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The Soul's Conflict with Itself and Victory Over Itself by Faith **The Soul's Conflict and Victory Over Itself by Faith** **The Soul's Conflict With Itself SOULS CONFLICT W/ITSELF & VICT** **The Soul's Conflict and Victory Over Itself by Faith (Classic Reprint)** The Soul's Conflict and Victory Over Itself by Faith **The Soul's Conflict and Victory Over Itself by Faith** **The Soul's Conflict with Itself, and Victory Over Itself by Faith** **Petrarch's Secret SOULS CONFLICT & VICTORY OVER** **The Souls Conflict with Itself** **The Soul's Conflict and Victory Over Itself by Faith** The Soul's Conflict And Victory Over Itself By Faith; Volume 1 **The Souls Conflict** *Petrarch's Secret, Or the Soul's Conflict with Passion (Three Dialogues Between Himself and St. Augustine* **Petrarch's Secret Or the Soul's Conflict with Passion** **Petrarch's Secret** **Petrarch's Secret** **The Soul's Conflict with Itself, and Victory Over Itself by Faith** *The Souls Conflict - Scholar's Choice Edition* **Petrarch's Secret ; Or, The Soul's Conflict with Passion: Three Dialogues Between Himself and S. Augustine** **Soul's Conflict and Victory Over Itself By Faith** The Conflict in Man's Soul **Psychomachia, Or the Souls Conflict, with the Sinnes ...** **Pourtrayed in Eight Several Sermons: Six Whereof Were Delivered Before His Late Majestie at Christ Church in Oxford, and Two at Sherborn in Gloster-shire** *The Soul's Conflict with Itself* Petrarch's Secret **Psychomachia, Or, the Souls Conflict, with the Sinnes of Vain Glory, Coldness in Professing Christ, Envie, Photinianism (of the Last Resurrection,) Ingratitude, Unpreparedness to Meet the Lord, Revenge, Forgetfulness of God** *Psychomachia, Or, The Souls Conflict with the Sinnes ...* **The Soul's Conflict with Itself and Victory Over Itself by Faith. Being a Treatise of the Inward Disquietments of Distressed Spirits, to Which Is Subjoined, the Bruised Reed and Smoking Flax. by Richard Sibbs** Petrarch's Secret Or the Soul's Conflict with Passion (Three Dialogues Between Himself and S. Augustine) (Illustrated) Selected Works of Richard Sibbes **Psychomachia, Or, The Souls Conflict** **Conflict for the Souls of Men** **Secret, Or The Soul's Conflict with Passion: Three Dialogues Between Himself and S. Augustine** **Conflict of Souls** *The Soules Conflict with it Selfe ... Fifth Edition. To which is Subjoined, the Bruised Reed and Smoking Flax ... To which is Prefixed an Account of the Author's Life by S. Clarke* **The Way of Release** Faith's Trial and Triumph **Petrarch's Secret; Or, The Soul's Conflict with Passion: 3 Dialogues Between Himself and S. Augustine** **The Devil's Plough**

This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original

copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. Three Dialogues Between Petrarch and St. Augustine. The dialogue opens with Augustine chastising Petrarch for ignoring his own mortality and his fate in the afterlife by not devoting himself fully to God. Petrarch concedes that this lack of piety is the source of his unhappiness, but he insists that he cannot overcome it. The dialogue then turns to the question of Petrarch's seeming lack of free will, and Augustine explains that it is his love for temporal things (specifically Laura), and his pursuit of fame through poetry that "bind his will in adamantine chains". Petrarch's turn towards religion in his later life was inspired in part by Augustine's Confessions, and Petrarch imitates Augustine's style of self-examination and harsh self-criticism in Secretum. The ideas expressed in the dialogues are taken mostly from Augustine, particularly the importance of free will in achieving faith. Other notable influences include Cicero and other Pre-Christian thinkers. The 18th century was a wealth of knowledge, exploration and rapidly growing technology and expanding record-keeping made possible by advances in the printing press. In its determination to preserve the century of revolution, Gale initiated a revolution of its own: digitization of epic proportions to preserve these invaluable works in the largest archive of its kind. Now for the first time these high-quality digital copies of original 18th century manuscripts are available in print, making them highly accessible to libraries, undergraduate students, and independent scholars. The Age of Enlightenment profoundly enriched religious and philosophical understanding and continues to influence present-day thinking. Works collected here include masterpieces by David Hume, Immanuel Kant, and Jean-Jacques Rousseau, as well as religious sermons and moral debates on the issues of the day, such as the slave trade. The Age of Reason saw conflict between Protestantism and Catholicism transformed into one between faith and logic -- a debate that continues in the twenty-first century. ++++ The below data was compiled from various identification fields in the bibliographic record of this title. This data is provided as an additional tool in helping to insure edition identification: ++++ British Library T105312 The account of the author's life is by Samuel Clarke. Four leaves containing a table of contents and preface with continuous register, are inserted after p.xvi. 'The bruised reed and smoking flax' has a divisional titlepage. Pp.17-26 are in roman numer Glasgow: printed by R. Urie; and sold by William Smith; and by Alexander Young, merchant in Stirling, 1768. xvi, [8], xvii-508p.; 8° Petrarch's Secret or The Soul's Conflict with Passion - Three Dialogues Between Himself and S. Augustine - FULL ENGLISH TRANSLATION - Translated From the Latin by William H. Draper - Mrs. Jerrold indeed goes so far as to say that Petrarch "plunges into the most scathing self-examination that any man ever made. Whether the book was intended for the public we may well doubt, both from the words of the preface and from the fact that it does not appear to have been published till after the author's death. But however this may be, it remains one of the world's great monuments of self-revelation and ranks with the Confessions of S. Augustine"-a verdict which to some critics will seem to have a touch of overstatement, though hardly beyond the opinion of Petrarch's French students, and not altogether unpardonable in so enthusiastic an admirer of her subject, and a

