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III. Christ the Humble Teacher of those that Come to him.

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A Testimony to the Reader

That we have by way of Preface set before the several Books already published of this Reverend Author, Mr. Jeremiah Burroughs, may sufficiently serve for all that are come forth: So that we only need now give Letters Testimonial to the World, that these (viz. The Sermons on Matthew, the 11. Chapter. 28, 29, and 30. verses) We avouch likewise to be the painfull and profitable Labors of the same Author, and published by the best and most Authentick Copies.
all Sin. 1. Is a base Sin.
3. The Danger of Inconsistency.
1. It is hardly avoided. 2. It is difficultly cured.
4. You shall have all things needed for this life if you will look after Grace.
5. Your Life lies in Grace, not in Riches.
6. There is no more to be feared than to be defiled in Riches.
7. We should mortify our desires after Riches.

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2. The best way to deal with Unbelief.
3. That Unbelief is a sin against the Attributes of God.
4. The Christ will not bear with this

Sin of Unbelief.
5. That we should be quick and ready to believe.
6. Motives to endeavor for readiness to believe.
7. Helps to attain readiness in believing.

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3. Many Objections answered.
4. Several sorts of this Sin of unbelief.
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6. The Soul is naturally fitted in a sinful sincerity.

7. The heart of a Natural man is wholly unwilling to submit to the Word that would visit him from his sins.

8. God the Father by a holy kind of violence, plucks His out of their corruptions, and draws them to believe in Christ.

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3. There must be true fight of sin, before the heart can be broken for it.

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5. Medication of sin, a special means to break the heart.

6. The same word is profitable to some, not to another.

7. The Lord sometimes makes the word prevail more, when its most opposed.

8. Sins unrepented of, makes way for piercing Terrors.

9. The Truth terrible as a equity conscience.

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11. Sorrow for sin, and grief for sinning.
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Sinner in distress of conscience, are ignorant what they should do.

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By JEREMIAH BURROUGH, Preacher of the Gospel at Stepney and Cripple-Gate, London.

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CHRIST INVITING SINNERS TO COME TO HIM.

MATTH. II. 28.
Come unto me all ye that labour, and are heavy laden, and I will give you rest.

CHAP. 1.
Wherein there's 1. The Dependence of this verse upon the former, with the Scope of the Holy Ghost herein. 2. The Meaning of the words. 3. The Division thereof into three parts.

Having opened unto you that great Doctrine of *Reconciliation with God in Christ, and of the Submission of God and Christ to be Reconciled to Sinners, sending his Messengers more, more, and beseeching in his Name, though there was something else followed in the Chapter, that I could

* See my Treatise on 2 Cor 5.19,20.
willingly have handled: yet because I would press on what hath been delivered about our Reconciliation with God in Christ, and urge it further with a suitable argument; I have pitched upon this text, wherein we have set forth the willingness of Christ to be Reconciled to Sinners; and a most gracious invitation of Jesus Christ to poor Sinners to come in unto him, that they might have Rest for their Souls. A Text that breatheth forth nothing but mercy and goodness to Sinners, a Heart melting invitation. In Jer. 31. 12. we have a prophesie, that Sinners shall come and flow together to the goodness; or to the bountifullness, of the Lord, (as some of your books have it) surely if there be any Scripture, that holds forth the goodness, and bountifulness of the Lord to Sinners, so as to melt their hearts that they may flow unto it, it is this in the Text. This invitation of Christ, Come unto me, ye that are Weary and heavy laden, and I will give you Rest, is that which hath been the Comfort of many a wounded Conscience, of many a troubled Sinner, having fastned upon it, their Souls have been staid, and they have been kept from sinking into the bottomless Gulf of dispairre thereby. A Text that hath been of as great use unto afflicted Consciences, as any in all the Book of God; If ever there were a Heart breaking Scripture, certainly here it is; Come unto me, ye that are weary and heavy Laden, &c. It is in it felt an entire sentence if we take the 28. verse, and no more; it is ful of abundance of sweetness, and filled up to the top with the Grace and goodness of the Lord. But now, if you observe the dependence of these words on the former, (the words that go before) then you will see, that there is indeed, a soul satisfying fulness of Mercy, and goodness in the Lord, held forth from this text: and though many of you (I question not.) have heard this Text often quoted; Come unto me, ye that are weary and heavy laden, and I will give you Rest; yet (perhaps) few of you have observed how these words come in, and have a
The Dependance of this verse upon the former.

sweet dependance upon the former. If you compare these words, with those that go before, you shall see, that they are very heart breaking expressions. What did Christ say in the very verse before? (I'll go no further.) All things (saith he) are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him; (and then follows) Come to me, all ye that are weary and heavy laden, and I will give you Rest. The Text seems to be so full of sweetness alone, that it is seldom observed how this comes in after it. But now, we should look upon them thus, and consider, that they are the words of Christ, Who after he had said, All things are delivered to me of my Father, and no man knoweth the Son but the Father, &c. Immediately saies, Oh! Come to me, all ye that are weary and heavy Laden, and I will give you Rest.

We may observe in this dependance of the words on the former, these two things.

1. Christ saith, That all things are delivered to him of the Father, and therefore come to me; this depends upon the beginning of the 27.verse. All things are delivered to me of my Father; as if Christ should say; Be it known unto you, poor troubled afflicted Sinners, that mourn under the weight and burden of your Sins, I have all things delivered by the Father to me, that is, all the mercy, all the Riches of Grace, all the treasures; all the goodness and Grace that is in the Father, is given to me to dispence to you, and all power is given to me of the Father to do good to poor troubled Sinners. And therefore come to me, Oh! come to me ye poor troubled and afflicted Sinners.

