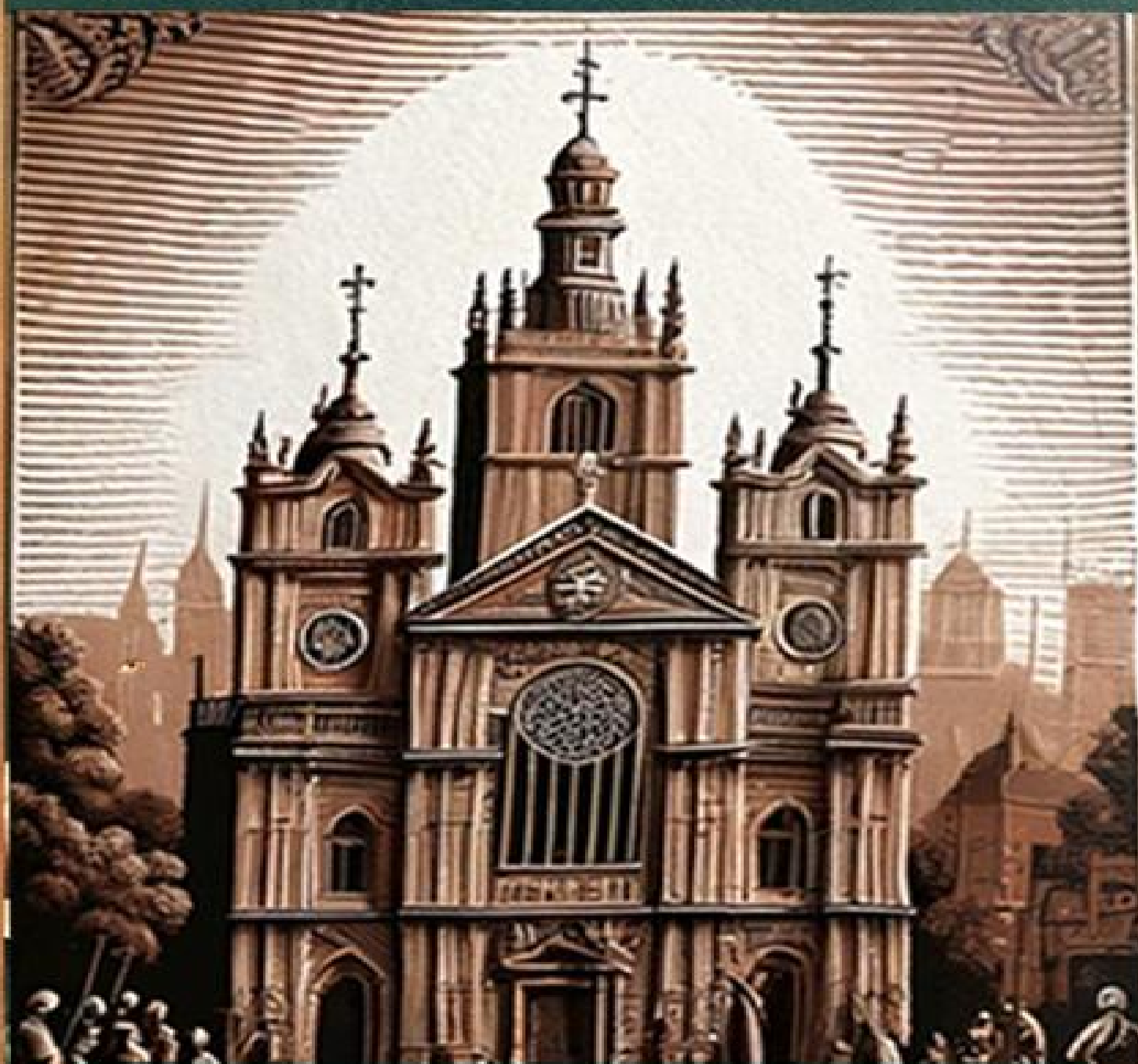


THE WORKS OF  
**RICHARD GREENHAM**  
VOLUME 1



GRAVE COUNSELS, GODLY  
OBSERVATIONS & DIVINE APHORISMS

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# **The Works of Richard Greenhill**

## **Volume 1**

### **GRAVE COUNSELS, GODLY OBSERVATIONS, & DIVINE APHORISMS**

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### **GRAVE COUNSELS, AND GODLY OBSERVATIONS:**

SERVING GENERALLY TO DIRECT ALL MEN IN THE WAYS OF  
TRUE GODLINESS; BUT PRINCIPALLY APPLIED TO INSTRUCT,  
AND COMFORT ALL AFFLICTED CONSCIENCES.

AFFECTIONS.

1. He used this trial of his affections; as of anger, grief, joy, or such like, in this manner: If by them he was made less fit to pray; more unable to do the good he should, less careful to avoid sin; then he thought his affection carnal and evil, and not of God: but when his anger, love, grief, and other affections provoked him more to pray, and made him fitter to do good, then he thought his affections to be sent from God, as a blessing unto him.
2. God showeth us often in our affections, what we may do in our outward actions.
3. Some labor more for knowledge, less for affection: some more for affection, less for knowledge: some busy themselves in Church-discipline, and are slender sighted in their privy corruptions: some be diligent to espy things in others abroad, and negligent to try themselves at home: but it is good to match both together.
4. Rare good things are pleasant, but by use they are less esteemed: and rare evil things are fearful, but by use they become less grievous. This comes to pass, because we rather bring with us natural affections, of joy, and sorrow, and fear, than spiritual meditations, which are only of the true joy and sorrow.
5. We must ever learn to suspect our own opinion and affection, when the case anything concerneth us.

6. He said, that when for some causes natural affection deceived him: yet the ordinance of God caused him to do duties.

7. He thought it not good at table to be extraordinary either in joy or sorrow, unless it were for some special cause: but rather it were convenient, privately to a godly friend or before the Lord to pour out our hearts, and after the example of Joseph to make our affections known as little in company as may be.

### AFFLICTIONS.

1. He thought all afflictions, to be putting's of him to God from slothfulness.

2. It is a most certain thing in God's children, that the more their afflictions grow, the more their faith groweth: the more Satan striveth to draw them from God, the more they draw near to God: although indeed in feeling they cannot see so much.

3. Many can speak fair things in the ears of God, so long as they be in affliction: but afterwards they will speak evil things in the ears of heaven and earth.

4. He said to one complaining of sudden gripes and nips in the body, of sudden fears in the mind, that we should make our use of them: and though it were hard to search the particular cause of them, it was both easy and sure to attribute it to our failing in religion, in not doing some good which God required at our hands: or if we did it, because we were too ceremonial, and rested in the thing wrought. If we have failed in not doing, it may be the Lord calleth us to something to be done. Again, by these sudden fears and griefs, the

Lord will sometime prepare a way to come unto us, not much unlike to a Prince, who before his coming hath a peal of guns as a warning piece, and then we are to meet the Lord with prayer: for now is the time, now is the fit opportunity of praying, because the Lord will shortly pass by us, and therefore we must stir up ourselves. And having prayed, it is good to make a holy pursuit after him, as laying a godly claim to the promises of God, not in particular, but in general: for who knoweth, but the Lord, what is good in particular for our salvation. Here he showed by his own example, to commend the use of prayer, how he being once feared with deceivable and grievous visions, called to mind (being alone in the dark night) the unbelief of the Disciples on the Seas, where our Savior Christ was asleep: then he asked his own soul whether he had prayed or no; or whether in prayer, he made not some haste out of it, as being desirous to be rid of it. Then considering that he gave himself to God, who was the Lord of the night as well as of the day; of darkness, as well as of the light, he prayed again, and to the praise of God he spake it, he slept more quietly than before, after he did so strive in faithful prayer.

5. In afflictions we must search the cause: first by ascending to God, then by descending into ourselves. First, we must ascend to God, pleading guilty, craving mercy, and not stand quarrelling with the malice of men, or hatred of the devil against us: for as it were no good wisdom for a man, condemned to die, to make any long suite to the Jailor, or to the executioner, (for they be but under officers, and can do nothing) but he must labor to the Judge, who can either reprieve or release him: so it is no good policy to stand about Satan in our temptations, who doth all by constraint and restraint under the Lord: but we must go to the principal, that is God, in whose hands are both the entrance, the continuance, and the issues of our sufferings. Secondly, we must search ourselves, how far either reason is unreformed, or affections unrenewed: knowing that the devil

himself can never hurt us, until we have hurt ourselves. And look in what measure our reason is corrupt, or our affections disordered, in that measure are we weak, and easier to be overthrown of men, or of Satan: and in what measure our reason is sound, and our affections sincere, in that measure we remain invincible. Before, and in all we must pray that the spirit may be given us, that we neither add nor detract, that we go not too far, nor come too short. (Duet. 30:1-4)

6. If God bestow good gifts on a man, it were good to feel some cross to seal and season them in us. If God give us food and raiment, it were good to be exercised with some cross.

7. He that will have comfort in his trial and travels, must have a good conscience, a sound cause, and must be sure that he hath used and doth use sound, discreet, and loving means.

8. We must not like fools stumble at the cross, but profit by the grace offered to us in it, by repenting our former state past, and by giving thanks for our state present, and fearing our state to come.

9. It is a great corruption in men, to be more grieved when the cross privately toucheth themselves, than when publicly it concerneth the whole Church and common-wealth.

10. Being in great pains and crosses which he suffered, he said, Blessed be God that I suffer no more: for the Lord that in mercy layeth this affliction upon me, might justly punish me in my soul and body, and cast me into hell, and as soon have taken away the life of my soul and body, as this thing.

11. To one complaining that his afflictions were extraordinary, he answered: It is not so, for your afflictions are far inferior to your sins: and therefore howsoever it seemeth to you to be an extraordinary

affliction, yet with God it is but ordinary, or less than ordinary. Besides, this is a dangerous temptation: for it will bring you to this conceit, that you shall reason thus in yourself, that an extraordinary cross must have an extraordinary comfort, and therefore you must look for some wonderful and strange consolation, whereby Satan will move you to contemn, or at least not so to regard ordinary consolations, which have helped others, and may help you, and by this means breed in you such unthankfulness, that before you are aware, an extraordinary affliction shall be sent indeed.

12. He that will suffer great things in persecution, must suffer small things in peace, and they that will suffer of Papists, must suffer of Protestants.

#### ANGER.

1. This is a good trial, whether our anger be spiritual or carnal; if our anger hinders not some other holy action, but stirs us up to good works; if it hinder us not to pray with liberty of mind; if it interrupt not our meditations; if we do not omit the doing of any duty to the party offending us; if we can deal with others without peevishness, then our anger is spiritual, and will comfort our consciences.

2. He was ever most grieved and angry, yet in love with them whom he tendered most in the Lord, and who had given him most credit, by submitting themselves wholly to his ministry.

#### ANGELS.



1. To one, asking how the Angels of God watch over us, he answered: we are rather to pray for the experience of their ministry unto us, than either to describe it, or prescribe it. This is sure, if we be God's children and walk in his ways; the Angels of God do watch over us, and yet all see it not, and when they see it, it is by the effect of their ministry: for though their ministry be certain, yet the manifestation of it is extraordinary. (Psal. 91, Heb. 1)

#### ATHEISM.

1. A Certain man being a Papist, though not so grounded as he desired to be, took a view of the life of Papists, if it were as glorious in truth as they pretended; which when he found not, he turned himself to the Protestants, and looking into their conversation, he found himself not contented, until in the end he met with Familists, in whom he so stayed himself, that he grew into familiarity with their doctrine. The first principle that they taught him, was, that there was no God: This boiled much in him, so that he began to add conclusions to this precept on this sort: If there be a God, he is not so just and merciful as they say: if there be no God, there is neither heaven, nor hell; or if there be any, the joys are not so eternal, nor the pains so continual, as some have taught: Why then do I sell my certain pleasures in this world, for uncertain pleasures in the world to come? This devilish illusion so far prevailed, that he stole a horse, for which he was apprehended, imprisoned, arraigned, and condemned: but, by the providence of God, he conferring with a godly Minister, confessed himself an Atheist: whereupon suite was made and granted for his reprieving until the next Assise, in hope of his conversion, in which time, he would willingly grant all general truths taught him, with liking of his teachers, but could not by

anything be brought from his Atheism. The Assise following drew near, he is to be executed, the place is assigned, the person needs must be executed, who when he should be turned from the ladder, cried thus, For Christ's sake stay my life: whereupon he spake these or the like words: Well, let the world say what they will; doubtless, there is a God, and the same God is just forever to his enemies, and everlastingly keepeth his mercies with his children; now turn me over: and so he made an end of his speech, and of his days.

2. He feared rather Atheism than Papism in the Realm: for many having escaped out of the gulf of superstition, are now too far plunged and swallowed up of profaneness, thinking either that there is no God, or else that he is not so fearful and merciful, as his threatening's and promises commend him to be.

#### CALLING.

1. A Certain man afflicted in mind, began, through the temptation of Satan, to mislike his calling, and changed it, afterward he thought this calling and that calling to be unlawful, and so was almost brought to mislike all. He felt on a time a great pain in his leg, and being desirous to go from his bed to his table for a book, he could not, his leg remaining sore: Then remembering that it was said in the Scripture, If thy foot offend thee, cut it off; he straight way laying his leg on a block, and taking a hatchet in his hand, stroke off his leg, not feeling pain, the veins being so torn, he could not but bleed to death, how be it he died very penitently: so dangerous a policy, and so perilous a temptation is it, to leave our callings as things unlawful.

2. A godly Gentlewoman said, that even in her ordinary labor, she tasted oft of as heavenly meditations, as if all things ordinary laid

aside she had given her whole mind to attend upon the spirit of God, in quietness of study. She also said, that we are like children, who need not once to be bid to ask things necessary, but twice to be thankful for mercies received.

3. As in marriage, though the parties met in the flesh without any sanctified means, to assure themselves to be joined of the Lord: yet if God afterward give them grace to live holily in their meeting, he showeth that not only their corrupt meeting is pardoned, but that now their meeting is blessed: so if entering into a calling for want of gifts and affections, we have no assurance at the first, of a warrantable calling: yet if God afterwards furnish us with able gifts, and sanctify us with pure minds, he doth not only show us that our former sin is pardoned, but also that he is well pleased with our calling whereunto he hath so blessed us.

4. No trouble should hinder us in our calling, unless it be in a case of mere ungodliness: for if for every trouble, or for many troubles, a man may forsake his calling, he should be out of all, for every calling hath both lets and troubles.

5. To one that asked his advice, whether he might avoid the doing of a thing whereunto he was called, because he felt corruption in himself, he said: In avoiding society you should cover, but not cure your infirmities, and though you depart from men, yet you cannot go out of yourself.

6. Unto one that was willing to change his seat for the corruption of the place where he dwelt, he said: Wheresoever he purposed to live as a Christian, the cross would follow him, because that Christ would follow him, and because on the earth are some good men, and some evil: but when we come to heaven, all would be good, and therefore there shall be no trouble.

7. He said he never looked for a better estate than that wherein he was, but often prepared himself for a worse.

8. Whensoever we are out of our place and calling, Satan hath a fit occasion of temptation.

### CARE.

1. Where there is an immoderate care of outward things, there commonly is little care of inward good things: for if one have inward good things, they so content the persons that have them, that they labor not much for outward things: if they want them and desire them, the careful seeking of them bringeth a godly neglect of outward things, 1 Cor. 7:30, 31. (Mat. 6)

### CENSURES.

1. It is a marvelous thing that many will make more of a small infirmity in another, although that they see, that the whole course of their life is truly to please God; than they make of gross sins in themselves, notwithstanding they take no course at all in their life to please God.

### CONFERENCE.

1. Being desirous to speak to the profit of others, he said, that he observed such a silence in men, as none could well break into it, and often such a liberty of speech, as none can take hold of, to turn it to

good; he observed the cause of such silence, to be some great grief, or some deep meditation occupying the mind, or some deadness of spirit, or some worldly shame, or some desire to speak, and the Lord staying the speech, or the carelessness in them that should hear it, in that they do not desire it: The remedy against this is either in humility to ask some question, or to speak somewhat, and not to give place to such deadness.

2. In the most abrupt and disordered speeches of men, he thought God disposed them for his profit, and though presently reason could prompt no reason, why they should speak so, yet long after it would. He was much affected with the fact of Josiah, who would not be moved with the speech of wicked Pharaoh, but entering battle was slain: whereupon he would say, that no man was so good, but the Lord would sometime let him fall into some evil, for his further humbling; and no man so evil, but the Lord did convey goodness into him at sometimes, to make his condemnation the greater. (2 Chron. 35:22)

#### CONSCIENCE AFFLICTED.

1. A Certain man some years afflicted in conscience, said, his continual agonies were as great as the pains of a man ready to die, and that he felt so small comfort in God's countenance, that he would willingly have suffered his body to have lived in burning fire until the appearing of Christ, so he might then be assured of God's favor towards him, yea his greatest comfort was this, that though he should be in hell, yet he hoped therein of God's favor to have his torments mitigated with them that suffer least. In all which troubles notwithstanding no world of reward, no terror of tyranny, could cause him willingly to do the least thing displeasing to God: whom

when the Lord released, he would comfort himself in Christ, saying, that the devil would take the advantage of his sorrow, to make him unthankful in good things.

2. We are either as a Prince or as a peasant, either most mighty above all Princes, or most vile among the sons of men. If all the Monarchs in the world withstood us, our own consciences comforting us, we ruled above all. If the vilest vassal in the world rise against us, our own heart condemning us, we seem to be most miserable of all. (Prov. 15:15)

3. He said, howsoever men might deal with outward matters, yet when griefs and fancies grew in the mind and grieved it, nothing could surely cure them, but only the word of God.

4. Having to deal with diverse humbled consciences, he would mislike them that would not abide to tarry the Lord's leisure, but they must needs be helped at once, even by and by, as soon as they heard him speak, or else they would then think far worse of him than ever before, notwithstanding the good report had, and the good opinion conceived of him: for besides that, he that believeth maketh not hast, this is a coming rather as it were to a Magician (who, by an incantation of words, makes silly souls look for health) than to the minister of God, whose words being most Angelical comfort not until, and so much as it pleaseth the Lord to give a blessing unto them, which sometime he doth deny, because we come to them with too great an opinion of them; as though they were wise men, not unto such as using their means, yet do look and stay for our comfort wholly from God himself.

5. Being asked how in the examining of our consciences for sin, we should find out the special sin, he said, that could not easily be done (for who doth understand the errors of his life) but by oft examining

of ourselves, by acquainting of ourselves with our own estate, by earnest prayer that God would reveal us the sin, by oft hearing and reading the word, by marking the most checks of our consciences, and reproaches of our enemies, we might be led to the nearest sight of them.

6. Unto one afflicted in mind he gave this comfort: first, if you have knowledge, be thankful for it, and desire the Lord to give you faith: if you have faith, which undoubtedly you may have, though not rightly discerning yourself, you presently perceive it not: you must wait on the Lord for feeling of it: for many times he exerciseth faith with temptations, before he sends feeling. And though it may be you shall tarry the Lord's leisure long, yet surely he will give it you in time. In the meantime assure yourself, that the greatest faith is when there is least feeling. It is easy for everyone in glorious feelings, and joys unspeakable to believe: but when a man feeling no sensible comfort in the Lord, can notwithstanding believe in the Lord, and by faith wait on him; this man's faith is most great.

7. After some effectual working of God's spirit in us, most commonly (in many) not long after comes deadness and dullness: against this evil we must first search the cause, whether it be for some evil thing done, or for some good thing not done, for leaving some mean of salvation unused: whether for some sin seen, but nor repented of, or some sin repented of, but not soundly, or for unthankfulness. Secondly, use the remedy, please not yourself in it, but rouse up yourself as from a slumber, which willingly you would shake off from you: call to mind the special and greatest mercy of God, use the means. Thirdly, in the means offer thyself unto God, waiting humbly, and patiently for the time of deliverance, neither esteeming too much nor too little of the affliction.

8. When one was troubled in mind, he gave him this comfortable note: That although it came to pass, that after some travail in the new birth, God's graces were not so sweet, and our sins not so sour and grievous unto us, as they were at our first entrance into regeneration, but we are now weaker in less assaults, having afore been stronger in greater temptations: we are not to despair: but to consider from whence this gracious progress did come, namely of God, and not of ourselves, who showed himself more favorable in the beginning, both because he would not discourage us newly coming unto him, and for that we forsaking ourselves, with a godly suspecting of our weakness in the least temptations, did fly unto God's help by prayer: who in wisdom can hide himself under a cloud, partly for that he will look to see some trial of strength at our hands, coming to some age in new birth; partly for that now we less forsake or suspect ourselves, no not in greater temptations, and so presumptuously trusting to our strength, and staying ourselves with our own staff, we do not call to God for help; and not calling, do not obtain; and not obtaining help, we take the foil in the conflict, that the Lord may make known unto us, that notwithstanding our proceeding in Christianity, we are still but men, and God alone is God.

9. He said to one troubled in mind for a secret and small sin, I do not so much fear this sin in you, as the policy of Satan by it, either in that he will not stick to show you the less sins, and hide from you the greater; or else by the quick sight of your secret and small sins, to cast upon you an open and gross sin of vain glory and privy pride.

10. Afflicted consciences must not dispute too much against themselves, for their own actions, for that being displeased with their own persons, they cannot be pleased with their own doings.



11. He told in love, this observation and experience; when any came with a troubled conscience for sin, wisely to discern, whether they be meanly grieved with a general sight of their sin, or whether they be extremely thrown down, with the burden of particular sins; if so they be, then it is good at the first to show that no sin is so great, but in Christ it is pardonable, and that there is mercy with God that he might be feared: so on the other side shewing the mercy to come from God, but so as they are nothing fit to receive mercy, unless they feel their particular and pricking sins. But if their sorrow be more confessed in general things, then it is good to humble them more and more, to give them a terror of God's justice for particular sins: for experience doth teach, that this is the best way to obtain sound comfort, both to see our sin, and to be humbled to see our sin, because often, men will more readily acknowledge greater sin they have been in, than that less sin they presently lie in to be humbled, that being thoroughly thrown down, we may directly seek Christ, and keep no stay, until we have found comfort in him, who then is most ready to free us from our sin, and to comfort us with his spirit, when we are most cast down with our sins, and most fear them.

12. If the health of body be such a thing, as is rather with comfort enjoyed, than in words to be expressed, how great is the peace of conscience and joy in the holy Ghost, which may be tasted, but cannot be uttered. (Phili. 4, Rom. 14:17)

13. There are some which have peace neither with God, nor with themselves, as desperate heretics: some have peace with themselves, but not with God, as secure sinners: some have peace with God and with themselves, as repentant Christians.

14. We must learn to pity them that are cast down in grief of spirit, though they be also pettish; for it is an easy matter when one

seemeth much to be quiet with God, to be in peace with men, who often hinder our quietness with God. Again, we little know how great their desire is to feel peace, which when they cannot feel, presently they are made impatient: and yet see this was in David the man of God, who found in himself, this diversity of affections, which we so much wonder at, and speak of in the children of God in our days: he divides himself as it were into two parts, Psal. 43:5. he thought himself sometime very strong in God, again at another time so cast down, that he would on no side lay hold on any comfort in the world: yet more than that, he was tumultuous and fretting within himself. And therefore learn this, thou that art unmerciful, to stay thy impatiency, behold this thou that art afflicted, to stay thy grief, and say not, oh, David indeed was humbled, but I find another quality in myself; besides, I am pettish, I am uncomfortable and unquiet with them, with whom I live; for David was both impatient and pettish. Here also learn of David for thy mind to wait on God, for faith delivereth both from grief and anger, and causeth comfortable waiting, and not to make too much haste, but to possess our souls in patience, until God perform his promises unto us. (Psal. 41:1)

15. It is an usual temptation to afflicted consciences, to persuade them, after some free deliverance, that they are not to look to be delivered again, because as the Lord hath been very liberal, so we must not weary and make tedious his bountiful dealings with us: but we must know that the gifts of God are without repentance, and the Lord hath manifold deliverances in store, which is as impossible by use and often receiving to waste, as it is the Lord himself should be deceived: he will surely make an end of his own work in us, and that for his own glory, which as he hath appointed to be endless in our deliverance, so the means thereunto are also endless: and therefore yet and again, we are to learn against our unbelief the immeasurable treasure of God's goodness in our salvation, yea, when we seem as it

were to be in a whirl pit, and to be carried with a violent grief and gulf of troubles, we know not whither, and are constrained oft to dive and plunge down (the waters of affliction running over our head) yet the Lord will recover us, and set our feet in steady places if we be cast down, so we can but scraule up again: if we be resisted of Satan, so we can but kick against him, if we can but open our lips and accuse his malice before the Lord, there is sound hope of comfort to be found of him. (Rom. 11)

#### COVERING OF INFIRMITIES.

1. Gods children cover many infirmities in others under one good gift: the ungodly bury many good gifts in others under one infirmity.

#### CONFESSION OF SINS.

1. He said unto one troubled in mind, that we should not much be troubled in light things, but that rather in griefs we should make known our hearts unto God, than devour them privately: for if in carnal sorrows we find some ease when we make things known to our faithful and loving friends, as to our parents, or to our brethren, much more are we to think it an ease to our spiritual griefs, if we pour forth our griefs into the bosom of the Lord, who is most faithful to conceal, most loving to take pity, and most able to help us in all our griefs whatsoever.

2. He observeth that men would make known many sins and infirmities, and yet retain one which is the most secret, and oftentimes the most chief; as Moses had many reasons of his

tergiversation, and yet there was one secret reason, and that the greatest, which he would not utter. Where observe the great mercy of the Lord, that though he might have been displeased, especially after so great promises, for his refusal, yet he rather pardoneth this one infirmity of fear, that forgetting his manifold good things, would press him with this one want: and therefore after many reasons, the Lord vouchsafeth to handle very gently his privy sore, and to salve it on this manner. Nay Moses, there is one thing that thou fearest most, and that is thine evil entertainment with Pharaoh, and the revenging of his blood whom thou sheddest: but let not this stay thee, for they are all dead. This answer seemed to take away the greatest argument of tergiversation, though it was least known: for presently upon this comfort he takes his calling in hand, wherein also is to be noted, that how fearful soever man is in respect of himself, yet when God enableth, and encourageth him, we see he shall be invincible, as Moses against Pharaoh himself.

## CONCUPISCENCE.

1. One asking his advice how he might best avoid concupiscence, he said to him, that a continual examination of ourselves by the law; a reverent and daily meditation of the word; a painful walking in our honest calling; a holy shaming of ourselves, and fearing of ourselves before our friends; a continual temperance in diet, sleep, and apparel: a careful watching over our eyes, and other parts of our bodies; a zealous jealousy to avoid all occasions of person, time and place, which might nourish concupiscence; a godly frequenting of persons, times, and places, which may breed in us true mortification; together with an humbling of ourselves, with the shame of our sins past, with the grief of sins present, and with fear of sins to come:

lastly, a careful using of fasting, prayer, and watching, when need required (for he still recommended a religious fasting:) these are the means to mortify concupiscence, which being wisely, and in some convenient time used with moderate exercise of the body: if they do not prevail, it is like that God doth call a man to the holy use of marriage: howbeit, it is to be observed, that in watching and fasting we are not to prefix certain set times, this day, or that day, but then to use it when God calleth us unto it by fit occasion, without the which care the often use of these exercises will breed a want of reverence of them.

#### CAUSE GOOD.

1. There is no greater enemy to a good cause, than he that by evil means doth both handle and maintain it.
2. He said that men must profit by this, if having had good causes in hand, they have had ill success: because herein it pleaseth God often to deny that unto us justly, which men deny unto us unjustly, either for that he correcteth some sin, wherein they live, or else for that they used not prayer, but trusted too much in the means, and not in God.

#### OF NATURAL CORRUPTION.

1. He observed this experience in himself, that when he would not do a thing that was good, then his own reason and the devil would easily teach him an excuse: Lord forgive us this corruption.

2. He thought by nature all men to be Papists, heretics, adulterers, &c. until God renewed them, so that if all heresies, Papistry, impiety, were ceased among all men, yet if a man be left of God, he hath in himself sufficient matter and spawn to breed, revive, and to renew all kinds of sin.

