

(text from the 1872 edition)

THE WILDERNESS STATE

"Ye now have sorrow: But I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John 16:22.

1. After God had wrought a great deliverance for Israel, by bringing them out of the house of bondage, they did not immediately enter into the land which he had promised to their fathers; but "wandered out of the way in the wilderness," and were variously tempted and distressed. In like manner, after God has delivered them that fear him from the bondage of sin and Satan; after they are "justified freely by his grace, through the redemption that is in Jesus," yet not many of them immediately enter into "the rest which remaineth for the people of God." The greater part of them wander, more or less, out of the good way into which he hath brought them. They come, as it were, into a "waste and howling desert," where they are variously tempted and tormented: And this, some, in allusion to the case of the Israelites, have termed "a wilderness state."

2. Certain it is, that the condition wherein these are has a right the tenderest compassion. They labour under an evil and sore disease; though one that is not commonly understood; and for this very reason it is the more difficult for them to find a remedy. Being in darkness themselves, they cannot be supposed to understand the nature of their own disorder; and few of their brethren, nay, perhaps, of their teachers, know either what their sickness is, or how to heal it. So much the more need there is to inquire, First, What is the nature of this disease? Secondly, What is the cause? and, Thirdly, What is the cure of it?

I. 1. And, First, what is the nature of this disease, into which so many fall after they have believed? Wherein does it properly consist; and what are the genuine symptoms of it? It properly consists in the loss of that faith which God once wrought in their heart. They that are *in the wilderness*, have not now that divine "evidence," that satisfactory conviction "of things not seen," which they once enjoyed. They have not now that inward demonstration of the Spirit which before enabled each of them to say, "The life I live, I live by faith in the Son of God, who loved me, and gave himself for me." The light of heaven does not now "shine in their hearts," neither do they "see him that is invisible;" but darkness is again on the face of their souls, and blindness on the eyes of their understanding. The Spirit no longer "witnesses with their spirits, that they are the children of God;" neither does he continue as the Spirit of adoption, "crying" in their hearts, "Abba, Father." They have not now a sure trust in his love, and a liberty of approaching him with holy boldness. "Though he slay me, yet will I trust in him," is no more the language of their heart; but they are shorn of their strength, and become weak and feeble-minded, even as other men.

2. Hence, Secondly, proceeds the loss of love; which cannot but rise or fall, at the same time, and in the same proportion, with true, living faith. Accordingly, they that are deprived of their faith, are deprived of the love of God also. They cannot now say, "Lord, thou knowest all things, thou knowest that I love thee." They are not now happy in God, as everyone is that truly loves him. They do not delight in him as in time past, and "smell the odour of his ointments." Once, all their "desire was unto him, and to the remembrance of his name;" but now even their desires are cold and dead, if not utterly extinguished. And as their love of God is waxed cold, so is also their love of their neighbour. They have not now that zeal for the souls of men, that longing after their welfare, that fervent, restless, active desire of their being reconciled to God. They do not feel those "bowels of mercies" for the sheep that are lost, -- that tender "compassion for the ignorant, and them that are out of the way." Once they were "gentle toward all men," meekly instructing such as opposed the truth; and, "if any was overtaken in a fault, restoring such an one in the spirit of meekness:" But, after a suspense, perhaps of many days, anger begins to regain its power; yea, peevishness and impatience thrust sore at them that they may fall; and it is well if they are not sometimes driven, even to "render evil for evil and railing for railing."

3. In consequence of the loss of faith and love, follows, Thirdly, loss of joy in the Holy Ghost. For if the loving consciousness of pardon be no more, the joy resulting therefrom cannot remain. If the Spirit does not witness with our spirit that we are the children of God, the joy that flowed from that inward witness must also be at an end. And, in like manner, they who once "rejoiced with joy unspeakable," "in hope of the glory of God," now they are deprived of that "hope full of immortality," are deprived of the joy it occasioned; as also of that which resulted from a consciousness of "the love of God," then "shed abroad in their hearts." For the cause being removed, so is the effect: The fountain being dammed up, those living waters spring no more to refresh the thirsty soul.

4. With loss of faith, and love, and joy there is also joined, Fourthly, the loss of that peace which once passed all

understanding. That sweet tranquillity of mind, that composure of spirit, is gone. Painful doubt returns; doubt, whether we ever did, and perhaps whether we ever shall, believe. We begin to doubt, whether we ever did find in our hearts the real testimony of the Spirit; whether we did not rather deceive our own souls, and mistake the voice of nature for the voice of God. Nay, and perhaps, whether we shall ever hear his voice, and find favour in his sight. And these doubts are again joined with servile fear, with that fear which hath torment. We fear the wrath of God, even as before we believed: We fear, lest we should be cast out of his presence; and thence sink again into that fear of death, from which we were before wholly delivered.

