's gotten for gold, which I might have given for it! If I made the whole world it was all gone ten thousand times more than that my soul might have been in a transformed state. 74. How nice now was all in my eyes that I think are converted to men and women! they shone, they walked like people who bore a great seal of heaven for them. Oh! I saw that the party had fallen in their pleasant places and had a good legacy (Ps. 16.6). But he that made me sick was Christ, Mark, he climbed up the mountain and called him what he would do, and they came unto him (Mark 3.13). 75. This U.S. rule made me faint and afraid, yet it kindle the fire in my soul. What made me afraid was that Christ did not like me because He called him. But oh! the glory I saw in this state still enticed my heart, that I could rarely read what Christ called, but I now wished if I would have been in their clothes; that I should have been born Peter; that I may be born John; or would I have been and heard him when he called them, as I would have cried: O call me too. But oh! I was afraid He wouldn't call me. 76. And verily the Lord allows me to go along for many months and show me nothing; either that I had already, or should be called below. But finally, after much time spent, and many moaning to God; that I may be the wedge of the holy and heavenly calling, that the Word came upon me: I will clean their blood, that I am not a deer, for the Lord dwells in Zion (Joel 3.21). These words, in my opinion, were sent to encourage me to wait for More to God, and meant to me that if I had not yet, the time might come, I could actually be converted to Christ. 77. By this time I began to break my mind with those poor people in Bedford and tell them of their condition, which, when they had heard, they told Me Gifford, who himself had also managed to speak to me and was willing to be well convinced of me, although I thought, but for small reasons, but he invited me to his house, where I should hear him discuss with others, about God's dealings with the soul; of all that I still received more confidence, and from that time began to see something of my evil arrogation and inner ness of my heart, for I knew equally that it was of great importance; but now I began to be revealed to me, and also to work with this rate of wickedness, as it had never happened before. Now I have apparently discovered that lust and corruption will force me into evil thoughts and desires that I do not expect before; my desires for heaven and life began to fail. I also discovered that, as my soul was full of a longing for God, now my heart began to be sliced after every foolish vanity; yes, my heart shall not be touched in the mind that it was good; it began to be noticeable, both my soul and the heavens; it would now hang continuously, both in all customs duties, and was like clog on the leg of a bird to disturb her fly. 78. No, I think I am worse and worse now, now I'm further from the conversion than ever I had before. So I began to sink very much into my soul and began to entertain such courage in my heart when I underestimated it as hell. If I had burned to the stake now, I cannot believe that Christ was loved me; unfortunately, I could neither hear Him, see him, nor feel him, nor enjoy any of His things; I was led as with a storm, my heart would be dirty, kanaaites could live the ground. 79. Sometimes I would like to say my position to the people of God who, when they heard, they would pity me and tell me of the promises; but they were so good that I must reach the sun with my finger as soon as I had done it, all my feeling and feeling was against me, and I saw that I had heart which would sink, and it was according to the Lord and against His will; and this was the condition. 80. These things often made me think the child brought by the father to Christ, who was still appearing, him was thrown down by the devil, and the devil was the one who was the cause of it. In addition, these days I should find my heart to shut up against the Lord and against His Holy Name. I have found my disbelief to determine how it was, side by side, to keep Him out, and that too, even when I have with a lot of bitter sigh cried out. Good Lord, break it open! Lord, break these brass gates and out these bars! (Ps. 107.16). However, this word would sometimes give me peaceful pause in my heart, I ensured you even though you have not known me (Isa. 45.5). 82. But all this, while in terms of sin, I have never had more than now; I prick not take a pin or stick though, but as big as straw, my conscience was now sore, and it smart every touch; Now I could not say how to speak my words for fear that I should not put them. Oh, how careful was I then, how I did or said I found myself also on a miry swamp that shook if I did, but stirred; and there was offers both of God and of Christ, and of the Spirit, and of all good things. 83. But I noticed that although I was such a great sinner before my time of his time, God never accused many of the sins of my ignorance of me; only He showed me I had lost if I had not been Christ, for I was a sinner; I saw that I wanted perfect righteousness to show me without guilt before God, and that righteousness was nowhere to be found, but in the person of Jesus Christ. 84. But my original and inner pollution, it was my plague and my suffering; that, I say, with terrible speed, always forcing forth myself in me; that I was guilty, amazed; because I was more disgusting in my eyes than was a toad; and I thought that I was so in the eyes of God; sin and corruption, I said, would be as natural a bubble from my heart as water would bubble out of the fountain. I think now that everyone had a better heart than I had; I might have changed my heart with someone; I think no one but the devil himself could smooth me out into the wickedness and pollution of the mind. Whereby I fell, seeing my vileness, deep in despair; for I concluded that this condition that I was could not stand by the state of grace. Of course, I think I, I have sent God; sure I am apt pettains the devil and the reprobate mind; and so I went on for a long time, truly for a few years together. 85. While I was so afflicted with fear of my damn, there were two things that would make me wonder; one was when I saw old people hunting for the things of this life, as if they were to live here always; the other was when I found professors much distressed and dropped when they met with external loss as a husband, child, etc. Lords Lords I made ado here for such small things as these! Who is looking at carnal things with some, and what sadness others are about the loss of them! If they do so much work after, and spend as many tears on these current life things as I've bemoaned, pitied, and prayed for! My soul is dying, my soul is cursed. It was my soul, but in good condition, and I, but sure of it, oh! how rich I should respect myself, though blessed, but with bread and water; I must account for these but the little suffering, and they should bear so little burden. Hurt spirit, who can carry? 86. And although I was so agitated and afflicted, and afflicted, with my wickedness of vision, feeling, and terror, I was afraid to let this sight and feeling go quite out of my mind; for I found that without the guilt of consciousness was drawn in the right way, that is, with the Blood of Christ, man grew rather worse for the loss of his troubled mind than better. Wherefore, if my guilt suffers for me, then will I cry that the blood of Christ may take it off; and if it would go away without it (for the feeling of sin would sometimes be as if it would die and go rather away), then I would also seek to bring it into my heart again, bringing the punishment for sin in hell, which would fire my spirits; and should weep: Lord, let him not go from my heart, but the right way, but by the blood of Christ, and by applying thy grace through him, unto my soul; for this uth udems lie to me, without the sheathing of blood is not remission (Ebr. 9.22). And he that made me more afraid of it was, because I had seen some of that, although when they were under the wound of conscience, then they would cry and pray; but they are looking rather present at ease of their trouble, than forgiveness for their sin, cared not for how they lost their guilt, that they got it out of their mind; and therefore, by removing it in the wrong way, it was not sanctified unscuffed; but they became more and blind, and worse after their troubles. It made me afraid, and made me cry to God more that it might not be so with me. 87. And now I was sorry that God had made me a man, for I feared that I was strengthened; I counted man as unconverted, the most beautiful of all creatures. Thus being afflicted and tossed into my sad state, I counted myself alone, and above most men unblesed. 88. Yes, I think it is impossible that at some point I should reach so much goodness in my heart to thank God that He is man to me. Man is truly the noblest with creation, of all creatures in a visible world; but with sin has he made himself the most illoused. Beasts, birds, fish, etc., I blessed their position because they were not sinful, they were not unpleasant in God's sight; they did not have to go to the fire of hell after death; So I could have rejoiced if my condition had been like any of them. 89. In condition I went great for a while; but when comfort came, I heard a sermon about these words 4. Song 4.1: Behold, you are honest, my love; behold, you are honest. But at that time he did these two words: My love, his superior, and the subject; from which after, he observed the following several conclusions: 1. That the Church and its every saved soul is the love of Christ when unkind. 2. Christ's love for no reason. 3. Christ's love when he loved the world. 4. Christ's love when under temptation, and under desertification. 