## DESPAIR.

1. He observed this policy in Satan, that to make men despair, he would make them argue thus: I have no faith in this and that particular. And contrarily, to train men to presumption, he would make men argue thus: I have a general hope and faith, and therefore I doubt not but my faith is sound in every particular: both which are hurtful.

2. When we distrust God's promises, let us set before us the example of his mercy done to others, that we may be the more assured to obtain faith: and when we begin to presume, let us set before us the examples of God's judgments, that we may pray for humility.

3. Many despair of help, because of their own unworthiness, as though there were no hope of God's mercy unless we bring in our gift, and pawn in our hands to him: but this were to discredit the Lord's mercies, and to bring in credit our merits, and rather to bind the Lord unto us, than us unto him: but if our sins be great, our redemption is greater; though our merits be beggarly, God's mercy is a rich mercy: if our case were not desperate, and we past hope of recovery, our redemption should not be so plentiful: but when all seems to go one way, when heaven and earth, the Sun, the Moon, and the Stars go against us, then to ransom us, and to make a perfect restitution, is to draw something out of nothing; even as in sickness,

to have either little danger, or in great danger, deliverance by present means is nothing: but in extreme peril, when physic can do nothing, and nothing maketh for us but the grave, then to be rescued from the grave, and to recover our life from the pit, is redemption.

## DEATH.

1. As we must think of life as being content to die, so we must think of death as being content to live: And they are as well to be liked of, that measurably fear death, as they who joy so much at it; because they that moderately fear death, have this in them more than the other (which is also allowable by grace and nature) that they tremble at God's judgments.

2. He said, he never durst desire to die, howsoever his continual crosses did afford him small desire to live: therefore he feared and forewarned men of these kinds of wishes, because often the Lord heareth a man in judgment, though in some mercy, and when he wisheth this or that affliction, he layeth it on him, so that after he cannot do that good to others, which to his own comfort he might have done.

3. To one that said she feared death, he said: As I would have you to think of life, as being content to die, so think of death as you would also be content to live: and as for the fear of death, I like as well of them that measurably fear it, as of them who so joy at it, for I hope and like well of them also. Howbeit I see not this in those, which is in them, and which is a thing both allowed by grace and nature, that is, that they tremble at God's judgments. You will say, that notwithstanding you see not why you should not fear death, seeing you find no comfort in life: to which I answer, that your life hath not

been without comforts, howsoever things gone are soon forgotten, though your comforts were not in the full measure hoped for, and it may be that plentiful measure shall be given you in death. But what if you should die in this discomfort? For my part (as I myself look for no great things in my death) I would not think more hardly of you, neither would I wish any to judge otherwise of God's child in that estate of death: for we shall not be judged according to that particular instance of death, but according to our general course of life, not according to our deed in that present, but according to the desire of our hearts ever before: and therefore we are not to mistrust God's mercy in death, be we never so uncomfortable, if so be it hath been, before, sealed in our vocation and sanctification.

#### DESIRE.

1. He said, God looketh to the desires, not to the deeds of his children: and if we purpose to do good, howsoever we find ignorance, what, where, and when to do good, God will direct us in occasion, place and time, and in mercy will pardon our weakness, though we fail in the circumstances.

#### DISPRAISE.

1. When any told a thing that sounded to the dispraise of a man, he (as not credulous in such matters) would make show to the carnal plaintiff, that he was as one not hearing, and would fence off the matter a long time by causing him to repeat often his matter.



## DIET.

1. Because no particular rule can be set down how to amend excess and defect in diet, this were the best rule generally to be observed, so to feed, as that we may be made thereby more fit either to speak or hear the praises of God with more cheerfulness and reverence.

## DREAMS.

1. A natural dream, which cometh of natural causes, easily slippeth away: but if our dreams dwell longer upon us, and leave some greater impression in us, they may be thought to proceed either from God, or from the devil. And by these it is good to profit, if they be favorable, by thinking such a thing we might have, if we were not unprepared for it: if contrary, by thinking and forecasting, and fearing such an evil, if the Lord be not merciful; because God doth often correct some sin past which we regarded not, or foreshows some sin to come which we were not afraid of: and an evil dream doth show some evil in the heart, either in some sin already committed, or in some sin which may be shortly committed. If the dream be terrible, it is good to avoid all the occasions of that evil, and to give ourselves to prayer, and not to give too great credit to dreams, least they weaken faith. The best is to be neither too remiss, nor too wise in them, but to labor to profit by them, because the Lord by leaving such long impressions in us, doth as it were call upon our consciences not to pass them over without some use.

2. Being asked how one might avoid the sin of unclean dreams in the night, he said, first it were good to avoid all objects and wandering thoughts in the day, and security of praying against it at night. If these means did not prevail, we must then think that God calleth us

to some more earnest repentance for this or some other sin before committed: specially we are to beware of company, such as may stir us up unto evil; either laboring not to come into their company, or having just occasion, to do it with fear and with prayer: and doing this, not to tarry longer than godly occasion is offered.

#### DISTRACTION OF MIND.

1. Being asked, why a man after sundry and laborious reading in his calling, being desirous by meditation to apply the things read unto himself, was so much interrupted, and violently, suddenly, and unwillingly drawn into other conceits: he said, it was either want of preparing and sanctifying our hearts by prayer before we set upon so holy an exercise, and therefore the Lord correcteth the pride of our wits and presumption of our hearts, in being bold to work upon holy matters in our own strength or else for that we resting upon a general purpose of thinking some good thing, or at least not to think any evil, did not fasten our mind constantly or continually upon some particular object, but raunging up and down, as having some part of our affections, studies, and meditations void for some other matters, did not wholly and seriously set on the thing propounded to ourselves. The truth hereof may appear hereby, for that which the heart is thoroughly set upon, it is so attentive to, that it can be present to no other thing at that instant, especially if it be a hindrance to the thing taken in hand.

#### DULLNESS.

1. He said, after his great joys conceived of some effectual working of God in himself, he most commonly not long after fell into deadness and dullness, and thereby was humbled: so that until that he was prepared with some new grace from God, and had received some new mercy at his hands, he was very unfit to perform any service unto God or men.

2. Deadness of the spirit, is the grave of many heavenly graces.

#### DOCTRINE.

1. Because in reading of examples we restrain duties to certain persons, and wring our own neck out of the yoke, or else we chiefly tie the mercies of God to them, and think they appertain not to us; it is good to learn certain rules whereby we may know when the use of the doctrine is general, and when particular, which is set down in singular examples. Three rules are to be observed: first, if we read of anything in particular, we are to search whether in some other place in the Scripture, the same thing is not set down generally, that is, whether that which is commended, or discommended in some proper person, be not commanded or forbidden to all: if it be, then the use of that is general, not particular: but if it be a particular precept enjoined to someone, and no warrant found in the word of that to be done of another; then it is a thing personal, proper to some, not general appertaining to all. The second rule is, that wheresoever there is a general equity of a thing, there is a general practice to be had, howsoever we see it set down but in particular. The third is, wheresoever by the scope of the place there appears a general drift, either by something going before or coming after, though the present place seemeth to be particular, yet there is a general use of the doctrine to be gathered out of it.

## EXERCISE OF RELIGION.

1. The wicked not daring openly to profess iniquity, redeem times secretly to commit it: so though we have not the strength to profess religion publicly, yet let us redeem times secretly to frequent the exercises of godliness. (John 3)

2. As it is but a small pleasure, so long as we are in the garden, to be delighted with the smell of herbs, unless we gather of every kind some to carry with us, that so we may have the benefit of the garden, though we be far from it. And as it is but a small comfort to be ravished with sweet odors, so long as we are in the Apothecaries shop, and afterward to want them: so it is but a flattering joy, nay rather a starting joy, no longer to be affected with the word and religion than we are in the Church: therefore we must gather here and there, that may work on our affections when we be far from the place where they grew.

3. We must use all exercises of reading, hearing, conferring, praying, singing and meditating: but we must not tie the working of God's spirit to any one particular.

## EXPERIENCE OF OUR CORRUPTION.

1. We shall never be brought hungerly to seek after Christ, until we come by the last precept, to see and feel our natural corruption, whereof we must not only have knowledge, but experience also, as S. Paul had, Rom. 7. Now whereas the Papists say, that this corruption is a sin in the unregenerate, but not in the regenerate; we say it is a

sin in both. I say a bare knowledge hereof is not sufficient: for even the knowledge of our corruption is not without the corruption of a privy pride.

## FAITH.

1. It is harder to believe in the abundance of worldly things, than it is in the want of them: for these things are, as it were, veils set betwixt God and us, they stay our sight in them that it cannot pierce to God.

2. As the arm being soundly knit to the body, receiveth pith and strength from the body to resist all evil, and to draw all good things unto it, and being but out of joint, and the sinews which did knit it to the body being loosed, it hath no such force to perform duties: so our faith being the means spiritually to join us unto the Lord, we receive strength so long as it is sound, both to resist evil and accomplish good: but if it decay, and fall as it were out of joint, then we cannot draw that full strength from the Lord, for our defense and strength which we were wont to have. (1 Joh. 5:4)

3. When one asked him, whether we first received the spirit or the word, to the working of faith, he said, we first receive the spirit; howbeit to feel our faith we must necessarily receive the word. And although the smoke, in respect of us, do first show that there is fire hidden under the ashes, yet there was fire before the smoke came: so though the word first make known unto us our faith, yet sure it is that the spirit of God was given us before our feeling wrought this mightily by the word. (Gal. 3:2)

4. As he that had but a dim sight to behold the Serpent in the wilderness was healed, as well as he that saw perfectly: so he that

hath but a weak faith in the son of God, shall never have his salvation denied him, Zach. 12:10.

#### FAMILY.

1. So often as we be asked of the welfare of our people, wife, or family, we ought to take it as an occasion whereby God stirreth us up to pray for them, to give thanks for them, and to examine our own heart, what means both in presence, and absence, we have used for their good.

2. Care in superiors, and fear in inferiors, cause a godly government both private and public, in family, Church, and Common-wealth.

#### FEELING.

1. Though a man have knowledge, yet he may want faith: though he have faith, yet because many evils come between, feeling immediately doth not always follow, nor after feeling joy, nor after joy practice.

2. We can do but little good to anybody, except we have a feeling pity and compassion of them.

3. If any be afflicted in mind for want of feeling, he must distinguish between God's spirit and his graces in us: for his spirit may live in us when his graces are dead in us, Psal. 51. For as by some extreme sickness life may be within one, yet it cannot be felt of the sick body: so in some great temptation, the holy Ghost may be in us, and yet we not feel nor find his presence. Howbeit, as by breathing never so

short we discern life: so by the actions of the spirit, he it never so little, we may judge of the life of God in us.

4. Such as for want of feeling be loath to pray, must learn, not to tarry to pray till they find feeling, but offer themselves up into the hands of Jesus Christ, and so humbling themselves before him, pray on, and continue in prayer of faith, though not of feeling.

5. Though we feel not the spiritual joy which we should feel, yet let us not be too much cast down; so that our conscience tell us, that we are ready to withdraw somewhat from our outward pleasures, for want of this inward pleasure; and that we have not prevented or smothered out these spiritual joys, but are grieved that we have them not, and wait for the time to feel them: for of all things we must beware that we draw not into their stead carnal joys, and so drive as it were into exile the working of God's spirit in us by them.

6. A certain man complaining that he was comfortless for want of feeling, receiveth this answer: Oh brother be of good comfort, we hold Christ by faith, and not by feeling.

#### FRUITS OF FAITH.

1. One being courteously saluted, and worthily commended of a Gentlewoman, who said, she heard a very good report of him: he answered her, the like have I heard of you: but God make our after fruits of his spirit more effectual than the former, or else we shall not answer the glory of God and good opinion of his Saints conceived of us.

2. There are two workings of God's spirit in us: the one inferior, which bringeth but some fruit of the spirit, without any special fruits of grace: the other superior and more certain, when the spirit worketh an infallible sanctification: the first may totally be darkened and fully quenched: the other hath but a particular Eclipse, and in measure may be dimmed, as it was in David, Psalm. 51. but this is not finally quenched. As God made man so that he might fall, though afterwards he had mercy upon him: so he regenerateth us so, that we may fall, so as afterwards he may raise us again, and will. And it is fearful enough, that there may be such particular decays of grace in us, as after sin, to feel less comfort in the word, less fear of sin, less care of well doing, less zeal in praying, less fruits in the means: so that all our actions are turned to be bitter, which were sweeter unto us then any worldly increase unto the worldly man, or honey can be to them that love it. These are evident tokens of the sanctifying spirit, to love good, because it is good; and to hate sin, because it is sin: the more we grow in gifts, the more to hunger, the more to complain of our unworthiness: the more being humbled in ourselves, the more meekly to judge of others: when we are most quiet with all things, then to think ourselves least quiet, and then most to fear ourselves: so to feel the graces of God in us, as that yet our sense and feeling is not lessened, and to fear and quake at the first degree and motions of sin; not least they fully quench, but least they cool the heat of the spirit in us. Here, I say, let us not forget to fear, for if it be so, that thou being the child of God, canst not finally fall, yet consider how will this grieve thee, if thy sin break out to the dishonor of so loving a Redeemer? Or though he keep thy sin from flaming out, yet that thou shalt feel such a burden in thyself, or such vile corruption or matter as shall cool the heat of all God's graces in thee.



## FALLING INTO SIN.

1. If any doubt concerning this question, (whether the child of God might fall often into one and the same sin) these cautions and distinctions are to be observed. First, whether the party be generally called, or specially touched: if he be but generally called, as all common Christians professing the Gospel, it were an easy matter to slip in that state. Secondly, if the party be effectually called, it is to be inquired, whether he be but a babe in Christ or no, or whether he be come to some good growth in Christ: for that if he be but a novice, he may twice fall so. Thirdly, we must observe, if he be now grown to some good age in Christ, whether the sin committed be a thing known unto him, or if he know it not to be a sin, he may doubtless slip into it.

2. When we consider how Noah, Moses, and others fell in their latter days, and how the most excellent men have fallen, we must earnestly pray, rather that the Lord would take us out of the world, than that our life should bring any offense to the Church, or slander to the Gospel.

## FEAR.

1. Be never afraid of leaving good undone, least the Lord suffer you to fall into the contrary evil.

2. He thought when he had no fear nor grief, he could not profit.

3. Beware of immoderate fear, which rather hinder the certainty of faith, then beat down the security of the flesh, and which be the readiest means to pull God's wrath upon us, in that they be the fruits

of unbelief, and such as would tie the grace of God promised, to the present danger and deliverance out of the same. The mean and middle path is, that we should fear and forethink of evils to come, not as thinking that of necessity they must fall upon us, as though God could not, or would not deliver us from them, but as they, who being guilty in this one, desire to submit themselves to the hand of God, and acknowledge themselves heirs of God's justice or wrath in this or that evil: yet so as we meet with the Lord's mercy, who is both able and willing even then most of all to assist and deliver us, when we most fear, and through this godly fear are reverently humbled under the hand of his Majesty. For if natural parents know then to mitigate the stripes of their correction to their children, when they see in them a mild and meek submission of themselves, under the hand of their authority, and yet so fearing them as Governors, but upholding with mercy as fathers: if they have that wisdom, by so much to make their hand in correction the heavier, by howe much the Child to be beaten is the stubbornner; we must then think this merciful wisdom and consideration to be much more in the Lord, from whose brightness the parents have received these sparks.

4. He said, that to win any, or to continue any in the fear of God, he would give no such things which he loved not, but such things as he loved most dearly, that they might know it to be a gift of love, and not of fashion.

## FEASTINGS.

1. In our meetings and feastings, we are to look to ourselves; if good speeches be used, we must be thankful; if evil, sorrowful; if things not merely evil, not greatly to torment ourselves.

## FRIENDSHIP.

1. This advice he gave, that it was good to discern of them whom we much receive into our company, least we lose the credit of the Church conceived of us. For although many seem and show themselves to be well disposed, yet because there be so many corruptions in our nature, it is heavenly wisdom to discern of men; wherefore it is good for us to consider with what soundness of judgment, and power of true knowledge they do speak: first look what sight they have of inward corruptions This humility teacheth true wisdom, and the sight hereof would cause us to seek after Christ and him Crucified. For many, who have a little confused knowledge, will much be talking, but for want of this knowledge they are not so sound. Secondly, we must see how ready they are by their soundness of knowledge, and feeling of inward corruptions, to do good to others with cheerfulness, and to speak of the infirmities of others with compassion and grief; for many for want of this sanctified knowledge, will rather bitterly and openly declaim against the infirmities of others, then either wisely admonish them, or brotherly pity them. (Psal. 1)

2. He said, the best way to have comfort in any of our friends, was to pray for them, and that he never had more joy in any, then from them whom he most prayed for, and in them most when he prayed the oftener and vehementer for them present or absent. for this is a true token of true love to pray for them whom we love.

3. Though he was most severe to his friends and kindred, so long as they were not reconciled to God: yet once being wearied with one, he shut up the matter with this sentence; It is wonderful, that diverse hearing the same word of God spoken, one should believe, and

another should not believe: but I am rather to thank God that I believe, then to search out a reason, why another doth not believe; and as I am to be thankful for myself, so I am to be pitiful to others.

4. Like as natural men do well by natural wisdom: so we ought much more to be stirred up to do well by spiritual wisdom. It is commended for special wisdom in our Savior Christ, John 2. that he did not commit himself unto all men, because he knew what was in their hearts: So it is a special token of wisdom in us, on the contrary not to commit ourselves unto all men, because we know not what is in their hearts.

5. He rejoiced to see his friends, but he was humbled, in that he rested so much in that joy, that he forgot to do them good to their salvation, or to receive good from them to his salvation, which he thought he should do, and to be his duty.

6. His love ever grew to a man, as he knew the man to grow in godliness: he said, that if he had once seen any effectual work of God's spirit in any man, he could never but hope well of him: If graces decayed, first he was grieved, and then his love decreased in him.

#### GRACE OF GOD.

1. He feeling on a time the grace of God assisting him in a thing which of himself he despaired of, said: Oh how easy are the ways of man, whilst the Lord doth govern him, and how is he beset as with a hedge of thorns, when the Lord doth not assist him.

2. As we are careful to use the means of our salvation, so must we wholly refer the blessing of the means to the grace of God: neither, as some do, think that we can obtain or continue the graces of God in us without using the means, (for that is but a dream of fantastical spirits) neither, as the manner of some is, so to trust to the means, as neglecting to pray for the grace of God in them: which is but a preposterous zeal of such as are not rightly instructed in the way of their salvation.

3. It is a profitable note to observe, when extraordinary gifts of God be for our good, and when for our hurt. If our extraordinary blessings drive us more carefully to seek to the ordinary means, then it is of God's mercy: but if they slacken our care in the ordinary means, and puffing us up with a spiritual pride, cause us to rest in them, then they are for our further condemnation: as if God bless us marvelously without prayer in anything, if we are driven more to prayer by it, then this is of God: if it cause us to leave prayer, it is perilous.

4. There is nothing so precious as God's grace, which changeth the face of heaven and earth: and nothing so vile as sin, which openeth hell, and staineth the earth, and shutteth up heaven.

5. As of all gifts, the gift of God's spirit is the dearest, so the loss of it is most dangerous: for besides that, we know how few taste of it, and with what pain they that have gotten it keep it, and with what hard brunt's they that lose the graces of it recover them again, we may conjecture the greatness of the loss, by our experience in other things: they that have been in reputation for their riches, and are become bankrupts, are grieved and ashamed; how much more then should their grief be, who by the riches of God's graces have been comfortable to themselves, and honorable among others; and now by

the decay of those gifts, have lost both the sweet joy and peace in themselves, and their credit with God, and in the conscience of the godly.

6. Some rejoice so much in the hearing of good things preached, that they forget to be humbled for their wants: again, others always looking on their wants, walk not thankfully for God's graces received: The mean way is the best, so to rejoice in the grace of God, that we be humbled for our wants, and so to mourn for our wants, that we praise God for his graces.

#### GOOD WORKS.

1. As it argueth great height and willingness to sin, when men fearing to sin in the day, redeem, and steal time to sin in the night: so it showeth a great height and willingness to godliness, when men being not sufficiently contented to do good in the day, stretch their well-doing even to the night also: wherein they show themselves to be free from vain-glory, that none seeing them, yet they do good for the love of God, and not for outward things.

2. A man may truly judge himself to be truly willing to do any good, when he strives all that he can, to do it, although he cannot do it as he should.

#### GRIEF FOR SIN.

1. We cannot heartily be grieved for that sin in another, whereof we have not made great conscience in ourselves.

2. The things that are evil, and grieve us, so far as we see them with grief, hurt us not.

3. Seeing a woman lamenting for the sins of the people, he said unto her, (not purposing to cause her to cease from so good an action, but admonishing her to look to her affections) you shall well try your heart, said he, if this sorrow for sin be first bred for your own sins, and from yourself proceed to the sins of others. Again, the measure of your mourning must be agreeable, and proportionable to the sin. Lastly, your grief must so be for the person, as you may be moved rather to pity and pray for him, than to hate and despise him.

4. That is true sorrow and grief for sin, which neither can by outward pleasures be stolen away, nor by continuance of time be taken from us, but only in Christ.

5. Because great, natural and worldly sorrow and joy, will cause a man to break his sleep at midnight, he would try himself whether sorrow for sin, or icy in salvation had caused him to do the like.

6. His greatest sorrow was, when he spake of some good thing, that was not in himself, and the greatest joy he had was in the contrary.

7. As by nature we are long and hard to be brought to be grieved for sin: so being once down, we are hard to get up, and to rise out of grief again. For two extremities attend upon us; the one to be grieved and feared too little; the other, to be grieved and feared too much: the one makes us secure, and the other dead and dull. To meet with these two, it is good in time of joy to think what judgments have befallen us heretofore, what may befall us hereafter. In time of humbling we are to consider what mercies we have received, and what mercies are stored up, and tarry for us again: and surely, no one thing makes grief more to waste us, than the forgetfulness of God's

mercies past, and doubtfulness of God's mercies to come: and nothing doth more strengthen our new temptations, than the forgetfulness of God's judgments past, and the carelessness of them that are to come. Though mercies succeed mercies, yet the sea of God's mercies is never drawn dry, if we claim hold of them by our faith and former experience.

### HARDNES OF HEART.

1. The cause why men's hearts are hardened nowadays, may be this in part, because they see as great gifts of learning, tongues, and civil life in Papists, and heretics, as in God's true servants. Even as the cause of Pharaohs obstinacy was this, that being willing to be deceived, he would not obey the Lord, because other Sorcerers in Egypt could do (as he thought) as great matters as Moses and Aaron.

2. To one that complained of hardness of heart, he said: You must wait for comfort, and know, that you can now no more judge of yourself, than a man sleeping can judge of things which he did waking: or a man wandering in the dark can discern of bright colors: for as the one may while he waketh do excellent things, and yet now neither he himself knoweth of them, nor any other can espy them in him: and the other may be among flowers, and for want of light, can have no use of his eyes, nor pleasure in the objects: so you have done great good things whilst God gave you a waking heart to put them in practice, and the light of his spirit to discern his graces in you, though now you have neither the sight nor sense of them: and this is the thing which deceiveth and disquieteth many: they look for that discerning of themselves (when in them God's graces were more oppressed) which they had when God's spirit wrought in the sweetest and fullest measure in them: and because there is some intermission



of the work of new birth, they think it is a flat omission in them of the spirit of God. But as it is a token of a mind too presumptuous and infatuated, in time of dead security, to persuade ourselves still of that safety, for having those graces which sometime we had: so it is a sign of a mind abject, and too much despairing, to think that because that we have not even present feeling of those joys, glorious and unspeakable which we have had; therefore we never had them heretofore, or that we shall never have them again hereafter.

3. Admonishing one to prevent hardness of heart in his child, by godly and discreet correction: he said, that because children incline often to the sins of their fathers, parents correcting, should in wisdom first consider, if it were not a sin before in themselves, (which they gave them as it were) which now they are about to correct, and finding it so, that they should be humbled in themselves; and being humbled, proceed to correction, in prayer, in the fear of God, in wisdom, in love, and desire of their conversion, and in measure, as correcting their own sins, after a sort in their own children. For men begetting Children without regeneration, give a natural propagation of their sins, without some special blessing of God: and none in regeneration begetteth any with such gifts of nature, but unless they become new borne, they have no good thing in them.

## HERESY.

1. Men be more grieved for murder and adultery, then for superstition and heresy; because these be peccata rationis, the other, affectionis and actionis; the one goeth with a privy pride under color of devotion, the other are ever apparent, and are accompanied with outward shame and confusion.

2. As the Gospel first began by simple Fisher-men to be preached, but afterward being received in love, grew to the other more learned sort: so, for not receiving the word in love, but having our ears tickling to new doctrine, heresies, and sects, (beginning now amongst us but in the simpler sort, and ignorant men of the Country) are like to invade the best learned. And God purposing to punish the coldness of our age, can as well now send a heretical spirit, not only into the common people, but into 400 learned Preachers, as he did in times past send a lying spirit into the mouths of 400 Prophets.

3. Even as polygamy was not very hurtful to the Church, so long as it was within Lamech his house, and when it pressed into Abraham's family, got great strength and prevailed much: So ill opinions are then less hurtful, whilst they are amongst the wicked and ignorant: but when they get favor amongst the learned and godly, they begin to be most dangerous.

#### HEART.

1. The heart is God's own part, and that which must go to the Lord. Now as nothing might be employed to common uses, which was sacrificed by the priests under the Law: So the heart which is the Lord's, must not be applied to any other use, than to his service.

#### HASTE, HOW IT ARGUETH UNBELIEF: AND OF WATCHING AND WAITING.

1. Nothing more bewrays unbelief, then not to stay the Lord's leisure: as contrariwise, Watching and waiting on the Lord shows Faith: for

those hasty and unquiet spirits, when they see not speedy redress according to their expectation, they either murmur in impatience, or they will ease their grief by seeking undirect means. And sure as nothing in prosperity is a greater token of God's favor then to fear ourselves: so in adversity, this is a pleasant pledge of our patience, when we can wait and attend on the Lord, for the time, and the manner, and the measure of our deliverance. There be some principal properties of true waiting: The first is, to wait in ourselves: for many will not outwardly murmur, and yet inwardly they boil and fret in themselves: and many will abstain from outward impatience, which look to the inward estate of their hearts but a little. But it is good for us to begin here: for if there be a quietness of the heart, there cannot be any great disquietness in the tongue, or in the hand. The second property is, to wait on the Word. Many will say, they wait on God, and yet they are marvelous impatient, if ye charge them with impatience: but weigh their waiting by the Word, and it will not abide the trial, it will not go for good. Look what Faith we have to wait on God, unless it be taught out of the Word, (which is as true as God himself) it is not found. Some will be content to wait on God, but it is not to have their obedience and Faith in the Word, but to obtain something the sooner, which they desire. This is no true waiting, but to wait rather for our own profit, then for God's glory. The third property is, to continue in it. Every man by nature can wait for a while, so he may know a certain and definitive time of his waiting: but to offer our obedience in waiting, and not know for how long or how little we shall wait, this is the fainting of the soul: for if it were determined to us how many days, or months, or hours we should wait, the hope of the profit drawing near, and of a term drawing out, would sustain us: but to leave all moments, and conditions to the Lord, and to be in a continual service and expectation, this is hard for flesh and blood. We must learn to amend this fault, by considering how justly the Lord may suspend his answer, and helping of us, for

that our sins are not sufficiently bewailed, or our faith is not sufficiently purified, or his graces not sufficiently wrought in us. The fourth and last property is, to continue waiting with a kind of vehemency: keeping us from faltering or fainting in our hope, though it be long ere our suite be answered, or our danger be helped. To be vehement a while, or less importunate long, is little worth: but to have our affections hot; and for a good thing, and not to slake the heat in long continuance of time, and not to be made remiss or dead in the suit of our desires, though no appearance of our deliverance appear, is hard indeed. And here to meet with an objection, we say, vehemency argueth faith, and vehemency bewrayeth want of faith. Faith, when no deferring of our desire doth break the power of our zeal: want of faith, when without all hope, we are greedy and ravenous to have our request, or else we cast all off.

