

A
T R E A T I S E
OF
THE FOUR COMPLEXIONS
OR,
A CONSOLATORY INSTRUCTION
FOR
A SAD AND ASSAULTED HEART,
IN
THE TIME OF TEMPTATION.
SHEWING

Whence *SADNESS naturally* ariseth, and how the assaulting happeneth.

Hereto are annexed some CONSOLATORY SPEECHES exceeding profitable for the assaulted
Hearts and Souls.

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TO THE R E A D E R.

THIS useful and instructive Treatise of the blessed *Behmen* on *The Four Complexions*, is very properly annexed to the preceding Description of *The Way to Christ*. For, as the Foundation of the Christianity there taught, is laid in so deep and earnest an Exercise of Repentance, as shakes the Soul of the natural Man to the Bottom, and by that Concussion stirs up and brings to his View the foul Dregs of Corruption, that have hitherto lain there undisturbed: The Horror of this Sight, together with the painful Sense of Guilt and Misery consequent upon it, which the Author calls the Judgement of the Soul or Conscience, proves a very severe Tryal to the young Soldier of Christ at his first Enterance upon the Warfare. And in some Instances it is a *long* as well as *sharp* Process: For *it may continue on a Man many Years*, as J. B. saith in *The Book of Repentance*, *if he doth not earnestly and speedily put on the Armour of Christ*. This is a very deplorable Condition indeed, and sometimes occurs among us at this Day: But in no Subjects so predominantly, as in Souls environed with the *melancholy Complexion*. Especially if they have defiled themselves with much gross Sin, or taken up erroneous Conceits of their having been originally reprobated by God, or having out-sinned their Day of Grace.

This Extremity of Spiritual Distress, of which none can know or conceive the poignant Anguish and Bitterness, who have not in some Degree felt the same, has here a friendly Relief. Every Information is communicated, every Advice given, and every Consolation administered, which the unhappy Case can well require or admit, short of the immediate Operation of the Great, and only Sufficient Comforter himself. To whose joyful Enterance into the afflicted Soul the Way is here opened and cleared, by the Removal of all those Doubts and Fears, which arise from the Soul's Ignorance of its own true Nature and Essence, and of its necessary Subjection during its Abode in the Body, to the Influence of the Astral Powers, and its own natural Complexion: This beneficial Knowledge is in the following little Tract, fundamentally, though briefly, revealed; and that from so Divine a Ground and Authority, and with so satisfactory a Fulness and Conviction, as to leave no Doubt either of its Truth or Worth. This Treatise, being, as is signified at the Head of the last Chapter, *An Universal Mirror or Looking-Glass, wherein every Soul may see itself; and written, just as it was represented by the Light of God's Spirit to the spiritual Understanding of the Author*.

OF
THE FOUR COMPLEXIONS.

The First Chapter.

Of the Causes of Fear or Sadness, and what the Astonishment and Anguish is, about spiritual Things.

All Sadness and Fear, wherewith a Man terrifies and amazeth himself, is in his inward Man from the Soul. For the outward Spirit, which hath his Original from the Stars and Elements, is not in this Sort troubled; because he lieth in his Mother which bore him. But the poor soul is with *Adam* entered into a foreign Harbour, *viz.* into the Spirit of this World, wherewith the beautiful Creature is veiled and captivated as in a darksome Prison.

Now, the Spirit of this World hath four Sorts of Lodgings, wherein the precious Jewel is shut up. Of these four there is but one principally manifest to one Man; as it is with the four Elements, which every Man hath in himself, and is himself the same Being, except his Soul, which is not of that Essence, though it lies as a Prisoner in it; and of these four Lodgings, or Images, one only hath the Predominance in his Life. The Names of them are as follow:

1. The CHOLERICK.
2. The SANGUINE.
3. The PHLEGMATICK.
4. The MELANCHOLY.

I. *Of the CHOLERICK.*

1. The Cholerick Complexion is of the Fever's Property. It causes a stout Courage, hasty Anger, swelling Pride, Self-Willedness, and Disregard of others. This Image shines after the outward World, in a Side-Light, labours after the Power of the Sun, and will always be a Lord.

II. *Of the SANGUINE.*

2. The Sanguine Complexion is, after the Nature of Air, subtile, friendly, chearful, yet not of a stout Courage. It is mutable, and easily moved from one Thing to another, and receives naturally the starry Properties and Knowledge into her

Essence. It is pure and chaste, and brings great Mystery [of Knowledge] into her Understanding.

3. *Of the PHLEGMATICK.*

3. The Phlegmatick Complexion is after the Water's Nature and Property, fleshly, rude, and soft, of a feminine Will, of but a reasonable Comprehension, yet holds fast what it hath once attained. Knowledge must be infused into it by Teaching, for she finds it not in her own Root. She takes all in good Part, troubles not herself with Grief, hath a Glance of Light, is neither extremely sad nor merry, but is altogether of a middle and common Temper.

IV. Of the MELANCHOLY.

4. The Melancholy Complexion being of the Earth's Nature and Property, is as the Earth, cold, frozen, dark, and full of Heaviness; hungry after the Light, and always fearful of the Wrath of God.

For the Earth and Stones are on the Outside of the eternal Essentiality (i.e.) are comprehended or captivated in the kindled Desire in the Fiat, both according to the Property of the Anger and Love. The Good and Evil are in them mixed one with another. The Good stands in a perpetual Fear of the Evil, which make a perpetual Flight and Pursuit; as it is to be seen in Metals, whose Tincture is good, but the Body altogether earthly, evil, and of an angry, corrosive Nature. Whereupon the Tincture of the Metals, as soon as the malignant starry Influence toucheth it, would fly from the earthly, and uncentre itself from it. Hence comes the Growth of the Metals. For their Tincture drives their Desire out of itself, and desire to fly away; but receives in the Desire such a Corporiety as the Spirit or Desire itself is. Hence ariseth the Metallick Body.

The Melancholy Nature is dark and dry. It yields little Corporiety, consumes and corrodes itself inwardly in its own Being, remains constantly in the House of Mourning, and even when the Sun shines in her, yet is she in herself sorrowful. She receives indeed some Refreshment from the Sun's Glance, but in the Dark she is always in Fear and Horror of God's Judgement.

Observe here, further, the Nature of the said Mind.

IF this Complexion hath Predominance in a Man, so that it be his proper Complexion, then doth the poor Soul, as the precious Jewel, inhabit this House; and must, during the Time of this Life (if she hath nor yet fully attained the Light of God in herself) help herself with the Glance of the Sun, seeing the Divine Light-Eye was in Adam shut up to her in the earthly Property into which she entered. The Soul hath in Adam suffered the Complexion, as also the Spirit of the Great World, the Stars and Elements, to enter into her; which, during the Time of this Life, dwell intermixedly the one in the other; the Soul in the Complexion, and the Complexion in the Soul; yet one of them comprehends not the other essentially: The Soul is deeper than the outward Spirit; though in this Life they hang upon each other as in the inward and outward World; neither of which yet is the other; likewise the outward Spirit is not the Soul.

Know, further, that the Soul is in her Substance a magical Fire-Fountain or Property out of God the Father's Nature; a vehement Desire after the Light, as God the Father from Eternity, with a most intense Longing, desires his Heart, viz. the Centre of Light, and in his desiring Will begets him out of the Fiery Property; as the Light is now usually generated out of the Fire.

Now, there can be no Fire, but there must be also a Root there for the Fiery Subsistence, viz. the Centre or Image to Nature. This the Soul hath also in itself, and burns forth out of the Image to Nature [or the Natural Complexion] namely, out of the Dark World, which in her Fountain of

Desire drives itself on till it reaches the fiery Property; and then it desires the Liberty (i. e.) the Light, as in the Book of The Threefold Life is fully expressed.

So then the Soul, being a hungry magical Spirit-Fire, desires spiritual Essentiality and Power, wherewith she may nourish and preserve her Fire-Life, and allay the Thirst of her fiery Fountain. Now, it is well known, how that she hath with Adam in his Disobedience entered into the Spirit of this World, and eaten of it: Whereupon Christ became a Man in our Essence, that he might bring her again through the Centre, and through God's Fire, into his Light, namely, into the World of Meekness, which in the Person of Christ was actually effected; but our Soul seeing that from the Mother's Womb it remains involved in the Spirit of the Great World in the Complexions, it eats from the very Birth, yea, even in the Mother's Womb, of the Spirit of this World.