2. No man knows the Son but the Father, neither knoweth any man the Father, save the Son, and he to
The meaning of the Words.

...whom the Son will reveal him: that's the second thing observable in the dependance, of these words on the former: faith Christ, there is a most infinite communion between me and my Father, and I know fully whatsoever is in the mind of God the Father, what his Heart is towards sinners; I know what his thoughts have been from al eternity about doing good unto poor Sinners: there is a most near conjunction between me and my Father, and I alone can reveal the Father to poor sinners that are in darkness, they can have God the Father made known to them by no means, but by me, there is no way for them to know, what is in the Heart of God the Father towards them but by me, and therefore, Oh! Sinners come to me. Here is the dependance of the words upon the former. Likewise consider what follows: If the poor should say, Oh! blessed Saviour, we are vild unworthy creatures, we lie under the weight and burden of the guilt of our Sins: and shall such as we come to thee? Yea, faith Christ, notwithstanding that, yet come to me. The word in the Greek here hath an emphasis beyond that which you have in your Books; it is not *Venice*, that is usually translated *come*, but *adeste*; it is a word exhortatory, not a mere word commanding, but a word of Exhortation, as one friend calls to another in a familiar sweet way, and saies, come hither: I come to thee, Oh! blessed Saviour, (faith the poor Sinner) thou art the Holy one of the Father; thou art God blessed for ever, and how should I be able to come to thee? now faith Christ, I am meek, and I am lowly, come to me, and I will lay no further burden upon you, no other yoke upon you, I am meek and lowly, and I will shew my self to be meek and gentle, and loving to you; I will not upbraid you; if you come, I will not lay to you, as *Jeptha* laid to the Elders of Gilead, you did hate me and cast me out, and why are you come to me in your distress? but if you come to me, you shall find rest to your Souls, and be sure that whatsoever yoke shall be laid upon you, it shall be but an easie yoke.
The meaning of the Words.

and whatsoever burden that be laid upon you, it shall be but a light burden. And that you have the dependants of the words, and the scope of them.

Now further for the meaning of them, come to me, ye that Labor. The word translated here [Labor] is (I think) in some of your books [Weary] al ye that are weary. And it signifies a cutting Labor, it comes from a word that signifies to cut; any kind of trouble or vexation that is upon one's spirit that is cutting; a cutting trouble; sometimes it is used for any kind of trouble in the world; as in Rev. 14. 13. Blessed are the dead which die in the Lord, for they rest from their Labors; from all their trouble and affliction; Al you that Labor and are heavy Laden; the word comes from a word that signifies the Lading of a Ship, such a load that would load a Ship; heavy laden, this is the meaning of the words. You that are under such afflictions of spirit, as you are even cut again; you that Labor under the trouble, anguish, and sorrow of your hearts. And then you that are under such a burden, that even would lade a Ship; that is ready to sink your souls down into the bottom of despair; you that are in such a condition, come to me; you that can find no rest any where else, come to me, and I will give you rest. So that here in ver. 28. You have these three things for the division of it.

1. The description of those whom Christ would invite to himself; what kind of people they are; or the condition of such as are invited and required to come to Christ, the subject, Such in Labor, and are heavy Laden.

2. The sweet and gracious invitation of Christ to such. [Let come to me], come come you shall do thus Labor, and are thus heavy Laden. And,
Of the burden of the Law in General.

3. A gracious promise unto such as come unto Christ, that Christ will give rest unto their souls. These are the three things in ver. 20.

For the first, I shall only speak of that at this time; though the other two are the chief that I do intend. And I speak of the first only, as making way unto the other two that follow. For the reason why I chose this scripture was to draw the soul unto Christ, and to open the riches of this promise of rest; to shew what rest the soul shall have in Christ that doth come unto him.

CHAP. II.

Containing a Description of them whom Christ invites to come unto him, which is laid down in this doctrine. That they whom Christ calls to come unto him, are such as Labor, and are heavy laden. Whether, 1. Under the burden of the righteousness of the Law. Or, 2. Under the weight of their sins. Or, 3. Under the power of any corruption. Or, 4. Under any outward trouble, or Affliction.

You that Labor and are Heavy Laden. So that then the point is,

DOCT.

That those that Labor and are Heavy Laden, are called to Christ. Such as Christ calls are such as Labor and are Heavy Laden.

1. Such as Labor and are Heavy Laden, under the burden of the righteousness of the Law. So Christism carries the text. Those that heretofore have sought
Of the burden of the Law in General.