5. But even this is not all; for loss of peace is accompanied with loss of power. We know everyone who has peace with God, through Jesus Christ, has power over all sin. But whenever he loses the peace of God, he loses also the power over sin. While that peace remained, power also remained, even over the besetting sin, whether it were the sin of his nature, his constitution, of his education, or that of his profession; yea, and over those evil tempers and desires which, till then, he could not conquer. Sin had then no more dominion over him; but he hath now no more dominion over sin. He may struggle, indeed, but he cannot overcome; the crown is fallen from his head. His enemies again prevail over him, and, more or less, bring him into bondage. The glory is departed from him, even the kingdom of God which was in his heart. He is dispossessed of righteousness, as well as of peace and joy in the Holy Ghost.

II. 1. Such is the nature of what many have termed, and not improperly, "The wilderness state." But the nature of it may be more fully understood by inquiring, Secondly, What are the causes of it? These indeed are various. But I dare not rank among these the bare, arbitrary, sovereign will of God. He "rejoiceth in the prosperity of his servants: He delighteth not to afflict or grieve the children of men." His invariable will is our sanctification, attended with "peace and joy in the Holy Ghost." These are his own free gifts; and we are assured "the gifts of God are," on his part, "without repentance." He never repenteth of what he hath given, or desires to withdraw them from us. Therefore he never *deserts* us, as some speak; it is we only that desert him.

(I.) 2. The most usual cause of inward darkness is *sin*, of one kind or another. This it is which generally occasions what is often a complication of sin and misery. And, First, sin of commission. This may frequently be observed to darken the soul in a moment; especially if it be a known, a wilful, or presumptuous sin. If, for instance, a person, who is now walking in the clear light of God's countenance, should be any way prevailed on to commit a single act of drunkenness, or uncleanness, it would be no wonder, if, in that very hour, he fell into utter darkness. It is true, there have been some very rare cases, wherein God has prevented this, by an extraordinary display of his pardoning mercy, almost in the very instant. But in general, such an abuse of the goodness of God, so gross an insult on his love, occasions an immediate estrangement from God, and a "darkness that may be felt."

3. But it may be hoped this case is not very frequent; that there are not many who so despise the riches of his goodness as, while they walk in his light, so grossly and presumptuously to rebel against him. That light is much more frequently lost by giving way to sins of omission. This, indeed, does not immediately quench the Spirit, but gradually and slowly. The former may be compared to pouring water upon a fire; the latter to withdrawing the fuel from it. And many times will that loving Spirit reprove our neglect, before he departs from us. Many are the inward checks, the secret notices, he gives, before his influences are withdrawn. So that only a train of omissions, wilfully persisted in, can bring us into utter darkness.

4. Perhaps no sin of omission more frequently occasions this than the neglect of private prayer; the want whereof cannot be supplied by any other ordinance whatever. Nothing can be more plain, than that the life of God in the soul does not continue, much less increase, unless we use all opportunities of communing with God, and pouring out our hearts before him. If therefore we are negligent of this, if we suffer business, company, or any avocation whatever, to prevent these secret exercises of the soul, (or, which comes to the same thing, to make us hurry them over in a slight and careless manner,) that life will surely decay. And if we long or frequently intermit them, it will gradually die away.

5. Another sin of omission, which frequently brings the soul of a believer into darkness, is the neglect of what was so strongly enjoined, even under the Jewish dispensation: "Thou shalt, in anywise, rebuke thy neighbour, and not suffer sin upon him: Thou shalt not hate thy brother in thy heart." Now, if we do hate our brother in our heart, if we do not rebuke him when we see him in a fault, but suffer sin upon him, this will soon bring leanness to our own soul; seeing hereby we are partakers of his sin. By neglecting to reprove our neighbour, we make his sin our own: We become accountable for it to God: We saw his danger, and gave him no warning: So, "if he perish in his iniquity," God may justly require "his blood at our hands." No wonder then, if by thus grieving the Spirit, we lose the light of his countenance.