5. Christ's love from first to last. 90. But I have done nothing with what he said now, only when he came to the fourth particular, it was a word, he said: If it is that the soul saved is the love of Christ when he is tempted and deserted; then the poor tempted soul, when thou hast been attacked and afflicted by temptation, and the hindgating that the face of God, yet think of these two words: My love, however. 91. As I was going home, these words came into my thoughts again; and I remember well how I came in, I said in it in my heart: What can I receive when I think of these two words? This thought had not gone through my heart before, but the words began to kindle in my spirit: Thou art my love, thou art my love, twenty times together; and yet, when they ran in my mind, they became stronger and warmer, and began to make me look up; but be among hope and fear, I still answered in my heart, but it is true, but is it true? In the fact that this sentence fell into me, he wist not that it was true, which was done by an angel (Ap. 12.9). 92. Then began to give space to a word which by force babbled again and again this joyful sound in my soul, thou art my love, thou art my love; and nothing shall share thee from my love; and with it, Rom 8.39 came into my mind. Now my heart filled with comfort and hope, and now I could believe that I should forgive me, my sins; yes, I was now so accepted by the love and grace of God that I remember that I could not say how to join until I came home; I think I could have spoken of His love and of His mercy to me, even to those crows who sat on the ploughed lands before me if they had been able to understand me; wherefore, I said unkindly in my soul with great joy: Well, I would have a pen and a ink here, I would write it down before I would go on, for I will never forget these forty years; but unfortunately! less than forty days, I began to question everything again; that made me start to question everyone else. 93. However, sometimes I was helped to believe that it was a true expression of grace for my soul, even though I had lost much of my life and enjoyed it. Now about a week or two weeks after that I was followed a lot by this Simon, Simon, behold, Satan has wanted to be (Luke 22.31). And sometimes it sounded so loud in me, yes, and as it was called so firmly after me that once above all the rest, I turned my head over my shoulder, truly thinking that a man behind me had called me; being a long distance away, he thought so loud; how I thought I would think, since I agitated me to pray and defensiveness; it came to introduce me to that cloud and the storm was coming down over me, but I realized that not. 94. Just as I remember that at the time that it called me so loudly, it was the last time it sounded in my ear; but I guess I hear more with what a loud voice these words, Simon, Simon, sounded in my ears. I think really, as I said, someone had called after me, which was half a mile behind me; and although it was not my name, yet it made me suddenly look behind me, believing that he who called so loudly meant me. 95. But so foolishly I was and ignorant that I did not know the reason for this sound; which, as I both saw and felt soon after, was sent from heaven as an alarm to awaken me, to provide that which comes; only it makes me a muse and wonder in my mind, thinking what would be the reason that these scriptures, and that at this speed, so often and so loudly, would still be sounding and rattling in my ears; but as I said before, I soon after the end of God was perceived in it. 96. About a month after that, I experienced a very large storm, which treated me twenty times worse than anything I had met before; it came to steal over me, now with one piece, then with another; first, all my consolation was taken from me, then the darkness seized me, then a whole flood of blasphemy, and against God, Christ and scripture, was poured over my spirit, to my great confusion, and to burst. These godly thoughts were such as the agitation of my questions against God and His only beloved Son; how was there, in fact, God, or Christ or not? And were the scriptures not quite a fabus and cunning story than the holy and pure Word of God? 97. The tempter would also attack me more with this, How can you tell, but that the Turks were so good at scripture to prove their Mahomet Redeemer, how do we have to prove our Jesus is? And, I think so ten thousand, in so many countries and kingdoms, should have no knowledge of the right way to heaven; if there really was heaven, and that we only living in the corner of the earth should be blessed with it alone? Everyone doth think his religion is the rightest, both Jews and moors, and Pagans! and how if all our faith, and Christ and the Scriptures, would only think so too? 98. Sometimes I have tried to oppose these suggestions and lay down a few sentences blessed Paul against them; but, unfortunately! I quickly felt I did so, such disputes as they would return again over me, even though we did such a great question about Paul and his words, yet as I could have said, but that in great deeds he is a fine and cunning man, could give himself up to deceive with a powerful delusion; and also take both that pain and travail, undo and destroy his guys? 99. These suggestions, with many others who at this time I cannot and dare not say by name or pen, did such a hook over my spirit and did exaggerate my heart with both the number, the uneast and the fiery power that I felt as if there was nothing else, and from morning to night in me; and as if, even, there might be room for nothing else; and also came to the conclusion that God had given my soul great anger to me to be carried with them, even as with a mighty whirlwind. 100. It was only with the aversion they gave to my spirit that I felt that there was something in me that refused to accept them. But this consideration for me then was only when God gave me a vacation to swallow my saliva, otherwise the noise, and the power of this temptation, would drown and overflow, and how it was to bury all such thoughts or memories of any such thing. While I was in this temptation, I should often find my mind suddenly put on it, curse and swear, or speak some sad thing against God, or Christ His Son, and scripture. 101. Now I think, of course, I own the devil; another time again, I thought I would be bereft of my mind; because instead of lauding and magnifying God the Lord with others, if I have but heard him speak, currently some of the most outrageous blasphemous thoughts or others would bolt from my heart against him; so that, whether I think God was, or again, was thinking that there was no such thing, no love, no peace, no gracious disposition I could feel with me. 102. These things plunged me into very deep despair; for I concluded that such things could not be found among those who loved God. I often, when these temptations have been with force over me, I compare myself to the case of such a child, who has the power to start under her apron and brings from a friend and country; kick sometimes I did as well as shout and cry; but still I was equally bound by the wings of temptation, and the wind would take me away. I also think of Saul and the evil spirit that ruled him; and was very afraid that my condition was the same as his condition (1. Sam. 16.14). In these days, when I have heard others talk about what was a sign against the Holy Ghost, temperament would provoke me so much to sin that I was as if I could not, not be allowed, nor remain silent, until I had done so; now no sin shall serve, but not; if it had been done in terms of such a word, then I have been as then mouth would have spoken the word, whether I or not; and so much was temptation over me that often I am willing to clap with my chint to hold my mouth from opening; and in the end also I had thoughts at another time, leap with my head down, in a muck-hill hole or another to keep my mouth from speaking. 104. Now I bless the condition of the dog and the toad, and counted all that God had done much better than this terrible state of mine, and as my companions were; yes, gladly I would have been in the position of a dog or a horse, for I knew that they had no soul to perish under the eternal weights of hell for sin, as mine was like to do. No, and although I saw, I felt it and chipped into pieces with it, however what added to my sorrow was that I couldn't find that with all my soul I did want release. These scriptures also torn and torn my soul among these disturbing factors: The wicked are like a choppy sea when it cannot rest, whose waters are thrown into the swamp and dirt. There is no peace, says My God, to the wicked (Isa. 57.20, 21). 