The Soul eats Spiritual Meat, namely, of the Spirit of the Image of the Complexions, not altogether their Essence, but magically: It is the kindling of their Fire. The Complexions in the Soul's Fire become soulish [or of a soular Property]. They are as Wood and Fire to each other. Understand by Wood the Complexion, by Fire the Soul. Now the Fire must have Fuel, viz. Either the outward Complexion, or a Divine Essentiality of God's Nature: Of one of these must she eat, or dye. But it is not possible for her to perish, seeing she is a Desire, and where there is a Desiring there is also a Being; the Desire maketh a Being to itself.

By this we understand whence ariseth such a Difference in the Wills and Actions of Men.

For of what the Soul eats, and wherein her Fire-Life is kindled, thereafter doth the Life of the Soul exercise her Regimen.

If the Soul goeth out of her Complexion into God's Love-Fire, into the Heavenly Essentiality (which is Christ's Corporiety according to the Angelical Light World) then she eateth of Christ's Heavenly Flesh, of his Eternal Essentiality, of the Mildness of the Majestick Light; in which the Fire of God the Father, in the Glance [Resplendence of the Light] makes a Tincture in the same Essentiality in the Water-Fountain of Everlasting Life, whereof Christ speaks, saying, that He would give us such Water to drink.

Of this Water doth the Soul's Fire eat, as of Divine Heavenly Essentiality, which in the Tincture is converted into Heavenly and Spiritual Blood; whence ariseth in the Soul a Godly Will, wherewith she compels the Body to do that, which, according to its own Inclination, and Spirit of this World, it would not do. In such Souls the Complexion rules not, but remains only in the lower fleshly Nature, and exercises the Regimen as to the outward Body only. The Man enquires after God's Word, and hath always an incessant Longing after God: His Desire is ever to discourse of God; would always gladly taste more of God's Sweetness, but is clouded and hindered by the Complexion; insomuch that he lives in a continual Combat. The Soul fights against the Complexion (for they are here linked together in one Band) and the Complexion against the Soul, it would ever gladly enter into the Soul's Fire, and kindle itself, and obtain a Life in it. For when the Soul eats of God's Word, the Complexion according to the outward Life becomes powerless, and as it were a Captive, though it live in itself.

But the Soul is so stedfast and faithful in God's Love, which alone comes to her Help [in the Combat], that oftentimes when she eats of God's Love and Essence, she induceth a Triumph, and

a Divine Taste into the Complexion itself; so that the whole Body begins to be roused up into a trembling and height of Joy, as Paradise were now approaching. But this Condition proves not durable; for the Soul is shortly after overshadowed by something of another Nature, which is insinuated into the Complexion by the outward Imagination from the Spirit of the Great World, whereof she makes a Looking Glass, and begins to contemplate in it with her outward Imagination. Thus goes she out from the Spirit of God, and is oft bemired in the Dirt, were it not that the Virgin Wisdom of God should call her again to Conversion, which is here set down as a Looking Glass for Souls.

Further of the Complexions

WHEN the Soul imagines into the Complexion, and eats of it, and turns herself from God's Word and Will, she then doth after the Property of the Complexion. She embraces all whatsoever is injected by the Stars into the Complexion; all that the Spirit of the Great World brings into the Complexion by its Imagination. She empoisons herself, through the Desire in the Complexion, in the whole outward Nature, in all that the World doth in Words and Works. Such Matter as this the Desire of the Complexion bringeth into the Soul-Fire [or its Fuel] and the Soul-Fire burns [or feeds] itself therein. Here we see how all evil Deeds and Works burn in the Fire of God the Father, in which the Soul consists. What is not agreeable to God's Love, that cannot the Love receive. Here find we likewise what, and how, sin is; how God's anger is kindled, when in the Burning or Life of the Soul such Abomination as a Man works is brought into [H]im. Which withholdeth the Soul from God's Love, and maketh the Soul-Fire stark-blind to God's Wisdom and Light.

For the Spirit of God enters not into the Fire-burning or Life of the Abomination, till the Soul again goes out of it, and bathes itself again in the Water of Eternal Life, which comes to pass through a serious Repentance. Then is the Soul renewed again in the Fire of God's Mildness, as a newborn Child; and begins again to drink of the same Water, and lives in God.

The Second Chapter.

Of the Four Complexions in particular, with their respective Properties; what the Soul and the whole Man doth, and how they are driven, when the Soul kindles her Fire-Life merely from the Complexion and influence of the Stars,

I. Of the CHOLERICK COMPLEXION.

If the Soul's Life be clothed [encompassed] with the Cholerick Complexion, then is she fiery, furious, haughty and fretting. It makes also to itself a Body of a Temper correspondent; lean, malignant, subject to Fury and Wrath. And if the Soul imagine therein, then doth she yet more vehemently kindle and enflame the Complexion, the Soul itself being of a Fiery Nature. Then rise up these following Dispositions operative in such a Man, viz. Anger, Pride, an ambitious Desire, with Power and High mindedness, to bring all Men in Subjection under him; he is an Insulter over [Despiser of] those that are in Misery, and a tyrant over those that are in Subjection to him; he cares not though he die in Anger, except it come to pass that the Stars hinder it; which, often joining themselves with the Complexion, lay a Bar in the Way, and prevent many Things.

There is great Danger in this Complexion, if the Soul liveth according to the outward Imagination, and the Bond is the harder [stronger] there being one fiery Essence linked to another.

The fierce Devil hath a powerful Approach to this Complexion; for the Fire's Property is his Servant. The Devil is also proud and envious, so is this Complexion. O how hardly is the Soul freed, if she be once thoroughly kindled and enflamed in this Property. The Devil need not assault her with Temptation, she danceth willingly after his Pipe. She is not easily sad, because she hath a fiery Light in her Complexion, and thinks always that it is the Divine Light, and her Ways are holy and good; but, as long as the Soul goes no higher than the Complexion, it is a proud, envious, wrathful, violent, oppressing Will or Spirit.

She desires in her Pomp to make a glorious [Show] out of her fiery Complexion, and in the Height of her Pride and Arrogance will be reputed holy.

O thou Devil in an Angel's Shape, how dark art thou when the fiery Glance of thy Complexion comes to be put out by Death?

II. Of the SANGUINE COMPLEXION.

THE Sanguine Complexion is mild, lucid, and chearful, after the Air's Property. It is easy, gentle, lovely, and resembles much the [inward] Life from whence these Properties flew into the outward Man.

If the Soul be clothed with this Complexion, and' will fix her Imagination and Life in it, then doth she demean herself friendly, subtile, and desirous to try many Things. It likewise comes to pass, whatsoever the Constellation models forth she experiments it in her Complexion. She is naturally chearful, yet soon amazed at the Terrors of the Fire's Power; but in herself she is great in her own Conceit, and above Advice. The Complexion gives her a sharp Understanding according to the outward Spirit. She doth not ordinarily transgress through Anger. She is seen lifted up into a Height of Spirit, and as soon again cast down; as the Air easily moveable. She must look well to herself; the Devil is much enraged against her, being not able to get much Advantage over her [but] he endeavours to perplex her with a Variety of Imaginations, that she may not fix her Thoughts upon God's Kingdom. He represents strange Things to her Fancy for her to spend her Time in, and she herself delights in various Studies. The Stars inject their Imagination into the Air; and from hence her Fancy is filled with many strange wide-wandering Thoughts.

The Man converses humbly, friendly, candidly, and peaceably with all Men; yet doth the Devil set on his Enemies against him, whence he must suffer much; but glides easily, like the soft Air, through all, and seldom is he troubled with much Sadness.

For he having no fiery Complexion burning within his Heart, the fiery Terrors cannot much corrode his Vitals; only let him be careful to preserve himself from Unchastity and Idolatry, for else by their Means the Devil will find an Ingress into his Complexion.

III. Of the PHLEGMATICK, or WATERY COMPLEXION.

WHEN the Soul is clothed with this Complexion, and swells up the Principle of her Life with it, she is of a dull, heavy, swinish, and rude Temper of Life and Conversation; most perverse and careless, of a gross Corporature, slight Understanding, yet capable, through teaching, of any ordinary Skill. If she be not inspirited by the Lunar Influence she will prove an arrant Blockhead, yet by the same Influence will become very much inclinable to Wickedness and Injustice.