6. A Third cause of our losing this is, the giving way to some kind of inward sin. For example: We know, every one that is "proud in heart is an abomination to the Lord;" and that, although this pride of heart should not appear in the outward conversation. Now, how easily may a soul filled with peace and joy fall into this snare of the devil! How natural is it for him to imagine that he has more grace, more wisdom or strength, than he really has to "think more highly of himself than he ought to think!" How natural to glory in something he has received, as if he had not received it! But seeing God continually "resisteth

the proud, and giveth grace" only "to the humble," this must either obscure, if not wholly destroy, the light which before shone on his heart.

7. The same effect may be produced by giving place to anger, whatever the provocation or occasion be; yea, though it were coloured over with the name of zeal for the truth, or for the glory of God. Indeed all zeal which is any other than the flame of love is "earthly, animal, devilish." It is the flame of wrath: It is flat, sinful anger, neither better nor worse. And nothing is a greater enemy to the mild, gentle love of God than this: They never did, they never can, subsist together in one breast. In the same proportion as this prevails, love and joy in the Holy Ghost decrease. This is particularly observable in the case of *offence*; I mean, anger at any of our brethren, at any of those who are united with us either by civil or religious ties. If we give way to the spirit of offence but one hour, we lose the sweet influences of the Holy Spirit; so that, instead of amending them, we destroy ourselves, and become an easy prey to any enemy that assaults us.

8. But suppose we are aware of this snare of the devil, we may be attacked from another quarter. When fierceness and anger are asleep, and love alone is waking, we may be no less endangered by desire, which equally tends to darken the soul. This is the sure effect of any foolish desire, any vain or inordinate affection. If we set our affection on things of the earth, on any person or thing under the sun; if we desire anything but God, and what tends to God; if we seek happiness in any creature; the jealous God will surely contend with us, for he can admit of no rival. And if we will not hear his warning voice, and return to him with our whole soul, we continue to grieve him with our idols, and running after other gods, we shall soon be cold, barren, and dry; and the god of this world will blind and darken our hearts.

9. But this he frequently does, even when we do not give way to any positive sin. It is enough, it gives him sufficient advantage, if we do not "stir up the gift of God which is in us;" if we do not agonize continually "to enter in at the strait gate;" if we do not earnestly "strive for the mastery," and "take the kingdom of heaven by violence." There needs no more than not to fight, and we are sure to be conquered. Let us only be careless or "faint in our mind," let us be easy and indolent, and our natural darkness will soon return, and overspread our soul. It is enough, therefore, if we give way to spiritual sloth; this will effectually darken the soul: It will as surely destroy the light of God, if not so swiftly, as murder or adultery.

10. But it is well to be observed, that the cause of our darkness (whatsoever it be, whether omission or commission, whether inward or outward sin) is not always nigh at hand. Sometimes the sin which occasioned the present distress may lie at a considerable distance. It might be committed days, or weeks, or months before. And that God now withdraws his light and peace on account of what was done so long ago is not (as one might at first imagine) an instance of his severity, but rather a proof of his longsuffering and tender mercy. He waited all this time if haply we would see, acknowledge, and correct what was amiss. And in default of this he at length shows his displeasure, if thus, at last, he may bring us to repentance.

(II). 1. Another general cause of this darkness is *ignorance*; which is likewise of various kinds. If men know not the Scriptures, if they imagine there are passages either in the Old or New Testament which assert, that all believers without exception, *must* sometimes be in darkness; this ignorance will naturally bring upon them the darkness which they expect. And how common a case has this been among us! How few are there that do not expect it! And no wonder, seeing they are taught to expect it; seeing their guides lead them into this way. Not only the mystic writers of the Romish Church, but many of the most spiritual and experimental in our own, (very few of the last century excepted,) lay it down with all assurance as a plain, unquestionable Scripture doctrine, and cite many texts to prove it.

2. Ignorance also of the work of God in the soul frequent occasions this darkness. Men imagine (because so they have been taught, particularly by writers of the Romish communion, whose plausible assertions too many Protestants have received without due examination) that they are not always to walk in *luminous faith*; that this is only a *lower dispensation*; that as they rise higher they are to leave those *sensible comforts*, and to live by *naked faith* (*naked* indeed, if it be stripped both of love, and peace, and joy in the Holy Ghost!) that a state of light and joy is good, but a state of darkness and dryness is better; that it is by these alone we can be purified from pride, love of the world, and inordinate self-love; and that, therefore, we ought neither to expect nor desire to walk in the light always. Hence it is, (though other reasons may concur.) that the main body of pious men in the Romish Church generally walk in a dark uncomfortable way, and if ever they receive, soon lose the light of God.