## HUMILITY.

1. Many deceive themselves with a bare opinion of humility: therefore this may be a true trial of humility, if we willingly suffer ourselves to be taught of our inferiors: and if we can patiently abide ourselves to be admonished of our faults.
2. Heathen men were humbled by their dreams, we are not humbled by the Word: they that will not profit by God's judgments in others, shall feel them themselves. We have no claim to God's mercy offered in the Gospel, until we be humbled by the threatening's of the law.
3. We must be like children in three things chiefly, first, like little babes. Secondly, like innocents. Thirdly, like them that are growing from childhood. First, babes are never quiet, except the pap be in their mouth, or else having late been at it, they are well fed: so ought

we still to desire to lie at the food of our souls, and to find unquietness in our souls, if we be long from it. Secondly, weaned children, though they are not without natural corruption; yet this corruption doth rather show itself by imitation, than by action: and if they do any evil, it is rather violent than permanent. Thus should we be, not making an occupation of sin, but preoccupied of sin; not forecasting patterns of sin, but bending our minds how we may not sin; we are violently drawn thereunto by another rather than voluntarily commit it ourselves. Thirdly, they that grow out of childhood, do things beseeming manhood, rather than childishness: so though babyish things both in life and doctrine become us being babes, yet having past our childhood, the Lord looks for more manly ripeness, both in knowledge and in holiness of life, though our perfect age be not consummated before the resurrection. As little children, whether in teachableness to good, or reformableness from sin, are either won by a fair word, or allured by a trifling benefit, or awed by a check, or feared by a frowning look or stilled by seeing another beaten before them, or else quieted by the rod: so if we be children, either the promises of God must affect us, or the mercies of God must allure us, or his threatening's in his word must awe us, or his angry countenance must fear us, or his correcting of others must humble us; or else the corrections of God upon ourselves, must pull us down. But as those children are of most liberal and ingenuous nature, who are rather allured with fair words, than driven to duty with the rod; so they are most gracious, which are most broken with the conscience of their unkindness, more provoked by the promises of God: then by all the curses, thundering's, and threatening's of the law: but they that are affected with neither, degenerate as yet from the affections of children. (1 Pet. 2:2, Heb. 5:12)

## HYPOCRISY.

1. He observed some, who outwardly lived an honest and civil life, yet lying hypocritically in some sin, were constrained in death, or before, to utter it to their shame. Which kind of judgments are most necessary, that God might show himself to be God, and his threatening's to be true, that the wicked might less rejoice in their exceeding impiety, and that God's children might be raised from their security.

## JUDGMENT.

1. In our most earnest matters we must be zealous over our own heart, and then especially examine and call to account our affections, because that in such a case there is either some special work of God, or else it is some notable work of the flesh, or of Satan. And whereas it is a pedagogy of the soul, that in all things we had need to ask the government of God, by his word and spirit, for that a man knoweth what he is, but not what he shall be in this or that action. When we cannot gage the depth of our heart, we must impute it to want of prayer, and the not travailing with our heart how to do the things in wisdom.

2. Though all exercises of pure religion purely used, do both strengthen judgment and whet up affections, yet reading, hearing, and conferring, do most strengthen judgment, and in part whet on affections. But praying, singing, and meditation, do most chiefly whet up affection, but in part strengthen judgment and understanding. (Psal. 119:116)

3. Being desired to give his judgment of a weighty matter, he answered: Syr, neither am I able to speak, nor you to hear, for that we have not prayed, indeed I may talk, and you answer as natural men; but we are not now prepared to confer as the children of God.

4. He fatherly exhorted men to labor for increase of judgment: first by reason, then by example: by reason thus, without soundness of judgment, it is a more difficult travailing for the child of God with his own heart to any fruit. Again, not being stayed in judgment, one shall be troubled to commit, and afraid to do many things, which indeed he might lawfully and comfortably do if he had knowledge. Thirdly, we shall not without good knowledge satisfy our godly desire in persuading or dissuading any, for that we cannot do so assuredly, substantially and effectually, as we ought, and would do. By example he exhorted men to consider of the Prophet David, in his Psalm 119 he prayeth for knowledge, having no one thing oftener then this, Teach me O Lord thy statutes, &c.

### SOUND JOY.

1. The more one tasteth of heavenly things, the less is his joy in earthly things: the more one feeleth earthly things pleasant, the less joy can he have in heavenly. Coloss. 3:1, Phil: 3:20.

2. We must in reading the judgments of God observe this rule: If any man will try conclusions against God's conclusions, he shall prove nothing in the end but himself to be a fool. And if he fail in his trial, by how much the more he might be admonished, by so much the more he shall be without excuse. There are many that fear (Psal. 14:5) where no fear is: but there are more which rejoice, where no cause of joy is.

3. Some joy every man must have, either carnal or spiritual: and therefore when Cain had lost his title and interest in heaven, he made himself a seat on earth: and when he had lost the harmony of a good conscience, his nephew Tubal was fain to invent Organs, that he might have some music and solace in outward things. And 2 Kings 11, when the people could not have their own fond delights, Solomon causeth Apes, Peacocks, and such like, to be brought from Ophir for them. Men will have joy, if they cannot have the more solemn melody by Art, they will have the common instruments of the Country. But the reason is, because the soul is moldering, and the heart is parching dry. But let these sandy moldering earthly hearts consider, that there is no secure nor true joy, which either time may loose, or death dismay, or the judgments of God make afraid. It is no sound joy that either will leave us, or we shall be glad to leave it as an unprofitable possession.

4. Many had rather part from all favor of God, then lose the grace of some witty speech, which they have devised: but cursed be that merriment which respecteth not either duty to God, or love to our neighbor.

#### KNOWLEDGE.

1. There are many who have a general knowledge of the Truth, but when it comes to particular practice, they are hindered with profits, pleasures, and self-love.

2. They whose knowledge is in swelling words, and painted eloquence of human wisdom, being but a doctrine of the letter, in their death they are as if they knew nothing of Christ crucified: and whereof comes it, that there is so much preaching, and so little



learning? But because men preach and delight to hear plausible novelties, to please the ear rather than the simple power of the Word to pierce the heart: they take the bone, and refuse the marrow: they are content with the shell, but want the kernel: and not only the law killeth, but also the Gospel: that is, the letter of the Gospel being ministered without the Spirit. Ask the wounded conscience, what comfort it is to hear that Christ died for our sins; Nay, ask if this gall not as much as the law itself, so long as it is rather conceived by reason, than received by faith.

3. He said, how after he knew God, he desired by prayer two things principally: the one, that he might love the Saints: the other, that he might willingly and profitably behold the judgments of God on others: which as God in mercy had granted him, so he confessed this fruit thereof, that unless he had seen such judgments, he should have fallen into many troubles, which now through God's grace he had escaped, by seeing and hearing the causes of these miseries in others. For when he saw how God dealt with others, he searched his own heart, whether he had been or was such a man: he persuaded himself he might be such a one hereafter, and therefore he repented before God's judgments came on him, if ever he had done the like; And so by prayer and good means he was made more careful for falling into it hereafter.

## LOVE OF THE CREATURES.

1. The love of the creatures hindereth us in good things, but the use of them furthereth us therein. God's children look to the spiritual use of those things, which the worldlings use carnally.

2. Then we have a sure testimony of our love to good things, and of our hatred to evil, when no punishment nor reward can either drive us from good, or draw us unto evil.

#### MADNESS.

1. A great cause of madness is impatiency of mind, or else the sudden wrath of God upon a man, for doing something against his conscience.

#### MATRIMONY.

1. One may know whether his wife be brought unto him of the Lord by these notes. First, if there be any agreeing or proportionable liking each of other, and that in the gifts of the mind, concerning their general calling, as zeal, faith, godliness; and also concerning their particular calling. Secondly, if they being thus consonant, do use good means, as the word, prayer, and consent of parents in their contracts, and then the good order of the Church in their meetings, and if they use no charms, nor dishonest or unlawful means. Thirdly, that their hearts be sincerely affected to God's holy ordinance, so that first they respect this end, to have a helper to God's kingdom, when each of them hath said in their souls, I will seek out one in whom I may see mine own image of faith, love, holiness, &c. that will help me to God's kingdom. Again, when they do not marry for riches, beauty, or such like outward things: but have a desire mutually to do the duties which they owe one unto another. Besides, they must have a desire to hasten the kingdom of Christ, by fulfilling, so much as in them lieth, the number of the elect: and using it as a remedy against

incontinency. And so we see condemned here all marrying of young men with old women, when there can be no hope of procreation.

2. Unto a gentlewoman that was afraid that her good will was suspected to her husband, being far from her, in that he received not the letters she sent him, he said: If your conscience did excuse you, he could not condemn you, and God will make known your heart unto him: if your own heart condemn you, then can he not excuse you, no not although he thought very well of you.

3. As a loving husband will not take away his love from his wife for some particular wants, so long as she keepeth her love wholly and truly unto him: so the Lord will not cast off his loving kindness to us for special wants, or frailty in particular commandments, so long as we generally labor to please him.

4. When one asked him concerning marriage, whether it were good to marry; seeing sometimes, when concupiscence pricked him, he was moved to it, and some other time when he felt no such thing, he thought he might abstain from it: He answered, many come hastily into that calling, not using the means of trying their estate thoroughly before; as namely, whether they by prayer, fasting, and avoiding all occasions of concupiscence, have the gift of chastity or no? Many use some of the means, and not all: many use all the means, but a small time: therefore it is good to use first the means, not part of them, but all of them: not for a while, but long. If so be that all these things will not prevail, attend upon the Lord's ordinance, and wait when the Lord shall give just occasion of using that estate, to his glory and our comfort.

5. He thought it to be a good ceremony for the father to give his daughter in marriage before the congregation, if she either be a virgin or a young widow, to show that she made not her own match,

but that she made it by her fathers consent. And being asked how it should be, if the father were dead, he said, then he would not have the mother to do it in the congregation, but thought it good for the father in his testament, wisely to appoint some vicegerent to do his duty. If any man do this rather at the appointment of the young parties, than at the appointment of the parents, it is an abuse. Now that there must be in all lawful contracts the consent of parents, he said: first, children are a part of men's goods, as in Job. 1, it appeareth, in that Satan having commission to set on the goods of Job, did seize on the children of Job. Secondly, if in the law a damsel might not perform her vow unto the Lord, her father misliking it: then much less, as it is probable, may a damsel perform promise of marriage to a man, her father misliking it.

6. He said, he could not away with such as would marry too soon after they had buried their wives, but that it were better for abstaining a time, to show themselves humbled underneath the hand of God in that cross: and to testify that it was no light love unto the parties whom they loved in the Lord. For besides that, it is almost unnatural, to get another body in bed, before the former be rotten in the grave: it is a thing of evil report impugning common honesty, in that it may offer offense unto the friends of the parties departed, and give occasion to think that their love was but light, being so soon forgotten; as also for that it may give occasion of jealousy to the parties to be married, and to their friends, in that they may fear that their love will be as light and little to them, as it was to the other before. And although any set time for diverse circumstances cannot be prescribed, yet usually a year were but sufficient for this purpose of abstinence.

## MEDITATION.

1. Meditation is the very life and strength of reading, hearing, prayer and Sacraments, without which they are made weak and unprofitable unto us.

2. Meditation is that exercise of the mind, whereby we calling to our remembrance that which we know, do further debate of it, and apply it to ourselves, that we might have some use of it in our practice.

3. In meditation two parts of the soul are occupied:

1. The memory. Remembering something heard or read.

2. The understanding. Gathering some other thing upon that which is remembered, as namely, in finding out the Causes, Fruits, and Properties.

4. The work wrought in the affections is this, that they are framed either to love or hatred, hope or fear, joy or sorrow, according to the diversity of the thing which the reasonable part hath seriously considered of. For example, a man then meditateth on the word, when he so remembereth it and museth on it, that he goeth from point to point, applying generally some things unto himself, and wisely examining how the case stands betwixt the Lord and him in those things, whereby he seeing what is like to follow upon it, hath his heart stirred up to put something in practice.

5. In hearing of the word with others, and reading of it by ourselves, we think we have to deal but with men, because those are but outward things, many men will carry themselves cheerfully: but there is nothing more tedious unto us, (without God's special assistance) than by meditation to call ourselves to account before

God's judgment seat for that which we have heard, and to deal with our hearts in good earnest for the doing or not doing of the things we have learned: and without hypocrisy to lay our hearts naked before God, accusing ourselves when we come short of anything, praying also for grace therein, confessing our sins that we have been rebuked of, and craving forgiveness: acknowledging his mercy where we have received anything, and begging for the continuance of it: and so to depart away either more humbled in ourselves, to avoid sin more carefully; or comforted in the Lord, to go on forward in well-doing more cheerfully.

6. A great company of men, and even many professors, have an evil opinion of meditation, because (having purposed to pass their time in mirth) they fear if they should deal thus straitly with themselves, least it would make them melancholic and heavy: upon which occasion, they will not so much as abide to be alone, nay in the company of grave and sober men: and to keep them from this, some of great place are content to maintain Jesters, &c. But if we will consider the profits which come to those, who use meditation, and the hurts which fall on them who use it not, we shall be easily persuaded to embrace it.

#### COMMODITIES OF MEDITATION, AND HURTS OF THE WANT THEREOF.

1. If we meditate of those general rules which we have heard out of the word, we shall many times see more clearly into the truth of it, than he that preacheth, or at least more than he expressed unto us. For by the spirit of God we shall be taught to apply it more particularly to ourselves, than he did or could do, because we are most privy to our own estate. (Psal. 119)

2. Those that much meditate, become there by the godliest men, and most profitable to themselves and others: because meditation so increaseth knowledge in us, as that it especially breedeth good affections, and quickeneth them most, being begun in us, and by our affections we are carried to practice goodness in ourselves. Contrariwise, they which use not meditation, cannot attain to that knowledge, which otherwise they might have. For we see that a scholar of a most excellent wit, cannot attain to great learning, if he meditate not on the things read unto him; how much less can we which are dull and blind, concerning spiritual things?

3. Furthermore, the knowledge which one gets, whilst it swims in the brain, and is not settled in the affections by meditation, is but a vanishing knowledge. For if persecution befall us, or if heretics try us with subtle arguments, or if Satan tempt us, we shall be shaken from our former knowledge. But contrariwise a settled persuasion of the heart, is hardly or not at all overcome.

4. Those who omit meditation, have their knowledge for the most part grounded upon other men's sayings and writings, and they bring themselves into this bondage, to believe all to be true that their writer saith, because they have not examined it.

5. Want of Meditation destroyeth the memory, and causeth men to trust altogether to their books: so as if they have time sufficient and store of books, they are able to speak with great admiration of the hearers, and yet of the same matters can scarce speak to a private man tolerably to his edification and comfort, because he hath but spoken it out of the book, and not labored to make it his own by Meditation, that thereby he might find out how to apply it to his own use, and the benefit of others. Want of Meditation takes away the use of knowledge.

## RULES FOR MEDITATION.

1. First, let the word be the object, and beware of mingling it with men's devices, Psalm. 1:2,26; 119:99. Secondly, hear, read, and confer much with reverence and diligence, else our Meditations may be erroneous, Psal: 119:99. The Prophet was wiser than his teachers: therefore he had instructions and conference before his meditation. Joshua and Timothy were commanded to read before, and then to meditate.

2. Meditate but of one thing at once, and at one time, according to the old proverb: Hoc age.

3. Though he who is come to strength of Meditation, can make his use of all places and companies: yet even these, and much more other, not grown to such ripeness, must be careful to choose time and place, and to sequester themselves from all lets, that might carry them away, when they will give themselves to earnest meditation, as Job did, who whilst his sons were banqueting, kept himself apart. And they are to use fasting, that they may bring themselves into the presence of God, and see into the depth of their own corruptions.

4. In meditating of a point, we must first travail with our judgment and affections, before we come to make use of it in our hearts.

5. We must know that there will never be sound nor abiding fruit of meditation, until our heart be sound and sincere, and dehorting others from sin, look that we ourselves hate it.

6. Before and in all we must pray that the spirit may be given us, that we neither add nor detract, that we go not too far, nor come not too



short.

7. We must ever be mindful to be thankful unto God, when he blesseth us in our meditation; else we shall be buffeted in our next meditation.

8. Being often troubled suddenly in his deepest meditations with distractions of mind, he tried whether they were of God or not, in this manner: If they did either bring some evil things past into his mind to humble him, or some good thing to comfort him, and make him thankful; or if they did instruct him in anything to come, leaving an admonition in him to be circumspect, then he took them to be of God: but if they drew his mind from the things present, to roue and wander after other matters, he presently suspected it, and fell to prayer, to be established in his present calling, from whence his own corruptions and Satan went about to lead him.

9. He had often in his public ministry and private conference, a sudden failing in memory, so as by no means he could recover himself in those things he purposed to speak: in which case he used this remedy, presently to groan in his heart, and to humble his soul underneath the holy hand of God, not busily to stand troubling and tossing his memory, because he knew, and had often proved, that this was the best way to turn away this evil.

10. To read and not to meditate, is unfruitful: to meditate and not to read, is dangerous for errors: to read and meditate without prayer is hurtful.

11. The cause why our meditations and prayers are no stronger in the night, is because we join not with meditation the examination of our hearts upon our beds: which if we did in some truth, it would keep us from drowsiness, and want of reverence in our prayers; as well as

worldly men are kept waking, by thinking on worldly matters. Here we are taught by David's example, when we want the more solemn and best means, to make a supply by often and sincere using of such private means as we can.

## MINISTRY, MINISTERS.

1. We must never be so moved at the reproaches of enemies, as at the not profiting of friends: that is, such as be, or ought to be the joy, crown, and glory of our ministry, for whom we have prayed, and with whom we have travailed for their salvation. For as these men alone give all the credit to our ministry in well-doing, so they do far more discredit it by evil doing, then all others, at whose hands we look for no such things. And for this cause we may not be so moved to see the common sort of people offend, because what marvel is it if they fail in duties, when others which are continually taught, do so often slip and fall?

2. Ministers should most frequent those places where God hath made their Ministry most fruitful: they should herein be like the covetous man, that where they have once found the sweetness of gaining of souls, thither they should be most desirous to resort.

3. He feared much the preposterous zeal and hasty running of young men into the Ministry; because as judgment, so also staidness, and moderation, use, experience, gravity in ordering affections, and the having some mastery over corruption, was needful in him, that should teach others. And he observed the extreme in our age, to be contrary to that in the first age, wherein men being but slenderly brought up, it was very long ere they were used in the Church: but now education being bettered, they are too soon employed. Too hasty

a trial must not be made of men's gifts to their hurt that use them, and that have the use of them.

4. If we ask, whether a man may not lawfully desire to be in the Ministry or no? I answer, that in the Ministry are two things; a work and a worship; a duty and a dignity. The work and duty to the glory of God, and the good of his Church, a man may desire: The worship or dignity, to serve our covetous mind, is not to be desired. It is good before we come to the complete function of the Ministry, there should be some training up by degrees in the schools of the Prophets, Acts, 20. We read of the training up of certain Disciples at Corinth, and at Antioch: Paul was first a Disciple, then an Apostle: Joshua under Moses; Samuel under Eli; Elisha under Elias; Solomon under Nathan; Baruch under Jeremiah; Timothy under Paul; were trained up. And surely it is a divine policy, first, to be of the children of the Prophets, then a Prophet, then a Pastor. First, Christ calleth some to be domestical Disciples, Luk: 6. After, he sendeth them forth, Luk: 10. And then they preach most fully, when after his Ascension they had received the holy Ghost. Now if this order were in the Prophets times, why should it not be much more in ours? In the commonweal, there is a training up of the Gentry, before they be installed into Magistracy. In the Court, no man at the first is admitted to the highest titles and functions, but according to their gifts and practice. In natural things, we will not commit our bodies to every Physician, and professor, but make enquiry after him who hath had the longest experience. Then it is good, first with Joshua, Samuel, Elisha, Solomon, Baruch, and Timothy to be humbled; then with Moses, Eli, Elias, Nathan, and Paul to be honored. For what age requireth this more than our heady old age of the world? Wherein young men are somewhat forward, and young men have younger judgments, younger affections, unseasoned speeches, and unseasoned speeches bring retractions, and retractions bring their discredit.

## MIRTH.

1. When a Gentlewoman asked him if he were not sometime merry. Yes, saith he, we are often merry, and sometimes we are afraid of our mirth.

## MERCIES.

1. The way to see the length, depth, breadth and height of God's mercies, is first with shame and sorrow to see the length, &c. of our own sins.

## MEMORY.

1. The best art of Memory, is, to be humbled at God's threatening's, and comforted at his promises: for sure it is, that exceeding griefs or exceeding joys, leave great impressions in us.

2. The best art of Logic is to reason E conuerso, out of that saying of Paul; There is no temptation hath overtaken you, but it hath overtaken others. And to say thus, There hath no temptation overtaken others, but the same may overtake us. This will teach us to speak charitably and profitably of other men's infirmities.

## MARKES OF THE CHILDREN OF GOD.

1. There be some notable marks to know whether our journey be to heaven, or to hell: first, if a man be so close, that he will not open his way whither he purposeth to go, yet you shall spy out his intent, by observing which way his carriage is sent: if our carriage go after the flesh, to the flesh we shall come: if after the spirit, to the spirit we shall come. Secondly, if a man conceal his voyage, yet you shall discern him by his inquiry this way or that way: if he ask which is the way to Canaan, and where the way lieth in the wilderness, it is an argument he is going to the promised land. Thirdly, albeit he would keep his journey never so privy; yet he is bewrayed, if when in hearing a man speak against his country, and dispraise his Prince and people, his blood beginneth to rise, he findeth himself grieved, and standeth in defense of his country: So, if when men disgrace God's word, speak evil of his Ministers, or reproach his Saints, we find ourselves moved, and not able to contain ourselves from reprehension: that is a token we are travailing towards heaven.

#### OCCASIONS OF EVIL.

1. Godly men are not in danger of gross wicked women: wherefore we must have a greater carefulness of ourselves, when we are in company of such as profess godliness. And so in all evils beware of secret and colorable occasions of evil, wherein some make a show of good, being guilty of great offenses.

#### PATIENCE.

1. Patience then possesseth the soul, whensoever all our outward wants are supplied by patience.

2. There are many who have set a press on their hearts, and purposed to exempt themselves from all grief: others eat up their hearts with grief, as the flesh of the body is eaten up with a corrosive, and so make themselves dull stones, rather than feeling members: the mean is not to be too quiet, as without all grief; nor to be unquiet too much, as being without a God.

#### PITY.

1. They are not to be pitied in their grief, which sorrow not with some grief for their sins.

#### POVERTY.

1. We often want outward things, because we esteem no more of inward graces.

2. It is the policy of Satan, to lay before us the great benefits which we want, to cause us to murmur for them, and to disgrace the present benefits which we have, least we should be thankful. We must not desire to come out of the fire of affliction, until the Lord thereby have purified us, as fine gold, for his own use: but still think that the continuing of the cross, is the continuing of scouring away of some corruption.

3. The Lord oftentimes giveth his children no other riches, but his promise made unto them, which they must wholly depend upon, until the Lord seeing them ready for the thing in the testament bequeathed unto them, shall in wisdom give them their legacies.

4. The Lord will have us to begin with good things though our beginning be small: the devil contrary. In evil things God would have us fear the very first beginnings: the devil contrary.

## PREACHING.

1. It is to be feared, that by reason of our long peace and ease, men's teaching will become glassie, bright and brittle: for that preaching is already grown so cold and so human, that the simple preaching of Christ doth greatly decay: and that the great peace and quietness which men have in themselves, shall destroy the power of godliness out of them. (1 Cor. 2:2-3, 2 Cor. 4:5-7)

2. If we preach things whereof we are not fully persuaded, or if we be persuaded of them, yet if they be not sound according to truth, they will trouble our consciences afterwards.

3. He observed that many would receive the word of God publicly preached with reverence, and being privately spoken, they made no such account of it: wherein men showed themselves not to respect the preacher of God and his word, but some other thing. And that some men (which was a foul sin, and worthy public reprehension) would hear a man willingly in the Church, and gainsay his doctrine at home. Wherein they bewrayed, rather that they heard for solemnity of place, more than for any devotion.

4. In denouncing the judgments of God, either privately to one, or publicly to more, the Ministers of Christ still ought earnestly and inwardly to be moved to pray, that that evil which the Lord foreshowed them by the word to fall on such sinners, might be turned away: so far must they be from speaking in wrath.

5. Some Preachers do much inveigh against the body, crying out, that it is the enemy of the soul: when notwithstanding we are rather to nourish the body as the friend of the soul, for the exercise of repentance, and mortification, and sanctification: and on the contrary, the soul is the enemy to the body in using it to sin, for that there is never any corrupt action in the body, but there hath been first a corrupt motion and sinful affection in the soul. (1 Tim. 2:22)

6. He was always desirous to be in the place of public reading, praying and preaching, even of conscience to God's ordinance, were the Preachers never so mean. For if he spake of judgment, he either increased (as he said) or confirmed his knowledge. If the speaker had great wants, even these wants did humble him, and made him to meditate inwardly of that truth, whereof the Preacher failed: in so much that sometimes hearing the wants, and then meditating of the truth, he could as well be enabled to preach again of that text, as if he had read some Commentary.

#### PRAYER.

1. We cannot be dry in the graces of God, so long as we resort to Christ by fervent prayer.

2. If you will ask any blessing at God's hands, begin with craving his favor: Psal. 4. If you would avoid any cross, begin first with repenting and craving pardon for thy sin. Psal. 32.

3. He in all things would ask counsel of God by his word and prayer, thinking he could never well do good to others, unless he had also first done well to his own soul. And he observed, that taking in hand things more suddenly, he either was crossed in the doing of them, or



if he had any present fruit, yet he saw it was not an abiding and remaining fruit.

4. It is good to use every night as soon as we awake, some exercise of prayer, or meditation, and to prevent the morning and evening watch in thinking on the Word.

5. He compounded with himself three times a day, to pray for those things which he preached, using also daily three portions of Psalm 119.

6. They pray not altogether of fashion, who see their infirmity in praying, and are grieved for it: And they that indeed do pray only of fashion, do not see it: and this imperfection doth not so much displease the Lord, as the grief in us for our imperfection doth please him. And though it come to pass that God do cross a vehement prayer, and doth grant our prayer when we pray coldly, it is not either to make us to surcease from zeal, or to slip to coldness in prayer, (for that is the way either to heresy or profaneness) but to teach us that we must not on the one side, trust too much to the means, as though we would tie God to our praying; and to encourage us on the other side to use prayer, when seeing the Lord hath heard us praying faintly, he will surely hear us when we pray fervently. (James 5)

7. Sometimes in a good action, using good means with an upright heart, to a lawful end, if our prayers be unfruitful, and our labors want success: then let us remember, that in all these there were secret imperfections, and that the Lord's deferring is, that we being better prepared by humility to be thankful, he may grant our requests in richer manner and measure.

8. When one said to him after long conference and prayer: Sir, I have troubled you; Oh my brother, not so (said he) I never felt ill by well-doing, and if I may pleasure you, it is as joyful to me as anything can be: for, for this cause I live.

#### PRAISE.

1. Unto one that with many words disabled himself, he said meekly: O why do you so much seek your own praise? For it bewrayeth a privy corruption of nature, that by too open dispraise, desireth to stir up his own praise and commendations.

#### PARENTS.

1. Seeing a godly man having his son in his arms, whom he loved tenderly, he said to him: Sir, there is the matter of your rejoicing, God make it the matter of your thanksgiving.

2. The Lord hath corrected the immoderate love of parents towards their Children, specially when it was grounded on nature, more then on the gifts of God: as we may see in Abraham, who so loved Ishmael; in Isaac, who so loved Esau; and in David, who so loved Absalom.