righteousness by the Law, and find it very burdensome to them; they that are toiling, and laboring, to get peace and rest unto their souls by the works of the Law, but find themselves tyred, find that peace and rest do not come that way, are even tyred and tyred and do (as it were) stick in the mire but yet find no peace nor rest that way. Now faith Christ unto them, come unto me, as if he should say; This is not the right way to get true peace and rest to your souls, to think to bring it about by the works of the Law; you may toy, labor, perform duties, and not dare to do any thing against your consciences; be very strict in your lives, be striving to do more and more; And yet this will not bring true rest and peace unto your souls; you shall never have neither peace nor rest through the righteousness of the Law; you must have it by me. There are many whole consciences God hath begun to enlighten, to see that there is an evil in Sin, that Sin will bring death, that it doth endanger their souls of damnation eternally, they are convinced of this, and that they might have peace with God, is the thing their souls doth much desire. O! that they might have the pardon of Sin, and peace with God. O! that they might have their consciences quieted; God doth awaken the consciences of many men and women, who yet have no saving grace; and they spend a great deal of time in laboring, and taking much pains to get their Consciences quiet; there is many that have been divers years laboring, and taking pains to get their consciences to be quieter, and cannot, but their consciences ever and anon will be flying in their faces; & troubling of them, and yet they are such people, as dare not commit any known Sin; dare not neglect any known duty, are constant in prayer in secter, attend upon the word. And whenever they heare of a duty that they should perform, they labor to set upon it with all their might; but alas! they feel little sweetness and comfort in their duty; only conscience hales them to it, and tells them, that
Of the Burden of the Law in General.

Aye in their faces, and tells them they must perish eternally, and they seek therefore to pacify their consciences only by the performance of duties, and by their obedience to the Law, and to seek it by the righteousness of the Law; that's the only way that they do take to pacify their consciences, and get rest and peace unto their souls. Alas, alas this while they are laboring and toiling, but cannot do it; for while men seek righteousness by the Law, it must needs be a toiling labor that will not give rest.

The First Burden of the Law.

First: The Law gives no strength at all to enable me to perform duties: and therefore the Children of it must needs be under bondage; as Pharaoh's Task-masters commanded so much Brick to be made, but would afford them no straw, no means to do it. So some let forth the bondage and servitude of the Law, commanding such things as it gives no strength at all to perform.

Quest. But you will say, Is this the Law of God? is God so hard to his Creature as to command that which he gives no ability to perform?

Answer. We must know, that God did once give strength to perform Duties: but certainly now the Law of God commands Duties, but gives no strength to perform them: there is no strength enabling us to perform duties, until the Spirit of Jesus Christ doth come into the soul; we may perform the outward part of them, but not perform duties in such a spiritual manner, that they should be suitable to our hearts, so as to bring ease and quiet unto our souls; and though the soul do seek to get rest, and rest to itself; yet it will not come that way.
The Second Burden of the Law.

Secondly: The Law requires perfect obedience in every thing, and denounceth a Curse against him that doth not continue in every thing that is written in the Law to do it. Now when men and women are seeking to get rest to their souls by the works of the Law, they cannot perform duties as they ought; and therefore they have no rest, but they see the Law to condemn them because they do not perform duties in a perfect manner; and yet they think they must go on, and do as well as they can: I, but still Conscience hath matter to accuse them of; you have not done enough, you still come short, and though you do some duties, you neglect other duties: so that Conscience hath them at advantage every day, and they are continually under the bondage of an accusing and condemning Conscience, that they can have no rest to their souls; they perform duties, but question with themselves, how can I know that the infinite, holy God will accept of what I do? and although they may get quiet for a little while, yet Conscience comes upon them again, and disquiets them, and casts fears and doubts into their souls; insomuch that many poor Creatures have gone seven, or perhaps twice seven years under trouble of Conscience, and never had any rest or peace; and yet still have gone on making Conscience of their waies, but within full of fears and doubts, left all should not be well with them at last.

The Third Burden of the Law.

And besides, While the soul goes on to seek quiet and rest by the works of the Law, there is an unsuitableness between the duties that are performed, and the heart of such a man or woman; so that the very works that they do, and duties they perform, are grievous and tedious un-
to them. I, but now faith Christ, O! Come to me, such as these are; Is there any of you, that have had your consciences troubled, and have desired, O! that there might be peace between God and my soul, that I might have assurance of God's love? what course have you taken to get it? have you not sought to bring it about by the works of the law, and have thought to get rest and peace to your souls that way? Indeed, it is better to go on that way, than in the ways of sin; but to think to have rest and peace that way, hath a great deal more evil in it than you are aware of; if men shall think to quiet themselves that way, and thereby put off the righteousness that comes by faith, they may come to be hardened before they be aware. But is there any of you that are seeking rest and peace unto your souls, in such a way by the righteousness of the law? faith Christ, know, That this is not the way for you to have rest to your souls; it's true, you must abstain from sin, and perform duties; O! but if you would have rest to your souls, you must come to me, it is by the souls rowling of it self upon the perfect righteousness that there is in Jesus Christ, that only can bring true rest unto the soul. Many a poor sinner that hath been seeking rest many years, hath not got it; but when the Lord hath been pleased to come in with one promise of the Gospel, setting it home upon their souls, they have got more rest and quiet to their souls in one day, yea, in one hour, than they did before in many years; there is a great deal of art and skill to get rest and quiet to the soul that is troubled. The Gospel is a mystery in this thing; and when God acquaints the soul with the mystery of the Gospel in this thing, then rest comes on in a sweet and gracious manner. It's true, it is the hardest thing in the world for to close with Christ, and to get true ease and rest to the soul, it is hard in itself til God make known the mystery of faith to the soul, but when that is done, then the soul finds abundance of ease and rest, and that in a little while. As it is with a
man that thinks by main strength to do some work that indeed can only be done by Skil and Art; he may be toyling, laboring, and tiring himself; but yet cannot do it; whereas another man that understands the mistery of it, he comes in, and in a little time by his skil and art can do that with ease, that the other man was toyling and laboring about, a long while and yet could not do it. As you know in all Trades that have a mistery in them. You that are Navigators that understand the mistery of that Art; if any unskilful man should come, and think to do some of your work by his main strength; he may labor and toyle even his heat out, and not do that work that you can do easily in a little time. So many poor Souls are laboring, and toyling that these troubled Souls of theirs might be but quiet; they are laboring, and they will perform duties, and fast, and pray so many times in a day, and so go on in a tiresome way, whereas after the Soul comes to be acquainted with the mistery of the Gospel, that it hears the voice behind him as it were saying come to me. And the Soul being enabled to answer to the call, and to come to Christ; it doth now perform duties as much as it did before, and makes conscience of them as much as it did before, but now they come to do them in another manner than they did before, and they come to be easy to them over that they were before, and they come to have rest to their Souls notwithstanding their imperfections in duties. When you went to prayer; indeed some times when your Hearts were much enlarged in Prayer, and your thoughts were taken up wholly with the duties that you were performing; then you thought you had some comfort, but when you had any wandering thoughts and distractions in Prayer, then you rose up with a mighty troubled Spirit, and could have no rest all the day long. Now when you come to be acquainted with the mistery of God in Christ, though there be many imperfections in your duties, yet then you shall find rest unto your Souls,
notwithstanding all your imperfections. But that will come to be more clearly opened when we come to that [and I will give you rest] Those that have labored under the righteousness of the Law, and find it too heavy and exceeding burdensome to them; Christ calls them to come to him that they may have rest.