A Man may make any Thing out of this Complexion. The Watery Spirit takes any Tincture to itself, be it good or bad. This Complexion makes, likewise, a hypocritical Pretense to Holiness, and arrogates to itself the Repute of an honest, righteous Life, but it is not without Mixture, and in this it resembles the glittering Property of the Water. The Soul in this Complexion is not prone to take much Notice of God's Wrath, and the dark World which lies hid in her Centre; but rather bites greedily on the worldly Abomination, and hides herself under the Water-Glance, supposing it to be the Resplendence of the Divine Light.

The Devil can introduce all the Villainy he exercises in Hell itself into this Complexion; and, if the Stars hinder not, and the Soul will give Way to it, he gets as much Advantage here as he doth in the Fire of the Choleric Complexion. For Sin here is as little regarded, as the Water-Stream that passes away. He hath Power likewise to assault this Soul with Sadness, whensoever she goes about to oppose him: For he darkens the Water-Glance with the Sin's Foulness, which she had brought in, and shuts in the Soul in this dark Prison, that she cannot behold God. But, when the Soul with a strong Resolution storms the Prison-Gates, She delivers herself; the Devil can subsist here no longer. The Complexion is too weak a Hold, the Fire is his stronger Fortress.

IV. Of the MELANCHOLY COMPLEXION.

The Melancholy Complexion resembles the sad Earth, which stands in a perpetual Fear before the Wrath of God which came into her in the Creation.

It gives a moderate Understanding, yet of deep Cogitations.

The Complexion-Chamber stands open, and is capable of much Knowledge if the Way be not blocked up by too much Sadness.

Is the Soul clothed with this Complexion, and takes she her Nourishment from it? Then doth her Fire burn extremely dark: Then is she likewise exceeding sad, esteems not much any worldly Pomp, and is by Reason of the Complexion always in Heaviness. The Devil mightily assaults her, being desirous to throw her headlong into the full Possession of his Kingdom of Darkness.

For he enters there gladly where Darkness hath the Predominance. He makes strange Representations to the Soul, and frightens her with the Thoughts of her own Wickedness, that she may despair of God's Grace. For otherwise the Soul in this Chamber of Melancholy is not much serviceable, if she depart not from God's Grace and grow light-minded. But then the bodily Complexion may serve him in the Office of a Robber and Murderer, who regardeth Man, God, and the Devil all alike. For if she once turn aside from God, and give herself over to the Obedience of the Complexion, then all whatsoever the Stars work in the Complexion she puts it in Execution, and the Devil mixes his Imagination therewith.

But while she remaineth in the Combat against the Sadness of the Complexion, there is none among all the four Complexions whereinto less Wickedness is introduced. For she is always in Combat against the Devil, knowing him to be her very near Neighbour. For the Darkness is his Habitation; therefore doth he so willingly assault the melancholy Soul: Striving always, either to keep her in the Darkness, or to throw her down headlong from her Hope in God, that she may despair and make away with herself.

For he knows well what the Soul can do, if she once kindle God's Light in her; for then she fires his Garrison over his Head, whereupon he remains in great Ignominy, and his Deceit is made manifest.

There is no Complexion wherein the Devil's Will, with all his sly Suggestions, lie more open to the clearest Discovery (if the Soul be once kindled in God's Light) than in the Melancholy; as they, that in their storming his Fort, have felt his Onsets, well know. For they then in their enlightened Complexion see quickly what a shameless impure Harpy he is. After that, he desires not to come near the Soul, except he finds her secure; *in suo* (i.e.) returning to feast herself in the House of Sin. Then he comes as a fawning Spaniel, so as the Soul knows him not: Strows Sugar upon her Viands, holds forth to her nothing but Shows of Friendliness and Piety, till he can bring her back again out of God's Light into the Complexion, that she feed upon its unwholesome sad-making Nourishment.

Oh! how cunningly doth he lay his Nets for the unwary Soul, as a Fowler for the Birds! Oftentimes he frightens her in her Prayer, especially in the Night Time, when it is dark, injecting his Imagination into her, that she thinks God's Wrath now seizes upon her, and will throw her into Hell. Then he makes a Semblance to have Power over the Soul, as if she were his, though indeed he hath not Power to touch one Hair of the Head. Except she, despairing, yield herself over into his Hands, he dares neither spiritually take Possession of her, nor touch her; only he darts his Temptations into her Imagination through the Complexion.

For this is the Reason why he so assaults this Soul, viz. because the Complexion-Chamber is dark. For into the Light he cannot intrude his Imagination; it is Man's Sin must give him Entrance. But into this Complexion he finds an easy and most natural Entrance, it being of a Nature so near that of his own most desired Home; because its dark Desire produces Darkness, in which Fear is an Inhabitant by Reason of the wild Earth: Except in this Respect he hath not one Spark more of Right to, or Dominion in this, than the other Complexions. He can accomplish no more in the Imagination than only to affright the Man, and make him faint-hearted. If the Soul through Despair do not give herself over to him, then he induceth the Man at last to make away with himself; for except the Man first cast away himself, he durst not lay Hands on him.

The Soul hath its Free-Will or Choice; and if it withstand the Devil, and refuse Consent, however desirous he be, yet hath he not so much Power as to touch the outward sinful Body. He boasts himself indeed as if he had this Power, but he is a Liar. For had he such Power, he would shew it. But it is not so. Christ hath by his Entrance into Death, and Hell's darkest Dungeons, set open the Gate of Heaven to all Souls; each one hath now a free Entrance. The Devil's strong Cords, wherewith he sate bound the Soul in Adam, is broken asunder by the Cross.

O how unwillingly does he hear the Cross mentioned, which seriously applied [in the Work of Mortification] is his most deadly Pestilence.

The Devil is ever objecting to the melancholy Man the Heinousness of his Sins, and thereupon seeks to persuade him there is no Possibility of attaining God's Grace and Favour: Therefore that it only remains (he despairing) for him to stab, drown, or hang himself, or murder another; that he (the Devil) may gain an Approach to the Soul's otherwise he neither dares nor can touch her.

But, if he can so far prevail with the Soul, that she consent to his Suggestion, then is he as a Hangman that binds a Prisoner, and leads him to Execution; yet dares not execute any Thing upon her, till she herself become her own Judge and Executioner.

The Third Chapter.

A Receipt for the Prince of Darkness when he comes in his black Vizard to affright the Soul into Despair.

WHEN he solicits the poor Soul to despair, let a Man at his coming set before him this following Receipt to feed upon.

The Devil is a proud, arrogant Spirit; whom a Man cannot any Ways more vex, so as to make him quit the Place, than by withstanding him with a bold, chearful, and courageous Spirit, without showing the least Fear or Terror at his Approach; for he hath not one Straw of Power to hurt: And likewise by casting in his Dish the Shame of his Fall; of how beautiful an Angel he is now metamorphosed into a black deformed Devil. First, when he comes with his Sin-Register, and makes a Show of his Power and free Entrance he hath gained to assault thee, by no Means dispute with him, give him to that Point no Answer. But when he first assaults the Soul by injecting into her Imagination evil Thoughts (of God) and the Horrour of Sins past, and gives out as if he would now snatch her away with him in a terrible Storm; then bear up against him with a fresh Courage, and say, Whence comest thou, thou foul Spirit? I thought thou hadst been in Heaven among the Angels, but thou, it seems, severed from that Communion, comest hither to boast thyself with the Register-Book of God's Wrath. I thought thou art been a Prince in the Divine Regiment, how comes it thou art cast down from that high Dignity to be his Jailor? Is then such a bright Angel turned down to be a Hangman? Fie on thee, what wilt thou with me? Get thee hence into Heaven to the Angels if thou art God's Servant. Avaunt hence, thou Executioner of God's Wrath; go to thine own Angels, thou hast nothing to do here. This Receipt he will, I hope, feed on with an Appetite, it is for his Health. Will he not yet begone, but still holds forth the Sin-Register? Then stand before him, and say, read, and take good Notice of these Words: [*The Seed of the Woman shall bruise the Serpent's Head.*] Canst thou not find it? Stay a little and I will light a Candle to help thee. It stands registered in the same Place with Adam's Fall, where immediately upon the Denunciation of Judgement from God's Wrath upon Man follows this Sentence of Wrath upon thee, and of Mercy to the fallen Sons of Adam, *That the Woman's Seed should crush thy Head.* This is another Receipt which will please him no less than the former.

But if he will not yet begone, but will still urge, Thou art a gross Sinner; hast purposely committed this or that heinous Sin, which thou knewest to be an offence, yet would still cover thy Deformities with the outward Mantle of God's Grace; when as the Principle of God's Wrath was indeed kindled in thee, and that therefore thou art now the Devil's Property.