#### PROSPERITY AND PEACE.

1. Men ought to use all good means in the time of peace, and before troubles come: and yet, though (because outward things are as a veil

to hide God's face from us) we cannot understand good things so easily in prosperity; or if we understand, we hardly have the feeling of them: we must therefore still use the means, in hope of that fruit and comfort that cometh in time of trouble, unto which time God often reserves our greatest feeling, because it is the most needful time of help. (2 Cor. 12:9)

2. And if it be so that in our prosperity we have not used so the means, yet are we not therefore in adversity utterly to despair of comfort, because the Word was given for man's help, who needeth means, not to help God, who can comfort without means: neither are we to be out of heart, though our Conscience tell us that we have used the means in some weakness: for the Lord pardoneth our infirmities, and crowneth our sincerity in them.

3. Brown bread and the peace of the Gospel is good cheer.

4. He said surely, that long prosperity will breed either heresy or security, or some great adversity: and that howsoever men did little fear these plentiful days, yet when prosperity is full and come to repletion, there must needs follow some rupture, and the abundance of wealth must needs have an ulcer, to break out in one place or other.

#### REBUKING OR REPROVING OF SIN.

1. Being asked how a man might reprehend, he answered: First, look that you have a ground out of the Word for reprovng: then look if it stand with your calling to reprove: Afterward, consider if some other man might do it more profitably than you: then look before whom you reprove, lest you hinder the credit of the party with his friends,

and increase his discredit with his foes. And again, if by all occasions of calling, person, time, and place, the Lord hath put you in this place to rebuke sin; Consider, you must put on you the person of the offender, that as you spare not his sin, because of the zeal of God's glory, so you press it not too far, because of compassion to a brother; then look that with these your heart be right in zeal and love, and so call for God's assistance, before you speak, his grace in speaking, and for his blessing after your speaking: If anything be left out that might have been profitable, please not yourself in it, but be humbled for it; though some infirmities be in you, yet shall they not do so much hurt, as God's ordinance shall do good.

2. We must rather win men with a loving admonition, then gore them with a sharp reprehension, that we may more easily work upon them afterward.

3. If we think we may speak, we will speak too soon: if we think we may keep silence, we will hold our peace too long: when we much love the persons to whom we speak, we slack our zeal in rebuking of sin: if we be zealous against sin, we slack our love to the person.

4. We may rebuke publicly, a public offense of a private man on this manner: My brethren, such a sin hath passed from this place, the guiltless need not to be offended, the person guilty is to repent of it.

5. His manner was both in espying and reprovng of sin, he would not always more sharply reprove the greater sin, nor more earnestly reprehend the lesser sin: but measuring the accidents and the circumstances of the sin, with the quality and degree of the sin itself, he did see that some appurtenances with the sin, did aggravate or extenuate it: So as a greater sin with some circumstances, he thought less to be reproveable, and some lesser sin with some accidents, to be more condemnable: even as we see that the Lord did strike with

death the man that with a high hand, did but gather sticks on the Sabbath, and yet not punished others so grievously, who of infirmity did more deeply profane the Sabbath.

6. By admonition we may win and save souls, and for want of due admonition, we lose and destroy souls. When we are admonished, we either deny the thing, or else we quarrel with the affection of the speaker, and find many faults. We had much rather have our consciences privily touched, then our names openly dishonored: yet when we have chafed with our own shadow, and disputed with our own reason, it will come to pass, that we shall speak reverently of him behind his back, whom we much gainsaid in words before his face. Neither for all this impatient bearing of an admonition, must we leave off, or marvel too much at the little success of this duty: for either we sinned in the manner of doing, or in the want of wisdom: or we would too much have gloried in ourselves, if we had done good, or too much grieved with ourselves, if we had not done good; or we did convince judgment generally, or not observe the applying of things to their circumstances particularly; or we do all without love, or without prayer, and so though we plant and sow, God denieth the first and the latter rain to bless our labors. Again, we are to comfort ourselves under hope of time to come: for experience proveth, that some at the first receiving of an admonition most hardly, have after most profited by it: and others receiving an admonition very gently, have lost the fruits of it afterward very negligently. For many courteous natures are as soft as wax, sooner able to receive the impression of an admonition, but less able to retain it. Again, a more heroical nature, is as the harder wax not so soon admitting the print, as surely keeping the print being made. Many notwithstanding had rather sleep in the whole skin of their senselessness of sin, and therefore give entertainment unto flatterers, whom for a while they love, but afterward most grievously hate: for when a flatterer coming

to have some bootie is denied, he will reason on this manner: Sir, I did you this good, and therefore I deserve this pleasure. Nay rather he should say; I have not done good but evil: and therefore it is the mercy of God, that I lose the wages of my sin. For let us learn this as a rule of our life, never to trust him that will promise to conceal a sin in us; nor again to mistrust him too much that will not willingly be admonished at the first. For as a furious or a phrenetical brain, can by no means away with him that shall lay any hands upon him, though it were for his profit: so, so long as we be in impatency, we shall suffer no man to speak unto us, though it be for our good: but the lethargy of our mind being cured, we marvel at our former impatency, and are ready to show ourselves thankful unto him that would have a care to draw us out of such a sin.

#### REGENERATION.

1. As good natures do not help of necessity to regeneration: so evil natures cannot hinder God's purpose in calling, if the means with his mercy and blessing be purely and painfully used.

#### REPENTANCE.

1. Sathan under the color of repentance, bringeth many into an extreme sadness, and strictness in using the creatures of God. Again under pretense of Christian liberty, and delivering of men from extreme griefs, he allureth them to an immoderate and an unsanctified mirth, and intemperate use of the creatures of God: so blinding judgment, he afterward corrupteth affection.

2. One complaining unto him for the not feeling of his corruption, which did sometime embolden him to sin, and to add one sin to another, as to shuffle a little sin under the pretense of a great sin, and to defer the sorrowing of one sin, until the more general accounting time, when we should sorrow for more and many sins, his temptation touching him on this manner: Why fearest thou to commit this one sin and this little sin, which is as pardonable by repentance as the former sins, which are more in number and greater than this, seeing thou mayest repent for this sin when thou repentest for them all? He made this answer: In such a temptation, because Satan is very near, we are to tremble under the hand of God, to fear ourselves, to strive in prayer, and to mourn for the temptation, whereby Satan would cause us after not to dispute with it: and we be to suspect ourselves to be rather ready to add sin to sin, than to repent of any sin, howsoever Satan would blind us with a kind of repenting: and we must stay upon the power and help of God in Jesus Christ.

#### REPROACHES.

1. He said, although he was subject to many and grievous reproaches, yet two things did ever comfort him: the one, that his heart was well, and not evil affected to any man: secondly, that going alone, he could humble himself and pray to God, that the authors of such reproaches might be pardoned.

#### RICHES.

1. Sometimes good outward gifts hurt the beholders, when they hurt not the possessors, as we may see in the beauty of Sara and Joseph: which thing ought to humble us in the desire of outward things, and to make us thankful for a mediocrity.

2. It is a just judgment that earthly riches do deceive our hearts, when heavenly riches do not delight us; that the outward things should carry us away, when heavenly things cannot so much prevail with us. Well, howsoever gold or silver go here on earth for the greatest riches before men: godliness is the greatest riches before God and Angels in heaven.

#### SACRAMENTS.

1. As Isaac's intent being to bless Esau, hindered not the will of God in blessing of Jacob: so the corrupt intent of the Minister doth not hinder the blessing of God in the Sacraments, it being God's own ordinance.

2. After one had asked his advice for sitting, or kneeling at the Lord's table, he said: As for such things, let us labor what we may, to do as much as we can for the peace of the Church.

#### SECURITY.

1. Security is a forerunner of some gross sin, or of some great cross.

2. We must overcome our unwillingness and sluggishness betimes in good things: and prevent delays at the first; because it is certain, the longer we delay, the worse.



3. There is a great corruption in our natures, which makes us most dull when we have most means. This ariseth either because when we have the public means more plentifully, we use the private more sparingly: or because we do not so much esteem of the means, ordinarily administered, as we do when they are less familiar unto us: or if the Lord seeing us too immoderately desire the place where we are, denieth us the benefits and fruits of the place to correct our desire: or for that we promised to ourselves too large a hope of freedom from many evils, by the means of the word; therefore it pleaseth the Lord to prove unto us, that they are nothing unto us without the blessing of his holy spirit. Or this may arise from the temptation of Satan, who because he would make us discontent with our present estate and calling, and to hunt after new; therefore he showeth us all the inconveniences of the place present, and hides all the profits; and shows us all the profits of the place where we have been, or shall be, and hides all the inconveniences. Or because when we were the best in a whole town, and saw nothing in others but corruption, we pleased ourselves, and provoked ourselves more to good things; and being among many good men, we make not so much of our goodness, and grow something secure, and trust too much in the goodness of the place and persons. Or in that we like of ourselves well, when we are teaching and instructing others, and are more impatient of silence in ourselves, and to be instructed of others. Or because we would still be getting praise by bringing out, but we are loath to store up treasures both new and old for time to come, when as yet there is a time of both. Or we more see this, because the last complaint seemeth the greatest, though indeed we have suffered as evil; even as a man thinketh his sickness present to be sorer than any sickness past. The only remedy against this dullness is, continually by prayer, and by using the means to strive against it.

## SINGING.

1. He wished all men that would sing, that in singing they ever sing with affection and feeling, or else have a mourning in their heart that they cannot do so. Coloss. 3:17. Ephes. 5.

## SIN.

1. If we go on still in sin, God will go on still in judgment: but if our hearts relent from sin, God will release his sentence of punishment.

2. To a Courtier complaining of the occasions of evil, he said: Though you have occasions of sin offered, yet the cause of sin is still in yourself.

3. Because God worketh the sense of sin by degrees in his children, he suspected them, who at every sin named, would show themselves forthwith troubled.

4. Sin is such a canker that it spreadeth secretly, and there is such a chain of sins, that he that yieldeth to one, draweth on another; grant a little one, and a great one will follow: wherefore as it is good wisdom not only to avoid the plague, but to eschew every little rag that may seem to carry the plague: so it is heavenly wisdom not only to avoid gross sins, but all such shows of sins, as may draw on the other. And as we count it policy, not to go as near the rivers bank as we can, least suddenly (or at unawares we should slip in: so it is a spiritual policy, not to go too near sin, least we be overtaken of it before we be aware of it.

5. It is our corruption to be scrupulous in sin, in the beginning: but when we are entered in a little, we run over head and ears.

6. This is a sure experience, whether the sin which hath often assailed us shall get dominion over us or not: if the oftener we are tempted, the more we are grieved, the more we strive against it, the more we labor for the contrary virtue, we shall shortly be conquerors over it. But if the first coming of sin wrought some grief in us, and the often coming of it, makes our grief the less, and causeth us to cease to use the means of withstanding it, and to be careless in the contrary virtue, then it were to be feared that that sin in time should prevail against us, and that we should get no victory over it.

7. Though it is hard to find out our special sins, yet by often and diligent examining of ourselves by earnest prayer, that God would reveal unto us our sins, by often hearing and reading the word, by marking the most checks of our consciences, and reproaches of our enemies, we might be led to the nearest sight thereof.

8. If God's children are ready to slip in a moment; how much more dangerous is the estate of the wicked, who are willing to fall continually? It is wonderful to see a poor sinner ready to swoon and fall dead almost at every sin, which a man would think to be nothing to fear him, or drive him to this fear; and yet when adversities, strange judgments, persecutions, and death do come, to be exceeding patient, comfortable, courageous, and valiant. And again, it is strange to see others, who marvel that men will suffer themselves to be feared with sins, and ask what mean men to stand trembling at the word of God: yet let sickness come, or if the hand of God be upon them, or let death come towards them, they quake at the name of sickness, death, or hell; and either they prove very senseless and blockish, or else they be in a most desperate estate: yea, if God begin to reckon with them, every countenance of a godly man, every chirping of a bird, and drawing near of the least and weakest creature towards them, every shaking of a leaf, moving of a shadow, every

noise of the air appalleth their courage, and maketh them most fearful cowards. They fear most when God's judgments are executed, which fear least when they are threatened: And they fear least when God's judgments are accomplished, which tremble most when wrath is denounced. Wherefore if we long for courage, and loath cowardice, against the evil day, let us labor for a good conscience, which breedeth true boldness, and fly from sin, which bringeth a spirit of fear upon us, as daily experience may teach us. It is better to fear the evil to come, when only fear, and not evil is upon us, than to fear then, when besides the fear, the affliction itself is come, which so sorely besetteth us, that we have no liberty or leave to breathe for any comfort, or to hope for any deliverance.

9. They that will have a true faith in Christ must believe in him, that he is our wisdom, righteousness, sanctification, and redemption. Are then thy cogitations confounded? Seest thou no knowledge, not so much as a literal knowledge of Christ, but all is doubtfulness, all is dullness, all is deadness in thee, as though thou never knewest, heardest, readest, or learnedst anything? Now know and believe, that whatsoever knowledge, experienced power of understanding, was in Jesus Christ, the same is made thine; he is thine anointing, that will teach thee all. Hast thou knowledge, and yet thy life not brought agreeable or proportionable to thy knowledge? Thou art troubled with thy sins, thou feelest no goodness, thou thinkest thyself as an evil tree void of all good fruit: Now remember that as Christ being no sinner, was made of God a sinner, and punished of God as a sinner for thee: thou having no righteousness, art made through Christ righteous, and shalt be rewarded of God as righteous through him. It may be God hath enlightened thee with heavenly understanding, he hath hitherto strengthened thy desire in giving thee to walk uprightly; but now thou art afraid thou shalt not persevere, because of thy corruptions: thou tremblest to remember how many excelling

thee in gifts and graces have fallen away, and that all is but hypocrisy, thine own heart thou thinkest will one day beguile thee: now call to mind that Christ is made unto thee holiness, not as a new Moses to follow, but as a Messiah to believe in, as the author and finisher, of thy holiness; so that to persevere seemeth impossible to thee, yet with him it is possible: yea and more easy to continue thee in holiness being begun, than to convert Zacchaeus, Matthew, and Mary Magdalene, or to reconcile the Lamb and the Lion, and others which he hath surely done. There is one thing yet troubles thee; thou hast many things promised thee, and thou thinkest they are not performed; thou lookest for peace of thy mind, and behold a wound of the spirit; thou art the heir of the whole earth, and yet pinched with poverty; thou art Lord of liberty, and yet liest in prison: it is so, and yet in all this see Christ is thy redemption, not suffering thee to be overcome with any of these in this life, and freeing thee wholly from them in the life to come. Admit thou werst cruelly persecuted, cannot he that made the fire not to burn at all the three children in the furnace, make the fire so easily consume thee, as thou shalt comfortably bear it? Will not he that made the Lions being hungry, not once to open their mouths on Daniel, crush thee so greedily that thou shalt willingly sustain it? Now the means are the word, prayer, and Sacraments: the word carrieth the spirit of faith into thy heart; prayer giveth thee a feeling of thy faith; the Sacraments confirm both thy faith and feeling. (Isa. 11:3-5)

10. We must not be proud in our gifts, for God hath in judgment given judgment to many simple ones to spy us out. If we confess to God, we must frankly and freely bring ourselves into the presence of God, and lay our hearts naked and bare before him: we must not as harlots wipe our mouths and say we have offended, and yet fall into sin again: but with remorse of conscience acknowledge them, and with fear and reverence leave them.

11. Many think it to be easier to confess their sins to God, than to acknowledge them unto men: but it seemeth to be contrary: for he that refuseth to confess his sin before man, in whom is but a drop of the indignation against sin, which is fearful in the Lord, will not willingly open them and strip them naked before the majesty of God. And he that can frankly stand as a penitent before God and his Angels, he will not stick to confess his sin before the face of men. Behold our father Adam whilst there was no man to fear him, the Lord cometh at the first to him by prick of conscience, he hideth himself with fig tree leaves: to this prick of conscience the Lord sendeth a voice or a noise that is heard: Now not content with a few leaves, he goeth into the thicket of wood: at the length the Lord to draw him out of his hypocrisy, bringeth him into the plain, and urgeth him with substantial questions: he not able to hide himself any longer, hideth his sin, and shifteth it off to Eve. Why doth the holy Ghost thus orderly and particularly set down this matter, but to show that though we have a prick of sin by nature in part to confess sins, yet nakedly to uncase thy sins before God, is a hard thing to flesh and blood, the Devil lying by, prompting us, that in so doing we shall bring ourselves to despair, we shall run out of our wits, we shall kill ourselves, and never live merry day again? In that notable Psalm of instruction, 32, we are taught, that then there is hope our sins are forgiven, when God emptying our hearts of all guile, we can be content freely to give God the glory, and to shame ourselves before men. We see when his great affliction could not bring him to confess his sin, yet no comfort came to him, until by God's grace he grew to this issue, that he reckoned up the whole catalogue of his great sins: so hard a thing it is to confess our sins before God.

12. It is our great corruption, being admonished or charged of sin, we either deny it to be a sin, or we deny ourselves to have sinned in that sin, or we quarrel and wrangle about the nature of sin, or else we

countenance ourselves by Scriptures, as the Familists do cover many iniquities, by making plain places allegories; or if we confess, it is in great hypocrisy; or if we confess in some truth, yet we go not out of the sin. Howsoever Popish confession hath made a cloak for sin, so as now a thief on the gallows ready to fall into the grave, and into hell both at once, will say, it is sufficient to confess my sins unto God, though I do not so unto men: yet I say, there is no greater token of grace, than when for the glory of God or good of the brethren, we can be content to discover and lay open ourselves. If none of these excuses serve, then we can say, why, this is a common thing, I am not alone, better than I have done so; or else, such a one provoked me to do thus, or else I had not done it; or else we are very frail, and may not you sin? Or was there ever any that sinned not? Thus we are even as dainty as Gentlewomen, who having a sore, which they are loath to have espied, will cover it till it be incurable: so we, having some sins, are loath to open them, until they grow almost irrecoverable.

13. Every man is afraid of this, least his sin should break out, yet everyone useth the way of breaking out. Nothing more stayeth sin, then to make it known in time. Nothing draweth it sooner forth, than too long to conceal it. It may be some will confess some sins; yea many sins, and yet hide the mother sin, whose life if we continue, howsoever we may murder some of her brood, yet she will hatch new sins again.

14. When thou art afraid thou shalt go out of thy wit, because thou fearest sin; when thou canst dispute and preach more fearfully against thyself, then all the preachers in the world: remember how Christ Jesus having no holiness by the flesh, by being of his own mother (to the testification whereof it pleased him to be borne of such a one, whose progenitors were notable sinners, to keep company with such as were the most miserable wretches, to call to

the greatest dignity in the Church, the profanest tole-gatherers, persecutors and worldlings) hath given thee an holiness imperfect, and would not have thee to look for any great things in thyself, seeing he having put on thy flesh, got no gain thereby at all. It may be the multitude of thy sins trouble thee, and therefore thou thinkest, now it is hard to make thee a holy one. Consider how Mary Magdalene had seven spirits, and yet of all women was made most devout; and after Christ his resurrection received greatest dignity to see him first. It may be the great continuance of thy sin troubles thee: remember how Christ called Matthew, who long time had weltered in worldliness. It may be the greatness of thy sins fear thee: consider how the greatest persecutor of the Church was made of all other, the most glorious preacher of the Gospel. It may be thy sins drawn from thy country grieve thee: the Cretans were good Christians, and the filthy Corinthians, became most faithful professors. It may be thine hereditary sins by nature move thee to despair of help: consider, he that can so far overrule nature, that the wolf shall dwell with the Lamb, the Leopard lie with the kid, Isaiah: 11:5, 6. he can also change that course of nature in thee, by a supernatural grace. And yet as I would have thee to beware, so to trust in Christ his righteousness, as thou forget not, he is also thine holiness: and so to labor for thine holiness in him, that thou forget not he is thy righteousness: but so to labor for both, as if thou beest righteous, thou must also be holy: and being never so holy, yet to seek for thy whole righteousness before God in Christ only.

15. Many feebled and exercised minds are often cast down without hope of help, because of their own unworthiness, as though there were no comfort to be obtained of God, unless we bring of our own fruits to present him withal: but this were to discredit the Lord's mercies, and to bring in credit our merits, and rather to bind the Lord to us, than us to him. But what meaneth this? There is with the



Lord plentiful redemption: and therefore Israel need not to fear to find mercy; if our sins be great, our redemption is greater; though our merits be beggarly, God's mercy is a rich mercy. If our peril be not come even to a desperate case, and that we be as it were utterly lost, and past hope of recovery, there is no praise of redemption. Here then is the power and profit of our redemption, that when all sins go over our heads, and heaven and earth, the Sun and Moon, and the Stars come as it were in judgment against us, yet a clear and full ransom shall be given into our hands, wherewith to purchase our redemption, and so to procure our perfect deliverance beyond all expectation: and so as it were to fetch something out of nothing. We see for example, in sickness to have either little danger, or in great danger to have deliverance by present means, is nothing: but in extremity and peril, when Physic can do no good, and make nothing for us, to keep us from the grave, then above and beyond all this to be rescued therefro, and to recover our life from the pits brink, is a work highly deserving: So though God drive us to ordinary means, this is not to withdraw our redemption in using the means, but to train up our faith, that after he may make known that he hath an help beyond all helps, and much redemption. And this is needful for us to learn: for if the means be many, we rest in them: but if they be few, and faint, the meditation of this redemption will be most comfortable.

16. It is an experiment of God's Children, that by prayer sins receive their deadly wound, and a temptation by resistance: yea, we shall find it both sooner to depart, and to recompense the present and little pain, with an after and longer pleasure: and contrariwise the not resisting thereof, causeth it the further to feed in us, and the small present pleasing of ourselves, is paid with a long bitter grief of conscience afterward.

17. If we will truly learn how to avoid sins, let us remember oft what punishment we have felt for sin. If we will be kept from unthankfulness, we must oft call to mind the things that the Lord hath done for his glory, and our souls health in us.

### SICK, AND SICKNESS.

1. This I take to be a fit prescription to all parties afflicted: First, to labor to have peace of conscience, and joy of the holy Ghost, through the assurance of their sins pardoned in Jesus Christ: then to be careful to use the means which may nourish their inward peace and joy: thirdly, they must rejoice and recreate themselves in wisdom and well-doing with the Saints of God, and holy company: and lastly, they must refresh themselves with kitchen physic, and a thankful using of the creatures of God.

2. It is not good to use that for diet, which is prescribed for physic: for that will not work in the extraordinary need of the body, which is used as ordinary in the state and time of health.

3. He marked two things commonly neglected: he saw that men being in danger of death, would be prayed for in the Church, but they would not have the Church give thanks for their recovery. Again, he saw that women would give thanks after their deliverance, which is a Christian duty well beseeming them, but they would not before ask the prayers of the Church. And seeing it is so rare a blessing to have the fruit of the womb, seeing sometime the mother, sometime the children, sometimes both died: and that the gift of both is a work passing the Sun, the Moon, and the Stars: it were nothing superfluous or burdensome in such cases to pray and to be thankful.

4. It is the wisdom of God joined with mercy, for the preserving of his Children, in humility and thankfulness (if they forget to spy out, and to be humbled for their inward corruptions) either to let them fall into some sin, to punish their pride, and sway of their own wit, or else (which is his more merciful chastisement) to break them with some cross, until their hearts be bruised. Hereof it cometh that the Lord is constrained to correct our haughtiness, and cool our courage by some kind of affliction, because we are ready to break out in time of prosperity. Wherefore to cut off the occasions of sin, which Satan would find out in our proud flesh, after long time of health, the Lord sendeth some sickness, or some weakness upon us, to cut short our horns, wherewith by reason of long wealth, we would (like Bulls of Bashan) push at the godly; the Lord sendeth fire, thieves, and oppressions to let us bleed in our riches, least we should be too rank, and grow into a surfeit. The best way in the midst of our prosperity is, to labor to think wisely and lowly of ourselves: and to walk fearfully, as being now most jealous over this our corrupt nature, which least feareth, when God's graces are greatest: and namely, as of all blessings this is one of the greatest, even in abundance, health, credit, and authority, to carry as humble and meek an heart, and faithful a spirit, as we would or ought to have, even when we come out of some affliction: So this of all the plagues is the greatest, to be pricked, and not to feel; to be stricken, and not to be humbled for it. And yet it is no great commendation to be made better by affliction: But this is the praise of godliness, to grow on more in prosperity, then, not to forsake our first love; then, to enter into a lowly conceit of ourselves: for as it is a sign of a more liberal and ingenuous nature, to learn more by lenity, than by severity; or if he slip, to recover himself as carefully at the sight of another corrected before him, as if he were beaten himself: So it is a token of a mind more reformed to have a bruised mind rather with the taste of God's mercies, than with the terror of his justice; or if he see but an inkling of God's

displeasure breeding, as much to strike his heart, as if the heavy hands of a fearful scourge were upon him. And here we must beware that we lose not the fruit of the least cross: for if we break not our hearts with a little affliction, we shall afterwards become blockish in greater. Wherefore seeing it is a token of a melting heart to bleed at the least blow; and it is a sign of a senseless mind, not to be touched until the sword hath tasted deeply of our blood: let us pray for the first grace of God's children, not to need to be corrected; or for the second, to be the better by the least correction; or at the least, that the Lord let us not go so far, as neither prosperity nor adversity can do us good.

#### SATAN'S PRACTICES.

1. Sathan is ready ever to make us most unwilling to that, wherein the Lord will most use us to the greatest good of his Church.
2. We must pray that the Lord give not that measure of leave to the devil that we give out to sin: but that he would rather make Satan a surgeon to show us our sins, than a sergeant to arrest us to perpetual imprisonment for our sins.
3. Satan hath two ways to buffet us: first, he moveth to despair, showing us how such men did abide trouble, but they were rare men, of rare faith, of rare feeling, of rare patience; God hath not called us to that measure of grace; we are unworthy by reason of our sins, to hope for the like faith or fruits of faith. His other temptation savors of pride, when he will make us equal in dignity with the highest of God's Saints, but unequal in duty with them: then he will persuade that God is as good, and as strong to us, as he hath been to others: but he keeps us from using those ways and means, whereby others

have, and we ought to have this goodness and power of God conveyed into us. Wherefore as we must not distrust God that we shall obtain the like mercy with others, if we use the like means: so we must not be so bold, as to dream that ever we shall have the like favor with them, unless we labor for the like faith with them, the like faith I say, though not in quantity, yet in quality, and that by use of the means.

4. Unto one that said he was possessed of a Devil: he answered, as hoping that he was the child of God, and rather deluded than so afflicted. True it is, that as much as lieth in you, you have given over yourself unto the Devil: but it is not in your power to give over yourself unto him, neither is it in his jurisdiction to possess you. (1 Cor. 6)

#### SUPERSTITION.

1. Many having escaped out of the gulf of superstition, are too deep plunged in profaneness.

#### STRANGE CORRECTIONS.

1. Unto a very godly man, whose only son was drowned, and therefore came unto him in great anguish of mind, and asked whether such strange corrections were not always tokens of strange sins. He answered, That albeit God did severely correct sin in it, yet it was not necessary that God should chiefly respect the punishment of sin in this thing; as might appear in the like dealing with Job and other of his children: Eccl. 9. Such things happen oftener to the good,

&c. Howbeit (said he) God might correct your security herein (which either brings some sin or cross) or God might correct your immoderate love of him; or your unthankfulness for what measure he was reformed, or your not praying for him: or the Lord might take away this consolation, and withdraw wholly your mind from the world, and more thoroughly sanctify you to himself. Or he might prevent some worldliness which you might have fallen into, or some sin which your son might have fallen into, which would have been a sorer trouble than his death: and therefore you must stay yourself on the love of God in all.