(III). 1. A Third general cause of this darkness is *temptation*. When the candle of the Lord first shines on our head, temptation frequently flees away, and totally disappears. All is calm within; perhaps without too, while God makes our enemies to be at peace with us. It is then very natural to suppose that we shall not see war any more. And there are instances wherein this calm has continued, not only for weeks, but for months or years. But commonly it is otherwise: In a short time "the winds blow, the rains descend, and the floods arise" anew. They who know not either the Son or the Father, and consequently hate his children, when God slackens the bridle which is in their teeth, will show that hatred in various instances. As of old, "he that was born after the flesh persecuted him that was born after the Spirit, even so it is now;" the same cause still producing the same effect. The evil which yet remains in the heart will then also move afresh; anger, and many other roots of bitterness will endeavour to

spring up. At the same time, Satan will not be wanting to cast in his fiery darts; and the soul will have to wrestle, not only with the world, not only "with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with wicked spirits in high places." Now, when so various assaults are made at once, and perhaps with the utmost violence, it is not strange if it should occasion, not only heaviness, but even darkness in a weak believer; -- more especially if he was not watching; if these assaults are made in an hour when he looked not for them; if he expected nothing less, but had fondly told himself, -- the day of evil would return no more.

2. The force of those temptations which arise from within will be exceedingly heightened if we before thought too highly of ourselves, as if we had been cleansed from all sin. And how naturally do we imagine this during the warmth of our first love! How ready are we to believe that God has "fulfilled in us the" whole "work of faith with power!" that because we *feel* no sin, we *have* none in us; but the soul is all love! And well may a sharp attack from an enemy whom we supposed to be not only conquered but slain, throw us into much heaviness of soul; yea, sometimes, into utter darkness: Particularly when we *reason* with this enemy, instead of instantly calling upon God, and casting ourselves upon Him, by simple faith, who "alone knoweth how to deliver" his "out of temptation."

III. These are the usual causes of this second darkness. Inquire we, Thirdly, What is the cure of it?

1. To suppose that this is one and the same in all cases is a and fatal mistake; and yet extremely common, even among many, who pass for experienced Christians, yea, perhaps take upon them to be teachers in Israel, to be the guides of other souls. Accordingly, they know and use but one medicine, whatever be the cause of the distemper. They begin immediately to apply the promises; to *preach the gospel*, as they call it. To give comfort is the single point at which they aim; in order to which they say many soft and tender things, concerning the love of God to poor helpless sinners, and the efficacy of the blood of Christ. Now this is *quackery* indeed, and that of the worse sort, as it tends, if not to kill men's bodies, yet without the peculiar mercy of God, "to destroy both their bodies and souls in hell." It is hard to speak of these "daubers with untempered mortar," these promise-mongers, as they deserve. They well deserve the title, which has been ignorantly given to others: They are *spiritual mountebanks*. They do, in effect, make "the blood of the covenant an unholy thing." They vilely prostitute the promises of God by thus applying them to all without distinction. Whereas, indeed, the cure of spiritual, as of bodily diseases, must be as various as are the causes of them. The first thing, therefore, is to find out the cause; and this will naturally point out the cure.

2. For instance: Is it sin which occasions darkness? What sin? Is it outward sin of any kind? Does your conscience accuse you of committing any sin, whereby you grieve the Holy Spirit of God? Is it on this account that he is departed from you, and that joy and peace are departed with him? And how can you expect they should return, till you put away the accursed thing? "Let the wicked forsake his way;" "cleanse your hands, ye sinners;" "put away the evil of your doings;" so shall your "light break out of obscurity;" the Lord will return and "abundantly pardon."

3. If, upon the closest search, you can find no sin of commission which causes the cloud upon your soul, inquire next, if there be not some sin of omission which separates between God and you. Do you "not suffer sin upon your brother?" Do you reprove them that sin in your sight? Do you walk in all the ordinances of God? in public, family, private prayer? If not, if you habitually neglect any one of these known duties, how can you expect that the light of his countenance should continue to shine upon you? Make haste to "strengthen the things that remain;" then your soul shall live. "Today, if ye will hear his voice," by his grace supply what is lacking. When you hear a voice behind you saying, "This is the way, walk thou in it," harden not your heart; be no more "disobedient to the heavenly calling." Till the sin, whether of omission or commission, be removed, all comfort is false and deceitful. It is only skinning the wound over, which still festers and rankles beneath. Look for no peace within, till you are at peace with God; which cannot be without "fruits meet for repentance."