The Burden under Sin.

Secondly, Those that labor and are heavy laden under the weight and burden of their Sins; the trouble of Conscience that is upon them for their Sins, this is another thing, besides the righteousness of the Law. The other labor was from under duties, but this labor is from the sense of the weight, and burden of Sin; and we are to know that this is a great labor, and burden. Oh! when the Soul comes to be under the burden of Sin, it works to purpose; it labors then indeed. The thoughts they gather together, and conscience being awakened makes a great disturbance, and causeth fears and tremblings in the Soul, the heart of a man or woman that was before sluggish, dull, heavy, and dead; when God comes to make it to be sensible of the evil of Sin, then it is quickened, enlivened, and working. You that Labor and are heavy laden; you that feel the weight of Sin upon your Souls, and know not what in the world to do; Come you to me (faith Christ) and I will give you Rest.

The Burden of Corruption.

Thirdly, You that labor under the power of any Corruption; Not only under the Guilt of your Sins, but under the power of Corruption, that feel your Sin strong in you; and you would fain get the mastery of them. You that carry about with you such a weight as makes you to cry out, with St. Paul, Oh! Wretched
man, or Woman that I am, who shall deliver me from this Body of Death? You that would fain overcome these strong Corruptions that are in you, and it is the great burden of your Souls that you cannot overcome them. Come to me (saith Christ) and I will give you rest, from them also. First, you that labor under the burden of duties and find them toylesome. Secondly, you that labor under the guilt of Sin, and find your Souls perplexed by it. Thirdly, you that labor under the power of any corruption and cannot overcome it. Come to me and I will give you Rest. And then.

The Burden of Affliction.

Fourthly, You that labor under any outward trouble or Affliction in this world. All you that are in any sad condition, that have any burdens upon you outwardly; if you come to Christ he will ease you of them; though perhaps he will not take them from you, though you may be under the affliction as before; yet you that have rest and ease in them. Have you any burden of poverty? Have you any Burden in your Children? Have you any burden in your Yoke fellows? Or burden by reason of weakness in Body? If you will have rest, you must go for it to Christ. Many when they are under any outward affliction, they go no further than the creature for rest. Oh! if I had but good friends, I should be happy; or if I had but an Estate I should be well. But if any poverty did work upon thy heart kindly, it would drive thee to Christ, and make thee to fly; true Tam-pour: in this world, but there is enough in Christ to make me Rich; there is mercy enough in Christ to make my life comfortable, to make me who am for the present in a miserable Condition, happy for ever. These that are outwardly, they should go to Christ; if their poverty did drive them to Christ it were a good
Of the burden under the guilt of

signe that the Lord did sanctifie their poverty unto them.

Now because all these Burdens, if they were handled distinctly. The Burden of the righteousness of the Law; the burden of the sense of the guilt of sin; the burden of the power of sin; and the Burden of outward affections in this world. To open these fully, and to shew how Christ calleth those that are under these to himself, would take up much time; therefore I will pitch upon the Second at present and handle that more thoroughly; and that is the laboring under the burden of the guilt of Sin.

You that Labor under the burden of the Guilt of Sin, Come to me and I will give you Rest. I will not here stand to open unto you, what the burden of the Guilt of Sin is; then I should soon slip into an argument, See my that I have at large heretofore opened to Treatise of you, out of the Evil of sin; only thus the Evil of much let us know, that of all burdens in the Sin. world, the burden of Sin, it is the greatest; it is that that is a burden to the very spirit of God. God complaineth that he is pressed under it as a Cart is pressed that is full of sheaves; it was that which pressed down the Angels to Hell to be reserved in Chains of darkness; it was that which pressed down Christ; and made him sweat drops of Blood. And it is that that hath been a great weight and burden upon many thousands of God's Saints; it is that the damned in Hell lies under now, and must do so eternally; Cursing, Blaspheming of God. It is that that makes the whole creation to groan and travail in pain. However many people think slightily and mealy of it, yet when the Lord doth lay it upon any Soul, such a Soul doth find it so be a burden indeed.