Thus, by the Injections of the Devil's Imagination is the poor Soul often cast into such affrightning Thoughts as these, *Thou hast been a heinous Sinner, and for this Cause God hath forsaken thee.*

Now will the Devil lay hold on thee and throw thee headlong into the bottomless Pit, (whence she grows exceedingly afraid of him.)

But when he signifies his Approach by these his discomfoting Harbingers, take again a fresh Courage out of Christ's Armoury against him; and say, I have yet something for the Devil in Store, that may, if thou canst use it, help thee to thy Angel's Shape again: Here take it, and say if thou canst, *The Blood of Jesus Christ cleanseth us from all our Sins*; Item, *The Son of Man is come to seek and to save that which was lost.* What wouldst thou give, O Devil, that God might become Man in thee? I have always an open Door of Grace to these saving Promises; but thou hast not so; thou art now, as always, a Liar: Pack hence, thou hast not the least Share in me. If I be a Sinner, the Guilt is principally thine, thou through thy Deceit wroughtest the Sin in me. Take to thee what is thine own, the Sin is thine: The Sufferings and Death of Jesus Christ is mine. He for this purpose became Man, that he might free us from the Guilt and Infection of Sin. Thou wert he that wrought the Sin in me, keep it as thy own Portion; and my Lord Jesus Christ hath wrought in me that Righteousness that is accepted with God; this I will keep to myself. His Death and Passion for Man's Sin is mine: He died for my Sins which I have committed, and is risen up in his Righteousness; and hath received my Soul into his Satisfaction. Christ is in me, and I in him; my Sin is in thee, and thou in Hell.

Mock him further, saying, Go too, thou glorious Angel, that couldst not stand one day in Heaven. Thou wast created an Archangel, but now boasts thyself of the Sin-Register, the filthy Sins of Men's Transgressions.

Take, thou Hangman, my Sins into thy Beggar's Wallet; art thou now become Sin's Servant? Carry them to thy Masters. So shall I be rid of them, and Christ's Merit only remain with me. Christ hath said, *My Sheep are in mine Hand, and no Man can rend them thence from me*; the Father, that hath given them me, is greater than all.

Thou bright Angel! how art thou turned to a Drudge, to bear about that Sack full fraught with Sins! from a Prince to a base Executioner! Get thee hence with thy Load of Sin, and take mine to make up Weight; for it is Men's Sins thou hast most Need of; nor doth ought else belong to thee; in my Soul thou hast not the least Share. Here I stand, devour me if thou canst. But see, I have in me a Sign or Mark, *vis.* the Sign of the Cross, whereon Jesus strangled Sin and Death; destroyed Hell, and bound up the Devil to remain a Prisoner within the Dungeon of God's Wrath. Swallow this Recipe with the Rest, and they may perhaps remetamorphose thee into an Angel.

Suffer not by any Means thy Thoughts to dispute with him, neither be terrified at his Presence. Let Nothing make thee despair by Day or by Night. He dares do thee no Harm though thou mockest him never so bitterly, if he giveth thee Cause for it. Otherwise mock him not.

If the inward Anguish or Terrour of the Soul be not accompanied with a Kind of [outward] terrifying Astonishment, then is the Devil not there present; but it is the Soul's Amazement which is affrighted at the inward Risings of the dark Abyss, or awakened Principle of God's Wrath in her. She thinks oftentimes when the melancholy Complexion is kindled by some angry sour Influence of the Stars, that the Devil is there, when, indeed, there is no such Matter. When he comes, it is either with vehement astonishing Terrours, or in an Angel's Behaviour, or rather in a nattering Posture, like a fawning Hound. If he comes to thee in the Dark and scares thee, thou being in the Dark, stir not a Foot from thy Place, fly not from him; he is not worthy a Man should do him that Honour. Mock him in the Dark, saying, How, now! Art thou there? I thought thou hadst been an Angel of Light, and dost thou stand as a Thief in those dark lurking Holes? There had Need be provided for thee (who swillest up so greedily the fetid Exhalations of Sin) some other more stinking Abode. Let this when he comes be his Entertainment; but otherwise give him not by causeless Provocation any Occasion of drawing near. A stout-hearted Man, who starts not back for all his Menaces, he doth not lightly assault; especially, if withal he take Courage and deride him; for he is proud, and would be Lord wheresoever he be. If the Man he assaults will not flinch, nor give back his Ground, it much troubles him; he will not stay long there. And if (as most commonly) at his departing he leaves a Stink behind him, then leave the Place for that Time, saying, Fye, thou stinking Hangman, how strong thou smellest of thy own Dungeon! The Draught-house smells not so odiously. Thus, repulsed with Scorn, he will have small Mind to return again in Haste with his Vapours against the manly Soul.

Entertain (as I said) no Dispute with him in thy Mind, for he is not worthy the spending an Argument upon. Fix this one following Sentence in thy Imagination (which will be enough, nor shalt thou in thy greatest Affrightments need more Comfort) The Blood of Jesus Christ, the Son of God, cleanseth us from all our Sins. Herein wrap up all thy Thoughts; let, for the Time, no other issue out of thy Heart, let the Devil suggest to thy Imagination what he will, know all what he says is a Lie, but this Sentence is a firm Truth. Hold it fast as thine own, maugre [despite] all his sly Suggestions to the contrary.

Make not Provision of many Sayings against the Assaults of Terrour; he is too subtle for thee, and steals the first and best out of thy Heart, that thou forgettest or doubttest of it. Wrap up thy whole Soul and Confidence in one; there is Strength enough in that one to withstand him; thou mayest in its Strength, wilt thou but wrap up thy Soul in it, easily put him to Shame. Neither can he touch thee, nor will he long abide thy Presence. If thou manfully stand thy Ground, and give not back, he becomes a Laughing-stock to his other Agents employed in his Service among Men, and also the holy Angels; therefore he usually takes his Wings, and flies away before he be forced by those tart Scoffings to avoid the Place.

Repeat, therefore, as Need requires, that one Saying thou hast made Choice of, fix it in thy Heart, and from thence strengthen thy Courage against him. The Spirit which lies hid in the holy Oracle will not fail to stand by thee. Though thy Soul tremble before him stand firm (though in the Wrath his own Principle) against him; yea, though thou art in Fear of thy Life, thou shalt suffer no Hurt.

He dare not force thee, nor indeed hath he any Power to touch the Soul during this Life. For Christ hath unlocked the Door of Grace, it now stands wide open to the poor Sinner; while he lives upon Earth this Door of Grace stands open in the Soul,

Christ hath in his Soul broke open the Iron Gate that was fast shut up in God's Wrath. Now all Souls have a Communion and Correspondence with this Soul. They all come from one, and are altogether one Tree with many Branches. His breaking open of that Prison is from him gone forth upon all Souls from Adam till the last Men. The Door of Grace stands open to them all. God hath shut it up to none but those that will needs exclude themselves. The Sign or Mark of his Ingress into the Manhood is manifest to all Souls. The same will be a Witness over all ungodly Men in the Judgment Day, which they have despised.

Though our Sins (saith Esaias) were as Scarlet, yet stands the Door of Mercy still open, for in the Sinner's Conversion they shall be made white as the Snowy Wool. The Prophet Esaias further saith, *Can a Mother forget her Child that she take not Pity of the Son of her Womb? She may possibly forget it; but I will not forget you: For I have marked you in mine Hand*, that is, in his Hands pierced through with the sharp Nails, and in his Spear-wounded Side, did he engrave the everlasting Memorial of the Soul of all Souls.

Now, if any Man will not come and rest himself therein, but contemn the Mark of Christ, or suffer the Devil to cover it, he is himself in the Fault. And though he cover it, yet remains it still deeply engraven in the greatest Sinner that lives on Earth. For Esaias says in the Spirit of Christ: Though a Mother forget her Children (which she cannot do but with great Grief) yet shall his Love and Grace never be forgotten. He forgets not the Souls though never so deeply dyed in the sinful Tincture, for he hath engraven their Character in his own Blood and Death; not of some only, but of the whole Tree, with its Root and Branches; and As Sin came from One upon All; so (saith the Apostle) came Righteousnes through Christ upon All. As the Sin from One pierced through All unto Death, so had the Righteousness out of Christ its Impenetrability from One into the whole Stock, with all its Branches, to animate them to a new Life.