4. But perhaps you are not conscious of even any sin of omission which impairs your peace and joy in the Holy Ghost. Is there not then some inward sin, which as a root of bitterness, springs up in your heart to trouble you? Is not your dryness, and barrenness of soul, occasioned by your heart's "departing from the living God?" Has not "the foot of pride come against" you? Have you not thought of yourself "more highly than you ought to think?" Have you not, in any respect, "sacrificed to your own net, and burned incense to your own drag?" Have you not ascribed your success in any undertaking to your own courage, or strength, or wisdom? Have you not boasted of something "you have received, as though you had not received it?" Have you not gloried in anything, "save the cross of our Lord Jesus Christ?" Have you not sought after or desired the praise of men? Have you not taken pleasure in it? If so, you see the way you are to take. If you have fallen by pride, "humble yourself under the mighty hand of God, and he will exalt you in due time." Have you not forced him to depart from you, by giving place to anger? Have you not "fretted yourself because of the ungodly" or "been envious against the evil-doers?" Have you not been offended at any of your brethren, looking at their (real or imagined) sin, so as to sin yourself against the great law of love, by estranging your heart from them? Then look unto the Lord, that you may renew your strength; that all this sharpness and coldness may be done away; that love and peace and joy may return together, and you may be invariably kind to each other, and "tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Have not you given way to any

foolish desire? To any kind or degree of inordinate affection? How then can the love of God have place in your heart, till you put away your idols? "Be not deceived: God is not mocked:" He will not dwell in a divided heart. As long, therefore, as you cherish Delilah in your bosom he has no place there. It is vain to hope for a recovery of his light, till you pluck out the right eye, and cast it from you. O let there be no longer delay! Cry to Him, that he may enable you so to do! Bewail your own impotence and helplessness; and, the Lord being your helper, enter in at the strait gate; take the kingdom of heaven by violence! Cast out every idol from his sanctuary, and the glory of the Lord shall soon appear.

5. Perhaps it is this very thing, the want of striving, spiritual sloth, which keeps your soul in darkness. You dwell at ease in the land; there is no war in your coasts; and so you are quiet and unconcerned. You go on in the same even track of outward duties, and are content there to abide. And do you wonder, meantime, that your soul is dead? O stir yourself up before the Lord! Arise, and shake yourself from the dust; wrestle with God for the mighty blessing; pour out your soul unto God in prayer, and continue therein with all perseverance! Watch! Awake out of sleep; and keep awake! Otherwise there is nothing to be expected, but that you will be alienated more and more from the light and life of God.

6. If, upon the fullest and most impartial examination of yourself, you cannot discern that you at present give way either to spiritual sloth, or any other inward or outward sin, then call to mind the time that is past. Consider your former tempers, words, and actions. Have these been right before the Lord? "Commune with him in your chamber, and be still;" and desire of him to try the ground of your heart, and bring to your remembrance whatever has at any time offended the eyes of his glory. If the guilt of any unrepented sin remain on our soul, it cannot be but you will remain in darkness, till, having been renewed by repentance, you are again washed by faith in the "fountain opened for sin and uncleanness."

7. Entirely different will be the manner of the cure, if the cause of the disease be not sin, but ignorance. It may be, ignorance of the meaning of Scripture; perhaps occasioned by ignorant commentators; ignorant, at least, in this respect, however knowing and learned they may be in other particulars. And, in this case that ignorance must be removed before we can remove the darkness arising from it. We must show the true meaning of those texts which have been misunderstood. My design does not permit me to consider all the passages of Scripture which have been pressed into this service. I shall just mention two or three, which are frequently brought to prove that all believers must, sooner or later, "walk in darkness."

8 One of these is Isaiah 50:10: "Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God." But how does it appear, either from the text or context, that the person here spoken of ever had light? One who is convinced of sin, "feareth the Lord, and obeyeth the voice of his servant." And him we should advise, though he was still dark of soul, and had never seen the light of God's countenance, yet to "trust in the name of the Lord, and stay upon his God." This text, therefore, proves nothing less than that a believer in Christ "must sometimes *walk in darkness*."

9. Another text which has been supposed to speak the same doctrine is Hosea 2:14: "I will allure her, and bring her into the wilderness, and speak comfortably unto her." Hence it has been inferred, that God will bring every believer *into the wilderness*, into a state of deadness and darkness. But it is certain the text speaks no such thing; for it does not appear that it speaks of particular believers at all: It manifestly refers to the Jewish nation; and, perhaps, to that only. But if it be applicable to particular persons, the plain meaning of it is this: -- I will draw him by love; I will next convince him of sin; and then comfort him by pardoning mercy.