#### SALVATION.

1. That man is blest whom God hath from all beginnings chosen to eternal life. To whom God hath given his Christ as a perfect redeemer. In whom he hath sealed the assurance of all those things by his holy spirit; to whom he hath given his word; in whom the word and spirit have begot faith; by whose power faith hath begotten joys in heavenly things; in whom joy hath wrought a sincere heart to please God; in whom sincerity is accompanied with love unfeigned to the Lord and his Saints; love joined with a care to obey the commandments; this care breeding a reverent fear to please God; in whom this godly fear rebuketh sin; the rebuking of sin worketh a mourning spirit; in whom a mourning spirit begetteth true meekness, this meekness of mind causing us to hunger after Christ. So as feeling his own misery, he is taught to show mercy unto others, and so showeth mercy as it is with the bowels of compassion; whose heart God so governing, that all outward benefits turn to his blessing, as seals of the favor of God; unto whom all crosses being sanctified in Christ, turn to his good: who finally in this faith and fruits of faith,

meekly and patiently possessing his soul, waiteth and looketh assuredly for the glorious kingdom of God after this life. This is the golden chain of undoubted blessedness, whose links are so fastened the one in the other, that wheresoever any of them be wanting, there is a breach and weakness made in the whole.

#### TO MAKE SPEED TO GOOD THINGS.

1. As it is a fearful thing to hasten to do evil, and to linger to an evil thing is a holy lingering: so it is a blessed thing to hasten to godliness, and to make speed to a good thing, is a hastiness very godly, Psal. 42, Psal. 95. Elisha must not salute anybody in the way: the Apostles must not commune with any in their journey, and why? They must make haste to do the will of God. It is profitable to make haste to heaven; but it is no wisdom to make haste to hell: and yet to do well, we find a Lion in the streets; but to do evil, nothing can stay us. He that evil come to heaven must make haste: for the kingdom of God must be taken violently: he must be like those wise virgins not lingering to get oil, nor delaying to furnish themselves with the graces of God against the coming of Christ.

#### SLEEP.

1. Because great natural and worldly sorrow and joy will cause a man to break his sleep at midnight, he would try himself whether sorrow for sin, and joy in salvation had caused him to do the like.

#### SERMONS.

1. Many men may be said to be Sermon-sick, as there are some said to be Sea-sick: for as they that are Sea-sick, for the time of their seafaring, so long as they be on the water are feeble stomached, faint hearted, ever ready to die: and yet arriving on the land, being gotten out of the ship, and having paused some little time, do begin to forget their late troubles, and to recover their former strength again: So many, so long as they are in the Church hearing, and are tossed by the power of the word, their hearts are sick, their consciences melt, they are much troubled: but when once the voice ceaseth, and they are out of the Church doors, and have acquainted themselves with the air of the world, they forget what they heard, and wherewith they were moved, and so retire to their former life again.

#### SCHISM.

1. Although it is sure that a good man shall not finally fall in the main points of his salvation, yet he may be seduced in some less matters, but for all that in the end he shall escape: but the seducer shall surely be punished. For a well-meaning man found in faith, and yet a novice in Christ, may be carried to like some solemn superstitions, and pompous ceremonies in the worship of God. Again, a man careful and right in the substance of salvation, for the remnants of corruptions and defects of good things, may easily be drawn of a malicious man to cut off himself from the Church, not being able to discern between essential and accidental, between the principal and inferior points, which make or destroy a Church, that is, which cannot judge how, the substantial ground works remaining, there is a Church, though there be otherwise some accidental things wanting. If any man not so much intending this man's good, as to feed his own ambition, pride, stomach or vain glory, shall carry such a one to such



superstitions or schisms, he by his evil heart intending to hinder the truth, and to destroy the temple of God, the Lord shall destroy him, and he shall either grow profane or worldly, or he shall be cut off by death, or bear some other token of God's wrath. And because of a singularity of spirit, such men with an evil conscience disturb the Church, they may grow from error to heresies, from preciseness to profaneness, from strictness to madness, not being content to be corrupted, but seeking to corrupt. Howbeit, the man of infirmities and for want of judgment going in a high path, shall in the end inherit good things and be saved, but as by fire.

#### THE TRUE SURVEY AND EXAMINATION OF OURSELVES.

1. When we examine ourselves, we are to sit in judgment over ourselves, and to keep a solemn court in our own consciences, to survey our manners: our wits, our senses, our members, and to see how we have used them: but yet least we should be too favorable to ourselves, either in not espying out our sins, or in not condemning our sins, still we remember to make the law our judge, but Christ the answerer of the judge.

#### THE MOTIONS OF THE SPIRIT OF GOD IN US.

1. It is a good thing to make much of a tender conscience, and to nourish the motions of God's spirit, and not to offer any violence to that spirit of grace, which rebuketh sin in us: for he that hath once cracked his credit, will happily care for nothing: she that hath once bruised her virginity, will by all likelihoods prove an old harlot. It is dangerous to bury the checks of our conscience, to fight against

God's spirit, or to smother the light of grace in us: for so we may grow to such a sottishness in sin, that no admonition can forewarn us, nor punishment can affray us: the smallest means will provoke us to sin, the greatest means cannot revoke us from sin. For suffering ourselves to be hardened by degrees, the spirit is so quickly quenched, the conscience so tender is so soon bruised, that it is no marvel though we use so great preciseness and wariness in so tender a matter, by suspecting the retire of old sins, and by foreseeing the assaults of new sins.

#### EVIL SPIRITS.

1. He observed the difference of superstition and true religion in many things, and namely, how the devil whilst he was made known to men only by horns, by claws, or by an hollow voice, was wonderfully feared; but now being revealed to be a more secret adversary, a spiritual tempter, a privy overthrower of the soul, no man almost regards him: and therefore as some have feared him too superstitiously; so now it is come to a more dangerous extremity, that he is not feared at all: and which is more, we cannot truly believe the gracious help of God's holy Angels, but seek after Satan's practices He marked, that good men and learned, did much omit this in their prayers, that God would send his Angels to them to deliver them from evil spirits.

#### TEMPTATIONS.

1. Every man is that indeed that he is in temptation.

2. The faithful shall not be tempted above their strength, but with the increase of temptation the Lord will increase our faith: or with the decrease of our faith he will decrease our temptation.

3. God's children have their faith so tried by the cross, as always some dross of sin is purged away thereby. As Jacob ceased not to wrestle though his thigh were loosed, till he got the blessing: so we must not faint in temptation though we be humbled, till we get the victory. We must not despair of victory, because in our striving we had some infirmities; but rather we must rejoice in this, that God hath given us a will and a desire to cleave unto him.

4. It is a great fault in time of temptation not to resist those corruptions, which after our temptation is over, we are ashamed of, and time it self resisteth them.

5. Outward temptations do not hurt till our inward corruption doth yield: but rather they are as Surgeons to draw out our festered corruptions.

6. Long and strange temptations may betoken long and strange sins.

7. God's servants being tempted, are not so much to look at their state present, as on their estate to come: because they that presently sow in tears, in time to come shall reap in joy.

8. He said, that when a great temptation hangeth long upon us, it were good to seek for some special sins in us, because that we shall find that for some privy pride, or unthankfulness, or such like, a temptation remaineth long with us. There is a train of corruption in us, and God often punisheth one sin with another; which if we espy not, but look only to the grosser sins, we shall hardly be brought to humble our souls underneath the hand of God, or to profit by the

admonition of others. Again, we must avoid all occasions of drawing on sin, and use every principal means at the least that helpeth against sin For although we shun all occasions, and use many means, and omit but one of the chiefest, God may correct that one omission in us.

9. He thought it to be a Christian discretion never to utter a temptation, but when a man had no comfort in himself, or when he stood in very great need of comfort, and then always to discern to whom he opened it.

10. Subtlety and violence are usually attendant upon the temptations of the devil and the flesh: the devil especially using these two.

11. Unto one that was much tempted with unbelief, he gave this counsel: When the temptation cometh, either fall down in prayer, and say, Lord thou makest me to possess the sins of my youth, and this temptation is of very equity: howbeit, oh Lord, grant I may by wisdom herein, make this temptation a holy instruction, and suffer me to possess my soul in patience: oh turn this to thy glory and my salvation. I see and confess what hath been in me a long time, by that which now showeth itself in me, and that thy grace hath altogether hitherto kept under this corruption: yet Lord I believe, and yet Lord I will believe, help Lord my unbelief, thy name be praised for this seal of thy love, and pledge of thy spirit; that in this unbelief I am grieved, as in my belief I am wont to be comforted. And though my former old and secret sins, deserve that I should not only be given over to infidelity, but also that it should be in me without grief and remorse, yet Lord forgive me my sins new and old, forgive me my unthankfulness, increase my faith. And grant good father, when thou shalt restore to me this gift of faith again, that I may use it in fear, and show it in fruits. Or if this do not prevail, give yourself with all

humbleness to read the word of God, especially his promises, and be still attending upon the means, waiting when the Lord shall in large your heart. Or if this do not help, go to some faithful brother, confess yourself to him, acknowledge your weakness to him, and be not ashamed to give God the glory, by shaming yourself, and opening your corruption to him, that so he may pray for you, whose prayer according to the promise of God, made to his holy ordinance herein, James. 5 undoubtedly shall be heard in the appointed time. Thus having prayed by yourself, and with another, and used the means of reading for your recovery, though you have not present relief: yet in meekness of mind, and patience of your spirit, go to your calling, knowing that your prayers and the word of God, being as seed, must have some time between the sowing of them, and the reaping of the increase and fruit of them. Above all, reason not with your temptations, dispute not with the devil, as though you could prevail of yourself. And as I would not you should dispute with your temptation, so I would not you should despise it, and make no account of it: for in both are extremities. If you take it too much to heart, or marvel how you should overcome such a temptation, it will make you dull or desperate. If you account of it too little, and marvel how such things should come into your head, which was not wont to be so, it will make you not to strive, and you shall be swallowed up before you be aware. If you account of it too fearfully, Satan will oppress you before you begin to fight. If you account of it too lightly, the devil needs not to wrestle with you, you will overcome yourself: therefore fear in respect of yourself, fight boldly in Christ, tremble at your own corruptions, but rest and trust in Christ your salvation. If still you are tempted and nobody by you, write your temptation, and offer it to God by prayer, and promise to him that you will ask counsel at his word, at the mouth of his minister, when he shall give you just occasion. If all this help not, comfort yourself with this pledge of Election, that you are joyed when you feel your belief, and

you are grieved least you displease God by your unbelief: and know, that as there is a vicissitude of the means of salvation, which you must use; so there is also a vicissitude of temptations, whereof this is one, against which you must strive.

12. Unto one that was tempted with worldly shame, and thought the distemperature of his mind proceeded thereof, he said on this sort: First know, that Satan hath no absolute power, but a power by permission to try us: against which we must arm ourselves by faith; which will assure us, that either the Lord will mitigate our temptation, if our power and patience be not great: or else, if he enlarge the trial, he will increase our strength according to the proportion of our temptation. We must also pray, that the Lord give not out that measure of leave to the devil, which we give out to sin, to work rebellion in us against his majesty: but that he would rather make Satan a Surgeon to show us our sins, than a Sergeant to confound us for them. It is the policy of the adversary, to persuade many that the weakness of their body, and feebleness of their brain proceedeth of their temptations; when indeed it cometh of their unstained minds, wandering too much after the motions of the devil, in that they not resting on the word, nor depending on Christ, nor contenting themselves to be tried, nor comforting themselves by meditation, attend too much, and confer too often with the devils illusions and temptations, and so they complain of the effects, and not of the causes of the temptations, being more grieved for their present sufferings, than for their sins past. The root of this worldly shame, is pride, and haughtiness of mind, which is a privy evil, and hardly will be beaten into the head of them that are infected with it. But sure it is that we would never be so grieved for the loss of a thing, if we did not too much desire it, and too immoderately use it, whilst we had it, John. 12:42. Which sin of haughtiness, the Lord seeing in his children, that they are more humbled with the loss of worldly

credit, than with the sense of their sins, and loss of his glory; he striketh them with the want of that thing which is most precious unto them, because they made no conscience of that honor which is most precious unto him. Wherefore this is the best remedy, rather to be grieved that we feel not our sins to be pardoned with God, than that we are known to be sinners against men: and that we be ready to shame ourselves, that God may have the glory, acknowledging shame and confusion, and the whole pit of hellish temptations to be due unto us; and glory, praise and compassion, to be the Lord's only. For this is a special work of the child of God, by temptations rightly humbled, when he is ready to shame himself for his sin, to glorify God in his mercy.

13. Unto one that thought himself to have sinned against the holy Ghost, he said: Satan's temptations follow our affections: for if we lightly account of sin, he blears our eyes still with God's mercies. If we begin to make a conscience of sin, he loadeth us with the judgments of God, being as ready now to aggravate this sin, more than it is in itself, as before he would extenuate it to make it seem less than it was. Howbeit (said he to the man thus afflicted) I will say unto you, as Samuel said to the people, after they had confessed themselves to have sinned against God with a great sin: True it is, said Samuel, (not flattering them in their iniquities) ye have sinned greatly: notwithstanding, if ye will fear the Lord and serve him, and hear his voice, and not disobey the word of the Lord, ye shall follow the Lord your God: but if ye will not obey the voice of the Lord, but disobey the Lord's mouth, then shall the hand of the Lord be upon you, 1. Sam. 12:14. So I will not lessen your sin, but I say you have sinned a great sin before the Lord, in that you made a mock of the word which you knew: yet if you turn to the Lord in fear and serve him, your sin is remissible, howsoever Satan chargeth your conscience, in that you have done evil against your own knowledge,

and in that you are afraid, least that sin be in you, and would rejoice in God if it were not in you: if you purpose to leave your former sins, and in truth to turn unto the Lord, I dare assure you, that as yet you are free from that sin.

14. When a maid was so sore troubled, that two or three held her in her fit: he charged her in the name of the Lord Jesus Christ, that when the agony came, she should not willingly yield to it, but in the Lord resist it. For both experience teacheth, that the over much fearing of temptation before it cometh, and little purpose to resist it when it cometh, mightily encourageth Satan: and also the holy Ghost biddeth us to resist the devil, and he will fly from us; to draw near to God, and he will draw near to us. And the maid was never after afflicted.

#### THANKSGIVING.

1. Of all sacrifices, most acceptable is that of thanksgiving: and therefore, in many words the Saints of God have vowed, and entered into bands with the Lord to pay this oblation, both to prevent the untowardness of nature, which is so unwilling to this, as also to shame themselves more if happily they grow herein negligent: in which repetition of their vows and promises (which argueth the great desire of their hearts: for look what one delighteth in, he often speaketh of it, and in many words) they declare, that as even in things agreeable to nature, we will help our delight by often speaking and repeating of them: so much more this help is requisite in things above nature, and among all the parts of godliness which are above nature, and chiefly in thanksgiving, which is most contrary to nature: for we will pray often for a thing, but hardly give thanks once. And yet experience proveth in civil things, that of all arguments to



persuade one to give us a gift, none is more eloquent or forcible, than to promise ourselves to be thankful and mindful for that we shall receive.

2. It is our common corruption, that the immoderate grief of evils present, stealeth from us all the remembrance of former benefits, and all thankfulness for them.

## UNBELIEF.

1. He gave this advice to one, that when he felt mistrust of God's promises, he should set before him the examples of God's mercies done to others, that we may be the more assured to obtain faith: and when he began to presume, he should set before him the examples of God's judgments, that he might pray for humility.

2. He said to a godly Christian, much inveighing against her unbelief; I do not now suspect your estate, when you seem to me rather to have faith, than when you seem to yourself to have it. For faith being the gift of God, is then most obtained and increased of God, when you thirsting after the increase of present feeling, think the smallest measure obtained to be no faith: and therefore be yet humbled under the mighty and merciful hand of God for it. Rather I suspect you when you say you have faith, because then you can less fear and suspect yourself, and by that means lie open to unbelief again. And surely experience proveth, that when we show we have belief, when we mourn for our unbelief, and then our faith may be least, when we think it to be most. Besides, herein you are to comfort yourself with hope of increase of faith, because faith groweth by these two means, either by some great feelings, by the word and the spirit, and humble

thanksgiving joined thereunto: or else by humbling ourselves before the mercy seat of God for want of our faith.

### UNGODLINESS.

1. We may not go to see ungodliness, to breed a great detestation of it in us. For first, in respect of ourselves in so doing, and presuming on a thing not warranted, it is the just judgment of God, that we should learn to fall into that sin, whereof before we were ignorant, because naturally we are inclined to such an action. Secondly, in respect of our brethren it is unlawful: for if they be strong, we offend them; if they be weak, we mislead them. Thirdly, in regard of God's glory it is unlawful: for such should be our zeal thereunto, (if not having heroical spirits, by the motions of God's spirit to speak against it) that we should not oversee such a thing. Dan. 3:15.

### USE OF THE CREATURES.

1. As natural men use God's creatures to stir up a natural comfort: so spiritual men should use them to procure some spiritual comfort, and to stir up godly joys and fruitful meditations in themselves: for as Satan seeing men of a sanguine complexion and sanctified, laboreth to mix with their spiritual joy a carnal joy: so seeing some of a melancholy complexion sanctified, to have spiritual sorrows, he bestirreth himself to bring upon them carnal sorrows.

### UNTHANKFULNESS.

1. He would say, I fear not the time of the visitation of them, that thereby do grow in the gifts and graces of God: but rather I fear the time of their deliverance, least it should be overtaken with unthankfulness; and so woefully they should lose the fruit of that good, which so dearly they had purchased of the Lord.

## VISIONS.

1. Being asked if there might now be visions agreeable to the word, he said: They might be extraordinary, but not to be credited but for the words sake: and who so is moved with them, and not with the word, wherewith a man is charged to be moved, and is not drawn the more by the vision to the true means, that man's faith is suspicious. And as visions have been ordinary, and preaching extraordinary: so now preaching is ordinary, and visions extraordinary. But if you object that the visions be true: he said, Satan will speak truth, and keep touch twice or thrice in less matters, to get us in the lurch in greater matters, and at length in some contrary to the word of God.

## OF USURY.

1. Usury is the devils Alchemy to turn silver into gold; it is lucre by lending, and they that use it be a gracious kind of thieves; it is a sin that hath many advocates and patrons. But to whom may this be used? Men are either poor, mean, or rich: to the poor give freely, to the mean lend freely, of the rich take usury. The Lord was never the author of this division. Aristotle by the very light of reason, saw that it was a monstrous thing, for money to beget money, but God's law goeth further, Levit. 25:36, Deu. 5:19. Again, the Jew of a Jew might

not take interest, but the link of a Christian is nearer than of a Country: their brother-hood was but by Country only, ours by redemption. Indeed recompense is to be made, where the thing is the worse for the using that is lent, Exod. 21:14, but money for the lending is not worse, Ergo nothing to be taken for the lending of it. No member is permitted but that which directeth others in their callings, as the eye, or labors, being directed, as the hand: so is it, or ought to be in our vocations: then the Usurer doing neither, is not to be permitted.

2. A certain man that was an Usurer, asking him how with a good conscience he might use his money, he said: Occupy it in some trade of life, and when you can lend to the poor, do it freely and willingly, and that you may henceforth labor as well against covetousness in occupying that trade, as before you desired to strive against usury: especially use prayer, the word of God, and the company and conference of his children: and whatsoever you get by lawful gain, give evermore the tenth to the poor.

#### WORD OF GOD AND THE HEARING OF IT.

1. Evermore be musing, reading, hearing, and talking of God's word, and praying, that we may keep the purity of doctrine and a good conscience, to wade out of the iniquity of the time, and to do good as long as we may.

2. If you desire to hear the word with profit, observe these things. Before you go to Church humble yourself in prayer to God, that he may prepare your understanding and affection to learn, and memory to retain, and that the preacher may speak to your consciences. After in hearing with some short prayer, apply the several threatening's,

promises and instructions, to your own estate: when you are come home from hearing, change all that you remember into a prayer, and desire God that you may remember it most, when you should practice it, and use to teach others, and to confer of all things remembered. And this is a good way to remember a thing, and the reason of it.

3. As the Lord doth feed poor prisoners, even with a little food, who though they desire more food, can have no more, and do not refuse more ordinary means; and the same God suffereth many to be pined, who having abundance, think themselves rather cloyed with the means, than nourished by God's providence: so the Lord extraordinarily doth nourish the souls of them, who having few means, do look for the ordinary means more plentifully: and suffereth some to rot in ignorance, who being at the full measure of the means, have no reverent regard of the necessity of them. And hereof it cometh to pass, that some hungry souls have been filled with more grace at one sermon, than the proud, who having heard many sermons, are sent empty away.

## WITCHCRAFT.

1. Sending his friend to one that thought her self-bewitched, he gave these advertisements: First and chiefly to beware of sending to Wizards. Secondly, to use prayer that Satan might be confounded. Thirdly, to labor to bring the person to repent for sin, because God permitteth such things to be done, either to correct some evil, or to try our faith. Lastly, to persuade the party to wait for the time of deliverance, though it were long before it came: because having repented for sin, yet the Lord will defer health to make a further trial of us: whether we will still trust in his help, or fly to unlawful means.

2. One asking what he thought of Fairies: he answered, he thought they were spirits: but he distinguished between them and other spirits, as commonly men distinguish between good witches and bad witches. (Not for that they are good or lawful, but of blind people so called and reputed.)

#### WORSHIP OF GOD.

1. It is good to take up the opportunity of the morning for the worship of God. For first, who so will see the image of his heart, he shall by observing his first thoughts in the morning come to some light of it. Again, of all times it is most fit to do anything in, and we, by reason of the alacrity which cometh upon us after our rest, are most fit to do anything in it. Besides, if we be seriously minded on good things in the morning, other vile thoughts shall the more feebly fasten on us all the day after. And again, delay the morning, with suffering worldly thoughts to seize on us, and our mind will be so forestalled with them, that we cannot easily and roundly gather up our affections afterwards to God's worship. For this is a sure note, that he which consecrateth in truth the first fruits of the day to the Lord, and shutteth up the day with sacrificing to him; if he have any sin falling on him in the day time, he is checked, either with his first morning sacrifice, because he hath not done as he prayed, and promised unto the Lord: or he is controlled by the evening and latter sacrifice, in that a fear and shame of his sin, makes him appalled to come into the presence of God.

#### WORLD.

1. When two gentlemen ride a hunting, it is hard to discern each others hounds, because they be mingled together, which afterward is more easily done when the hunters are severed: Even so, so long as God's children and worldlings walk as it were together, it is hard to distinguish between the heirs of the one and of the other: but when they are severed by persecution, it will surely be seen who be the children of God, and who be the heirs of the world.

#### WORD PREACHED.

1. Many come to prayer, and of custom resort to the Sacraments, who either do not at all hear the word preached; or else they hear at their leisure; or else they do it but in ceremony without understanding; or if they do understand it, they do not practice it; or if they practice it, it is done coldly, and not in power, and yet their own practice in some things is somewhat strange. They will grant that to come to the Sacrament requireth a more solemn preparation: and yet they dare boldly adventure on prayer and on hearing of the word, without any preparation at all. But certainly as the abuse of the Sacrament bringeth judgment; so the abuse of prayer and the word will procure it: for as the prayer of faith is a sweet oblation to the Lord; so the prayer of the unbeliever is an abomination to the Lord. We must not only bring the ear of understanding, but we must also bring the ear of remembrance, and of practice, and beware that the word by little and little wax not less precious unto us, as honey to the mouth that is satisfied. And this is sure, when and how much the word preached doth prevail, so much our prayers and sacrifices do prevail: look how much the word preached doth profit, so much do we profit in prayer, and in the Sacraments. And whensoever our delights in the word wax faint, our prayers and all good exercises are like shortly to decay.

Prayer bringeth a feeling, and the Sacraments a more confirming of that which we have in the word. We must beware therefore that we be not too quiet in sin, that we please not ourselves in a general good, and in a persuasion we have heard enough, but still let us labor for the word: for I dare say that all our power in prayer cometh from the word, even as the life that is in a tree is invisible, and yet by the fruits coming out in due season is discerned of all: and as the life of a child is a thing not seen, but by moving, going and feeling is easily perceived; so the life of faith is a thing very secret, and yet by the effects of it at one time or other is discerned of good men. There may seem to be works, and yet not faith; and there may be faith, and yet not works by and by following. Many men think the word now preached not to be the right word, because few men are brought to the obedience of God by so long preaching of it. But we must rather reason the contrary: this is a sure note it is the true word, because it is so much refused, and men are made the worse by abusing the word: which as it would make them better, and doth make better all that obey; so it maketh worse all that do not receive it in love, that they may be saved. 2. Thess. 2:11.

## **ANOTHER ADDITION OF A HUNDRED GRAVE COUNSELS OR DIVINE APHORISMES.**

1. If you desire to hear the word with profit, observe these things: before you go to the Church, humble yourself in prayer to God, that he may prepare your understanding, affection, and memory to receive: and that the Preacher may speak to your conscience: after in



hearing with some short prayer, apply the several threatening's, promises, and instructions to your own estate: when you are come home from hearing, change all that you remember into prayer, and desire God that you may remember it most, when you should practice it: and use to teach others, and to confer of the things remembered: it is a good way to remember a thing, diligently, to remember the reason of it.

2. The cause why our meditations and prayers are no stronger in the night, is because we join not with meditation the examination of our hearts upon our beds: which if we did in some truth, it would keep us from drowsiness, and want of reverence in our prayers, as well as worldly men are kept waking by thinking of worldly matters. Here we are taught by David's example, when we want the more solemn and glorious means in dignity, to make a supply by often and sincere using of such private means as we can.

3. It is better to offer a voluntary and free sacrifice in respect of God's mercy, as do the Angels, than a violent and constrained obedience, as do the Devils And this dare I say, that though the fearful pronouncing of the curse, the wrath, the judgment of God be fearful in the law, yet the denouncing of our separation from God's kingdom, of the gnawing worm, of the second death, is far more fearful in the Gospel, which by how much it is the more proper seat and treasury of God's mercies, so when thundering's and lightnings do proceed from thence, they are the more piercing.

4. Two notes to discern good Christians from hypocrites. First, whether they complain of their own wants and corruptions. Secondly, whether they speak with grief and compassion of the infirmities of others.

5. To one that seemed scrupulous in wearing the Surplice and Cap, and notwithstanding stood in need of greater things; he said: As I will not for all the world advise you to wear them; so I would counsel you to be well grounded ere you leave them, least you shaking them off, rather of light affection than of sound judgment, afterward take them again to your great shame and the offense of others.

6. The greater gifts we have, the flesh is the prouder, and Satan the readier to assault us.

7. The Church is to fear and expect some notable affliction, when long ease and prosperity have bred either superstition or profaneness.

8. Think not with thyself, if I were in such a place, if I were in such a calling, or if it were such a time, if I had obtained such a thing, or if such a trouble were past, then I would serve God, then I would take another course: though the time were changed, and these things changed, yet if thy mind were not changed, thou wouldest be of the same opinion still; and though these lets were removed, yet the devil would put more great impediments into thy mind to hinder thee still, but redeem the time present, do good while thou mayest: serve God today, for who knows whether thou shalt live till tomorrow. God hath left to man the time past to repent of it, and the time present to consider of it, but the time to come he hath wholly taken to himself, to dispose of it. Thou mayest imagine the time to come; but if thou hast been deceived in the time past, art deceived of the time present, much more thou shalt be deceived of the time to come. Say not then I will do such a thing, and such a thing hereafter; do something now; for art thou a Papist? Hast thou free will? If thou find thyself unfit now, thou shalt find thyself more unfit hereafter: if there be many

occasions to hinder thee now, there will be more occasions to hinder thee hereafter.

9. The persons afflicted are either the reprobate, or God's elect, the children of wrath, or the children of God. The afflictions of the reprobate are the punishments of their sins: here they suffer some, in hell they shall suffer all torments; here for a time, there forever; here a little, there immeasurable. God's children are either his children only by election, and not by effectual vocation: or else such as are called in Christ. The affliction of God's children not effectually called, are the punishments of sin: God will have them under the rigor of his justice, to make them meet to receive the grace of his mercy. God's children not only by election, but also by effectual vocation, are of two sorts: they are either such as are not sufficiently called, which are more out of Christ than in Christ, or else they are sufficiently called, in whom Christ liveth.