But that all Men partake not of this Life the Fault is in their own Will, their Will is free. God's Will is that all Men should be holpen, and Psal. v. *Thou art not a God that willeth the Evil*. And Ezekiel, *As true as I live, saith the Lord, I will not the Death of a Sinner, but rather that he be converted and live*.

Therefore, let no Soul think *the Measure of mine Iniquities is full; God hath forgotten me; I cannot be saved*: No it cannot be so. He hath engraven her in his Nail-pierced Hands. She is a Sprig of the great Tree of all Souls, and hath an invisible Commerce and Communion with all, as the Branch with the Tree. While she lives in this World, so long as she is clothed with Flesh and Blood, she remains yet in the Tree.

The Fourth Chapter.

Of the Temptation arising from the Complexion and Influence of the Stars.

All Temptation comes not from the Devil, especially with melancholy Men, but the most Part of that afflicting Sadness which falls so heavy upon them comes from the Imagination of the Soul. Which being necessitated to dwell in dark melancholy Habitations, no Wonder if it be easily surprised with Heaviness, so as to think God hath forgotten her, and will have none of her. For the melancholy Complexion is dark, and hath no Light of its own, as the other Complexions have; yet this Darkness is not essential to the Soul, but is only her lonesome Tabernacle, during her Pilgrimage here on Earth. Nor doth the Soul's Holiness and Righteousness consist at all in the Complexion, but [is deep rooted, viz.] in the inward heavenly Principle where God dwells: For, as St. Paul says, Phil. iii. *Our Conversation is in Heaven.*

Now this Heaven wherein God dwells is not manifested in the outward Complexion, but only in itself, viz. in the second Principle.

It often happens, that the holiest Souls are in this Manner overwhelmed with Sadness, and this not without God's special Permission, to the End they may be proved, and strive the more earnestly after that heavenly Crown of Victory which is given them in this Life as a Pledge of their everlasting Felicity.

For, when the Soul takes Heaven as it were by Storm, and wins her Crown (the Gift of the Holy Ghost) after a constant persevering Stedfastness in the fiery Conflict, her Crown of Triumph is much more noble and precious than that which is not obtained till after the bodily Death. For the Revelation of Jesus Christ saith, *To him that overcomes will I give to sit with me upon my Throne, as I have overcome, and am seated on my Father's Throne; Item, To him that overcomes will I give to eat of the hidden Manna, and will give him a good Testimony, and with the Testimony a new Name written, which no Man knows but he that receives it.*

But to return to the natural Cause of Sadness in the melancholy Complexion.

There often happens a malignant Conjunction of the Stars, or Eclipse of the Sun or Moon; which, if it chance to be in an earthly Sign, and ♀ [Mars] poison the ☿ [Conjunction] with his hellish Influence, then does the Influence of this ☿ mightily terrify this Soul enwrapped in the melancholy Complexion. She always imagines it is the fierce Wrath of God is risen up against her, or that it is the Devil is now come to hale her away into Hell. For her Complexion being strongly imbittered with ♀ his venomous Beams, and finding herself enclosed in a desolate and dark Dwelling, she presently imagines God hath cast her from him, and will have none of her; and this especially when she calls her Imagination into the Complexion by an anxious Search,

and so feeds upon ♂ his poisonous Breath, and blows up her Fire-Life therewith. Then is she filled with a most bitter Anguish and horrible Fear of the Devil, and God's Wrath in her. Then begins she to speculate, and think that God hath not ordained her to Eternal Life in Jesus Christ. Whereupon she becomes so discontented, that she cannot willingly lift up her Eyes and Countenance to God; thinketh herself such a heinous Sinner, that the Door of Grace is wholly shut up against her.

But all this is nothing really but a Phantasy arising from the Complexion disturbed by the Starry Influence, wherewith the Soul plagues herself. For when the Macrocosmick Spirit hath, in the Constellation's Vehicle, insinuated itself into her, it acts in her like a Hocus-Pocus and fills her Brain with strange Fancies; insomuch that both the deluded Soul is therewith much afflicted, and the outward Spirit inflames itself in the earthly Origination. Whence the central Wheel of Nature whirls so fast about, that the Spirit cannot fixedly lay hold upon and stay the Thoughts, which is properly Madness: With which we often hear how melancholy Men are infested. Which when the Devil sees, he injects likewise his Imagination, torments the Soul yet worse. But he hath no Power to hurt her but by her self; only the same Principle which is the Fountain of Anguish in the Soul, is also the Fountain of his Life [as Devil] and therefore he is most delighted in such a Lodging. Except in this he hath a perfect Abhorrency from the whole Nature of Mankind.

Therefore let no Man, thus tormented with Anguish, imagine within himself in the Assaults of the Complexion, that it comes from God's Wrath, and Want of Mercy in him; which is a mere Fancy of his own Complexion in the Stars. For we daily see that the vilest fatted Swine of the Devil's Herd, that wallow and bathe themselves Day and Night in the Filth of Sin, are not so full of Sadness; not so assaulted with this Kind of Temptation. The Reason is, because they have an outward Light in the Complexion, wherein they dance before the Devil in an Angel's Likeness. So, as long as there is but one little Spark of Light glimmering in a Man's Heart, which desires God's Grace, and would gladly partake of Salvation, the Door of God's Grace stands yet open.

For he who is given over by God, whose Sin is come to the full Measure, he is not at all solicitous after God, Man, or Devil but is stone-blind; runs on carelessly in a Course of Lightness without Fear; rests himself upon a customary Practice of some outward Service of God; goes a Beast into the Sanctuary, and comes again a Beast out. There is in him no true Divine Knowledge, but all his Religion is a mere outward Custom and Chimera of Man's Brain, which he sets up to himself as an Idol, and embraces it as his Holiness.

Hereby may the Melancholy Mind perceive, that God doth not so thoroughly manifest his Wrath in this Life. For, however the Ungodly be punished by God in this Life, he looks at the Punishment not as coming from a Divine Hand, but as a Thing casually befallen him.

But that this troubled Conscience is rather a Subject of God's Pity than Wrath, that of the Prophet Esaias doth sufficiently evidence, *A bruised Reed will he not break, and smoking Flax will he not quench.* Item, Matt. xi. *Come to me, all ye that are saddened in Sprit, and I will refresh you.* Now, his Yoke is this: That what in the Course of Nature, or by special Providence, befalls the Soul, be it Temptation, Persecution, Weakness of Body or Spirit, a Man bear it with Patience, and cast himself with a resigned Will into God's free Love and Mercy. The Affliction then cannot hurt the Soul at all, but rather much profits it. For while she sits contentedly in the

House of Mourning, she is not in the House of Sin, *viz.* the World's Pride and Voluptuousness. For God holds her hereby fast chained from ranging abroad to immerse herself in the Delights of Sin.

She must be content to remain in Sorrow for a little while, but, alas! what is it! how soon will she be at liberty from her sorrowful Prison, and have the victorious Crown of everlasting Joy set upon her Head. O Eternity, thy Duration is of a vast Extent! What is it for a Soul to be a small Moment of Time in Sadness, and after that to rejoice everlastingly? *For God will wipe all Tears from their Eyes.*

As long as there is in the Soul but one single Spark that breathes after God, God's Spirit is itself present in that Spark. For that a Man is desirous of God, and earnestly labours after him with a longing Thirst, comes in no wise from the now corrupted Nature of Man, but it is the Impulse of the Father, in his Son Jesus Christ, drawing the Soul towards him. The Holy Ghost is itself the Divine Desire. No Man can desire God without God's Spirit, which is always in such Desire, and holds fast the Will of the Desire in God, whereby the poor Soul is preserved from falling away: For St. Paul saith, *We know not what we should speak before God, when we pray, but the Spirit of God intercedes for us with Groanings which cannot be uttered, according to the good Pleasure of God.*

Why should we then any longer rest in pusillanimous doubting of his Grace and Good Will towards us? He is far more willing at all Times to receive us to Mercy, than we are to come to him.

See how he dealt with the lost Son, who had wasted his Father's Inheritance among the Devil's fatted Swine, and was now become a naked and filthy Swineherd. How, as soon as he saw him returning to him, he fell upon his Neck and kissed him, saying, This is my dear Son whom I had once lost, but is now come home again; he was dead, but is now again restored to Life! How he stirred up himself with his whole House and Neighbourhood, to rejoice over his once prodigal Son returned again into his Bosom ! According to what Christ in another Place testifies more explicitly, That there is Joy in Heaven among the Angels of God over one Sinner that repenteth, more than over ninety-nine just Persons that need no Repentance.