105. And now my heart was sometimes very strong; if I had given a thousand pounds for a tear, I couldn't shed one; not, sometimes there is little desire to shed one. I was much more dejected thinking that it would be my lot. I saw some mourn and lament their sin; and others could rejoice again and bless God of Christ; and others could speak again of the Word of God, and be happy to remember him; while I just had a storm or tear. It sank me a lot; I think my position was alone. So I should much tell my hard hap; but get out of, or get rid of these things, I couldn't. While this temptation lasted for about a year, I could not attend any of God's ordinances, but with painful and great suffering, yes, then I was most concerned about blasphemy; if I'm hearing the Word, then uncleanness, blasphemy and despair would hold me as a prisoner there; if I have been reading, then, sometimes, I had sudden thoughts to question everything I read; sometimes again, my mind would have been so strangely abused and held by other things that I have neither known nor believed, nor remembered so much as a sentence that, but now I have read. 107. In Prayer, also, I have been very worried at this time; sometimes I think I should see the devil; no, I think I have felt him behind me, pull my clothes; he would also be unersely unused unused unused unused; break off to alkaline, you have prayed enough and stay longer, still drawing my mind away. Sometimes he would also throw in such evil thoughts as these: that I must ask him or him. I think sometimes that-fall off, or if you deceive to fall off and worship me (Matt. 4.9). Also, when, since I was wandering thoughts during this duty, I have a job to compose my mind and fix by God, then, with great power, is tempted to work to distract me, and to distract me, and turn away my mind, applying my heart and fancy manner to the bush, bull, besom, or the like, as if I should ask them; these he also, sometimes, especially to hold my mind, that I was as if I could think of nothing else, or pray nothing else but to these, or like them. 109. However, sometimes I should have some strong and heart-interrupted fears of God and the reality of the truth of His gospel; but, oh! how did my heart, in such times, put out with unspeakable needs. All my soul was then in every word; I would cry with pain after God that He would be merciful to me; but then I would be bewildered again by such vanity as these: I think God had to mock at these, my prayers, saying, and that the audience of holy angels, this poor simple repentance hanker after me, as if I had nothing to do with my grace, but to bestow it like him. Unfortunately, poor fool! how you are deceived. It's not like you're in favor with the Supreme. 110. Then is the tempter come over me, also with such courage as these: you are very hot for mercy, but I will cool you down; this frame does not always work; many are as hot as you are for the spirit, but I have hardened their dedication. And with it, those and those who had fallen off would be fixed before my eyes. Then I should be afraid that I, too, should do so; but, think I will, I'm glad it comes into my mind. Well, I watch it and take what he can. Although you, said Satan, I will be too hard for you; I will cool you insensitively, by degrees, by little and a few. What told me he would, although I would have seven years chilling my heart if I can finally do it? Continuous rocking will lull a crying child to fall asleep. I'll round it close, but I'll have my end done. Although you burn hot right now, however, if I can pull you out of this fire, I'll give you a cold before it's long. 111. These things led me into the great straits; because as I currently couldn't find myself fit for the current death, so I think living too would make me even more useless; for time would make me forget all things and wear even remembrances of the evils of sins, the value of heaven, and the need which I had of the blood of Christ to wash me from both mind and thought; but I thank Jesus Christ, who is raw, these things do not at the moment make me cry, but rather put more on me, just like she who met the adulterer. Deut. 22.27; which days that were a good word to me after I had endured these things, but I am sure neither 'Sheight, not depth, not life, etc., shall Separate us from the love of God, which is in Christ Jesus 8.36). And now I hoped that a long life would not destroy me, nor would it be disguised as heaven. 112. However, I had some support in this temptation, although then I was all questioned; that in the third Jeremiah, the first, there was something uned, and it was the reward of the fifth verse of this chapter, that although we have spoken and done things as evil as we can, we should never cease to call on God; Thou art a companion of my youth; and should go back to him. 113. I had a sweet eye from God, and I thought that one day when I was sitting in a neighborly house, and there is a great deal of sadness about my many blasphemy considerations, and I said in my mind, what are the basis for me to think that I, who have been so evil and abominable, should ever inherit eternal life? that word suddenly came over me: What would he say to these things? If God is for us, who can be against us? (Romans 8.33). And I thought my help: As I live, ye will also live (John 14.19). But there were just hints, touches, and I felt very sweet when present; only they lasted not; but, like the page of Peter, was suddenly caught again from me in heaven (D. d. 10.16). 114. But then the Lord revealed himself more fully and kindly, unasily uned and uncom to me; and, verily, he only brought me from the guilt of guilt; that these things were placed on my conscience; but also from the same dirt; and I was again placed in my right mind, as other Christians were. 115. I remember that one day when I traveled to the country and walked the wickedness and blasphemy of my heart, and given the insanity that was in me that the scriptures came to my mind. He made peace through the blood of his cross (1. col. 11.17). By which I was made to see, both again and again, and again, that day that God and my soul were friends with this blood; yes, I saw that the judgment of God and my sinful soul could comprehend and kiss one another through this blood. This was a good day for me; I hope I will not forget it. 116. Another time when I sat by the fire in my house and mingle upon my miserable, the Lord also prepared a precious word for me: Therefore, since the children are comedies of flesh and blood, he was also himself part of the same; that by death he might destroy that which had the power of death, that is, the devil, and deliver them who, fearing death, were all subject to bond of their lives (Heb. 2.14, 15). I think the glory of those words was so heavy on me that I was, both once and twice, ready to sigh as I sat; not with sadness and trouble, but with a steady joy and peace. 117. At this time, I, too, sat the service of The Holy Lord Of Gifford, whose doctrine was greatly stable by the grace of God. This man made it much of his business to free God's people from all those defects and unsound props that, in essence, we are prone to carry and make our souls. He insisted to take special care that we did not take any truth after trust, as of this, or any other person or man, but to cry to a mighty God that He could convince us of reality, and what we set in it, by His Spirit, the holy Word; for he said, if ye will do otherwise, when the temptations come, if strong you, without receiving them with evidence from heaven, will find that you want help and power now to resist, as when you thought you were. 118. It was as seasonal for my soul as the previous and last rain of my season; for I found and that with sad experience the truth of these words of him; for I felt that no man could say, especially if the devil tempted that Jesus Christ is lord, but with the Holy Ghost. Wherefore, I found my soul through grace, very able to drink in this doctrine, and prone to pray that there would be nothing concerning the glory of God and my eternal happiness, he would suffer me through its approval from heaven; for now I clearly saw that there was an exceedingly great difference, butwixt the concepts of flesh and blood, and the revelations of God in heaven; also a great difference between this faith that is evicted and according to the wisdom of man, and that which comes with the birth of man for god's sake (Matt. 16.15-17; 1. John 5.1). 119. But, oh! now, as was my soul led from truth to truth by God! from the birth and cradle of the Son of God to His ascension and the second generation who came from heaven to judge the world. 120. Indeed, I discovered, on the basis of this account, that the great God was very good to me; for in my remembrance there was nothing which I then called unto God to make known and unto me, but he was glad to do it for me; I mean not one part of the Gospel of the Lord Jesus, but I was sucked into it thoroughly. Methought I saw with great evidence, from the relationship with the four evangelists, the wonderful work of God, giving Jesus Christ to save us, from His concept and birth even his second coming to judgment. I had to think as if I had seen Him grow up, as if I had seen Him walk through this world, from the cradle to His cross, to which, even when He came, I saw how gently He gave himself to be hanged and nailed to it by my sins and wicked. Just as I was musing about this, His progress, which fell on my spirit, He was ordained for the sedation (1. Pet. 1.19, 20). 121. When I have also considered the truth of His Resurrection, and I remember the following word: Do not touch me, Mary, etc., I have seen him jump to the joy of his mouth that he was resurrected again, resurrected, had won victory over our formidable enemies (John 20.17). I have also seen Him as a man of god, the Father of God, for me, and have seen the way in which He comes from heaven to judge the world with glory, and is confirmed in these things by these scriptures after, Bypass. d. 1.9 and 10.7.56; 10.42; Heb. 7.24; 8.3; 1.18; 4.17, 18. 1.122. When I was very worried to know whether the Lord Jesus was both man and God, and God, as well as man; and verily, these days, let the people say what they would do, if only to me it were with evidence from heaven, all I did nothing. I did not count myself, which is certainly any truth of God. Well, I was much more excited about this issue and couldn't say how to solve it; finally, that in the fifth of revelations came to my mind: And I be seen, and lo, among the throne and the four beasts, and among the elders, stood the Lamb. In the midst of the throne, I thought I would be His Goddess there; among the elders is His manhood; but oh! methought it was a glister! it was good to touch, and gave me sweet satisfaction. That other scriptures also help me a lot in this: We have a child, we are given a son; and the government shall be on his shoulder, and his name shall be called the Glorious, counselor, mighty God, eternal Father, prince of peace, etc. 123. In addition to these teachings of God in His name, the Lord used two things to confirm me in these things; one was a mistake quakers, and the other was guilt sin; because the Quakers were against His truth, so God was more affirming me in it, guiding me to scripture, which was great to keep it. 124. The mistakes that these people then claimed were: 1. That the scriptures were not the Word of God. 2. That every man in the world had the spirit, grace, faith, etc. That Jesus Christ was crucified and dies 1,600 years ago does not satisfy divine justice for the sins of man. 4. That the body and blood of Christ were in the Saints. 