CHAP.
CHAP. III.

The Burden under Sin, laid open in nine Particulars. 1. When the Soul not only apprehends, but is sensible of the Evil of Sin in the reality of it. 2. Finds all the comfort that did attend Sin before to vanish and come to nothing. 3. Looks upon it itself as loathsome, and is in some measure bowed to God. 4. Trembles at the least thoughts and Temptations to Sin. 5. Feel Sin heaviest, where it is indeed heaviest. 6. Feels the weight of Sin to be such, as that no Creature is able to remove it. 7. Had rather be under any burden, than the burden of Sin. 8. Doth notwithstanding the weight thereof, justifie God. 9. Doth not lie sullenly, and despair under it, but attend for direction from God, how it may be freed there from.

Now you that are Burdened with Sin, and labor under this; you are those that Christ calls to himself to come to him that you may have rest unto your Souls. For the opening of this, I shall shew you.

First, How the Soul is burdened with Sin in a right way, so as Jesus Christ looks upon it, and doth invite it to come to him. How the Soul is wrought upon, and what it feels in the burden of Sin, that is here spoken of, that Christ doth call unto himself for to receive rest.

Secondly, Why it is that the Lord will have the Soul burdened for Sin.

Thirdly, Upon what ground it is, that Jesus Christ hath such a desire to have the Soul come in to him, and doth invite the Soul. And so apply it.
For the First. You that are weary, and heavy laden, Christ invites the heavy laden; [heavy laden] what is that?

The first Burden of Sin.

First, Those notions, or truths that before lay floating as it were in the understanding; Those truths of God, and apprehensions of the evil of Sin that lay before as it were afooth in the understanding of a man; now the Lord causes them to sink down within the heart. And doth press the evil of Sin upon the Soul, making the soul now, not only to apprehend, but to be sensible of Sin, of the evil of it, in the reality of it; it feels I say, those truths that were but hovering in the understanding before, now to settle upon the heart, and to press the heart with the real apprehension of Sin; faith the Soul, I heard talking of it before, and I could speak of it before; but now I feel it; now faith the Soul, those things that were as notions before are the greatest realities that are in the world; the Lord presses them down upon the heart so as they are heavy upon the Soul, so heavy as to be crushed as it were under them; now all those vain reasonings, all those vain hopes, those shifting that before the Soul had for to quiet it self, they are now quite crushed under the real apprehensions of Sin. If there should be a Mill-stone upon the ground, and a few light things put on the top of it, and another Mill-stone should be let fall upon them, it would even grind them to powder; so before there were vain Hopes, and vain reasonings in the heart. But when God causeth those truths and the realities of them to press upon the heart, it crusheth all those vain Hopes, and vain reasonings to nothing.
sin opened in several particulars.

The Second Burden of Sin.

Secondly, The soul that finds all those Comforts that did attend sin before, to vanish and come to nothing; there is scarce any man or woman in the world, or very few so wild as to delight in sin, meekly because it is sin without any other consideration; but sin as it hath some comforts attending upon it, is pleasing unto the hearts of men; as now there comes in perhaps som gain or pleasure to men, and that gives content to them; but when the heart is burden’d with sin, the Soul feels sin so weighty, as it is sensible of it, as a dreadful evil notwithstanding all the comforts that do attend it. All the comforts that attend upon sin do vanish and come to nothing; now the Soul can take no further contentment in any thing that comes in by sin; & that is the second thing; it is so burdened with sin as it can take no contentment with any thing that comes in by sin; whatsoever gain comes in that way it casts it off; or whatsoever pleasure or other seeming accommodation sin is attended with, the soul looks upon them al with disdain.

The third Burden of Sin.

Thirdly, The Soul that is burdened with sin doth so feel the weight of it, as that the back is bowed down and tired, at least makes it look upon it self as a wild and loathsome Creature, and it to be dealt withal as a wild and loathsome creature; it is burdened so, as the heart is in some measure tired with it.

The fourth Burden of Sin.

Fourthly, Ye are so burdened with sin, as that it now trembles at the least thought of sin, or temptation to sin, fearing that if it should willingly comit any further
Of the burden of the guilt of known sin, that it would so ad unto the burden, as that it would press the soul down to eternall misery: it is so burdened, that it dares not ad any one sin more, as far as it can at least, it is afraid of adding any more sins least one more should sink it to Hell.

The Fifth Burden of Sin.

Fifthly, The soul Feels Sin heaviest where indeed it is heaviest, when it is rightly burdened, it Feels it heavy, because of the wrath of God that is due to it; But it is most heavy because it is against the Infinite Holy God; and rule of righteousness; there lieth the weight of all, that by it I have Struck at the infinite holy God, and bin an enemy to him, as you have had opened to you at large. See the treatise of the evil of sin.
Now when the heart is truly burdened with sin, it feels Sin heaviest there, as it is against Such an infinite blessed holy God, that is infinitely worthy of all honor from me.

The sixth Burden of Sin.