verdict which at least would not have been displeasing to Petrarch himself. Most modern writers on Petrarch agree in stating that of all his works the Dialogues which he calls *Secretum meum* are the one which throws most light upon the man himself. Yet no English translation has hitherto been published. A French version by M. Victor Develay was issued a few years ago, and received the recognition of the French Academy; and, considering the great importance of Petrarch in the history of the Renaissance, not merely in Italy but in Europe, it is time that a similar opportunity of knowing him more fully was offered to English readers; for there are signs on both sides of the Atlantic that the number of those interested in him is steadily growing. The reason for this is undoubtedly the fact that, as the whole work of Petrarch comes to be better known, interest in him as a man increases. Mr. Sidney Lee has lately reminded us of his wide range and predominating influence in the matter of the sonnet in France and in Elizabethan England, as well as in his own country; and yet that influence was very far indeed from revealing all that Petrarch was. It was largely an influence of style, a triumph of the perfection of form, and his imitators did not trouble much about the precise nature of the sentiment and spirit informing the style. When this came to be weighed in the balances of a later day, the tendency of English feeling was to regard his sentiment as a trifle too serious and weak. The love-making of the Cavaliers brought in a robuster tone. When once the question was raised, "Why so pale and wan, fond lover?" there was really no good answer to it on Petrarchan lines, and the consequence was that his name and fame suffered something of eclipse among us. In his book *Preachers and Preaching*, Martyn Lloyd-Jones noted, "I shall never cease to be grateful to Richard Sibbes, who was balm to my soul at a period in my life when I was overworked and badly overtired, and therefore subject in an unusual manner to the onslaughts of the devil.... I found at that time that Richard Sibbes... was an unfailing remedy. His books *The Bruised Reed* and *The Soul's Conflict* quietened, soothed, comforted, encouraged, and healed me." In this book, Sibbes reflects on Psalm 42:11 - "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." There be two sorts of people always in the visible Church; one that Satan keeps under with false peace, whose life is nothing but a diversion to present contentments, and a running away from God and their own hearts, which they know can speak no good unto them, these speak peace to themselves, but God speaks none. Such have nothing to do with this scripture; the way for these men to enjoy comfort, is to be soundly troubled. True peace arises from knowing the worst first, and then our freedom from it. It is a miserable peace that ariseth from ignorance of evil. The angel troubled the waters, John v., and then cured those that stepped in. It is Christ's manner to trouble our souls first, and then to come with healing in his wings. But there is another sort of people, who being drawn out of Satan's kingdom and within the covenant of grace, whom Satan labours to unsettle and disquiet: being the god of the world, he is vexed to see men in the world, walk above the world. Since he cannot hinder their estate, he will trouble their peace, and damp their spirits, and cut asunder the sinews of all their endeavours. Petrarch was not the first man to find a certain contradiction between his desires and the possibilities of life around him, and to pass many years under the pain of contrary attractions that could not all be followed to fulfilment. This conflict is what gives interest to the *Secretum*. Some have thought, and the idea was expressed by one of his correspondents, that his love for Laura was very much of a literary pose. Yet that such a view is an insufficient account of it seems pretty clearly established by the work here translated. It is, indeed, plain that his feelings ran a course, and not a smooth one, and did not continue in one stay; he came to see the whole matter in a changed light, and yet not wholly changed; his relation was transfigured, not abandoned, and after the death of Laura,