5. May the good and evil bodies buried in the courtyard of the church no longer return. 6. That resurrection is in the past with good men already. 7. That the man Jesus who was crucified between two thieves in Calvary, in the Land of Canaan, in Jerusalem, was not climbed above the starry sky. 8. May He not, even the same Jesus, who died with the hands of the Jews, again come to the last day, and as a man judge all nations, etc. 125. Many more vile and acosky things were these days formed by those with whom I was directed to a narrower search of scripture, and was, with my light and testimony, not only enlightened, but very confirmed and comforted by truth; and as I said, guilt sin did help me a lot, because yet as it coming over me, the blood of Christ was to take it off again and again and again, and that also, sweetly, according to the scriptures. O friends! cry to God to reveal to you Jesus Christ; there is no one like Him. 126. It would be too long for me to stay to specifically say how God placed me in all the things of Christ, and how He did it, that He could do it, guide me in His words; yes, and also as he opened them unearthed on me, caused them to shine before me, and comfort me again and again, both from his being, and of his Son, the Spirit, and the name, and the gospel. 127. Only as I said before I say an again to you that, in general, He was glad to go this way with me; first, let me be afflicted by the temptations concerning them, and then reveal them to me; as sometimes I should lie with great guilt for sin, even crushed to the earth by it, and then the Lord will show me the death of Christ; yes, and it sprinkles my conscience with his blood, that I should find, and that before I knew that in that conscience, where, but only now, reigned and the law of anger reigned, even there shall rest, and shall remain the peace and love of God through Christ. 128. Now I was proof, as I thought, of my salvation from heaven, with many golden seals on it, all hanging in my sight; now I may remember this expression and the discovery of other mercy with comfort; and often it should be long and wish that the last day should have come, that I may ever be inflamed with sight, and joy, and with him, whose head was crowned with thorns whose face was spity, and the body broken, and the soul that offered my sins, because since, before, I slept continually at the mouth of hell, now I could so far from it so far away from it when I look back, see it so much; and oh! think I am now fourscore years old that I could die fast, that my soul might have gone to rest. But before I was so far killed from these my temptations, I was very long to see some ancient godly human experience that had commanded hundreds of years before I was born; to those who had consecrated in our days, I thought, but I wish they would now forgive me for commanding only what others believed, or had learned with their wit and parts to answer such objections, as they believed that others were confused without going down the deep. Well, after many such longing in my mind, God was hands; and as our all our days and ways, was thrown into my hand, one day, the book of Martin Luther; it was his comment about galatians-it was also so old that it was ready to drop a piece of the piece if I had to, but turn it over. Now I was pleased that such an old book had fallen into my hands; when I was, but a little way perused, I found his condition, his experience to and deeply treated, as if his book had been written from my heart. It made me wonder; so thought, I, This man could not know anything about the state of Christians now, but need to write and talk the experience of the former days. 130. Moreover, he is thoust to debate the rise of these temptations, namely blasphemy, despair and the like, in this book; showing that the law of Moses, as well as the devil, death, and hell, there is a very large hand, which was very strange to me at first; but considering and watching, I found it so really. But the news here I plan nothing; Just this, methinks, I have to let fall before all the men, I prefer this book by Martin Luther after the Galatians, except for the Holy Bible, before all the books that I have ever seen as the most suitable wounded conscience. 131. And now I discovered how I thought I loved Christ warmly; Oh! I would give my soul to Him, my affection for Him, I felt for love for Him as shallow as fire; and now, as go said, I think I should die in my nest; but I quickly discovered that my great love was only a little, and that I, who I thought was such a burning love for Jesus Christ, could let Him go again in a very trifle; God can tell us how to abuse us, and can hide the pride of man. Fast after this my love was tried for purpose. 132. For after the Lord had given me this great and painful temptation, and so sweetly placed me in the faith of His holy gospel, and had given me such great comfort and blessed testimony from heaven that touched my interest in His love through Christ; temperament came over me again, and that with a lot more sad and terrible temptation than before. 133. And it was, to sell, and share with this blessed Christ, to exchange with him the things of this life, for anything. The temptation lay on me for a period of a year, and did follow me so continuously that I didn't get rid of it one day a month, no, not sometimes one hour on many days together unless I was asleep. on page 134. And although, in my judgment, I was convinced that those who once were effectually in Christ, as I hoped, through His grace, I had never seen myself, could never lose Him forever for the earth would not be sold forever, because the earth is mine, says God (Lm. 25.23)—yet it was a continuous bill of exchange for me to believe that I should have as much as one such thought for me against Christ against Christ, Jesus, who had done unntly unmi, as he had done; and yet then I had almost no one else but such blasphemous ones. 135. But it was neither my dislike of this thought nor the desire and effort to resist that the least shaken or diminished its continuation, or the power and power; because it was always, almost whatever I thought, confused myself with it in such a way that I couldn't not eat my food, chop a stick, or put my eye to look at this, or that, but still the temptation will come, Sell Christ for it, or sell Christ for it; sell Him, sell Him. 136. Sometimes it ran in my thoughts, not as little as a hundred times together, Sell Him, sell Him, sell Him; against which I can say that for whole hours together I have been forced to stand as a constant leaning and forcing my spirit against it, that never before I knew there might be any evil thought in my heart that might agree with it; and sometimes also tempted would make me think that I agreed to it, then I should be as such as tortured on the shelf for whole days together. 137. This temptation led me to such scandals, so that I would sometimes not say that I agree with it, and to overcome it, that with my mind, which has led to the benefit of and resist this wickedness, my body would also be exercised or pushed, pushing or pushing with my own hands or elbows, still answering as quickly as the destroyer said. Sell him; I don't, I won't; no, not thousands, thousands, thousands of worlds. Thus reckon I should be in the midst of these attacks that underestimated the value of Him, even until I lacked well knew where I was, or how composed again. 138. In these seasons, he will not allow me to eat my food in silence, but, forsooth, when I was at the table at my meat, I have to go to pray; I have to leave my food now, and just now, to fake holy too, does the devil be. When I was so tempted, I must say to myself: Now I am at my meat, let me stop. He said, you must do it now, or you will aplub you god and despise Christ. Wherefore, I was much afflicted by these things; and because of the sinfulness of my nature, imagining that these things were the impulses of God, I should deny doing so, as if I were denying God; and then I should be guilty, for I did not obey the temptation of the devil, as if I had truly broken the law of God. 139. But, in short, one morning, as I did in my bed, I was most fiercely attacked with this temptation at other times to sell and toss with Christ; the evil suggestion that still works in my mind. Sell him, sell him, sell him, sell him, as fast as a man could speak; Against which I think, as in other times, I replied: No, no, not thousands, thousands, at least twenty times together. But finally, after much amunent, even until I was almost out of breath, I felt that this thought goes through my heart. Let him go where He will and I also thought that I felt my heart free to consent. Oh, diligence Satani! Oh, despair of the human heart! 140. Now there was a fight won, and downstairs I felt like a bird that was shot from the top of a tree, in great guilt and in terrible despair. Thus getting out of my bed, I went moping into the field of education; but God knows with such a heavy heart as a mortal man, I thought, might bear; where in two hours I was like a berets of life and how to carry with me now all the recovery, and associated with eternal punishment. 141. And also that the scriptures were to seize on my soul, is a blasphemous person, as Esau, who for one mouthful of meat, sold his birthright; for ye know how it was rejected later, when he would have inherited the blessing; for he did not find a place of repentance, even though he sought it with tears. 146. Sometimes I too should be by a touch of Luke 22:32: I have prayed for you that thy faith is