Sixthly, When the heart is truly burdened with sin; it is so burdened, and feels such a weight, as it clearly apprehends that no creature in heaven or earth is able to remove and take it away, it is made so sensible of the weight of sin, that it feels & apprehends it self to lie under such a weight, as no Creature in Heaven or Earth is able to take away, & if there comes not some power beyond the power of any Creature, here must I lie downe and be preft eternally under this weight. As suppose a poore man Should lie under a greivous burden, in some ditch or the like, and there comes it may be a child to him, or there flies a Bird over him, or there runs a dog by him; But alas, He thinks with himself, I may lie long enough notwithstanding all these, there must come some other Strength to help me.
or else I must surely perish; so the soul lies under the burden of sin, and thinks, Lord what a burden have I brought my self under, so great that if all the men in the world, or all the Angels in heaven should come to me they cannot help me; they may speak good words to me, but they cannot help me, it is only the almighty power of God that is able to help me; now the soul feels sin to some purpose, when once it feels that there is no created power, no finite power but only the infinit power of the great God that can help it, and give it ease.

The seventh Burden of sin.

Seventhly, And then in the next place, the soul that is truly burdened with sin had rather ten thousand times have any burden upon it, then the burden of sin, where was a time that sin was delightful to me, but now I would rather have any burden upon me then this. I did, before think, that those that wanted the comfort of the creature, and were outwardly poor, and mean, were miserable, but now bad I al the outward miseries in the world upon my back, I had, rather bear them all then this burden. I have felt much affliction in my days, but this burden and this weight is most grievous and heaviest of all. Oh! if the Lord would but take off this weight, and this burden from me, let him lay what weight and burden upon me he will. Thus the soul that is rightly burdened with sin is affected.

The Eighth Burden of sin.

Eighthly, Again, Though it feels much weight of sin upon it, Yet in all this it justifies God, and doth not think hard thoughts of God notwithstanding the heavy hand of God is upon him. Its true I feel Gods heavy hand is upon me; and presseth me sore but yet Gods hand is just he is righteous in all this, let him have glory what ever becomes of me, for the truth is, I have brought
Of the burden of the Guilt of

this burden upon my self; there was a time that I heaped up one sin after another, as if I could never have had weight enough upon me, but now I find it heavy, Oh! the Sins of my youth they lie heavy now upon my soul, my lying and Swearing, And the Loss of my time, and my Sabbath-breaking; Oh! the Lord is righteous in all his waies. And in this manner doth the heart work that is burdened, in such a way as the Lord doth intend good unto.

The Ninth burden of Sin.

Ninthly, And lastly; though it be under such a burden as is almost intollerable Yet it is not Sunk down in Despair, under its burden, as a beast while it is under a burden, for a little while it will struggle and strive under it, but afterwards it will lie down and be Sullen and die under it. But now those that are burdened with sin in such a manner as the Lord doth use to prepare the heart for his Son by; they feel the weight indeed of it, but to feel the weight as they labor, that is, their hearts are yet active and stirring and working, attending still upon any directions that God hath to give them out of his word, their hearts do keep active and crying to God and weighting to know what the mind of God is towards them, and are willing to do any thing that God shall require of them, they do not lie Sullen and dead as it were under the burden of their Sins. Now if there be any Soule in this condition expressed in the nine particulars before mentioned, if there be any such as these, Know, that these are they that Christ doth in a more especial manner call unto, and saith; Come to me ye that are thus weary and heavy Laden and I will give you rest.
CHAP. IV.

Two Cautions touching the Burden of sin. 1. That 'tis no condition of the Covenant of Grace. 2. That it doth not interest the soul in Christ, nor give it rest in him. Whereunto certain Consequences are annexed.

NOW I must lay down two Cautions before I come to give the Reasons of the Point.

Object. You will say, What do you speak of these burdens, of the necessity of the souls being burdened with the weight of sin, that it may come to Christ for ease and rest? Surely there is no such thing required.

Ans. To that I answer, That all this burden of the soul for sin, is not any Condition of the Covenant of Grace, that must be granted; there is no other Condition but believing in Christ; it is not looked upon as a Condition.

In the second place, you must know, That all this burden of the soul for sin, it doth not interest the soul in Christ, nor give it rest in Christ. I may be thus burdened for sin, yet except I do believe indeed, that there be an act of faith beyond this, I shall not obtain rest. Then hence, we must not ground our faith upon being burdened for sin, to think, because we are burdened, therefore we shall be pardoned and saved; we must not lay the stress and weight of our faith, upon the feeling the weight of our sin, that which we must pitch our faith upon, is not our trouble, the trouble of our souls for our sins, but those troubles that the soul of Jesus Christ
suffered for sin. It is a note of great use, and I beseech
you observe it; you must know this, That when your
hearts are troubled for sin, you must not think that this
is the Condition of the Covenant of Grace; nor you
must not make this the object of your faith, as to think
thus, because I am thus troubled, therefore I may be-
lieve that my sin is pardoned, no, I must not pitch my
faith upon my own trouble, but upon the trouble of Je-
sus Christ; those troubles that the soul of Jesus Christ
did endure by way of satisfaction.

First: Then hence will follow, That it is not any de-
gree of trouble for sin, how much soever one hath been
troubled for sin, or how little soever that gives them in-
terest, or not interest in Christ. Nay, it is not the mea-
sure of it; for certainly if we could come to Christ with-
out any burden or sense of our sin; if it were possible
that we could come to Christ (Nay) without any such
being burdened for sin, we might; but because that Jesus
Christ doth work upon the heart in a rational way,
as a rational Creature, although he doth work above
Reason, and conveys supernatural Grace that is beyond
Reason; yet still he doth work upon the heart as a Ra-
tional Creature. Now therefore the work of Reason
must be made subservient to the work of God's Grace,
usually, when the Lord works upon a soul, he makes
use of the work of Reason, to make that subservient to
the Work of his Grace. Now because no man can come
to a Savior, but he must know what need he hath of a
Savior; therefore if I come to Christ as a Savior to save
my soul from sin, I must apprehend what sin is, that I
may be sensible of it.