which took place when he was forty-four, it continued as a memory from which the pain had faded away and only what was uplifting remained. That which persisted unchanged all through his life and seems most to have had the colour and substance of a passion was the love of Letters. To this his friendship, his very real patriotism, and (must we not add?) his religion also were in a sense second. But the mention of this last factor in the life of Petrarch leads one to express the opinion that this has not yet been quite sufficiently reckoned with. That it should not have been thought worthy of such reckoning has probably arisen from the one ugly fact in his life which he himself does not conceal, and indeed expressly refers to in his "Letter to Posterity." In taking Sibbes slowly the reader will find some of the most sweetly written paragraphs in puritan literature and theological preaching. It is a treatise on Psalm 42:5 and 11, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance...and my God." Sibbes is an able master exegete who, many times, is thinking far faster than he is writing. His desire to see his thoughts explode upon the page occur frequently, but in a few spots, most angelically. This is not a work to read once. It is one to study, reread and then soak in. This is not a scan or facsimile, and contains an active table of contents for electronic versions. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the "public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. "...INTRODUCTIONMost modern writers on Petrarch agree in stating that of all his works the Dialogues which he calls Secretum meum are the one which throws most light upon the man himself. Yet no English translation has hitherto been published. A French version by M. Victor Develay was issued a few years ago, and received the recognition of the French Academy; and, considering the great importance of Petrarch in the history of the Renaissance, not merely in Italy but in Europe, it is time that a similar opportunity of knowing him more fully was offered to English readers; for there are signs on both sides of the Atlantic that the number of those interested in him is steadily growing. The reason for this is undoubtedly the fact that, as the whole work of Petrarch comes to be better known, interest in him as a man increases. Mr. Sidney Lee has lately reminded us of his wide range and predominating influence in the matter of the sonnet in France and in Elizabethan England, as well as in his own country; and yet that influence was very far indeed from revealing all that Petrarch was. ..." Excerpt from The

Soul's Conflict and Victory Over Itself by Faith There be two sorts of people always in the visible Church; one that Satan keeps under with false peace, whose life is nothing but a diversion to present contentments, and a running away from God and their own hearts, which they know can speak no good unto them, these speak peace to themselves, but God speaks none. Such have nothing to do with this Scripture; the way for these men to enjoy comfort, is to be soundly troubled. True peace arises from knowing the worst first, and then our freedom from it. It is a miserable peace that ariseth from ignorance of evil. The angel troubled the waters, John V., and then cured those that stepped in. It is Christ's manner to trouble our souls first, and then to come with healing in his wings. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. Richard Sibbes, "the heavenly Sibbes," was admired for his preaching and his godliness. Izaak Walton, author of the Compleat Angler and contemporary of Sibbes, wrote "Of this blest man, let this just praise be given. Heaven was in him, before he was in heaven." Collection includes, "The Bruised Reed," "The Soul's Conflict," and "Christ is Best." Richard Sibbes' unique Bible commentary discusses how various passages in scripture explain the human condition; the soul, the believer's relationship to the divine, and their battles with sin. For Sibbes, the Biblical lore explained much about the difficulties of living, the challenges each person must face, and endeavouring to reconcile the qualities of the soul with the eternal nature of the heavenly divine. Through devotion to God and spurning the influence and temptations of Satan, Christian believers can attain greater happiness and fulfillment, together with a capacity to cope with the difficulties inherent to life. Traversing the Bible and psalms, Sibbes reveals lessons on soul nurturing from a variety of sources; of particular interest is the book of Ecclesiastes, which is a frank explanation of the human condition. Sibbes is keen to demonstrate strategies which observant and moral people use to fend off sin and the misfortunes of succumbing to it. Excerpt from The Soul's Conflict and Victory Over Itself by Faith There be two sorts of people always in the visible Church; one that Satan keeps under with false peace, whose life is nothing but a diversion to present contentments, and a running away from God and their own hearts, which they know can speak no good unto them, these speak peace to themselves, but God speaks none. Such have nothing to do with this scripture; the way for these men to enjoy comfort, is to be soundly troubled. True peace arises from knowing the worst first, and then our freedom from it. It is a miserable peace that ariseth from ignorance of evil. The angel troubled the waters, John v., and then cured those that stepped in. It is Christ's manner to trouble our souls first, and then to come with healing in his wings. But there is another sort of people, who being drawn out of Satan's kingdom and within the covenant of grace, whom Satan labours to unsettle and disquiet: being the god of the world, he is vexed to see men in the world, walk above the world. Since he cannot hinder their estate, he will trouble their peace, and damp their spirits, and cut asunder the sinews of all their endeavours. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an

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