Again, those that are not sufficiently in Christ, which are more carnal than spiritual, are of two sorts, they are either babes in Christ, in whom there hath been no more working of the spirit; or such as have had a greater work of God in them, in whom the spirit is quenched: those that are but babes in Christ, and continuing babes still, in whom there is but a little work of God, and great abundance of flesh, their afflictions are the punishments of sin: because they will not be governed by the rule of God's spirit, God will have them ruled by the rod of affliction; and they in whom the spirit of God is decayed through the deceitfulness of sin, their afflictions also are the punishments of their sins, for because they refused the gracious government of God's mercy in the Gospel, therefore he bringeth them back to the rigorous government of his justice in the law, till Christ be formed anew in them again. Those only which are sufficiently called, in whom Christ is thus formed, their afflictions are

no punishments of sin: but Christ suffers with them when they are medicines against sin, much more when they are trials of Faith, and most of all when they are for well doing: but all the former suffered themselves, Christ suffered not with them, because they suffered for sin. (Heb. 3:13)

10. Rebecca wished to have children, but when they strove in her womb, then she brast forth into words of impatency: so God giveth to some a desire to be borne again, who when their conception is so painful, and when the spirit and the flesh strive together, they would sometime be content to be in the old estate again.

11. When Moses came down from the Mount, the skin of his face did shine, but only the people did see it, he did not perceive it: So should our righteousness shine in the eyes of others, not in our own.

12. As a Fountain and all the water that springs from it have the same quality: so the heart, and the thoughts, words, and deeds are all of the same nature: if one be filthy all be filthy, and purge one, and purge all.

13. God calleth his children out of this world in the fittest time, when though they lived longer, yet they would be no better.

14. If we love not Christ more than his benefits, even than our own salvation, we are not worthy of him. Phillip saith, John 14:8. If we may see the Father it is sufficient: And Jacob said, it is sufficient for me that Joseph is alive, he cared not for his benefits: And David saith (as if he should say no more) one thing have I desired, to dwell in the house of the Lord.

15. We must at all times hear the Word, and use all the means of our salvation, though we feel ourselves most unwilling thereunto. For we

know not when God will bless it, or any of them to us. Yea it may be, that when we do but once absent ourselves from the hearing thereof, such things may be then spoken of, as may most serve for our souls health.

16. Albeit Marthas part be the worst, because it continueth not, yet the world hateth Maries part, which is the best, and desireth ever to choose with Martha.

17. Look how much we would come to Christ; so much we must come to the Word and Sacraments.

18. If we rest too much in the outward action of the Word, and not in the inward affection of the heart; we shall be puffed up, and become profane.

19. Many Protestants can say, it is God that worketh the will and the deed, but in a conceived imagination, not from a persuaded mind, and experienced conscience: for if they were persuaded hereof, it would greatly humble them, and make them to finish their course with reverence and fear.

20. Look what a man loveth, he wisheth the good thereof.

21. Everyone is eaten up with the zeal of one thing or other.

22. No man can purchase to himself the glorious title, that he loveth God, except he hath a through hatred and detestation of that which God hateth.

23. Then shall we unfeignedly praise God for our first creation, and his Fatherly providence watching over us; when we are created anew by the Spirit of God, and feel our Redemption in Christ.

24. As far as the Spirit is above the flesh, God above men, Heaven above the earth, Eternity above frailty; so far is the new creation above the old: for the one is but of mortal and corrupt seed that shall perish: but the other is of immortal seed, and from Heaven, a great work of God which shall abide forever.

25. In temporal things our joy is greater than the cause: in spiritual things, the cause is greater than the joy.

26. If this be our chiefest felicity to be God's people, it hath also the chiefest challenge to our joy.

27. They that be in the hell of things fleshly, cannot see the heavens of things spiritual.

28. Spiritual things are tedious, because sense, reason, and nature, cannot taste of such joys.

29. God's children being in the world, though not of the world, but savoring of the things of the world, must be provoked to this sound joy; and be led from the crackling joys which flame up for a little, and make a sudden noise, but never truly heat or comfort the heart, but in death and affliction do much shame and fear us.

30. To be persuaded of God's presence in our thoughts, words, and labors, is a pure rule of Christianity. In every place we are before God, but more specially in private prayer, and most of all in public prayer.

31. As there is no sin so great, but with repentance is pardonable; so there is no sin so little, but without repentance is damnable.

32. The offense of sin is not so great as the defense of sin.

33. One tear of repentance is better than a thousand sack-clothes: first, our sorrow must be spiritual, then continual; because our sin breedeth at the heart, and buddeth forth daily. There is no greater misery, than to be without misery; nor greater sorrow, then to be without sorrow.

34. As the child breaking one rod, and burning it, provoketh his father to prepare a sharper: so a man unpatiently wrestling with one affliction sent from God, and escaping it, provoketh the Lord in greater displeasure to send a sharper scourge.

35. The more godly a man is, and the more the graces and blessings of God are upon him, the more need he hath to pray, because Satan is busiest against him, and because he is readiest to be puffed up with a conceited holiness.

36. Where the Scripture hath not a mouth, we ought not to have ears.

37. Oh that one would do that thing, the remembrance whereof so long after should bring comfort: oh that one should do that thing, the remembrance whereof so long after should bring grief: and yet we so little esteem those things, which might after comfort us, and so little fear those things which might after grieve us.

38. The Law is often taken for the moral law of God: his precepts for the Ceremonial Law: his Judgments or Righteousness, for the sanctions of the Law, whereby the Lord either accomplisheth his promises for his Children, or executeth his wrath upon his enemies. (Psal. 119)

39. Although the Lord hath promised a special blessing to the public ministry of his word, yet we must not tie his wisdom to any ordinary means, but if any at any time, shall have more effectual feelings by

private conference, let him not neglect the public reading, but with all holy and humble thankfulness, yield this sovereignty to the Lord, that he is to dispose his gifts, to whom, by whom, where, and when it pleaseth him.

40. We are never the further from temptation for misliking it, but the nearer, unless as in judgement we mislike it, so in affection we humble ourselves in fear and prayer, as knowing that in time it may invade us.

41. Though often we speak of things lawful, yet we want wisdom in examining the time, place, and persons, when, where, and with whom we talk; and so Satan laboreth to make us silent, when we might speak to God's glory. For the avoiding of this temptation we must speak when God giveth us occasion, being thankful for the good motions of God's spirit; and humbled for our weakness, whereby both our speeches are most stayed, and we fail in many circumstances. Then doing it in singleness of heart, only for the love of God's word, and of his glory, let us wholly commit the success (which depends not on us, though we observe all circumstances,) to the blessing of God in Jesus Christ.

42. In the regeneration and dying of sin, we come as it were to the best head, and trial of our hearts, when we come to those sins, wherein either nature or custom doth breed delight.

43. The meditation of death doth so far move us from suffering our delights to dwell on earthly things, as reason dissuadeth us from making any cost about a tabernacle, where we know we shall dwell but a while.

44. Our corruption is like to the wantonness of children, who will do either as they list, or else leave all undone.



45. When we think that our chiefest care is to glorify God, we indeed do seek our own glory.

46. It is a gracious thing to use all our members to God's worship; for that will comfort our conscience, when we cannot use them.

47. If we be notorious in sin, we shall be notorious in an evil name: Many would be loth to be counted wicked, who can be contented to be wicked: but God's children had rather be good then accounted good; as the covetous man, &c.

48. Many oftentimes desire that, which when they have gotten, their conscience is afraid to use.

49. Lord give me thy grace to remember the bead-row of my sins to humble me in prayer: Lord teach me the catalogue of thy mercies, truly to make me thankful.

50. As God doth rather oftentimes by heaping his benefits, then pouring his plagues upon us show us our sins: so we must rather by courteous dealing then severe handling, show others how they have offended us.

51. Ordinarily when God most comforteth, he most humbleth before.

52. If God watch over us when we sleep in unbelief, much more he will do it when we wake in faith.

53. The sin of the master of a family, bringeth sin over the whole family, as we see in Abimelech.

54. We can mark what men are spared, and so flatter ourselves: but we mark not how they repent, least we should disquiet ourselves.

55. We must not deny mercy to others, least God deny mercy to us.

56. Many meddle and stir much about a new Church government, which are senseless and barren in the doctrine of new birth: but alas, what though a man know many things, and yet know not himself to be a new creature in Jesus Christ? It is often the policy of Satan to make us travel in some good thing to come, when more fitly we might be occupied in good things present.

57. As the creatures were made for man, so were they punished for man.

58. If mercy must plead for mercy: Matth. 5, then mercy cannot plead for merit.

59. It is a mercy to let us see that by Temptation, which we might feel by woeful action.

60. If we be tempted, let us first examine it by prayer, whether it be contrary to the word: if it be a sin, then it bringeth the curse; if it bring a curse, then must we tremble: if we tremble not, let us suspect that our nature liketh the temptation, and let us apply prayer; if we tremble in truth, we will never do the thing whereunto we are tempted.

61. The Devil when he cannot at the first corrupt the action, he will begin to corrupt the judgment and the affection.

62. When we must of necessity use inferior things, we must use them as ready to want them.

63. As the hiding of our sin with Adam, hindereth mercy: so to confess our sin greater then it is with Cain, displeaseth God highly.

64. Many will seek the kingdom of heaven, but not the righteousness thereof.

65. A good thing, if it be let alone, it will decay: but if an evil thing be let alone, it will increase.

66. The Prophets having regard, not what ought to be first in knowledge, but first in practice, respected not the perfection of order, but the corruption of our nature.

67. Familiarity with sinners bringeth the punishment of sin. If the wicked, that are without the tuition of God, and stand only upon his long suffering, and every minute of an hour lie open to God's curse and vengeance, if they be our companions, then when they are punished, doubtless we shall not escape.

68. Sin may easily be conquered of us when it is young; we may easily be conquered of it when it is old.

69. We must not so much rejoice for that we have done, as we must be careful what to do hereafter: For many are called but few are chosen; many begin gloriously, which end ignominiously.

70. When we defer to have that in affection which we have in judgment, it is the just judgment of God to deprive us of that which we had in judgment.

71. When we have oftentimes quaked at a sin; and afterward, although we like it not, yet if we mislike it not with as great indignation as we were wont to do, but by little and little we can well away with it; it is to be feared that by degrees we will fall to that sin ourselves.

72. We must be proud against Satan in Christ, and humble to all men in Christ.

73. The nearer Heresy cometh to the likeness of the Truth, the more dangerous it is.

74. He that will dissemble with God in his life, will dissemble with him in his death.

75. Many will take up the sword to defend Christ's cause with Peter, who with Peter will shrink when persecution cometh.

76. We shall sometime feel by experience a terror suddenly come upon us when we are alone, or vehemently to strike us in the night, which is sent to humble us, the Physician will say it is a melancholy passion: but it is the power of God's presence, preparing us to prayer, or some such service of God: which when we feel, if we fall down before God in prayer, we shall find an unspeakable joy following it: but if we cherish it with evil surmises, it will lead us to further inconveniences.

77. When we have greatest cause of joy for doing some good; then it is a good thing most to fear our unthankfulness, and our self-love, and our secure unkindness.

78. When Satan cannot get us to gross sins, he will assail us with spiritual temptations.

79. Nothing in the world will so much fear and shame us, as God in his mercies poured upon us: which meditation in receiving graces from God, will humble us from pride in them, and keep us in fear; which be the ways to obtain new mercies.

80. We must beware of smothering the watch word of our conscience, when we are bent to sin. Every man in his own conscience is forewarned of sin, though the Lord speak not to him from heaven, as he did to Cain.

81. As a man being outlawed, may take his pleasure for a while: but whensoever, or wheresoever he may be taken, he must yield to that punishment, which by verdict is appointed: so the wicked, on whom sentence of damnation is already passed, may for a while shake off their pains with vain pleasures, but afterward they shall be arrested, and carried violently to the place of woeful execution. But for the godly, (which have the assurance of their inheritance sealed up in their consciences) though they shall be warned in the day of the resurrection, to make their open appearance; yet as honest men of the country shall stand before the Judge, not as felonious offenders.

82. We must first make men by a feeling of sin to seek Christ, by a holy faith to find Christ, and then by newness of life to dwell with Christ.

83. Balaam prayed that he might die the death of the righteous: but let us pray that we may live the life of the righteous, for he lived not the life of the righteous, and therefore he could not die the death of the righteous: and if we live the life of the righteous, we shall be sure to die the death of the righteous.

84. It is a great token of regeneration, if we do not only sorrow for great sins, and sigh for small offenses, but mourn for particular wants of good actions, or in good actions for want of good affections.

85. There is small hope of him which cannot discern in himself the life of the spirit, and the life of the flesh, and it is to be doubted that he is yet unregenerate.

86. When men being young are too much given to carnal pleasures, they being old are too much given to worldly profit.

87. As we have taken a vain delight in the vain course of this life: so we must sigh and pray to be delighted spiritually in spiritual things.

88. Adam should have been no worse for his temptation, no more than Christ was; but that the one yielded, the other did not.

89. If the blood of Christ hath washed us from the guiltiness of sin; then the holy Ghost hath purged us from the filthiness of sin.

90. When our sin hath less liking in us, then there is hope that it will decay in us: especially if we sorrow for it when we cannot fully forsake it, and labor to forsake it because it is sin.

91. In true mortification we must have the first motions of sin, and condemn them as accessories to sin in conspiring the death of our souls.

92. Hypocrisy is seen, when sin lieth most dead under a cloak, and most liveth under a closet; wherewith God is so displeased, that when we make no conscience of sin in close places, our privy sins shall break forth into open places.

93. Particular infirmities do not hinder the preparation of our hearts for the Lord, if we have a true love of his word, as had Jehoshaphat.

94. Two things are necessary to espouse us to Christ: the one to use the pure means, the other to use those means with a pure heart.

95. If we play with our own affections, sin in the end, from sport, will spur us to confusion. For though we be twice or thrice spared, yet we

must know that the Lord will recompense his long tarrying with wrath.

96. Through our corruption we profit more by the doctrine of a man, if we think he be our enemy, than if we think him to be our friend: for if he be our friend, we let it pass as not spoken to us, though the matter never so much concern us: if our enemy, if it never so little touch us, we think it to be spoken against us.

97. Walking spirits are undoubtedly not the souls departed, but the evil spirits of the air.

98. It is a great mercy of God to have a large affection of well-doing, when we have good occasion thereof: for God never ceaseth in offering occasions, but we often cease in having affections.

99. Obedience is a chain to tie up all the creatures of God from our hurt, and as a thing to muzzle their mouths that they cannot bite us. Again, disobedience breaketh and openeth the mouths of all things to our destruction.

100. If we have not the favor of men, it is either for the trial of our faith, or for want of duty unto them that are displeased with us, or because we sought to please them by displeasing of God, or because we have not prayed for them; or have offended God, for which he causeth men to be offended with us.

## **OF DIVINE APHORISMS**

1. Because we do not to men the good we should do, God often suffereth them to report of us the evil they should not.
2. Those temptations are most dangerous which have most holy ends.
3. When a man is most merry, he is nearest danger.
4. It is the easiest thing in the world to deceive a good man.
5. God hath two hands; in the one he holdeth a hammer to break the proud in pieces, and to bray them to powder; in the other hand he hath a horn, to pour God's blessings upon the humble, 1. Pet. 5:5.
6. If a man should be stinted to one meal a week, he would have a pined body at the weeks end: even so, if our souls be but fed with the word once a week, they would be as hunger-starved, if we could see it.
7. You are in earth to follow your calling, you are not yet in heaven. Adam when he was most holy by creation, and free from every jot of sin and corruption, did walk in his calling appointed of God: much more then are we comfortably to follow the Lord his ordinance; seeing these outward things did not come in with sin, but were ordained before sin.
8. Whatsoever is upon you, it is from the Lord: and whatsoever is from the Lord, to you, it is in mercy: and whatsoever comes in mercy, ought not to be grievous unto you. What loss is it, when the losing of earthly things, is the gaining of spiritual things? What if your body be decayed, your soul being renewed? Have you had comfort in your body; but as it is the temple of the holy Ghost, the Lord preparing it for his Spirit, why are you grieved? Your body is the Lord's, and the



Lord's loving hand is upon your body; all shall be for your good, if you make your use of all.

9. In our greatest earnestness we should be most jealous over our own hearts, and then especially examine our affections. When we cannot gage the depth of our hearts, we should impute it to want of prayer, and the not traveling with our hearts how to do it in wisdom.

10. God by his graces and benefits marketh us, and prepareth us for some temptation to come: for he putteth not on the armor, but he will also provide for us the battle.

11. Not the finding of a want only, but the seeking of a remedy to supply the want, is a token of a godly mind.

12. That God that drew light out of darkness, doth often draw goodness out of our corruption.

13. The Lord will rather look upon his old graces which we have received, than on the new sins which we have committed.

## **A THIRD ADDITION OF GRAVE COUNSELS,**

**AND DIVINE DIRECTIONS, FOR THE ATTAINING AND  
RETAINING OF FAITH, AND A GOOD CONSCIENCE.**

1. Even as a man swimming in deep waters is not in danger of drowning, so long as his head still keepeth above the water: So

though we swim in deep and dangerous waters of our accusing consciences, yet we are sure and secure, that we shall not finally be overthrown, because our Head still remaineth above all in heaven; which Head is Christ, who undoubtedly can no more condemn, forsake, deny, and separate himself from us, then he that was condemned for us, can condemn us; then the advocate can forsake his Client; then the Prince can deny the Subject; then the head can be separated from his members. So that when we dare not present our prayers in our persons, we must present them to Christ, and Christ will present them to his Father, whereby our prayers that are unworthy to appear by reason of our corruption, are most worthy because of Christ his intercession; for whose sake the Lord turneth his wrath from poor sinners accused by Satan. For Christ is now our governor, not as he is God alone, for so hath he always been, but as Mediator, that is, as God and man, which he shall be, until he having delivered up the kingdom to God the Father, shall cease from his Mediatorship, and shall be all in all. (Heb. 12:15)

2. There is a general faith, and a particular faith, a general faith assuring us, that God is such a one as his word prescribeth, a particular faith applying things to ourselves. This particular faith is either active or passive: active, when we believe, that if we keep the law we are saved; and this faith was in Adam, and is in the devils, and yet neither of them having the justifying faith. For Adam had it, when the passive or justifying faith needed not; the devils have it, who know, that if they could fulfill the law they should be saved: but they do not believe it to be fulfilled of any other for them. The passive faith, which is only of the Gospel, whereby we are stayed in the obedience of Christ imputed unto us, is the true justifying faith, and only proper to God his children. The active faith, is either of the precepts, or of the judgments of God: of the judgments of God, I say, because one may believe the precepts, and yet not believe the other.

Eve at the first fall believed the commandment of God to be good, for she could confirm it with a strong reason, but she halted in believing the threatening of God, and extenuated it with a peradventure.

3. A strong custom in evil things is as a second nature.

4. The eye is the best window for Satan.

5. As it is true, that the children of darkness are wiser in their generation, than the children of light, so it is as true, that the children of light in their light, are better than the children of darkness.

6. If a man rightly observeth the course of corruptions in others, he may have an easy character of corruptions in himself, or if he take a godly view of the graces of God in himself, he shall have a more speedy sight of the graces of God in another: again, if we make an Anatomy of our own infirmities, we shall the better discern the veins and conduits of sin in others; or if he reverently observe the graces of God in another, he shall see the image of that which is in himself. Howbeit, because the holy Ghost worketh by many means, and the devil hath many shifts, and therewithal our discerning of good things is dim, and our judgment of sin is corrupt, we must not be too strict herein. Only we may with safety make this use, that we make others to us, and ourselves to others, as looking glasses for good.

7. We must in reading the Judgments of God observe this rule, that *ruinae praecedentium* must be *premonitio sequentium*.

If any man will try conclusions against God his conclusion, he shall prove nothing in the end, but himself to be a fool; and if he fail in his trial, by how much he might the more be before admonished, by so much he is the more without excuse.

8. There are many fear, Psal. 14. when no cause of fear is: but there are more rejoice, where no cause of joy is.

If a man walk in the cool of the wood and be refreshed, it is nothing: but, if a man walk, as did the three children, in the fiery furnace, and be refreshed, that is a cooling indeed: So, to be refreshed with ordinary means of wine, oil, wheat, fruits, or whatsoever, is a small thing: but in prison, persecution, and trouble, to find comfortable refreshing, is a thing both worthy to be made of and marveled at.

9. The mind being perpetually in some action, may well be compared to a Mill, continually grinding out either good or evil.

10. It is the mercy of God, and wisdom of the holy Ghost, even in things of their own nature most lawful and good, to take order with us for the pure using of them, and of every motion in them, that so, unless we will obstinately, we should not be guilty of the abuse of them.

11. Many had rather part from all favor both of God and man, than that they would lose the grace of some witty speech, which they have devised; so great a delight they conceive in it. But as we would not have God to murder all joy, so God would not have us to murder all griefs; but that the remembrance of our bodies turned to mould, and of souls, called to the book, should correct our unruly hearts, remembering in our deepest joys the lamentable cries of Zion, and accounting our delight to be but as the ruins of Babel.

12. Oh, that men would fear and follow the Lord! Well, follow they must one way or other: If we will not follow the shepherd to the fold, we must follow the butcher to the shambles: if we choose rather to go to the shambles than to the fold, we are sheep indeed, and worse than sheep too. But men have gotten an old distinction, when they

are not able to turn their sick bones on their beds, they then will bring a dish of sins and dried skins to the Lord: but how unacceptable a sacrifice such refuses are, Malachie doth tell them, and they shall one day try it.

13. If ye ask, whether a man may not lawfully desire to be in the Ministry or no: I answer, that in the Ministry are two things, a work and a worship; a duty and a dignity: the work or duty to the glory of God and good of his Church a man may desire: but the worship and dignity to serve our own loose minds is not to be desired.

14. It is the wisdom of God in his holy word, not only to instruct us in things concerning our salvation, but also to teach us in things of this life. For although all things be good in the ordinance of God, yet they are not good to us, unless by knowledge and faith we be able to use them according to the ordinance of God, with prayer and thanksgiving. And as it is not sufficient to be a good man only, but a good man must use good things: So it is not enough to use good things alone, but he that must use them must see himself to be a good man; that is, to have his heart cleansed by faith and by prayer, whereby he is assured that he hath fetched the interest from Christ, who hath and giveth title to all, being himself the heir of the world. (Tit. 1:15, Rom. 4)

15. When we examine ourselves, we are to sit in judgment on ourselves, and to keep a solemn court in our own consciences, to survey our memory, our wit, our senses, our members, and to see how we have used them: but yet so, as, least we should be too favorable to ourselves, either in not espying out our sins, or in not condemning our sins, still we remember to make the law the Judge, but Christ the answerer of the Judge.

16. If God his children are ready to slip in a moment, how much more dangerous is the estate of the wicked, who are willing to fall continually?

17. It is wonderful to see a poor sinner ready to swoon and fall dead almost at every little sin, when nothing in the world doth fear him or drive him to this fear; and yet when adversity, strange judgments of God, persecution and death come, to be exceeding patient and comfortable, courageous and valiant: and again, it is strange to see others, who marvel that men will suffer themselves to be feared with sin, and ask, what men mean to stand trembling at the word; yet let sickness come, or if the hand of God be upon them, or let death come towards them, they quail at the name of sickness, hell, or death, and either they prove very senseless blocks, or else they be in a most desperate estate Yea, if God begin to reckon with them, every stirring of a mouse, shaking of a leaf, moving of a shadow, every noise of the ear, every countenance of a godly man, every chirping of a bird, or drawing near of the least and weakest creature towards them, appalls their courage, and makes them most fearful cowards. They most fear when God his judgments are executed, which fear least when they are threatened, and they fear least when God his judgments are accomplished, which tremble most when his wrath is denounced. Wherefore as we most long for courage and most loath cowardliness, when the evil day approacheth; so let us labor for a good conscience, which breedeth true boldness, and fly far from sin, which bringeth a spirit of fear on us. And surely experimental wisdom may teach us, that it is better to fear the evil to come, when only fear and no evil is upon us, than to fear then, when besides the fear the affliction itself so sorely presseth us, that we have no liberty or leave to breathe for any comforts, or to hope for any deliverance.

18. We are wont to ascribe the afflictions of the Church or Commonwealth, the defect of right discipline and government to the sins of the Magistrates, when rather, if we consider things with a single eye, our own sins have begot such fruits. For that God, who rather loveth many than one, that God, who for ten good men would have spared whole Sodom, who rather taketh away Saul a sinful governor, than punisheth his loving Israel being humbled subjects, knoweth rather to take away the King, if the subjects be good, than he desireth to alter the whole estate for the sin of one, unless it be when both Prince and people agree together in sin. That God, which even in the time of the Church remaining but in a few families would rebuke Kings, as Pharaoh, and Abimelech, that they should do his Prophets, Abraham, and Isaac no harm: doubtless the sins of the people do breed defects of well doing in Princes. When Israel began to sin, the Lord withdrawing his grace from David, left him to the numbering of his people. The Altars were not taken away, and why, in the time of Josiah? The holy Ghost saith, the people had not prepared their hearts to walk with the Lord their God.

19. It is far otherwise in our Christian profession, then in the profession of other Arts. Physicians love to have some secret experiments, wherein they have a singularity, and which in their life they will communicate to none. Lawyers have some points, which they will not make common, but keep for present and private gain. But this is rather a note of pride and of a conceited mind in heavenly things, than of godliness. For as true godliness forewarneth others of that sin, the sting, torment, and filthiness whereof we have found; so it traineth up others to that fruit of holiness, whose beauty, glory and excellency we have both tasted and proved.

20. It ever hath been and is, that prayer, or coming to the divine Service, as they call it, and resorting to the Sacraments have been

more accounted of, than the word, and hearing of it preached. Many of superstition may thus come to prayer, and of custom resort to the Sacrament, who either do not at all hear the word, or else they hear it at their leisure, or else they do it but in ceremony without understanding; or if they understand it, they do not practice it; or if they practice it, it is done coldly and not in power. And yet their own practice in some things, is somewhat strange: they will grant, that to come to the Sacrament requireth a more solemn preparation, and yet they dare boldly venture on prayer and on the hearing of the word oftentimes without any preparation at all. But certainly as the abuse of the Sacrament bringeth judgment, so the abuse of prayer and of the word will procure it. For as the prayer of faith is a sweet oblation to the Lord, so the prayer of the unbeliever is an abomination to the Lord. We must not only bring the ear of understanding, but we must also bring the ear of remembrance, and of practice, and beware that by little and little the word wax not less precious unto us, as honey to the mouth, that is satisfied. And this is sure, when and how much the word preached doth prevail, so much our prayers and our sacrifices do prevail; look how much the word doth profit, so much do we profit in prayer and in the Sacraments; and whensoever our delight in the word waxeth faint, our prayers and all good exercises are like shortly to decay. Prayer bringeth a feeling, and the Sacraments a more continuing of that, which we hear in the word. We must beware therefore, that we be not too quiet in sin, that we please not ourselves in a general good course, in a persuasion we have heard enough, but still let us labor for the word: for I dare say, that all our power in prayer cometh from the word.

21. Even as the life that is in a tree is a thing invisible, and yet by the fruits coming out in due season, is discerned of all (howsoever it may be green, yet wanting fruit) or as the life in a child is a thing not seen but by moving, going, and feeling easily perceived; so the life of faith



is a thing very secret, and yet by the effects of it at one time or at another is discerned of good men. Howsoever, there may be works and yet no faith, howsoever there may be faith, and yet not by and by works following.

Many men think the word now preached not to be the right word, because no more are brought to the obedience of God by so long preaching of it: but we must rather reason to the contrary, this is a sure note it is the true word, because it is so much refused, and men are made the worse by abusing the word, which as it would make them better, and doth make better all that do obey it; so it maketh worse all that do not obey it.

22. Of all the Commandments we shall never be brought hungerly to seek Christ, until we can in the last precept, see and feel our natural corruption, whereof we must not only have a knowledge, but experience also, as Paul had, Rom 7. Now where the Papists say, that this corruption is a sin in the unregenerate, but not in the regenerate, we say it is a sin in both, and that which is sin in one is sin in another, without respect of persons: but yet we affirm that there is a diverse quality in this sin in those diverse subjects, because that sin is imputed to the one, and not to the other. The not diligent observing and understanding of this corruption doth hurt even some of the godly, bending to that other opinion, whiles they think too little of the first motions of sin: for which if they were humbled truly, it is sure that they should not only not break forth into any corrupt life, but also they should have less corrupted lips. I say a bare knowledge hereof also is not sufficient (for even the knowledge of our corruption is not without the corruption of privy pride) but we must join therewith faith in the judgments of God, which the Ninevites having escaped the wrath of God, which the old world not having fell into the wrath of God.