servants who went with ropes on their heads to bring their enemies to grace (1 Kings 20.31). The female Canaan also, who would not be daunted, though called the dog Christ (Matt. 15.21-8); and the man who went to borrow bread at midnight (Luke 11.5-8) was a great encouragement unmem. 252. I never saw those heights and depths of grace, love, and mercy, as I saw after this temptation. Great sins to draw great mercy; and where guilt is most dangerous and fierce, the grace of God in Christ, when it was shown to the soul, seems most essential and mightier. When Edb had gone through the captivity, he had twice as many as before (Ib 42.10). Blessed is God Jesus Christ our Lord. Many other things I could do here observation, but I would be short, and therefore this time skip them, and do ask God that my harm can make others fear to offend, so that they too would have to do to carry iron yoke, as I did. I had two or three times after or for my release from this temptation, such a strange concern for God's grace that I could hardly endure with it, it was so out of the measure amazing when I thought it would reach me that I thought if this feeling of it had been aviete long to me, it would have made me not capable of doing business. 253. Now I will give you a relationship with another of the Lord's asses with me, about His relationship with me in other seasons, and the temptations that I then met with aral. I will start with what I met when I first did join a scholarship with the people of God in bedford. After I had asked the church that my desire was to walk with them in the order and ordinances of Christ, and they also acknowledged them; while I thought of this blessed ordinance of Christ, which was His last dinner with His disciples before His death, this ordinance, it must be done in memory of me (Luke 22.19), was given a very precious word to me; for with it the Lord came down to my conscience, revealing his death for my sins; and as I felt then, did so as if he had pushed me into the same virtue. But behold, I did not have a long complicity in this ordinance, but such fierce and sad temptations all the time visited me in it, both to blaspheme the ordinance, and to wish a deadly thing to those who ate it then; that that I may not at any time be guilty of agreeing with these evil and fearful thoughts, I was ever compelled to pray to keep me from such blasphemy; and also cry unto God to bless the bread and cup unto them as it went from mouth to mouth. The reason for this temptation I thought of as was, because I was not, with this reverence, as it became for me, in the first approach to partake it. 254. Thus, I continued for three quarters of a year and could never have rested nor relaxed; but at last the Lord came und for my soul with the same Saints with whom my soul had been visited before; and after that I have generally been very good and comfortable, while I have been a blessed ordinance, and I believe, in it saw the body of the Lord as broken for my sins, and that his precious blood had been shed because of my transgression. 255. After a while I was somewhat inclined to consumption, by which, for spring, I suddenly and violently seized with great weakness in my removalman, so that I thought I could not live. Now I give myself a serious examination of my condition and condition for the future, and my evidence of this blessed world that will come; for it is, I bless the Word of God, has been my usual course, as always, so especially suffering day, try to keep my interest in life to be clear before my eye. 256. But I had not before begun to remember my previous experiences of God's goodness to my soul, but there came a herd in my mind of countless companies of my sins and transgressions, among which they were the greatest thing in my suffering, namely my non-life, smoke, and cold responsibilities; me wanderings from the heart, from my wearisomeness in all good things, my desire for love to God, His ways, and people, with this end all, Are these Christian fruits? are they the tokens of a blessed man? 257. After the detention of these things, my illness was doubled over me, for now I was sick in my inner man, my soul was clogged with guilt; now also was my former experience of God's goodness I got quite removed from my thoughts, and hid it as if it had never been nor seen. Now my soul was very much gripe between these two considerations. Live I May Not, Die I Dare Not; now I sank and fell into my spirit; and gave all of the missing; but when I walk up and down into the house, as a man in the most fuming state, this word of God took over my heart, ye freely justified by His grace, thanks to the salvation which is in Christ Jesus (Rom. 3.24). But oh, how turn it on me! 258. Now I was one awake from some troublesome sleep and dream, and listening to this heavenly sentence, I was as if I had heard it as follows me: The Sinner, you think that because of your sin and weakness, I cannot save your soul, but Behold, my Son is with me, and I look at him, not at you, and will deal with you according to it as I am pleased with Him. In it, I was very relieved in my mind, and made me realize that God could justify a sinner at any time; it was, but His looking at Christ and reusing His advantage to us, and the work was done immediately. 259. And since I was such a muse, this ed also came with great power over my spirit: Not by the works of righteousness which we have done, but according to his grace he saved us, etc. II Tim. 1.9). Now I had got on a high; I saw myself in the hands of mercy and mercy; and although I was afraid to think of the hour of death before, I cried now. Let me die. Now death was nice and beautiful in my sight; for I saw that we shall never live until we have gone to the other world. Oh, methought this life is just sleep compared to the past; this time I also saw more in these words, the heirs of God (Rom. 8.17) than I could ever express while I lived in this world. Heirs of God! God himself is part of the Saints. That's what I saw and wondered, but I can't tell you what I saw. 260. Again, as I was at another time very sick and weak, all this time the tempter had beset me firmly because I believe he is on the attack on the soul when it does it to approach the tomb, then his chance is, a laborer, to hide from me my previous experience of God's goodness; also set before me fear of death and God's judgment, so that this time, through my fear of miscarrying forever, I now die, I was like one dead before death came, and it was as if I had felt myself already descending into the pit; methought, I said, there was no way, but the hell I have; but behold, even as I was in the midst of these fears, these words of angels, which bear the chest of Abraham, rushed upon me, as it should be said, This shall be with thee when thou leaves this world. It sweetly revived my spirit and helped me hope for God; what when I was in comfort mused for a moment that the word fell with great weight on my mind, O death, where is your healing? O tomb, where's your victory? (1 Cor. 15.55). In it I became both good body and mind right away, my illness was now disappearing and I went comfortably in my work for God again. 261. At another time, although just before I was quite good and spicy in my spirit, suddenly I fell into a great cloud of darkness, which did so, hiding the things of My God and Christ, that I was as if I had never seen or known them in my life; was also so overtaker in my soul with a meaningful, hardened spirit that I could not feel my soul to move or stir for grace and the life of Christ; I was as if my hips were broken, or as if my arms and legs were tied up or chained. During this time too, I felt some weakness to exploit on my outer man, which still made each other's suffering heavier and uncomfortable for me. 262. After I was in this position for about three or four days when I sat by the fire, I suddenly felt that word to sound in my heart, I must go un to Jesus; escaped in this former darkness and athion, and the blessed heavenly things were smoted, in my opinion. While I was on this sudden so overtaken by surprise, the wife said I, or has ever such an scripture, should I go to Jesus? She said she couldn't tell, so I sat musing yet to see if I could remember such a place; I had n't sat over for two or three minutes, but that came screwing on me, and countless public angels, and withal, the Jews of the twelfth, on mount Sion, were set before my eyes (ver. 22-4). 263. Then with pleasure I said to my wife, O now I know I know! But that night was a good night for me, I never had, but a little better; I longed for some of God's people that I could have forgiven them for what God had shown me. Christ was dear to Christ to my soul that night; I could lie in my bed of joy and peace, and triumph, through Christ; this great glory did not want to me until the morning, but this twelfth of the author (Hebrews 12:22-4) was blessed with the scriptures many days together thereafter. 