Secondly: If God doth work upon the soul as a Ratio-
nal Creature, then he makes use of this to be a means to
stop the soul in the course of sin; for before the sinner
is made sensible of the evil of his sin, he goes on in a full
career as it were, and nothing will stop him in his course.
But now when the soul comes to be thus burdened, the
soul
foul is stopped, and doth not run in that full stream of wickedness as it did before, and that is one good means to help the soul towards Christ, the very stopping of it in the course of sin.

Thirdly: This is the means in a Rational way to make the soul attend to any call of Christ, for before Christ may call to sinners out of his Word, Come to me, and believe in me, but they do not feel the burden of their sin, and therefore they do not come; if a man be under a heavy burden in a dark night, if he hears the least noise of the feet of any man, then he cries out for help. So the soul under the heavy burden of sin, doth rejoice to hear of any direction out of the Word to come to Christ.

Fourthly: The soul comes to prize mercy, and mercy will take a deep impression upon the heart that is burdened; when the heart is burdened with sin, Oh, how dear, and sweet, and precious, are mercies then.

Fifthly: And further, When the soul is burdened with sin, it is in a Rational way prepared to take the yoke of Christ. Before it did cast it off, but now feeling sin to be a heavier burden than any other whatsoever, it is more prepared to take upon it the yoke of Jesus Christ; now when the soul is under this burden, then Christ calls in love to take and give rest to those souls that are under such a burden.
The Reasons of the former Doctrine.

1. Christ hath all mercy in him.
2. The end why he came into the world, was to give rest to burdened souls.
3. Christ himself was once under some kind of this burden.
4. He is to have the glory of all the ease which is given to sinners.

The Third thing is, Reasons why Jesus Christ doth desire and invite souls to come to him.

Reason I.

First: Because that all is given to Christ; Christ hath all the mercy of the Father in him; for the fulness of the Godhead dwells in him, and therefore he must needs pity such a soul. There is a Law in Deuteronomy, That if a Beast be under a burden, and ready to perish, God requires that you should not withdraw your self from the Beast, though it be the Beast of your Enemy, but to help it. Now if God would have us to be so merciful (who have but drops of mercy in us,) when we see a beast, and that of our Enemies, under a burden, Then surely the Lord Christ that hath the fulness of the mercy of the infinite God in him; when he shall see an immortal soul under such a burden, and ready to perish, and it cries to him for Help, certainly Christ will ease and help that soul.
REASON II.

Secondly, We know that Christ came into the world on purpose, Christ was anointed and sent for that end to bind up the broken hearted and give them ease; Christ is designed by God the Father for this very work, and therefore he will do it; he is appointed by God the Father for to ease burdened souls, in his work; therefore when Christ sees any poor soul burdened under sin, saith Christ, here is work for me; He came not to call the Righteous, but sinners to Repentance. Here is that that I came from Heaven for, it is the very business that I was sent from my Father to do; it is the work my Father sent me into the world for.

REASON III.

Thirdly, Christ himself once felt some burden of this kind, and he knows what it is to be burdened with sin. He was made sin for us. So the Scripture saith in the 2 Cor. 5. 21. He was made Sin; Christ had the weight of all the Sins of the Elect upon him, and did feel what the weight of sin was. Christ hath experience what it is to be burdened with sin, and with the wrath of God the Father for sin. Certainly when Christ lay groveling with his Face upon the ground and sweated drops of blood then he was under a great burden. Christ had the great burden of mans sin upon him, and of the wrath of God that was due to man's sin, and he had it upon him till he sweated under it. Now Christ himself having been under it, certainly he cannot but pity poor burdened Sinners.

REASON IV.

Fourthly, It is Christ that is to have the Glory of the
The Application wherein Sinners

ease of sin, and those souls that are burdened for sin, if ever they have ease; they will give the Lord Jesus all the Glory. Now first Christ having all the Mercy of God the Father, and being sent into the world to bind up all broken hearts, and having experience of the burden of sin. And fourthly knowing that he shall have all the Glory, in delivering and easing of Souls; certainly Christ doth account it worth all his sufferings, that he might have the Glory in easing of troubled Souls, as many Chyrurgions account it to be their Glory, to have the Honor of curing desperate cures; the Lord Jesus will Glory in this to all eternity. When all the poor burdened Souls that ever he did ease shall be brought before him, and shall be acknowledged before God and his Angels. Oh! there are those, many thousand Souls that were under their burdens, and were ready to perish and I have eased them, and here they shall rest from all their labors for ever; Christ calls Sinners upon these grounds.

CHAP. VI.

The Application, Exhorting Sinners to come unto Christ, with Answers unto certain Objections.

APPLICATION.