23. Seeing profaneness is not so much in grosser sins, as in the irreverent and irreligious handling of most holy exercises, we must more warily watch over ourselves, but especially that we bear sanctified minds in our using of outward things, which in themselves have no great holiness, because we may easily be corrupted even in prayer, in hearing of the word, in keeping of our Sabbath, which in themselves do carry a kind of holiness, which being not rightly used are said to be profaned. This sin is so perilous and infatuateth us so far, that it bringeth us to make away not only our maintenance on earth, but also our inheritance in heaven for most vile and contemptible things, as Esau did, who though he did to supply his need use unlawful means, yet if he be set head by head with a great many not having any such need, he for his need in respect of them might be less condemnable, but they in respect of him most justly reproveable. Now if there be any Esau, who will not stick to sell heaven, his soul, and the kingdom of God, under pretense of necessity, let us beware we follow not Jacob in taking this advantage (for this was a particular thing permitted of God, and Jacob will do so no more) but let us exhort him to wait upon God his providence, to take a better course for the safety of his conscience, and contribute to his necessity, that Esau may not have by our uncharitable dealing a cloak for his profaneness, but that, if he will needs be profane, he may be profane and guilty in and of himself alone.

24. We must not be proud in our own gifts, for God hath in judgment given judgment to many simple ones to spy us out.

25. If we confess our sins to God, we must frankly and freely bring ourselves into the presence of God, and lay our hearts naked and bare before him. We must not as harlots wipe our mouths, and say we offended, and yet fall into sin again, but with remorse of conscience acknowledge them, and in fear and reverence leave them.

26. Satan is not discouraged at the first, though he lose his possession, yet he will keep his title, and will lay claim to us as to his mansion place; and yet though Satan thinks us to be sties for himself. Christ makes us of the sties of Satan, palaces of his spirit.

27. Though when Satan findeth us waste and void, he may enter into us, yet if we have any store of good, yea if we have a spark of goodness, it shall fire out the devil, the least groan pronounceth a judgment against him, every tear is as a piercing sword to him: but wholly to quench the spirit, to be waste, to be swept of all the graces of God, yea and not only to offer violence to God his spirit, but to build and labor for the devil is a very fearful thing, for that maketh the devil to look better to his possession the second time. And as we must not flatter ourselves in every motion, as though we were sealed most surely; so one spark of pure zeal doth fire out the devil and his whole train. Surely we must do as much for our God, as the wicked for the devil, that is, we must be swept of all corruptions, and garnished with all graces of God his spirit, that the Lord may delight in his hold in us, even as the wicked gratify their Prince of darkness with sweeping clean away the graces of God, and furnishing every room with some loathsome sin or other.

28. The nearer Christ his coming was, the clearer was the Law. Moses saw it clearer than the Patriarchs, the Prophets saw it more clearly than Moses, John the Baptist more evidently than the Prophets, and Christ Jesus more spiritually than they all did see into it and taught it, not as a teacher of any new doctrine, which the gross Pharisees dwelling on the literal sense did think, but as a confirmer and more divine reader of the Law, than ever had been in any age before, which thing we must needs believe. For if Christ be the Fathers Counselor, then is he wonderful, and why is he so wonderful, but because his doctrine is a mystery, if his doctrine be a mystery, no

marvel though so many see not into it. In this spiritual interpreter, the Fathers Counselor, whose name is Wonderful, must we believe.

29. There is no striving in sin, but in God his judgment and wrath, and therefore it is usual with the Lord to check sin sooner in his own children than in the wicked, and to rebuke it sorer in his children regenerate, than in them that are not renewed, and to withstand more severely sin in his children renewed and having more plentiful means, than in the regenerate not having so great a measure of the means.

30. We must labor to have the fear of God before our eyes always. Believe we cannot always, rejoice in God we cannot always, faith is often faint, love is little, joy is dead, feeling is fallen asleep; yet if we continue in the fear of God, fearing ourselves for the absence of these things, it will be a mean to recover them all again. For this jealousy of ourselves, lest we should displease God, will drive us to such an examination of our own hearts, as we seeing these wants, we are constrained to mourn, until the graces of God shine to us again: but if this fear be once gone, yea though we had those other gifts, yet will they decay, and we shall fall into so deep a peace with our sins, that though we slip very grossly, we will never suspect ourselves for anything.

31. That man is truly blessed, whom God hath from all beginnings chosen, to whom God hath given his Christ as a perfect Redeemer, in whom he hath sealed up the assurance of these things by his holy spirit, to whom he hath given his word, in whom the word and spirit have begot faith, by whose power Faith hath begotten joys in heavenly things, in whom joy hath wrought a sincere heart to please God, in whom sincerity is accompanied with love unfeigned to the Lord, and his Saints, love joined with a care to obey his

commandments; this care breeding a reverend fear to displease God, in whom this godly fear rebuketh sin, the rebuking of sin worketh a mourning spirit, in whom a mourning spirit begetteth true meekness, this meekness of mind causing us to hunger after Christ, so as feeling his own misery he is taught to show mercy unto others, and so showeth mercy as it is with the bowels of compassion, whose heart God so governing, all outward benefits turn to his blessing, as seals of the favor of God, unto whom all crosses being sanctified in Christ, turn to his good, who finally in this faith and fruits of faith, meekly and patiently possessing his soul, waits, and looketh assuredly for the glorious kingdom of God after this life. This is the golden chain of the undoubted blessedness, whose links do so coherently join together, that wheresoever any of the least is wanting, there is a breach and weakness made in the whole.

32. Great is the power, and mighty is the force of the fear of God, that is, when we have a sure persuasion, we are still in the presence of the God of all glorious Majesty, not sparing the least sin unrepented, and yet in the sight of a most gracious Father, not punishing the greatest sin repented of. First we consider this Majesty and glory, and are driven to seek comfort in Christ: Secondly, when we remember through Christ the seat of Majesty to be turned into a seat of mercy, and the throne of glory to be made a throne of grace, our fear is corrected, tempered, and mitigated, least it should be excessive, that is rather hindering the certainty of faith, than repressing the security of the flesh For so exquisite is God his justice, so great is his glory, so bright is his Majesty, that without the view of his favor we could not abide it. Neither doth this faith in God his mercy abolish, but correct the fear of his Majesty. Again, sure it is so long as we have this fear before our eyes, howsoever we may of ignorance or infirmity sin, yet we shall never sin presumptuously, or if forgetting ourselves we slip

suddenly, we shall not lie long in our sin, but this fear of God will soon draw us out and recover us.

33. The cause why oft our hearts want liberty and comfort in prayer, is, because our consciences tell us, that we have been unthankful for the former benefits. And therefore we must be thankful, as we are ready to crave. For therefore is the Church often afflicted, that it may often pray, that often praying it may pull down many benefits from the Lord, that pulling down many benefits from God, it may return many praises unto him. In this duty the godly differ from others: for though others have the outward benefits, yet having no feeling of the favor of God in them, they cannot heartily praise him for them. Another cause why our prayers are feeble, is, because our faith is faint: but God can as well deny himself, and cast down his throne from heaven, as deny to hear us crying in faith, which if we were persuaded of, we should have more heart in prayer, yea every little want would set us a work in it. It is not a particular practice of God at one special time to receive our prayers, as it was of certain Princes once in the year sitting in the gate to accept freely the bills of request preferred unto them, but it is an unchangeable nature in God: so as no sooner than he can cease to be a God can he cease to hear our requests. Wherefore if our faith be weak in the assurance of our sins pardoned, we must know, that the Lord having chosen us, though our iniquities be as black as the devils, yet God is unchangeable, and maketh them white as snow; and as he loveth us not simply for any well doing, so he doth not cast off his love simply for any evil doing. We must often listen to that sweet Echo, which is between the Lord and our consciences. Sinner, saith the Lord, I am thy salvation: Father, saith the sinner, thou shalt be my salvation. That we may be assured hereof, it pleaseth the Lord even to admit us into his Tabernacle of conference, and will not only let us tread in the courts, but also giveth us a stool to sit in his own presence before the Ark;

yea and not only giveth us a room in his Church, but also divideth us our portion of heavenly consolation by his Spirit and truth, whereby not only our souls and bodies be holden together, but also we grow from glory to glory, from pleasure to pleasure, until we be made perfect in his Zion.

34. The heart is God his own part, and that which must go to the Lord. Now as nothing should run to common uses, which was sacrificed to the Priests under the Law; so the heart which is the Lord's title, must not be freely given to any possession, but only in, for, and from him.

35. As of all mercies of God this is not the least that the Lord will not let us thrive in sin, but vouchsafeth to cross us, and meet us in our way, as he did with Balaam going into an evil way; So this of all judgments is the sorest, when the Lord taking away his careful hand from us, shall suffer us to prosper and grow cunning in sin, so as we can rode thorough and cut down whole woods, dry up whole fountains, and drink up many rivers, and overthrow every mountain that stands in our way. And therefore God his children are quickly espied to be bunglerlike workers of sin, that the Lord may shame them in this life, but the wicked knit so close a web, that they go away with art and peace, until the Lord shame them in the day of shame.

36. As many being much diseased in body, are the more thereby distempered in their minds; So many troubled in mind bring a disorder of nature, even upon their bodies. And none more than contentious persons, who not looking to the hand of God, but to the weakness of man, do fret too much, which is only to be remedied, with considering of the vileness of our sin, and of the wisdom of our God. Job did not fume against the Chaldeans, but humbled himself before God. David fretted not against Shimei, but cast himself into a

searching of his conscience. And we shall find by proof, that they that are much humbled for their own sins, are most meek to others, as also that they who are most contentious with others, are not much humbled with their own sins.

37. It is one thing to have our hearts hardening, and another to have them hardened. Our hearts are hardened, when there is little hope of repentance, or at least hard coming to repentance: our hearts are hardening, when we are but in the way to the other, and this cometh either by wholly refusing of good things, or by some careless using of them; or else by doing of evil, and suffering ourselves to be hardened through the deceitfulness of sin. This deceivableness of sin is either an inarching upon us after some good fruit or Christian profession, when having been any long time well occupied, we have not through want of fear and privy pride, the former jealousy over our thoughts, but we are ready to give some larger liberty to our first motions, motions breeding consent, consent producing the action, the action iterated, bringing a custom, and custom casting us into hardness of heart, or else it slyly stealeth upon us, by leaving our exercises of religion, by little and little, when we can leave off for once, without any necessity one thing, and another time another, until at the length our desire die, and our good purposes lie buried ere we be aware.

38. We may learn to suspect our wisdom in matters concerning a better life, even by the wise men of the world in things concerning this life. The Physician, whose Art hath been fruitful to many, will not content himself being fallen into some sickness with his own knowledge, but will join in conference with the more learned in that faculty for his recovery. The skillful Lawyer having commendably handled the causes and controversies of many Clients, will not in his purchase, or proper case, trust to his own practice, but provideth better for the matter, by taking the advice of many men of experience



in that profession; and yet in the matter of salvation, in the great sickness of the soul, and purchase of eternal life, we think ourselves wise enough, and that sin can soon be plastered, and Heaven gotten with ease, as though salvation were not worth the laboring for.

39. Many are ready to do duties, and they will also require duties, and though they have not duties answered to them, yet they must go forward in duties. Many will do no injury, and they will suffer no injury, yet they must learn to bear injuries, and be readier to receive the second than to revenge the first. It is also true, that many see their own infirmities, and will not see other men's, and yet they espy not so many things, as they may espy. Many think they do many good things, and they do so, yet they do not many things, which they may do. And one may do many things good in their own natures, and yet corrupt them in the manner of doing, and by some blemish in the affection corrupt the beauty of the whole action. Many leave many sins, and do many good things, thinking that all others should leave many sins too, and that everyone should go foot by foot by them, and yet God giveth not the like measure to everyone. Many rebuke a thing rebukeable, and when the offenders see it not they grow impatient, and yet in wisdom we should wait for the turning of the sinner. Many will forgive, when they see a man relenting, neither is it any great matter; yet this is a Christian duty in deed by faith in God to hope and wait for the conversion of a sinner, in the meantime supporting all infirmities. The natural affection of parents with their children, doth by hope use great longanimity; and why should not we then use the same and more in Christianity? For God's children are to put upon them the affection of fathers, of mothers, and of brethren and sisters, to hear out and sustain the infirmity of our brethren. Many do duties, forbear want of duties, look to the least infirmity in themselves, not pry into the defects of others, and yet cannot away to be admonished: but if a man can sustain the rebuke of his friend, and

the reproach of his enemy, not looking so much into the affection or manner of doing in the speaker, as to his profiting by the wisdom and providence of God, this is a mark of a sincere and sanctified heart.

40. Judgment being corrupted, we can make reasons for ourselves, but not for others.

41. As God giveth worship unto us, so we must advance the worship of God: otherwise all our goodly gifts will be but as the gourd of Jonah, as the locks of Absalom. For as the gourd of Jonah did suddenly wither, not being able to keep him from the parching Sun; so our gifts shall suddenly rot, not being able to keep us from the heat of the wrath of God; and the beautiful things, wherein we were more proud in ourselves, then profitable to others, shall rather be a way to bring us to our destruction, than a means to help us to our salvation.

42. Whensoever we come to a general promise of outward things, we must not take it so universally as admitting no exception, but know, that outward promises do so far extend, as they stand with God his glory and our good, as also that either some sin, or some failing in obedience, or the want of saith, or trial of faith, may suspend the performance of them. (1 Tim. 4:8)

43. We must learn by our outward senses to espy our inward corruptions. For why doth my sense lead me to this sin, but because mine heart hath led my sense, and my corruption hath stolen away mine heart? Or why doth my sense help me in this good, but that my heart hath governed my senses, and God his Spirit hath guided mine heart? Our outward senses will bewray our inward affections. For look what I love, I am ready to hear of it, I am willing to see it; look what I love not, I care not to see it, I esteem not to hear of it.

44. It is the stupor of this age not to regard a good name, not to be touched with reproaches, not to care for the prayers of men, not to fear the curses of men. In times past they were superstitious, in having men pray for them (even being dead) now they are profane, not esteeming the prayers of men whilst they be alive.

Sin bringeth always it own punishment with it, it never wants a tormentor: it is a snare, an assise, a bench, a Judge, a Jailor, an hangman to itself. Though all Quest-men could be entreated, and the Judge himself be corrupted, yet judgment and inquiry is at hand. It entangleth our consciences, it bindeth and pinnioneth us with cords: but righteousness is it own reward, and carrieth an whole court with it, it carrieth a sword to revenge, a crown before itself to reward itself. For as many in the midst of merry cups have their grievous gripes, so many in the gripes of desperation are refreshed with their cup of consolation: And as the wicked, howsoever he hideth himself for a while, is gotten at the length of the Sergeant of his own conscience: so howsoever the godly for a time content themselves to mourn in sorrow, yet in the end they are found and refreshed with the Savior of their souls.

45. There is no faith but by the word, no experience of faith but in temptation: and yet we must not tarry until our faith be proved by great trial, but be content to be wrought upon by smaller things. For it is the goodness of God to give them faith in greater matters, who would have faith in lesser things; and it is the wisdom of God first to give little trials, and then to give greater.

46. The politic Atheists and disciples of Philosophers of our time think, that rain must come by a conjunction of Planets of necessity. We grant the Lord useth means, but so as he intendeth and remitteth them by his own limitation and power. Man in want sueth to the

creatures, the creatures not able to supply it complain to the earth, the earth seeketh to the heavens, the heavens crave help from God as the last refuge, whereunto we fly immediately; God as the author, from whom our help cometh, heareth the heavens, the heavens answer the earth, the earth relieveth the creatures, the creatures minister unto man.

47. The Ark had clean and unclean beasts, Abraham had Ishmael and Isaac, the Common-wealth true and false subjects, a house hath thrifty and unthrifty servants, the body members and excrements, the Church good and bad.

48. As he that hath ten grains of Pepper bruised, hath no more in quantity than the man that hath ten grains unbruised (howsoever he hath a more odoriferous quality than hath the other) so in substance the Fathers had no other faith than we have in Christ Jesus, howsoever it being more unfolded unto us, is more comfortable than to our Fathers.

49. It is a worn controversy, whether the Gospel or the Law is to be preached. We answer both: the Law is to prepare, the Gospel is to follow after. So likewise whether it is better to govern by clemency or by severity. We answer by both. But if in comparison ye ask, whether the Law or the Gospel is most to be preached, the lenity or rigor of the judge most to be used, we say, consideration must be had of the persons preaching and preached to. The person preaching may be of this or that gift more inclinable to do good, this, or that way. True it is, John did no doubt sometime pipe, and Christ sometime mourn; but for the most part John did mourn and Christ did pipe, being ordained of God thereunto. The persons preached to, if they be already humbled, must have the promises; if they be in their sin and ignorance, or are fallen by security, the Law rather than the Gospel is

to be urged. This holy mixture and wise order we may observe both in the Prophecies, and in the Epistles of the Apostles.

50. Many say, they can profit by some, and not by others. It is their infirmity, and they must be humbled. Yet thus much for our comfort, it is God his mercy if we profit any way; howbeit stay not here, for either thou must at the least desire to profit by both, or else in the end it will come, thou wilt profit by none. It is unnatural for an old man in Christ to be fed again with the [nipple] of the first doctrine, as it is unseemly to offer the strong mysteries of faith to a child and novice in Christ. We must learn not only to discern good from evil, but better from good. Some can dance, when Christ doth pipe; some can sorrow, when John doth mourn; some can tremble when Paul preacheth of judgment; some can rejoice to hear him preach the promises; some can entertain him when he cometh with a kiss; some can profit more when he cometh with a rod. Some will say, if doctrine be much used, we cannot understand, he is too profound: some, if persuasion be urged, we can learn little, he is always about one matter: some, when one is vehement, say, he is an Heremite too precise for us to follow, he had need of a new world: some, if the Preacher be comfortable, think, he is a clawback and seeketh for living: some say, if they hear one for the peace of the Church tolerating some ceremonies, that he is a timeserver and man-pleaser: if they hear one zealous and unwilling to give any little credit to superstitions, then they say, he is factious: if he be young and vehement, then they say, he will grow wiser and colder in time: if he be old and still faithful, then he wants wisdom and is but a doting fool. But wisdom is justified of all her children; if doctrine be used, we learn; if persuasion, we are moved; if threatening's, we are humbled; if promises, we are comforted; if lenity, we think God calleth us in mercy; if severity, God calleth us out of security, and so

we profit by all in something, though by some in more things and oftener.

51. We are said to be always in God his presence, and yet we are said to be in God his presence in the time of God his worship. The fathers are said to walk with God, they were as children always looking on their father, to see what he would have them do, God being present with them, though invisible to nature, yet visible to faith. Yet we are said to be in God his presence in his worship, because more nearly we bring ourselves before him. And sure it is, that the more we are in his presence, whiles we are in any holy exercise, the more shall we be in his worship even in our ordinary callings. Again, the more careless we are in his worship to bring ourselves into his sight, the more careless of his presence shall we be in our ordinary callings. (Heb. 11:26-27)

52. This is not the privilege of God his children, not to be tempted, neither is it a difference between the godly or ungodly to be tempted or not tempted; but God his children pursue it not in the greediness of their affections, but they either sin not, or he drawn by delay unto sin. God his children before fear to sin, the wicked before lay platforms of sin: the godly in sinning find some pain, the wicked a pleasure, the godly think of their sin with shame and grief, the world put their sins in a new die by speaking and doing of them with glory and gladness: the wicked blaspheme God in sinning, the godly rebuke themselves for sins: the godly are fiercely and violently pursued of temptation, the wicked are sottishly and voluntarily infatuated by temptation, the godly pour out their spirits to be cured in temptation, the ungodly pour out their spirits to be strengthened in sins. Abraham laughed, Sarah laughed, Abraham rejoiced by faith in their promise, Sarah derided by unbelief the thing that was promised: Zechariah questioneth with the Angel, Mary questioneth

with the Angel: Zechariah doth it in unbelief, Mary doth it to be confirmed in the means for her faith.

53. It is wonderful, how some delighting and lying in a sin, will correct the self-same sin in others, and cannot abide it in their own children: and yet it hath been observed, that politic dames, civil housekeepers, cunning whores secretly bathing their bodies in filthiness, could not abide a wanton look, or unchaste behavior in their children. Howbeit these secret sins, as all others in time have blurted out. And let such sinners know, that God will still give them some to be as a glass to see their own sins in them, as it were face to face. Thou complainest against thy son, thy servant, or against thy inferior: but doest thou govern him, hast thou taught, corrected, and reformed him, hast thou gone in and out in godly life before him, hast thou taught him publicly as well as privately, and at home as well as abroad? If thou hast, though thy son be a reprobate, or thy servant a castaway, thou hast at the least though not converted his heart, yet stricken him with confusion of conscience.

54. It is both the fault and the folly of many, that being rebuked of a sin like beasts following the drover, or puppets following the play master say, they do but as others do, wherein they rather accuse themselves of a new folly, than excuse themselves of their old fault. For thinking they do well, because they do as others do; they strengthen rather than weaken the sin, by joining to sinners, and increasing the multitude of sinners in that kind; whereas on the contrary, if they for themselves would leave the sin, the number of offenders would grow the less, and then the number of well doers being greater than the number of evil doers, would make them ashamed of themselves, and though not for conscience sake, yet for shame, the sin would be the sooner left. In regard whereof a godly father hearing of a heresy like to spread in the Church, got as many

to subscribe to the true part, as could be gotten, which he did for this cause, that the adversaries seeing a few holding with them, and many standing against them, might suspect their cause, and be the more ashamed of their defense. And experience proveth, that sin is like to die shortly, which is nourished of none, but starved of all, and that sin is like to prevail, which is entertained of the most, and withstood of the fewest: we must beware of following a multitude to sin.

55. Look wheresoever in Realm, City, town, or household there is any remnant of the Lord's seed, although it sustaineth for a while some injury, as Noah in the old world, Lot in Sodom, Jeremiah among his people, and Abraham with his, yet as they are preserved from many judgments by these men, so their eyes shall see them fall in the end. The world is not covered with water, until Noah be provided for in the Ark, Sodom is spared until Lot be delivered, and the Lord even rebuked Kings for his servant Abraham's sake. If this were so in the infancy of the Church, whilst it was in one or few families, how much more will the Lord govern and preserve it now under the kingdom of Jesus Christ, if peaceably we wait, until the arm of the Lord be revealed unto us?

56. It is an evil sign, when gentleness makes us worse and wanton, more bold in disobedience, more remiss in obedience: and it prognosticateth good, to be made by gentleness more free in obedience, more afraid to disobey. This being as true in the spiritual estate hath caused the Lord to cause some to bear the yoke from their youth; and who are more pliable to the word? Others again, not tasting of any crosses, which have been more intractable to all good duties. Among many pawns of God his love, this is one chief, when God his blessings breed in us humility and carefulness: among many tokens of evil, this is one, when God his benefits breed pride and



sluggishness. And this is a trial of our good, if the more we have, the more we fear to sin, the more we care to do well.

57. If in respect of sin, the will only be enough to convince and condemn a man, though the work follow not, and he is counted an adulterer before the judgment seat of God, who hath only looked on his neighbors wife to lust after her: so in respect of good things we must not doubt, but our good will and desire, which but for ability and occasion is ready to good, is also approved and accepted of God, although the effects follow not so soon, and so excellent, as we do desire. If there be a willing mind it is accepted, according to that which it hath, 2 Cor. 8:12, and such is our imputation with God, as is our affection: howsoever in effects we lag somewhat behind, and come short of that end, and perfection, which is set down in the Law. Abraham was accepted for his will, and Paul rejoiceth in nothing but in his will, Rom. 7.

58. Merchants of one company, and partners are partakers alike of all their profits and damages, which grow of their merchandise: The man and wife joined both in marriage, are both one flesh, and participate in well and woe one with another; Christ Jesus by reason of that society, which we have together with him, giveth us a part, and we likewise him, of all that we have and possess. And as a Prince marrying a meaner woman, endoweth her with all his treasure, and is content with her rags, purposing now to invest her with his robes; So the Lord Jesus, espousing us most unworthy to him, is content to take the rags of our unrighteousness, to endow us with the treasures of his holiness, and to invest us with the robes of his righteousness. Indeed some difference is between the Merchants and us; for both the gain and the use of traffic is equal among them: but between Christ and us, the gain of his glory is ours, deserved and purchased by his obedience: and the loss of our deserved death is his, and

charged wholly upon him, though our disobedience hath purchased it.

59. Whosoever is joined in Christ for justification, he must be joined to him in sanctification. Shall we then take the members of Christ, and make them the members of a harlot? Shall we make the Temple of God the mansion of devils? Shall we do such injury to the member of Christ? Shall we offer such violence to the Temple of God? Shall we being rotten imps, and yet engrafted on the stock Christ Jesus, willingly cut off ourselves, that we might rather be fit (for our rottenness to be laid on the fire) than for bringing of fruit, remain in so sound a root? God forbid.

60. If Christ his Cross be as a chariot of Triumph, and as a pillar to fasten on the evidence which accused us, if the entrance of his Passion was so grievous, the continuance so fearful, the end so lamentable, and all to free us from the guiltiness of sin; it were great unthankfulness, to let all his pains be lost, by continuing still in the filthiness of our sin, whereby though we have no care of our own salvation, we show an open contempt of Christ his precious Passion. And we are then worthy to die, in that, whereas we might live, we rather did choose to die with sin; then to live with Christ. If we will not overcome when we may, we shall lose the promised rewards that are given to them, who will not only press out the breath of sin, and at the death of it close up the eyes of it, but also follow it to the grave, and cover it with moules, that it never rise up again. Revel. 3, 5, 12, 22.

61. Though we cannot wholly leave off sin, yet the body, life, and kingdom of sin is weakened in us Sin in the godly is as a rebel, not as a Prince, it is ready to spew out treason against the Spirit, but it hath no power to rule over the spirit. And as a serpent cut into many

pieces hath but certain relics of poison, in the maimed and mangled members thereof, and is not able to exercise the like violence to a man, as when it was whole, and right membered, so howsoever some remnants of sin stick in our old, but martyred Adam, yet it hath no such force to exercise itself against us, as when it was a perfect monarchy, and had the sole regiment and primacy in us.

62. Satan is very wise in all his attempts, he taketh the best instruments, as politic men use to do in matters of importance. In Paradise he maketh choice of the most subtle beasts, and opposeth his strength to the weakest vessel. After being moved to choler for the Churches deliverance in Egypt, he stirs up no mean parties, but sorteth out Magicians, enchanters, mathematical heads, and men of deeper wit and experience. Under the Prophets he chooseth Kings and Queens, and they carry the train of the common people as the drover doth his heard. Against Christ he setteth the profound Scribes and learned Pharisees; yea, he chooseth out Judas, so cunning a hypocrite, that the disciples being forewarned of that treason, everyone suspected rather himself than Judas.

63. The Scriptures lap up in one sin, all that are accessory to that sin, whether it be by ministering instruments of sinning, or by commanding, or by counseling, or by consenting, or by concealing, or by communicating in the bootie gotten, or by commending the sin, or by not hindering it, as we may, or not by dissolving it before a magistrate; or by not admonishing, or by not mourning for the offender; or lastly, by not praying, when we hear of evil, both that the malefactor may repent and we may be preserved from the same sin. When we are free in every of these, we are not truly accessory to the sin.