This lost Son is no other than the wretched sinful Man, when he begins to be sensible how great a Sinner he hath been, and thinks of betaking himself to God's Mercy. Then doth our most gracious Father in Christ Jesus go out to meet him; embraces him with the deepest Joy, and both the Angels and holy Souls in Heaven rejoice exceedingly, that a beloved Soul, a dear Brother, is come up to them from out of the House of Sin and Death.

The sorrowful Soul troubles and torments herself, because she cannot presently in the Point of her Desire exsuscite, or dig up in herself the Fountain of the greatest Joy. She sighs and bewails her sad Condition, thinks God will have none of her, when she cannot palpably feel his Presence. She sees other Men, who walk along with her in the Way of God's Fear, that yet are chearful enough; and supposing this Chearfulness of their's proceeds only from a Divine Fountain of Love and Light in their Souls, is conceited, that she is not accepted with God, but rather rejected by him; because she does not presently upon her Conversion, which she expected, feel in her Heart the like comfortable Effects of the refreshing Presence of God.

Before the Time of my Enlightening, it went even thus with me. I stood out a hard Conflict before I obtained my precious Crown of Victory, and then did I first learn out this experimental Knowledge, that God dwells not in the outward fleshly Heart, but in the Soul's Centre in himself. Then was I also first aware of it, that it was God which had laid hold on me, and drawn me to him in my first Desire, which before I was ignorant of, thinking the good Desire had been my own Property, and that God was indeed far from me. But afterwards I saw him, and rejoiced at the unspeakable Grace and Love of God, and now write the same for a Caveat; that they by no Means faint or despair, when the Comforter delays his coming, but rather think of that of David, Heaviness may endure for a Night, but Joy cometh in the Morning.

Thus hath it fared with many of the chiefest Saints of God. They were forced to strive a long Time for their Crown of Victory. Nor, indeed, is any Man crowned therewith, till he hath lasted as a Conqueror through the Combat. It is, indeed, deposited near the Soul; but in the second Principle the Soul stands fixed upon the first Principle, and therefore, if she will have the Crown set upon her Head in the Time of this Life, she must earnestly fight and contend for it. And then if she go not so far as to obtain it in this World, yet she obtains it after this Life, in the laying down of this earthly Tabernacle. For Christ saith, *Be of a good Comfort, I have overcome the World, and in the World you have Sorrow, but in me Peace.*

The precious Pearl lies in many an assaulted and troubled Spirit, much nearer than in them that think they have already comprehended it. But it hides itself, for where it lies richest and most noble, there will it not easily discover itself, but rather wrap itself close up, as if it would never be communicated. Therefore, let no Soul be hereby terrified or amazed. She therefore hides herself, that the Desire of the Soul, being the more earnestly inflamed after her, may, in the Comprehension, drink deep to assuage her Thirst, and meanwhile knock unweariedly at her Gate, until it be opened unto him. For, says Christ, *Seek, and ye shall find, knock, and it shall be opened unto you; And, My Father will give the Holy Spirit to them that pray to him for it.*

Have a certain assured Confidence upon God's Promise; and however thy misgiving Heart say no, yet let not this affright thee. For to believe is not to be filled with Joy in the fleshly Heart and outward Complexion, that the fleshly Mind and Spirit be so jocund, that the very Heart and Reins leap for Joy. This is not Faith, but these are only some Love Emanations from the Holy Ghost within, a divine Lightning, which hath no Stability, but, after a short Resplendence, disappears. For God dwells not in the outward Heart or Complexion, but in himself, in the second Centre, in the Jewel of the noble Image of God's Likeness which is hidden in this outward World. But the true Faith is, that the Spirit of the Soul with its Will and Desire goes into, and thirsts after that it neither sees nor feels. Here understand that of the Soul in itself precisely considered, stands not in this Time, yet she sends in the subtle Spirit of the Will which hath its Original from her Fire-Life; and in this Spirit of the Will is the precious Pearl received; so that the Soul's Fire now remains in the Desire. For so as the Pearl remains in the Spirit of the Will, so long does the Desire remain in the Soul. For this Pearl is a Spark of the Divine Love; it is the Engine with which the Father draws the Soul unto him in his Love. The Soul must therefore stand fast in her Desire, even when the outward Reason out of the dark Complexion speaks a flat Contradiction, and denies God's Presence there. Were not God present, there could be no Desire or Will after him in the estranged Soul. For, where God is not in the Spirit of the Will, the Soul is as wholly blind and dead as to God, desires not God at all, nor hath any Want or Breathing after him, but

lives and disports himself in the Heaven of his own natural Light, and self-pleasing Imaginations; only is a more subtle piercing Understanding than the other Beast of the Field, his Soul's natural Essence being of a higher Gradation than their's. Therefore, by no Means let any troubled Soul suffer the Complexion to fallen such an Imagination as this upon his Heart, that God is not present with her, will have none of her, otherwise the Soul, seeding upon such Imagination, becomes exceeding heavy. It is a very great Sin for the Mind to shape out such a Fancy in the Heart: For by this Means the Soul, which is a noble Creature, out of God's Nature, falls into great Anxiety, and the Phantasy kindles the Soul's Fire with this fuel, and causes it to burn in the painful Principle.

Dear Soul, think no other, when the anxious Property of thy Complexion, thus kindled by the Stars, begins to move, but that thou then standest as a Labourer in God's Vineyard; thou must not stand idle, but be working; thou dost God herein a great and very considerable Piece of Service. And thy Labour is this, that thou overcome the Temptation by an immoveable Faith, however no Comfort in the outward Heart appear to support it. Be not deceived; it is not Faith to give Assent to what I see and feel, but this is Faith, to trust the hidden Spirit, and believe the Truth of its Words, maugre all the Contradiction of blind Nature; and this so firmly, that I choose sooner to lose my natural Life than distrust his Promise. This is a Faith which wrestles rightly with God, as old Jacob did the whole Night, which though it neither sees nor feels the least Atom of the Thing hoped for, yet rests firm upon the Word of Promise. This Faith does, indeed, overcome God, as it was said to Jacob: thou hast wrestled with God and Man, and hast got the upper Hand. If thou ask what Word of Promise I mean, I answer it is this: My Father will give the Holy Spirit to them that humbly and fervently beg it of him. And this is that which the Mouth of Christ itself hath further delivered, *When he cometh he will lead you into all Truth, for he will take of mine, and will make it known to you.*

Now that thou mayest undoubtedly know that this Temptation and Terrour comes from the Complexion, I will lay before thee an Example of that which happens, especially to the cholerick, or fiery and melancholy Complexions.

When thou wakest by Night in a dark Room, thou art seized on with a strange Kind of Amazement and Terrour of Mind, and art subject to imagine, that there is somewhat in the Dark that affrights thee. Whence now proceeds this Fear? Is the Flesh afraid of any Danger to itself? No; sure it would not without the Force of Blows be made to enter as an Ox to the Slaughter-House into that Place of Terrour. But it is the poor Soul, a Prisoner in the Flesh, that is afraid in this Darkness, is ever solicitous and fearful, lest the Devil should lay Hold on her; for she knows that his Dwelling is in the Darkness, and therefore fears he will be catching at her: Whence it is easy to be seen the Fear proceeds from the Imagination of the Soul.

Thus goes it with a poor Soul perpetually mured up in the dark Chamber of the Complexion; she is so extremely out of Heart, that her Thoughts cannot clear up, but must grope in the Dark; ever fearing, because of the Devil and the Wrath of God.

Therefore, a Soul that is locked up in the dark Chamber of a melancholy Complexion should not dwell long, or scarce at all, in Speculations about the Wrath of God, nor give itself much to Solitude, but rather spend its Time in godly Conferences. For so the Matter of those, friendly and profitable, yielding sufficient Entertainment to the working Fancy, it is by this Means

handsomely diverted from her torturing Cogitations. For no deep Speculation is in this State profitable for her, which seeing she cannot turn it to her Soul's Health and Comfort, it is better she let it alone.

Such a Man must also take Heed of reading such Books as teach the Doctrines of a partial and personal Election and Predestination of Men to Salvation or Damnation.

They all teach with Misunderstanding, and do not explain the Doctrine aright according to the Sense and Declaration of the mystical Language of the Holy Ghost, of which I have given a further and better Explanation in my other Writings.