264. The words are as follows: You have come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and the society of countless angels, the firstborn general assembly, and the church written in heaven, and to God, the spirits of all and just men who are perfect, and to Jesus the internation of the new covenant, and the blood of the spraying it speaks better than Abel. Through this blessed sentence, the Lord led me again and again, first to that word, and then to it, and showed me a glorious glory in each of them. These words have also been oft since this time have been a great refreshment to my spirit. Blessed is God having mercy on me. A BRIEF OVERVIEW OF THE AUTHOR'S CALL FOR THE MINISTRY'S WORK 265. And now I speak my own experience. I made this site thrust in a word or two about my preaching Word, and God dealt with me that particular as well. Because after I had woken up for about five or six years and helped myself to see both the will and value of Jesus Christ, our Lord, and allowed to risk my soul to Him, some of the most capable among the Saints with us, I say the most capable of judging and blessings of life, as they intended, was to perceive that God was counting me worthy to understand something in his will in His holy and blessed Word , and had given me my opinion to the extent to express what I saw to others about the arson; therefore they desired me, and that with great seriousness I would sometimes take hold in one of the meetings to speak unsoning them. 266. He, who, although in the first it did so much more dity and confused my spirit, still wanted and persecuted, I accepted their request and twice did so in two several gatherings, but privately, albeit with great weakness and weakness, I discovered my gift among them; to which they not only seemed, but also solemnly protested, as in the great place of God, they were both touched and comforted, and thanked the Father of mercy for the grace which was granted to me. 267. Then sometimes, when some of them entered the country to teach, they also said that I should go with them; where, although I had not yet, nor dared, to use my gift in an open manner, yet privately walked calmly as I came among the good people in these places. I sometimes speak a word of warning to them also; he that, as they received the other, rejoiced in the grace of God marward, preaching their souls were cast out. 268. Therefore, in short, finally, being the desired desire of the Church, after some solemn prayer for the Lord, with fasting, I was especially called and appointed to preach the word more normally and publicly not only and among those who believed, but offer the gospel to those who had not yet received its faith; about the time I was obviously finding in my mind the secret of pricking forward it; although I bless God, not the will of vain glory, for at that time I was very afflicted with the devil's fiery dart for my eternal condition. Article 269 However, I could not be satisfied unless I could carry out my gift, to which I was very animated, not only with pious desires, but also with paul's words to the Corinthians: I ask you, brethren (ye know the Stephan family, that it is the firstauger of Achaia, and that they depend on the service of the Saints) that you submit to such and to anyone who helps with us, and works (I Cor. 16.15, 16) . 270. With this text, I was prepared to see that the Holy Ghost never intended that people with gifts and abilities buried them in the earth, but rather commanded and emied to use their gift, and also praised those who were able and willing to do so, they depended on the service of the Saints. These scriptures ran continually in my mind these days to encourage me and strengthen me in this work before God; I am also encouraged by a number of other scriptures and examples of godliness, both of which are mentioned in the Word and in other ancient history (1 and 4; 18.24, 25; 1. Pet. 4.10; p. 12.6; Foxe's Acts and Mounments). 271. Therefore, although for myself of all the Saints I, however, I, but with great fear and trembling, seeing my weakness, condemning the work, and doing according to my gift, and the proportion of my faith, preach this blessed gospel which God had shown me in the holy word of Truth; which, when the public realized, they came to hear the Word hundreds, and that of all the parts, though, post different and divers accounts. 272. And I thank god, which he gave me, a certain gut and pity for my souls, which also made me insist on working with great diligence and seriousness to learn the word that Could, if God bless, hold it, and awaken the conscience in which the good Lord had respect for the will of His servant, for I had not preached long before some began to touch the Word, and are very afflicted in their minds about the fear of greatness of their sin, and their need for Jesus Christ. 273. But at first I could not believe that God would speak to me in the heart of any man, still counting himself unworthy, nevertheless, those who were so offended would love me, and have special respect for me; and though I did take it from me, that they should wake me, they would confess it and confirm it before the Saints of God; they also bless God for me, unworthy sigh that I am! and seduc me in God's instrument that them the way of salvation. 274. Therefore, seeing them in both their words and deeds to be so constant, and also in their hearts, pressing so fervently for the knowledge of Jesus Christ that ever God sent me where they were; then did I begin to stop as if God belonged in his work as foolish as I was, and then came this word of God unto my heart with much sweet refreshment: His blessing, which was ready to perish, came over me; and I caused the heart of the widow to sing for joy (in 29.13). 275. Wherefore, I rejoice, yes, the tears of those whom God aroused in my preaching would be both comfort and encouragement to me; for I think of these sayings: What is it that makes me joyful, but the same thing I regret? (Cor no. 11 (see paragraph 2.2); and again, Although I am not an Apostle to others, nevertheless, without a doubt, I am with you, for the seal of my Apostle ye are in the Lord (1000). Kor. 9.2). Therefore, these things were another argument to me that God had called me and stood up to me in this work. 276. In my preaching of the Word, I specifically noticed this one thing, namely that the Lord made me begin where His name begins with sinners; that is, to condemn all flesh, and to open up and claim that god's curse by law belongs and c holds un to all men when they enter the world for sin. Now I filled this part of my work with great meaning; for the law of terror and guilt for my violations, I slept my conscience. I preached what I felt, what I smartingly had to feel, even what my poor soul had to ordain and tremble to make a brat. 277. Indeed, I have been like one sent unersed unsed unt; I went myself into chains to preach them chains; and bore this fire in my conscience, that I persuaded them to beware. I can truly say, and that without dissembling that when I have been preaching, I have gone full of guilt and terror even at the pulpit door, and there it has been removed, and I have had freedom in my mind until I have done: I work, and then immediately, even before I can get down the pulpit stairs, I have been as bad as I was before; yet God brought me, but of course with a strong hand, no guilt, no hell could take me to my work. 278. So I went to a two-year space, calling out against the sins of men and their fearful position because of them. After which the Lord came upon my soul with some peace and peace through Christ; for he gave unto me many sweet discoveries of his blessed grace through him. Wherefore, I changed my preaching, for I still preach what I saw and felt; wherefore, I did do much work to keep Jesus Christ in all his offices, relationships, and benefits unto the world; and also sought to reveal, condemn, and remove the false support and accessories on which the world lean, and with them fall die. On these things too I staid as long as the other side. 279. God then led me to something of the secret of the union with Christ; therefore I found and also shown them. And when I had traveled through these three main points of The Word of God, into space for five years or more, I was caught in my current practice and thrown into a prison where I had slept in advance for so long again to confirm the truth as suffering as I was before testifying of it under scripture in the form of a sermon. 280. When I have preached, I thank God, my heart is often all the time for this and other exercises, with great seriousness, to be called to God that He will make the word paralysed for the salvation of the soul; still upset lest the enemy should take the Word away from conscience, and therefore it would be barren. So I did the job so to speak the Word, because thus, if it were possible, sin and the person guilty could be particularized by it. 281. Even when I have done this task, it has gone to my heart to think that the word should now fall like a rain in rocky places, still wishing from my heart, O that those who have heard me speak today, but see how I do, what sin, death, hell, and curse of God is; and also that which is the grace of God, love, and mercy through Christ, un to men in a case as it is, who are still alienated from him. And, verily, I often say in my heart before the Lord that if it is hanged now before their eyes, there will be a means to awaken them and confirm them in fact, I would be happy. 282. For I have been in my preaching, especially when I have been involved in the doctrine of the life of Christ, without works, as if the angel of God had stood at my back to encourage me. Oh, it's been with such force and heavenly evidence of my soul, while I've been a laborer to deal with it, to show it, and to fasten it to the conscience of others that I couldn't be content with saying, I believe, and am sure; I was more than sure if I was legitimate to express myself that those things that then I claimed were true. 283. When I went first to preach the Word abroad, the country's doctors and priests were wide open to me. But I was unsure about not making railings for railings, but seeing how much of their carnal professors I could convince of their plight by law, and of the will and value of Christ; because, think I will, it will answer me at a time when they will be on my leave before their face (Gen. 30.33). 