64. We must beware of drawing a thick skin on our conscience, and of searing it up, but rather labor to keep it in a feeling of sin, and in a bleeding plight, so as the least strain may press out somewhat. Otherwise we shall soon fall to hardness of heart; and consequently lie open to the judgments of God. And as the wound, which at every small crush shrinketh, and yieldeth forth pure blood, is less dangerous, and more curable: and as the sore, which hardly being pressed feeleth nothing there not at all bleeding, or if it yield, affording but a little black and corrupted blood, is more dangerous, and less curable: Even so the conscience, which at every check is melting, and resolved into godly grief, as feeling the least smart of the least impression of God his correction, is furthest from hardening, and nearest to the hearing: and that mind whatsoever, which at a griping pinch remaineth insensible, and at a dead blow continueth as one unremovable as a block, is not only furthest from recovering, but also in danger of a final obduration.

65. Where God his mercies are most wonderful, there, if they be contemned, the judgments of God ensue most fearful. The serpent of all beasts the wisest, abusing that wisdom, became of all the cursedest. Sodom the beautiful valley, being puffed up with pride, became the filthiest pit. The church of the Jews, the valley of vision, not using it dignity, was as a scattered wilderness, Jerusalem is a heap of stones, Zion as a thicket, the Temple as a vast vessel. The Church of Rome refusing Christ, is become the seat of Antichrist. The churches of Asia lost their candlestick, because light coming to them, they loved darkness more than light.

66. Until a man by feeling the sorrows of sins determineth to arise and go to his father, the word doth say, he is not come to himself, as Luk. 15, in the lost child: contrariwise, when a man by feeling the sorrows of sin, saith, he will arise and go to the father, the world

crieth with Festus, he is besides himself, too much learning hath made him mad. So far differ the judgments of the word and of the world.

67. As the Serpent was the first instrument of sin, so sin retaineth still a quality of the Serpent. For first it windeth round about us, as though it would embrace us, but in the end it playeth the Serpent, and with the tail it doth sting us. For the sorrows which belong unto sin, do not commonly accompany the fact to be committed, but the fault already committed, and doggeth the conscience to sting it to death at the time of most advantage, for sin taketh occasion by the law, and deceiveth, and therefore slayeth us. And let not him think that findeth not a present controlment of conscience for every sin committed, that therefore he hath not offended God, for we are oft suffered to have the spirit of slumber for a while, that the spirit of Christ Jesus might more perfectly awake us.

68. God his children are to rejoice, for the day of their Resurrection is their day of Redemption. Their judgment day was, when Christ was judged, at what time all, that are in Christ were judged. And as the wicked are now damned, but then shall have the sentence of damnation, so now the godly are saved, but then they shall have the full testimony of their salvation by Christ, yea with Christ they shall be assistants in judgement to condemn others, so far they shall be from coming into judgment to be condemned.

69. Barzillai having done a great benefit to David, the King could not tell in estimation how sufficiently to recompense it, but referred him and his children to sit at Solomon's table, Barzillai thought in himself this to be so great a recompense, that he refused all other. If it were both in David's estimation, and in Barzillai's opinion so great a benefit to sit at Solomon's table, how much more glorious a benefit is

it to sit at Christ his table, where not Solomon but a greater than Solomon is present?

70. It is our corruption, that we are more grieved, when we suffer as well-doers, than when we suffer for evil-doing. For this is the logic of the world, I am grieved that I am thus dealt with, because I never deserved it, had I done anything worthy of punishment, it would not have grieved me, though I had been punished. Thou speakest like a foolish man, thou knowest not when to be grieved, and when not to be grieved. For whether is it better to suffer, when thy conscience is free and suffereth not, or when with thy outward affliction thou art afflicted also of thine own heart? And is it not a glorious thing to suffer for well doing, wherein thy cause of grief is the less, and an ignominious thing to suffer for evil doing, wherein the cause of grief is the more? For if rather the cause of affliction than affliction itself should grieve thee, then affliction without cause of affliction being for God his cause should rather comfort thee.

71. Company is the best thing and worst thing in the world, how much and how little are men beholding to it? It maketh and marreth whatsoever cometh near it. And as worms do easily breed in the softest wood, so doth it commonly spoil the best disposition.

72. When we have any cross it is hard luck say we. Well, that luck, as you call it, and providence as I judge it, is often more worth unto us than all our substance. And why so? The reason seemeth simple, and yet is most forcible, for then we begin to be in necessity. That is, as you think, a cold comfort, and I should hardly persuade you, that this argument is good. For, if I shall say that if ye did believe, ye should see this, as sure as your life, I know, that you would smile at it. Notwithstanding it is sure that the sense of our necessity causeth us

to look for a remedy, the asking of it by prayer doth assure us to obtain because of the promise.

73. Herein is a difference between children and bastards, that original sin in the refused, hath the root as rottenness, the branch as dust, the bud as blasphemy, the fruit as despair: in the elect being overturned with the power of affliction, then ariseth instead of it both the blossoms of rising from sin, and the sweet-smelling fruit of conversion unto God.

74. There is nothing so good, but privy pride will corrupt it, nothing so evil, but a lie will cover it. For privy pride cast the Angels from heaven, exiled Adam out of Paradise, overthrew the dearest of God his children, when they were most full of the spirit, and was the last but most fiery temptation, wherewith our Savior Christ was assaulted. It is seen of others, before it is espied of ourselves, it cometh with greatest graces of God, whereas other sins come with sin, it was the first sin in God his child, and it will be last. For even when all sins seem to bleed, and all graces seem to stand, herein we can be proud, that sin is so dead, and godliness so abundant in us. (Mat. 4)

75. It is good still to attend upon hearing the word, although we feel not that inward joy and working of God his Spirit, which either we have felt, or desire to feel. The preaching of the word is God his ordinance: if it hath not wrought heretofore, though it work not presently, it may work hereafter. And because we know not who is the man, what is the time, where is the place, which is the sermon that God hath appointed to work on us, let us in all obedience attend on the ministry of every man, watch at all times, be diligent in every place, and run to every sermon which we can conveniently, because though the Lord touch us not by this man, in this place, at this time,

through such a sermon, yet he may touch us by another. Let everyone therefore thus meditate with himself: Though I hearing am as dead as a stone, and feel as little as a block, yet I must hear still, because it is God his ordinance, I will hear, that I may obey his ordinance, and though I go a hundred times without any profit, yet I shall never go without some peace, because though I have not that which I desired, yet I have done that which God hath commanded. This I am sure of, so long as I am under the dressing hand of the Lord, I shall not perish, but in his good time I shall bring forth fruit. But thou wilt reply, I may happily sometime feel, but it is so short and so little, and so many have fallen away before me, that I fear I shall fall, and of a natural vine I shall prove wild and an unnatural branch. Well, the Lord by his word will purge thee and prune thee, he will dress thee, if ever thou hadst any working, thou shalt have more: thou shalt not only bring forth Christ being grafted into Christ, but much fruit also being trimmed by the word. Only seek thou God in his word, he will not fail to be found of thee, use thou the word which is his pruning knife, and he will work on thee at one time or at another.

76. Great is our corruption, which turneth the grace of God into wantonness, and maketh his bounteous liberality in outward things an occasion to serve our sin, whilst abundance in the unsanctified bringeth an englutting of the mind, the englutting of the mind breedeth unthankfulness, unthankfulness causeth coldness, coldness beginneth carelessness, carelessness is the way to hardness of heart and utter profaneness, and profaneness ripeneth us for the judgments of God to fall on us.

77. Our own kindred, that should draw us most to God, often hindereth us most from God, and it is Satan's policy when he cannot prevail against us with the world, to undermine us with nature. So he



suborned Lots daughters against their father, Job's wife against Job, and our Saviors own kinsfolk against him, Cain against Abel, Ishmael against Isaac, Esau against Jacob, the eleven brethren against Joseph, Joab against Abner, Saul against Jonathan.

78. If we count it a great benefit to receive a Nobleman, or any appertaining to the Nobility into our house, because they may after gratify us; or if we think it a great injury to hurt one of the blood royal, and to withstand one of princely lineage, then what a dignity is it to entertain the Saints allied to Jesus Christ? What a traitorous villainy were it traitorously to offer violence to one fearing God, who is of the blood royal and of the Lords lineage, whom he accounteth as mother, brother, or sister?

79. Until we are fully stayed in mind with a contentation of outward things, we can never be very godly. For, if either our mind be about living, when we have too little for our estate; or if our hearts wander as being stolen away to the things of this world, when we abound, we can never aspire to the spiritual power of true godliness. And then are we most fit to be wrought upon by the word, and most free to strive in travail against our own corruptions, when we are at peace and at a point for outward things, when being content with that we have we can say, O Lord, thou art my portion, thy word have I chosen as mine inheritance forever, thy kingdom is my principal labor, thy face is the chiefest thing I seek for, thy favor is the joy of mine heart.

80. To have that measure which God hath appointed us, we must use such means as are warrantable, and with good means we must use a right heart; neither trusting too much in them, lest we be worldly minded, neither mistrusting too much, lest we be murmurers. In this uprightness of heart, we must not only be just, that is, by every

just title claiming our own interest, but merciful, that is, remitting of our own for pities sake, even as God remitteth us.

81. As we truly show ourselves to hate sin; we love the contrary grace, and as we truly love virtue when we abhor the contrary sin: so we indeed hate sin, when we hate every little occasion to the sin; and we truly love virtue, when we seek and receive every little mean helping to that virtue, as namely evil company, which we must carefully avoid, unless we have either some special calling, or some particular gift of God his grace, which do only privilege us in this behalf.

82. It is dangerous to proceed in judgment against a man upon a bare suspicion, when no proof can be had, both because we would be loath that the Lord should so enter judgment with us, as also, because it were the way as well to judge good men undeservedly, as a wicked man deservedly, for that the one may be suspected as well as the other. The Lord hath therefore appointed, that rather an offender not convicted of offense should go unpunished, then that a man upon surmise should suffer, least so a good man should oft come into undeserved danger.

The wicked shall be sunk in destruction, and though they be not moved with God his judgments, yet whatsoever they do, they shall spin a thread of their own destruction, and hatch an egg of poison to themselves.

83. Men must not be in wrath when they pray, for then it is not pleasing unto the Lord. For as when an Instrument is played on, and it being out of tune, it doth jar, and the noise is not so pleasing unto them that should hear it: No more are our prayers pleasing unto the Lord, when we are in contention one with another, the Lord cannot abide it.

84. When one hath broken an arm or leg, and the same is healed again; will that man by and by lift withal, as he doth with that other arm which is strong and perfect in health? No, he will spare it still a great while, for fear he bring it out of joint again, and so it should be worse to heal than it was before: So, when enemies are made friends, they must bear one with another, and not give themselves leave to speak any nipping words one to the other, for then they will fall out again, and so their contention will be worse than it first was.

85. We desire for the most part to do duty, when we may receive like proportion again; which thing in praying one for another ought much to move us. For as we pray for others by virtue of God's commandment; So by the force of the same Law are we to be prayed for of others, all being bound upon pain of God's highness displeasure to pray for us.

86. There is a self-will that breeds self-love, and a self-love that brings a self-will, and self-will bewrays pride, which is a monster of diverse heads. Some are proud in arrogating that to themselves which they have not: some have the things they boast of, but they think they proceed of themselves: some think their gifts proceed from God, but by their own deserts: some acknowledge God's gifts to be free and undeserved, but they are proud of them.

87. It is strange that we should not abide to be threatened, and yet can be content to be afflicted, when as naturally we rather desire the less evil; or we would lever be admonished of an evil, then punished with an evil. Now a threatening forewarns, but plagueth not, an affliction punisheth rather than forewarneth. Howbeit this bewrays the great pride of man's heart, in that he had rather be pressed under the hand of God, than reprov'd of a man.

88. In the estate of marriage choice may well be made of four things. First, we are to look the woman be religious. Secondly, that she be chaste. Thirdly, that she be loving to her husband. Fourthly, that she be a housewife. For other things, if God cast them on us, they are not to be refused; if we want them we must remember godliness is the best dowry.

89. As God his children have the greatest blessings, so have they oft the greatest crosses: which would seem strange, but that God his wisdom must stay our ranging wits. It is good therefore to promise this assurance, that we belong to God, which will most comfort us, though affliction so belongs to us.

90. Because a truth may be taught, and not a whole truth, it comes to pass that many learned men, though not of purpose, open the door to many heresies.

91. As in receiving of a purgation, a man shall think himself sicker than in receiving a cordial, and yet in the end he is not so; so it is incident to troubled minds to think themselves worse in hearing threatening's, than in receiving of the promises, and yet it is not so: For by hearing of the Law both their title is better to the promises, and the promises more appertain to them.

92. As no gift or bribe doth so much whet up the mind of a good Physician, or skillful Lawyer, as to rely and rest in their Art and faithfulness, for which they will do far more than for any other thing: so there is nothing doth more draw out more assurance from God, as when he seeth that thoroughly and confidently, yet with all humility we depend upon his promise, providence, and power.

93. It is a danger to make a private offense public, because private offenses would be privately admonished. Howbeit, if we see that

notwithstanding our private dealing the sin doth still grow, then we are rather to make some hole into the same, than to lose the soul of such an offender, and in such a case (not we, but they) have published their own names.

94. Although we are not to accept persons, yet we may make difference of persons, because some are more capable of good things than others. In which respect our Savior Christ took some of his Disciples with him to pray, and yet but two, and those of choice: showing and teaching us thereby, that as we must avoid popularity, to seek our own glory, so we must not hinder God his glory, nor cease to do pure things before others, who for their faithfulness have upright hearts, and for their wisdom can discern of things to be well instructed thereby.

95. It is one thing to have as it were the prick of a point of a needle, and another to have a wound with the dint of a sword; It is one thing to be stung with the tongue of a Serpent, and another thing to be hissed at of a Serpent having lost his tongue; it is one thing to drink the cup of gall and poison to the dregs, and another to drink of a cup, the bitterness whereof is drawn out, and balm placed in the stead of it; it is one thing to drop a few tears, and another to sweat drops of blood; it is one thing to be grieved in measure, and another thing to be heavy unto death; it is one thing to feel the wrath of God for sin in ourselves, but discharged in another; another thing to have the sin committed of another, and sustained in ourselves.

96. It is a good thing to look to ones heart in all things, especially for uncleanness even creeping upon us in holy things, and with most holy persons; as when one shall desire in comforting afflicted minds, to do it rather with women than with men, and with beautiful women, rather than with others, and with rich women, rather than

with poor women, wherein the heart is very corrupt, and full of matter to humble us.

97. The devil is a skillful pirate, as for empty barks he never makes after them, but for those that are poised and furnished with best wares, those he pursues with main sails: so those that have nothing in them the devil esteems them no prey, but if once we be fraught with God's graces, then he maligns us, and hoisteth every sail, to take us as his spoil.

98. No man hath so good a memory, but he shall forget a benefit; no man hath so ill a memory, but he shall remember an injury.

99. It is worthy to be marked that Paul saith, fly Fornication: and James saith, resist the devil: for Fornication must not be stood long withal, but to put our safety out of question, let us flee all occasions of it: and contrariwise Satan must not be fled from, (for that will embolden him) but he must be resisted by the word, and by prayer, and the power of Christ.

100. It is a marvelous thing, that a young man should be so zealous in youth, and about 40 or 50 years should be honest and hold his own, but have no such vigor as before: But we must know that even his heat is mixed much with heat of youth, which shooteth and thrusteth out a little with a great heat and outward show in the beginning, and that afterward the strength of godliness being sounder, a man shall be less vehement but far more solid, at what time his pure zeal being naked in itself, for that his young heat forsakes him, seemeth happily to be less, but sure it is more sound and substantial than it was before.

101. It may seem strange, that we are so much moved with the sermons of godly men at our first calling, and after we have long

believed, that we should find ourselves so coldly and seldom moved. Here we must know, that at our first entry to Christianity, there is a more combustible matter in us, and that every little spark of fire would inflame us, that is, that we had such great ignorance, that every principle of knowledge did afresh us, and such profaneness, that every precept took hold on us: but afterward being much purged and cleansed both in life and judgment, we are not so lightly moved, we are not so soon carried away, every course diet will not satisfy us as at the first. Again, the graces of God are sweetest at the first, and sprout out much in the beginning; for then we are as young plants, which in their first rising spring out more sensibly, though less substantially, whereas old plants spring not so fast, nor so much in sight and sense, and yet grow into a more firm and solid substance. So we sprout with a more sensible joy at the first as unacquainted with that thing, but after we bring forth greater fruits, things not so sensible unto our feeling.

102. God doth always hear the prayers of his children, though not according to their desires it may be, yet certainly for their good and salvation.

103. We are not so much to have an eye to the beginning as to the ending in godliness. For Paul begun evilly, but he ended well: Judas began well, but he ended ill.

104. Many men will praise themselves, but who shall find a faithful man, that is, such a one as doth more *negotari in suo*, than *otari in alieno opere*? It is not good, if the Lord bids us to work in one field, that we should go glean in another.

105. If they be faulty that let the Sun go down on their wrath, what shall become of them that let the Moon change on their wrath: if the

good man for speaking good things but out of time be faulty, what shall become of them who speak wicked things with a wicked heart?

106. As it is better with a silly Sheep to feed in a low pasture with peace and quietness, than with the sturdy Bull to be in a fat pasture with a continual baiting, so it is better with God his children to have a little with joy of conscience, than with the wicked to have much with terror of spirit.

107. John the Baptist was a good pattern for Chaplains, who spared not his Lord and Master in due time.

108. We must not grow to be parched heaths, or flinty rocks, that let all the drops of grace fall, for such cannot be softened.

109. The Lord doth often let the wicked live in judgment for themselves, and for a terror of God his judgments to others.

110. Many seek the world before the kingdom of God, and so by preposterous order they lose both the world and the kingdom of God. Some indeed seek first the kingdom of God, but not for the righteousness of it, but for the ease of it.

111. Many play the devils registers in espying the weaknesses of the godly, whose worm of conscience shall eat up themselves.

112. We seek as Demas, being more loath to forgo the world than the Lord, or as Lots wife, who carried away her body from Sodom, but left her soul and affections behind. It is good therefore to profess no more than we will perform.

113. We must so hide our treasure, that though the world strip us, yet we must keep it from them, as the Martyrs did, whom when the



world did search from top to toe, and every vein in them, yet could they not find this treasure.

114. God dealeth with us as a loving father with his prodigal son, that is, when he cannot get us to do duties, he will hire us to do well. Seeing then God bargaineth so with us, that he will give us more for our service than all the world, or the devils are ready or able to give us, let us receive him: for Christ will give us for every penny a hundred-fold.

115. We must not leave, or lend time, but make a through-fare of it. A man having sold a house may come into it, but it is as a stranger, not as the owner and dweller in the house: So we may do sin again, but not as they that will continue in sin.

116. We must leave all sin, one door is as good as twenty for Satan, one poison is enough to destroy, one plague-sore will destroy us: we must be wholly emptied of sin, least we be like to him that emptieth his mouth of filthiness, and so may taste a little of sweet medicines, but because the stomach is not emptied, filthiness comes again.

117. Oh Lord judge me not, I judge myself, oh that I may do it in truth.

1. I have not so loved the means, nor set by the Sabbaths as I should do.

2. I have felt exceeding pettishness where I did owe duty, and hardness of heart, where I should have pitied.

3. Besides exceeding filthy thoughts, most dangerously did I offend in, Lord.

4. My prayers are more monkish then powerful.

5. Great hypocrisy of heart, and vain-glory in speech hath overtaken me.

Good Lord strengthen me to avoid these things:

1. Customable praying.
2. Vain-glorious speaking.
3. Desire of being from the means.

Good Lord strengthen me to do these things.

1. To be given to a contemplative life.
2. To keep myself in fasting, mine eyes in heaven.
3. To meditate of special things without superstition.
4. To remember my former covenants.

118. We must endeavor to discern between one sin and another, by the qualities and circumstances following the same; for circumstances make every sin greater or smaller.

119. Being asked, whether this may be said, that a child is, or children be regenerated? He said, we might in hope so say, because the Apostle saith, that the root being holy, the branches are holy, and one of the parents being holy, the seed is holy, 1 Cor. 7, yet here we must know, that he speaketh of that holiness which is according to the covenant.

120. It is a great mercy of God to have a good affection when we have a good occasion; for God never ceaseth in offering good occasions, but we often cease in having good affections.

121. When a poor man contemptuously in his charge had denied him his tithe, he said, if he can charge me with want of duty, I will supply it, but that I may not hinder my successors, he must pay it; And if he think I respect gain more than mercy, I will give it to the poor man's box.

122. Concerning our study, it may be that a special working of God is in us, that Philosophy is made unto us so unsavory, and Divinity so sweet. In our studies general precepts, which may make for the truth, are to be gathered, avoiding foolish quiddities, whereby many study Philosophy, as heretics the scriptures, who choose that which confirmeth their heresies, and leave the body and substance of the truth.

123. We then do truly apprehend by faith Christ dying for our sins when we feel sin die in us.

124. A good man being vehement with him in speeches, he said, you are fire, and I will be water.

125. Even as having a wheal in our hands, be it never so little, we will not let another let it out, but we will do it ourselves; so when we deal with the smallest infirmities in another, let us do it with great tenderness, least they desire rather to admonish themselves of it, then to be admonished by us.

126. Even as a man having corn ripe, when it is ready, for fear it should fall away again into the earth, reapeth it: so the Lord when a man is ready for his kingdom, least he should become earthly again, he cuts him off by death, and carrieth him into the barn.

127. As when the Ark of God was with great gladness received of the Bethsamites, 1 Sam. 6:19, when it came from the Philistines, but with

little reverence used, it caused a death and destruction to many: so it is to be feared, and almost looked for, that unless better order be taken, the Gospel which should be our life, will be our destruction and death.

128. Because we are dim of sight, and the Lord's works have, like the curtains of Solomon, beauty within, it is requisite that we hold our eyes nearer unto them, and put our heads as it were within them and consider them, Cant. 1.

129. He said to one troubled: You see now by experience, that which the world seeth by bare knowledge, that is, how God corrects in mercy, and with mercy corrects. You are humbled for using evil means; Job said, he desired to be strangled, and the Jailor went about to kill himself. You sometime speak idly, but when you are well you must presently be thankful. You think you cannot pray, the Saints pray, and when they pray not, Christ prays for you. You fear much; fear to sin. You are glad when good men are with you; but take heed you tie not God's help to bodily presence. You must labor for two things: first, to come to the word: secondly, to the works of your calling. (Job. 7:15, Acts 16:27)

130. It is a great mercy of God to be foolish and to be bunglers in sinning: and as great a judgment for men to be wise in their sins.

131. When a man is most merry, he is most near to danger. We must fear God in prosperity, love him and believe in him in adversity.

132. He desired never to lay any worldly grief near his heart.

133. When he spake to one vehemently, against want of reformation, he said, I would our speech were less violent, and our spirits with God more vehement. Again (he said) it is hard to spend our heat

against our own sins first, next against the want of household reformation, and against our enemies, if they be present; otherwise it is no divine courage. And (saith he) we must in this case ever try ourselves, if we speak with mourning and pity: and we must be thankful for the measure we have, which if it were more would cover many hypocrites, &c.

134. To a Noble woman asking him for good counsel, he said: Madame, first God hath given you a birth, blood passing many, credit and countenance, wealth and abundance: in all which as you excel others, so these things require in you the greatest care of well doing. Wherefore my advice and counsel is unto you, to try your heart, whether you have in any measure been answerable to these things in your obedience to the Gospel.

135. To one very civil and unspotted in life, in outward appearance to the world, yet much tempted and troubled in mind, he spake, not as some would do, charging such with covering gross sins under the cloak of hypocrisy, but far otherwise: Because you are so blameless and unspotted before men, it is God's great mercy (least you should be an Heretic, Papist, or proud person) to humble you even in the sight of your natural corruption, seeing that thus you may see yourself to want Christ, as well as others.

136. They that will teach others effectually must be affected with the things they teach, as he that will humble, must be humbled, he that will comfort must be comforted. (2 Cor. 1:3)

137. There is a grief that ends in laughter, and there is a joy that ends in weeping: there is a mourning of the law for not doing good, or doing evil, and there is a weeping in the Gospel when we are glad if the things we have done please God, and this ends in consolation.

138. Is not the sanctifying of the Sabbath commanded? If they say it is a figure, then I ask what truth is therein foreshowed? If they affirm it to be a shadow, then where is the body resembled? If it be neither figure nor shadow, but a rudiment, whereunto doth it instruct us? And I would desire you to show me, where they find it rather enjoined to the Jews, than to us: or if it was not commanded to Adam in Paradise? But if they can neither show it to be shadowing nor rudimental, but will grant the permission of six days travel, to be a thing moral, and appertaining as well to the posterity of Abraham, how do they deny the sanctifying of the Sabbath to be a thing moral and appertaining to all men? Now if the working in six days be a permission, who can restrain it? As the Lord giving Adam leave to eat of all the fruits of the garden, who could restrain him? Again, the Lord restraining from one for his probation, who could have given leave to eat of it? Or the Lord having permitted us the use of all creatures, who for conscience sake can forbid them? The Lord having forbidden the use of them in fasting, who can permit them?

139. He said thus to one in an agony, uttering desperate things: When you are well, lament these speeches, because God is much dishonored by them. And then he said, that to give place in temptation is to make it grow on us: we must therefore resist the devil, and he will flee from us. And if we feel pain, the best is in meekness to groan to the Lord, and to stay in Christ. For though many in pride of nature do contemn the devil, yet that is his advantage, as much as in a fearful nature. In any wife, in the temptation be afraid of yielding: for if once our minds be out of peace, if we forsake the word, we shall go into great extremities, unless it be for the prayers of the Saints. For as giving place to lust, anger, or sorrow is dangerous, so also to give place to fear is evil.

140. We must in all things every day labor for increase of faith and repentance; which because it cannot be done without means, therefore we must use them, but not in ceremony. For we shall see that after fewer means, used in truth, follows greater issue, than using many means in ceremony.

141. To persuade a difference between faith and feeling, he said, that as we cannot feel the love of a friend, when he rebuketh us, and yet are persuaded of his love: so we may be without a feeling of God's love, and yet not without a persuasion of it.

142. It is wonderful to see how God directeth the hearts of men simply minded, in the febleness of their senses: for as Isaac being carnally minded, though he groped was deceived, so Jacob being spiritually minded, was by God's providence directed, when he blessed Joseph's children, Gen. 48:10-14.

143. David had many troubles and yet overcame all, but the falling into sin brake David's heart.

144. We must humble ourselves to see Heretics do more for vain glory, and for their sect, than we will do for God's glory and for his truth.

145. If once we give consent to one sin, we are made ready to fall into many sins: and making no conscience of one sin, we shall not make conference of many and great sins: and so being once enwrapped in sin, it is a hard thing to get out of the claws of the devil.

146. If any man make no conscience to walk uprightly, I will not free him from poverty, from sickness, from heresy: for as well can and will the Lord punish the mind as the body.

147. It is the greatest judgment of God that can be to thrive in sin.

148. When men begin to suffer themselves to be deceived, it is to be feared they will be hardened. Heb 3:12-13.

149. If you slip back from the Gospel the stranger sort will be offended, either by noting in you singularity, or by suspecting you for inhumanity: But O cursed corruptions of our sinful nature! if we give liberty, they will grant licentiousness; if we afford consolation, they will set on presumption; if we call for humiliation, they cry to desperation.

150. Look often upon Christ when you are alone, be careful to please him; for carefulness and cheerfulness may meet together in a sanctified mind.

151. He would give to others, not such things as he loved not, but such things as he loved dearly, that they might know it to be a gift of love.

It is the temptation of the godly to fear whatsoever they do, that they do it in hypocrisy.

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## **Table of Contents**

[GRAVE COUNSELS, AND GODLY OBSERVATIONS: SERVING GENERALLY TO DIRECT ALL MEN IN THE WAYS OF TRUE GODLINESS; BUT PRINCIPALLY APPLIED TO INSTRUCT, AND COMFORT ALL AFFLICTED CONSCIENCES.](#)



ANOTHER ADDITION OF A HUNDRED GRAVE COUNSELS OR  
DIVINE APHORISMES.

OF DIVINE APHORISMS.

A THIRD ADDITION OF GRAVE COUNSELS, AND DIVINE  
DIRECTIONS, FOR THE ATTAINING AND RETAINING OF FAITH,  
AND A GOOD CONSCIENCE.