10. A third Scripture from whence the same inference has been drawn is that above recited, "Ye now have sorrow: But I will see you again, and your heart shall rejoice, and your joy no man taketh from you." This has been supposed to imply, that God would after a time withdraw himself from all believers; and that they could not, till after they had thus sorrowed, have the joy which no man could take from them. But the whole context shows that our Lord is here speaking personally to the Apostles, and no others; and that he is speaking concerning those particular events, his own death and resurrection. "A little while," says he, "and ye shall not see me;" viz., whilst I am in the grave: "And again, a little while, and ye shall see me;" when I am risen from the dead. Ye will weep and lament, and the world will rejoice: But your sorrow shall be turned into joy." -- "Ye now have sorrow," because I am about to be taken from your head; "but I will see you again," after my resurrection, "and your heart shall rejoice; and your joy," which I will then give you, "no man taketh from you." All this we know was literally fulfilled in the particular case of the Apostles. But no inference can be drawn from hence with regard to God's dealings with believers in general.

11. A fourth text (to mention no more) which has been frequently cited in proof of the same doctrine, is 1 Peter 4:12: "Beloved, think it not strange concerning the fiery trial which is to try you." But this is full as foreign to the point as the preceding. The text, literally rendered, runs thus: "Beloved, wonder not at the burning which is among you, which is for your trial." Now, however, this may be accommodated to inward trials, in a secondary sense; yet, primarily, it doubtless refers to martyrdom, and the sufferings connected with it. Neither, therefore, is this text anything at all to the purpose for which it is cited. And we

may challenge all men to bring one text, either from the Old or New Testament, which is any more to the purpose than this.

12. "But is not darkness much more profitable for the soul than light? Is not the work of God in the heart most swiftly and effectually carried on during a state of inward suffering? Is not a believer more swiftly and thoroughly purified by sorrow, than by joy? -- by anguish, and pain, and distress, and spiritual martyrdoms, than by continual peace?" So the Mystics teach; so it is written in their books; but not in the oracles of God. The Scripture nowhere says, that the absence of God best perfects his work in the heart! Rather, his presence, and a clear communion with the Father and the Son: A strong consciousness of this will do more an hour, than his absence in an age. Joy in the Holy Ghost will far more effectually purify the soul than the want of that joy; and the peace of God is the best means of refining the soul from the dross of earthly affections. Away then with the idle conceit, that the kingdom of God is divided against itself; that the peace of God, and joy in the Holy Ghost, are obstructive of righteousness; and that we are saved, not by faith, but by unbelief; not by hope, but by despair!

13. So long as men dream thus, they may well "walk in darkness:" Nor can the effect cease, till the cause is removed. But yet we must not imagine it will immediately cease, even when the cause is no more. When either ignorance or sin has caused darkness, one or the other may be removed, and yet the light which was obstructed thereby may not immediately return. As it is the free gift of God, he may restore it, sooner or later, as it pleases him. In the case of sin, we cannot reasonably expect that it should immediately return. The sin began before the punishment, which may, therefore, justly remain after the sin is at an end. And even in the natural course of things, though a wound cannot be healed while the dart is sticking in the flesh; yet neither is it healed as soon as that is drawn out, but soreness and pain may remain long after.

14. Lastly. If darkness be occasioned by manifold and heavy and unexpected temptations, the best way of removing and preventing this is, to teach believers always to expect temptation, seeing they dwell in an evil world, among wicked, subtle, malicious spirits, and have an heart capable of all evil. Convince them that the whole work of sanctification is not, as they imagined, wrought at once; that when they first believe they are but as new-born babes, who are gradually to grow up, and may expect many storms before they come to the full stature of Christ. Above all, let them be instructed, when the storm is upon them, not to reason with the devil, but to pray; to pour out their souls before God, and show him of their trouble. And these are the persons unto whom, chiefly, we are to apply the great and precious promises; not to the ignorant, till the ignorance is removed, much less to the impenitent sinner. To these we may largely and affectionately declare the loving kindness of God our Saviour, expatiate upon his tender mercies, which have been ever of old. Here we may dwell upon the faithfulness of God, whose "word is tried to the uttermost;" and upon the virtue of that blood which was shed for us, to "cleanse us from all sin:" And God will then bear witness to his word, and bring their souls out of trouble. He will say, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Yea, and that light, if thou walk humbly and closely with God, will "shine more and more unto the perfect day."

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