284. I never forced to interfere with the things that were challenged and in disputes between the Saints, especially the worst nature; nevertheless, I was much pleased that I was to fight fervently for the word of faith and the forgiveness of sins. The death and suffering of Jesus; but I say, speaking of other things, I should let them alone, for I saw that they caused discord, and because they, neither doing nor leaving undone, did not praise us to God for him. Besides, I saw my work before me had run another channel to even make an awakening word; so I will hold and notice. 285. I never complained, nor pricked the use of other men's positions (Rom. 15.18), although I condemn not all who do it, because I truly thought, and found out what the experience, that what was taught to me by the Name and Spirit of Christ, could speak, maintain, and stand with the sounding and best established conscience; and although I will not speak all that I know about this now, my experience is more interested in this scripture text than many of the people have informed (Gal. 1.11, 12). 286. If any of those who had woken up with my ministry did so after it fell back, as sometimes too many did, I can truly say that their loss to me is more than if one of my children, the ugot of my body's guilt, would have gone to its grave; I mean, truly, I could speak without the reassurance of the Lord, nothing has gone as close to me as I did, unless it was a fear of losing the salvation of my soul. I have to be counted as if I had good buildings and highnesses in these places where my children were born; my heart is so wrapped up in the glory of this great work that I counted myself more blessed and gated from God with this than if He were my emperor in the Christian world, or lord of all glory of the earth without it! O These words: He that transforms the sinner from the error of his path will save the soul from death (Jas. 5.20). The fruit of the righteous is the tree of life; and he that bringeth souls is wise (Prov. 11.30). Those who are smart will shine like deformation; and those who turn much to righteousness as stars forever and ever (Dan. 12.3). For what is our hope, or joy, or crown of rejoicing? Are you not even in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy (1. Thess. 2.19, 20). These, I say, with many others like nature, are great refreshments for me. 287. I have observed that where I have had a job for God's sake, I must first, as it were, god go to my spirit, that I wish that I might preach there. I have also observed that such and such souls in particular are firmly prone to my heart, and I moved to wish their salvation; and that these souls are then given as the fruit of my ministry. I have also observed that the word thrown in by it has done more in the death penalty sermon than anything that has been said moreover; sometimes even when I thought I was not good, then I did the most; and other times when I think I should catch them I have fished 288. I have also observed that where there has been work to do to sinners, there the devil has begun to roar in the hearts of his servants and with mouths, yes, often times when the world of evil is torn up the most, there are souls that are awake by the word. I could like the news, but I forbar. 289. My great desire to fulfill My ministry was to enter the darkest places of the country, even among those people who were furthest from the profession; nevertheless, not because I could not bear the light, for I was afraid not to show my gospel unseer, but because I discovered that my spirit did not lean again after awakening and turning to work, and the word which I bore would also lead myself to so as to so as to sedate it; yes, so I have tried to preach the gospel, not where Christ was named, that I would not form on the basis of another man (Rom. 15.20). 290. In my preaching, I have indeed been in pain and, as it were, have traveled to bring children to God; I also could not be satisfied unless some fruit appeared in my work. If I were barren, it would not matter who praised me; but if I were fertile, I would take care not to condemn. I think of it: He who wins souls is wise (Prov. 11.30); and again, Lo, the children are the heirloom of the Lord; and in the womb the fruit is his reward. As arrows in the hand of a mighty man, so are the children of young people. Blessed is a man who has filled his treming with them; they will not be ashamed, but they will talk to enemies at the gate (Ps. 127.3-5). 291. I was not happy that people would drink for advice if they seemed ignorant of Jesus Christ, and the value of their salvation, the sound of sin, especially of unbelieving, and the heart that hangs to be saved from Christ, with a strong breathing for a truly sanctified soul; that it was that joy to me; they were souls which I counted blessed. 292. But in this work, like in all others, I was tempted by me to visit me, and that in a different way, as sometimes I should be attacked with great courage in it, fearing that I should not speak the Word at all to banish; no, that I may not speak unusable unds; at that time, I should have such a strange fainting and complacent grab on my body that my legs have little ability to carry me to the workplace. 293. Sometimes, again, when I have preached, I have been violently attacked with thoughts of blasphemy and very tempted to speak words to my mouth before the congregation. I have also sometime, even though I've started to speak the Word with great clarity, evidence, and freedom of speech, even before the end of that opportunity so dazzled, and so alienated from the things I've spoken to, and have also been so strained in my speech, to make a statement before people that I have been as if I hadn't or remembered what I was about, or as if my head was in the bag all the time to use. 294. Again, when, as sometimes I've been about to preach after some clever and scorching part of the Word, I have found the tempted show, What, did you preach this? it condemns itself; it is your soul's fault; therefore declare it unseeing; or if you do, however, so much it out to make way for your escape; to awaken others, you do not put that guilt on your soul as you will never receive from below. 295. But I thank the Lord, I have been out of agreement with these such terrible suggestions, and rather, as Samson, bowed with all my power to condemn sin and transgression, wherever I find it, yes, even though I also do not blame my conscience! Let me die, thought I, with Philistines (Judg. 16.29, 30), instead of dealing in the corsage with the blessed Word of God, you who teach another, teachest are not you yourself? It is much better that you judge yourself by truly preaching clearly to others than to save yourself, to arrest the truth in injustice; blessed is God for His help in this too. 296. I too, although I find myself in this blessed word of Christ, have often been tempted to take pride and lift hearts; and although I dare not say that I have not been infected with this, yet even the Lord, of his precious grace, has so carried it against me that for the most part I have had only a slight pleasure in giving way to such a thing; for it has been part of my daily life which shall be brought into the thymus of my heart, and it is still created to see so many corruptions and weaknesses in it that it has caused the war to hang the head under all my gifts and achievements; I have felt this thorn in the flesh, the grace of God for me (11 Cor. 12.7-9). 297. I have also had a prominent place with this, or another Word from Me, the name of which is contained in it in a sharp and piercing sentence about the death of the soul, regardless of gifts and parts; as such, it has been very useful to me: Although I speak to the tongues of men and angels and am not mercy, I have become just as sounding brass and tinkling cymbal (1 Cor. 13.1, 2). 298. Tinkling cymbal is a musical instrument by which a skilled player can make such melodic and heart-shining music that anyone who hears him in the game can barely hold on to the dance; and yet behold, the chemical has no life, neither comes music of it, but because of the art which plays with it; so the instrument can finally come in vain and die, although, times past, such music has been made after it. 299. Only in this I saw that it was and will be with those who have gifts but desire to save mercy, they are in the hands of Christ, as the hut of the hut of David; and how David could, cymbal, let it mirth, which acts of God, to lift the hearts of worshippers, that Christ may use these gifted men, just as with them, to influence the souls of His people in His church; nevertheless, when he hath done all things, hang them as lifeless, though sounding cymbals. 300. This consideration, therefore, together with some others, was largely like a maul in the head of pride and a vain desire of glory; what, I mean, I can be proud because I'm sounding brass? Is it so much to be a violin? Isn't there at least a being that is alive, more of God in it than these? Moreover, I knew it was love never to die, but they must stop and disappear; wherefore I came in a little mercy, a little love, a little of the true fear of God, is better than all these gifts; yes, and I am absolutely sure that it is possible for a soul that may lack to give an answer to man, but with great confusion about the method, I say that they have a thousand times greater grace, and are more loved and good for the Lord than those who, thanks to the gift of knowledge, can present themselves as angels. 301. I therefore came to the effect that, although gifts were in themselves a good thing for which they were intended to wit others; nevertheless, empty and without power, that his soul be that which they may be, if they were alone, neither did they, like any signal of a human state to be happy, which is just the discovery of God to some whose improvement, or without improvement, they are, when a little love more is over, gives an overview to Him who is willing to judge the fast and the dead. 302. It also showed me that gifts are lonely, were dangerous not in themselves, but because the evils that visit them to wit, pride, the desire for vain glory, self-conceit, etc., all of which were easy to blow up to applause and praise for every uninvited Christian, to threaten the poor creature to fall into condemnation of the devil. 