Neither is it good for him to perplex his Thoughts with the reading of many Books, but rather to adhere solely to the Scriptures, in which he shall find durable and steady Comfort.

But if God hath given him naturally a deep-searching Understanding, in which the Soul cannot cease her perpetual diving to the Bottom of the deep Mystery, let him in God's Fear betake himself in continual Prayer to God, for the opening to him the Centre of Nature, in the finding whereof the Soul will be at Rest. For there she sees the Corner-Stone, on which the grand Fabrick of human Souls is bottomed, and so all Fear and Sadness quickly vanishes away; of which I am able to say by Experience, with soul-cheering and established Light, is attained by him that hath found this Centre. But no self-seeking or self-opiniated Understanding is able by his deepest Searching to find it out. Yet does not God willingly shut it up from any Man; but it must be sought and found in the Fear of God, by a constant Importunity in Prayer; for it is the greatest Treasure in this World: He that finds it hath an easy Egress out of Babel.

The melancholy Complexion should also with great Care avoid Drunkenness; that the Soul be not overladen and pressed down by the Power of the Earth. For when the Body thus loads itself with Drink, the earthly Fumes of the strong Liquor presently take Possession of the Complexion-Chamber; then does the Soul, entering therein with the Imagination to her great Hurt, feed upon the earthly Property, kindles her Fire therewith, and for a short Time rejoices in it; but the earthly floating Fumes of the Drink, which danced those merry Anticks in his Brain, must ere long vanish into Air; and he, like a Man warmed with a Whisp of Straw, returns a Prisoner to his old frozen Melancholy, which hath contracted itself in a heavy and darker Consistency by the Antiperistasis of a false Light of this momentary Refection. Then stands the poor Soul as most desolate and more than ever forsaken of God; for she loseth, in the Overflowing of the earthly Property, the divine Imagination and Desire; for the Spirit of God will not have his Dwelling in the earthly Imagination. Then ariseth in the Soul a sad despairing Repentance, as if she was accursed of God, The Wrath of God does then let itself against her, as if it would root her up from her very Centre, and throw her into the bottomless Pit of Darkness; then falls the Man into great Heaviness, and it may be for an Easement of his Grief, again associates himself with his Pot-Companions to refresh with them in their sottish Joviality. Thus do these foolish Drunkards, whose Company he is now linked in, add one Day of Sin to another, and plunge his and their own Souls almost irrecoverably into the earthly Darkness and the Wrath of God. I speak it as a most certain Truth, which I have a well-grounded Knowledge of, in the Centre of Nature and deepest Principle of Life.

Let the melancholy Soul beware also of inflaming itself with Anger: For Wrath is her greatest Poison, and drives her to Madness, which is clearly seen in the Centre. For the Complexion-Chamber is rude and unpolished, like the wild and uncultivated Earth, to which it is best resembled; it is also as the Earth was in the Beginning of the Creation, of itself without Form and void, and hath but a very slender Hold on the great Wheel of Nature. Whence it falls out, that upon a too vehement Excitation of the Fire of Anger, the Wheel of Nature whirls about with such a tumultuous Noise, that it makes the Body of the angry Man even visibly to tremble. Now then the Complexion-Chamber being so empty and void of Substance, the broken Wheel cannot so easily cement again, nor the Thoughts be reduced to an orderly Consistency or Composedness; but all runs about in a Hurly-burly, fierce, fiery driving of Wrath and Fury; so that the Mind cannot fix the Thoughts in any steady Posture of Cogitation, as in mad Men is most apparently seen. Nor is he knowing of what he does, but as the disordered Wheel of the inward Nature moves, so are the tumultuous Motions of the outward Members of the Body: The Devil also slyly delights to fish in these troubled Waters, insinuates his Imagination therewith, aggravates the Madness yet more, and makes it his Instrument to work much Mischief. This Wheel well becometh the outward Spirit; but then the poor Soul also lays Hold on it, and causeth it to make Impressions of great Horrour upon her Spirit. Yet let no Man pronounce any Soul damned, during the Time of this Life, for the heavenly Sign of the Cross remains yet, upon which the Door of Grace standeth wide open. The Soul shut up in the Melancholy-Chamber must likewise carefully preserve herself clear from Covetousness, yea with the greatest Diligence; for it is a Thing no less baneful to her than Anger. For Covetousness is an earthly Desire; the Complexion is also earthly; and this Chamber being, as was said, empty and void, its Desire does naturally attract the earthly Substance into its empty Mansion, and fills it with such dark Matter, wherein the mere Wrath of God, with all Unrighteousness and Falsehood, lies enclosed, with much other Evil of the Nature of the terrene Property, which make the Complexion, being itself an earthly Desire, yet stronger and faster tied to the Earth than before.

Upon which earthly Matter, the Soul, feeding with her Imagination, feels afterwards, upon the awakening of Conscience, the fierce Judgement of God burning in her fiery Vehicle, who is inflamed and made hot by that evil Fuel of Falsehood and Unrighteousness which Covetousness had piled up in Store. Now, the poor Soul finding herself thus burning in God's Wrath, and encompassed only with that vail Congeries of that evil earthly Matter of Falsehood and Unrighteousness, when this Fire is dill more and more kindled, cannot but fall into an Excess of Doubting, and despair of the Grace of God.

Know, therefore, of a Truth, that for the melancholy Spirit, there is nothing better than to lead a simple retired Life, in a mean Condition, where there is no Temptation to Pride, and where he may live soberly and temperately, not having his Mind charged with a Multiplicity of worldly Cares; which, if he be necessitated to sometimes, he must begin and end all in the Fear of God, and constant Exercise of Prayer, which will carry him on with Profit through all his Employments.

For the melancholy Chamber thus prepared is an excellent Council-House. It hath a Door open Heavenward. While it keeps itself in a watchful Posture of Sobriety, it pierces every Whit as deep as the Sanguine. But without God's Fear it obtains nothing beyond the shallow Comprehension of the natural Reason. If she stand open, and hath her Nativity in a Sign of which

Saturn is Lord, she lays a Foundation of the greatest Mischief which hath plagued Mankind, almost from the Beginning of the World. She builds Babel, and thereby deceiveth both herself and others; by which, with her native Austerity, she gains Power and Reverence among the Sons of Men.

Therefore let a Man that is thus complexioned (however knowing as he thinks of that he hath in Hand) attempt nothing without Prayer. Let him always in the first Place commend his Heart, Thoughts, Mind, Will, and Actions, into the holy Hands of the highest God, to be directed by his Wisdom, to the Performance of his good Pleasure, and pray earnestly that he will be the sole Regent in all his Desires and Undertakings; so may the Complexion, freed from its Delusions by the in-dwelling Wisdom of God, be in his Hand a serviceable Instrument of much Good. Without this, none thus complexioned can in the publick Office perform ought that is good and well-pleasing to God.

The Sixth Chapter.

Of the other Three Complexions. A general Looking-Glass wherein their several Natures and Properties are represented to the discerning Eye, very briefly described, as it were out of the Light of God's Grace set before the Eyes of my Understanding in the Spirit.

1. Of the CHOLERICK.

THE Man that hath his best Treasure, the noble Soul, inhabiting in the Cholerick Complexion, must above all Things exercise himself in Humility; otherwise he stands in very great Danger. He must pour this Water of Humility and Meekness into his Fire, that his noble Image be not therewith inflamed above Measure, for she is full of Pride, Severity, and sudden Anger, and is therefore of all Men feared and highly extolled, but truly loved by few, except the Divine Water from Heaven, viz. the noble Humility, descend down and incorporate with her Fire. Then doth her Fire break forth into a glorious, mild, and harmless Flame, which gives Light and Warmth, and attracts to it the Affections of all Men.

For this Chamber hath a native Lustre of its own in itself, in the outward Nature, but is commonly void of Mildness and Humility, except she hath Jupiter or Venus Lord of the Ascendant of her Nativity. Yet hath she enveloped under Venus's soft Mantle her Devil, which tortures her Day and Night, with strong Temptations to Unchastity. And I tell it now for a Warning, that there is great Danger in this Complexion, yea, much greater than in the melancholy. For here comes the Devil in his Angel's Vizard of Light; which, as the natural Proceed of the Fire of the Complexion, tickles the Soul with the pleasing Sense of her native Light, whence she grows highminded. He represents all Things to her Imaginations, as slightedly to be regarded, and so she swallows down glibly, and without Remorse of Conscience, all his poisoned Baits of Sin, as Swearing, Cursing, light and lascivious Talking, so that to despite and unhallow the holy Name of God in the Soul is a Thing usually practised in this Chamber. The wrathful fiery Essence bears up the Mind, that it can very hardly (especially in a right repentant Abstinence) sink itself down into a divine Temper of true spiritual Love and Meekness. It rather adheres rigidly to its wrathful Principle, will subdue all by Terrour, and make all stand in Awe of him. If withal its Nativity happened to be in an earthly Sign, there is then small Good that may tend to God's Honour to be naturally hoped for from this Complexion.