303. Wherefore, I saw that who ever has gifts must become the sight of nature, to wit, that they should not come in a truly insuive state, that he should bring them, and it lags behind the grace of God. 304. He also has reason to humbly walk with God and be few in his eyes, and remember the aral that his gifts are not his own, but the church; and that with them he is made a servant of the church; and that he must finally give the mark of his stewards to the Lord Jesus; and give a good review will be a blessed thing. 305. Wherefore, may all men be a little rewarded by fear of the Lord; gifts are really desirable, but still great grace and small gifts are better than great gifts and without mercy. It is not to say the Lord gives gifts and glory, but the Lord gives mercy and glory; and blessed is one that gives grace, true grace, because it is a definity glory forerunner. 306. But when Satan realized that she was so tempting and attacking me, he would not respond to his design to wit, overthrow my ministry, and make it ineffective with regard to its ends; then he tried another way that had stirred up the minds of the ignorant and the malicious, to load me with infallconstist with infall and reproach; now I can say that what the devil was able to work out, and his tools to invent, was whirled up and down the country against me, thinking, as I said, that with this help they would have my ministry been abandoned. 307. Therefore, began to be badoured up and down among folks that I was a witch, a Jesuit, a highwayman, and the like. 308. To all who, I will just say, God knows that I am innocent. But as for my accusers, let them give themselves to meet with me before the Son of God, there to answer for these things, with all my other cruelty, unless God will give them repentance for them, for which I pray with all my heart. 309. But what was reported with the most notable belief was that I had my misses, my, My Bastards, yes, two wives at once, and the like. Now these slander strains, with each other, I honor because, while slander strains, foolish, or knavish lies, and lies cast on me by the devil and his seeds; and if I do not do with it evil of the world, I will give one sign of the holy and the child of God. Blessed are you (said by the Lord Jesus) when men will alive and persecute you, and will say all kinds of evil against you falsely for my sake; rejoice and be exceedingly happy, for great is your reward in heaven; for they persecuted the prophets who were before you (Matt. 5.11). 310. Therefore, these things do not bother me at my own expense; no, although they were twenty times more than they are. I have a good conscience, and since they speak evil about me as an evil doer, they are ashamed to falsely accuse my good conversation in Christ. 311. So what will I say to those who are thus tied up? Should I threaten them? Do I have to sing them? Should I flatter them? Do I have to crie against them to hold my tongues? No, not me, if it weren't for the fact that these things make them ripen, to ripen, who are the authors and the apostates, I'd tell them, Report it, because it will increase my glory. 312. I therefore confess these lies and the non-housers to me as an ornament that my Christian profession belongs to be entoured, trained, trained and trained; and since all this is nothing but my God and my conscience suggest, I rejoice in the reproach for God's sake. 313. I also call on all those fools or knaves who have thus made all their business to confirm one of the things mentioned to me, namely that I have been in vain for other women or so. They are accustomed to their efforts and fully have their time to be fully engaged, that they can truly prove against me that there is a woman in heaven, in the earth or in hell, who can say I have at any lime, anywhere, day or night, as much as tried to be in them in vain, and I speak so, please my enemies in favor of respect for me? No, not me. In this ulysses relief no man; believe or don't believe me in this case, everything is the case with me. 314. My enemies have missed their mark in this shooting of them on me. I'm not human. I want them to be innocent. If all fornicators and adulterers in England were hanged by the neck until they were dead, scaps John Bunyan, the target of their envy, would still be alive and well. I know if there is such a thing as a woman breathing under all the heavenly copes, but with their clothes, their children, or with common fame, except for my wife, 315. And in this I admire God's wisdom that He made me shy of my first time. They know, and can also give me a witness with whom I am most closely concerned that it is a rare thing to see me take it pleasingly towards a woman, a common speech about a woman I abhor, it's disgusting to me whosoever I see it. Their company alone, I can't get away with. I rarely so much like touch a woman's hand because I think these things aren't as getting on me. When I have seen good men, greet those women who have visited them or who have visited them. I have sometimes expressed my opposition to it, and when they have replied that I told them only a piece of decency, it is not a comedy view; some have really encouraged the saints to kiss, but then I ask why they balks at why they salute the most handsome, and let the badly benevol go; as we send in the eyes of others, they are unrescured in my sight. 316. And now, in order to eliminate this matter, I call not only men, but angels, to prove to me guilty that it is insecnd to do with any woman except my wife, nor am I afraid to do so a second time, knowing that I cannot offend the Lord in such a case, to call God to my soul, that in these things I am innocent. Not that I have been so held because of any goodness I have more than anyone else, but God is merciful to me and has kept me: whom I pray that He will keep me calm not from it, but also from all evil paths and labor, and to protect me in his kingdom of heaven. Amen. 317. When Satan rose up with reproach and no housewits to make me ailing among my carvings, that, if possible, my preaching might be uncorthous, so there was a long and tedious imprisonment, so that I could be excluded from my ministry to Christ and the world, and afraid to hear me preach, for which I was in the next place you a short prison A BRIEF OVERVIEW OF THE AUTHOR'S IMPRISONMENT 318. Having been the profession of the glorious gospel of Christ for a long time and preaching the same thing for about five years, I was detained at a meeting of good people in a country, among whom, if they had let me go alone, I would have preached that day, but they took me away from their midst and brought me righteousy; whoever after I had offered security on my show in subsequent sessions but committed me because my balls would not agree to be bound that I should preach no more to the people. CONCLUSION NO Of all the temptations I have met in my life to question god's being and the truth of His gospel, there is the worst and worst to bear; when this temptation comes, it takes away my belt from me, and remove the foundation from underneath me. Oh, I have often thought of this word: Do your hips apm with the truth; and for it: When the foundations are destroyed, what can the righteous do? 2. Sometimes, when after sin is committed, I am looking for the sore chastisement of God's hand, the very next thing I had from Him is the discovery of His grace. Sometimes when I am comforted, I've called myself a fool in my so sinking under the trouble. And then again, when I'm dropped, I think I wasn't wise to give such a way of comfort. With such strength and weight there are both they are on me. 3. I have wondered a lot about this one thing that while God doth visit my soul with a never so happy discovery of Myself, however, I have found again that such hours have visited me after that I have been in my spirit so filled with darkness that I could not so much as once imagined what this God and that comfort was with whom I've refreshed. 4. I have sometimes seen more in line of the Bible than I could well tell you how to stand underneath, and yet another time the whole Bible has me as dry as a stick; or rather, my heart has been so dead and dry that I could not imagine the smallest refreshment drachma, although I looked at it. 5. Of all the tears, they are the best that are made by the blood of Christ; and of all joy, it is the sweetest, which is mixed with mourning over Christ. Oh! it is a good thing to be on our knees, with Christ in our hands, before God. I hope I know something of these things. 6. To this day, I have seven abominations in my heart: (1) oblique infidelity. (2) Suddenly forget the love and grace that Christ manifests. (3) Leaning towards legislation. (4) Wandering and cold in prayer. (5) Forget the watch that I pray for. (6) Apt the g of a while because I don't over and still be willing to abuse what I have. (7) I cannot do any of those things that God commands me, but my corruption will empower itself. When I go good, evil is present to me. 7. These things I continually and I feel, and I am afflicted and oppressed; nevertheless the wisdom of God shall call them unmanns unmanns for me. (1) They made me abhor myself. (2) They don't let me trust my heart. (3) They convince me of the lack of all inherent justice. (4) They show me the need to fly to Jesus. (5) They call me to pray to God. (6) They show I need me to watch and sober. (7) And provoke me to look at God through Christ to help me and bring me through this world. Amen. Added Bible Bulletin Board John Bunyan Collection by: by:

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