He, therefore, that hath his most precious Treasure locked up in this Storehouse had need be very circumspect both over his inward Life and outward Actions.

For the poor deluded Soul fixes her Imagination thereupon, and thence rejoicing in the slight Comfort of that natural Light, takes no Notice that she hath still her Residence in God's Wrath in the Hellish Fire; till either it awaken itself in her, or till she come to be bereft of her outward Fire-lustre, by the Death of this Body. Then she appeareth in her native Colours, a proud angry Devil, and must have her Abode in the Eternal Darkness.

Therefore it is good for such a Soul not to labour to purchase to itself any high Degree of worldly Power and Honour; but, if in the Way of divine Providence they fall to her Lot, then not to please her Imagination with reflecting upon the Thoughts of her Greatness: For she hath naturally a proud Fire-eye, easy to be enflamed. An earnest and humble casting down of herself in Prayer before God is her best Security.

This Kind of Soul is easily elevated by her fiery Complexion into the false Complexion of a triumphant natural Joy, which she often mistakes for the lively Emanations of God's Spirit. But it is a gross Error. The Approaches of the Spirit of God, when it reveals itself in the Soul, comes like that still small Voice of God to Elias, clad with the greatest Humility and meek Calmness of Spirit. O what a blessed Serenity and divine Triumph doth calm the Fire-Complexion in the Soul at its Appearance there: But it here rather remains in its own inward Centre, and hath very rarely its Outflowings into the outward Skirts of this self-admiring masterly Complexion.

Therefore take Warning, strive diligently after Meekness in Words and Works, so shall not thy Complexion be able to kindle the Fire of Hell in thee. For God loveth an humble and contrite Spirit.

Thou art not by thy Complexion at all debarred from Communion with God, provided thou abuse not the Good of it, and beware of the Evil. Be fare thou dost all with a sincere Desire to the sole Honour of God, and crucify thine own Will and then thy Complexion shall do thee no Harm.

Of the SANGUINE.

THOU mayest live orderly according to this noble Complexion, but let not Hypocrisy take Place in it. By the Largeness of thy Comprehension, thou art capable of great Inventions; take Heed thou bring not Stubble and Straw into thy sanguine Habitation, and mistake and give it forth for the Holy Ghost. For thou hast in thy Complexion a shining Light; it is but human, however defile it not, nor debate it by the letting in of earthly Vanity.

A sober temperate Life is good for thee. Keep thyself carefully from Drunkenness, lest thou castest thyself wilfully into thine Enemy's Arms. Thou art much inclined to Love; place it upon the right Object; love not Unchastity and Pride.

And though thou art naturally of a pliant, gentle, and humble Disposition, yet mayest thou be easily surprized with Pride. For thou bearest about thee (as the Air and upper Waters) a Receptacle of all the Influences of the Stars and Planets.

If thou wilt enter into the Fear of God, and behave thyself aright therein, thou mayest easily find the great Mystery; yet not of thyself, but through God's gracious Revelation, only thou hast



above other Complexions a lightsome Chamber, and an open Door thereunto. Therefore, beware with what Kind of Food thou nourishest thy Soul.

For there is nothing so good by Nature, but it may be converted and abused to Evil, by the letting in that which is evil, to contaminate and commix with it. If Men despise thee, pass it over with Neglect, and trust in God. For this will often happen unto thee from the Wise of this World, by Reason of the candid Simplicity of thy Disposition. Keep well what thou hast, content thyself with the pure Simplicity of the Divine Wisdom, and have no Commerce with the subtle Inventions of the alienated Humanity, lest otherwise to thy Hurt, thou admit a Stranger into thy noble Palace. It is better to suffer here a little Shame, than everlasting Misery hereafter.

If thou shouldest addict thyself to Drunkenness, the Devil would then bring into thy tender House great Misfortune and much Evil. For thy Complexion is most hateful to him, being a Property wherein he can have no Possession, till he hath first infected it by the Introduction of false Imaginations, or some sinful Misuse of the Creature. A private quiet Life is best for thee; but thou art full of wandering Thoughts, and like the Air thou art resembled to, easily takest in all Impressions, and as easily lettest them vanish again.

Take Heed to thy going out, and coming in; mark well what thou lettest out of thy Soul, and what thou takest in, that it be not the Product of a starry Influence, but a genuine Issue of the Deity in thee. Else, if thou be not very watchful, thou mayest be easily milled to the deceiving both of thyself and others.

Of the PHLEGMATICK.

THE Truth and Righteousness were an excellent Medicine in thee, for otherwise thou art full of Lies, and little regardest what thou givest forth, or takest in.

Poor Soul, thou hast a very dangerous Way, and a vast Ocean of Sorrow to pass through. In this Complexion, thou art naturally inclined to a perpetual Defilement of thyself in Sin, both in Words and Deeds. Water hath, indeed, a bright Transplendence and Repercussion of Light; yet it is but a false Mirrour, and such is that of the poor Soul in this Complexion. For the Water receives all Things indifferently into itself, be they good or ill, which it keeps and darkens itself therewith.

In like Manner goes it with this Complexion: She receives all the poisonous Influences of the Stars into her Imagination, and presents them as a Looking-Glass to the poor captive Soul to contemplate in; which false Shadow she mistaking for a Substance, models for herself in Words and Works answerable thereunto.

O what a Treasury of smooth glozing Words hath this Complexion in Store, to sell, like the fresh springing Waters, to every one at an easy or no Cost, yet not unmixed with a concealed Bitterness from the Stars' Infection. It makes no Scruple of deceiving with lying Pretences, which are the fair Tapestry its Hypocrisy lies shrowded under.

There is no Deceit seems too much to this Complexion. Lies are her Mantle of Hypocrisy. With a superficial Appearance of Religion she would fain pass for a good Christian and Servant of God, though living in Babel.

Thou dost not easily of thyself discover the Unrighteousness of thy own Ways; but, if a Man come before thee with a Spark of a true Light, thou mayest receive it into thy Mirroure. The best Council for thee is, that thou know thyself a Man more than ordinarily addicted to Sin, yet mayest well enter into effectual Repentance, if thou wilt pray to God for the Government of thy floating Water by his Holy Spirit, wherewith the depraved Affection and Desire of thy Constellation may be restrained that it possess not the Soul, and drive it on Headlong into Folly.

A temperate Sobriety will also conduce much to thy Health both of Body and Mind; and to stand always upon thy watch, and to be frequent in Prayer, and constant in the Fear of God, will secure thee against all the Evil of thy Nature and Constellation. For he that is wholly actuated by his Constellation, lives no otherwise than a Beast. But when a Man sets up the Fear of God, as a Ruler in his Heart, the Soul then becomes Lord of her outward Inclinations, and compels them all into an Obedience to the divine Light; otherwise the Complexion becomes the Soul's Master and Instructor, which though she cannot govern in her own power, yet she presents before the Soul in her Mirroure, the several Effects of the Configurations of the Stars and Elements, wherewith the Soul comes to be bewitched and led into Captivity.

Conclusio totius.

Therefore, let a Man behave himself as becomes a Man, giving the Dominion of his Life to the manly Reason and Light of God shining therein, and not suffer himself to be hurried on by the brutish Instincts of his Complexion, as a Beast to the Slaughter, so may he win the Possession of the highest and eternal Good; let his Complexion be what it will.

For there is no Complexion so noble and pure in Nature, but is capable of Infection from the malignant Impresses of the Stars, and of the Devil, and so the Man in Danger of being thereby led Captive into Sin and Death, if forsaking his true Pilot, he will suffer his Ship to be carried on by every Wind blowing from that Principle.

Therefore, is that of St. Peter to all Complexions a most necessary and seasonable Advice.

Be sober, and watch, for your Adversary she Devil goes about, as a roaring Lion, seeking whom he may devour.

Withstand him in the Faith and Fear of God, and be never securely careless of his Temptations.