Now for a word of Application: doth Christ call for burdened Souls; to come to him that they may have rest? Then those that are burden'd should harken to what Christ faith in this Congregation this morning; Is there any poor soul that is ready to perish under the weight of sin, that goes under the Load of it; Christ calls to that Soul to come to him. It were a grievous thing for Christ to come
are Exhorted to come unto Christ.

come and call into such a Congregation, and there should be none there. Nay, I cannot but think, there may be many in this Congregation that shall hear the call of Christ. Christ many times calls where there are none to answer: we may say in this case as our Saviour Christ said in another, the harvest is great, but the Laborers are but few; So we may say, the harvest of sin is great, but the Laborers under the burden of Sin, are but very few: many there are that would cast the burden of sin upon Christ, but they do as the Pharisees did, cast heavy burdens upon others, but they themselves will not touch them with one of their fingers. So many would cast the burden of sin upon Christ, but they will not feel it themselves. O! let me speak to you, What Chamber, or Closer can witness that you have been sending strong cries unto God, as being under that grievous burden. A beast if it lies under a burden, it will roar and cry out for help. So certainly if your souls were prestr with the burden of sin, there would be mighty cries to God to ease you of that burden: But to most people in the world, sin is very light: Well, know, That as Christ himself felt sin to be a heavy burden, so one way or other they must feel it, either here, or hereafter; but blessed is that man or woman, that feels the weight of sin while he may be delivered from it, that he be not hereafter prestr under the weight of it. We read of Pharaoh, when the people of Israel came for ease, he bids them go to their burdens; that, that he did unjustly, Christ might do to many righteously hereafter, when you upon your sick beds, or death beds hereafter, shall cry for mercy, Christ may say to you, go to your burdens; when any thing of the Word came to press sin upon your souls, you cast it off. O! 'tis a dangerous Condition, when men and women cannot only sin enough: but now when any truth of God should lay sin upon their hearts, they cast it out, and they think hardly of those Truths of God that would come and bind their sins to their Consciences, and so burden
them with their sins; but it should be otherwise with us.

If those that be thus laden with their sins, be those that
Christ doth call to him, we should not think for hardly
of those Truths of God that doth reveal the evil of sin un-
to us, but rather let us joyn with those Truths of God,
and labor to burden our own hearts; for you see, that
those that are burdened, Christ calls them to him that they
might have rest; there is no other burdens that we avoid
bring upon our selves, but rather seek to avoid them;
but as for the burden of sin, we are to burden our hearts
with that, and to labor to lay our sins to our hearts, and
to press them there, and to charge them upon our own
Spirits with all the aggravations we can, and to joyn
with the work of God's Spirit, when the Spirit of God
comes to lay sin upon the soul, to joyn with it, and to
say, Lord, I begin to be more sensible of my sins, than I
was before, Lord, humble me through it, let me be un-
der thy hand as long as thou pleasest, only work thy
good work upon me.

Object. But you will say; We may sink under the bur-
den of Sin.

Answer. O no; those that cast off the burden of sin they
are most like to sink under it; now can you think that
the Lord will Suffer such a soul to sink under the burden,
that doth burden it self, that God might have glory: But
those that are unwilling, and are forced to be burdened,
that never are sensible of the burden of sin, till all the props
and Comforts of the creature are taken away. Upon
their sick beds, and death beds, then men are burdened
with sin, and why? because the props are taken away;
before they had comforts, and estates, and such things
which are as so many props; but now God comes and
takes the props, and down they fall upon us. That is the
reason that many upon their death beds lie Roaring and
Crying out so bitterly for their sins; and why? because
Objections answered.

The Lord hath cut the prop, and now it lies heavy upon their hearts. Now Christ calls; come to me you that are weary and heavy laden; come to me with faith Christ, know that you are in a far better condition than you were, when you went on with delight in sin; you are now in the way that God doth use to bring them in, that he hath a purpose to do good unto. I remember in the Gospel where the poor blind man cried to Christ, O Son of David have mercy upon me, and still cried; at length Christ heard the cry of the blind man and asked what it was? Now those that were by him, they go to the poor blind man and say to him, be of good comfort, he calls; he might say; I, but my eyes be not opened; I, but be of good comfort he calls. So I say to all burdened Sinners; be of good comfort troubled soul, Christ calls thee; he faith come to me all ye that are weary, and heavy laden; he doth not say, thou that art so much laden; Christ calls thee to him.

Object. I but (thou wilt say) I have no eafe, if I were sure that my sins were pardoned, or I should be saved, then I should have ease and comfort.

Answer. I but poor soul be of good comfort, thou art called; he doth not say, thou art a wretched wicked creature, and depart from me thou cursed, as he will say to Sinners hereafter; that might have been thy condition; but thou dost not hear the voice from Christ this day, depart from me: but thou dost hear this voice this day from Christ, Come to me all you that are weary and heavy laden: Christ is near to you; the Lord is near to the broken heart; he is near to the contrite spirit. And know this, the longer thou art under the burden of thy sin, there will come the more comfort hereafter. Now there is a burden of sin upon thee, and there will be a weight of glory hereafter; So the Scripture speaks, a weight of
Objections Answered.

glory, as well as of a weight of sin, be willing to bear the weight of sin quietly; say with the Prophet, I will be willing to bear the indignation of the Lord because I have sinned against him. So say thou: 'tis fit my soul should bear a burden, be content to wait now, do you the same thing that Christ did when he was under his burden: mark what he did in Heb. 5. 7. See how the heart of Christ was affected when he felt the weight of our sins upon him.

In the days of his flesh he offered up prayers, and supplications with strong cries and tears unto him that was able to save him from death, and was heard in that he feared. Go thy way O Soul, and get into the presence of God, and tell God of thy burdens that thou seestest, make thy moan unto him, and let it be with prayers and supplications, and strong cries; and tell him Lord I fear lest my soul should be pressed down to eternal death under this burden: tell him of thy fears this way, and it is very probable, that thy soul shall be heard, and according to this invitation here, surely, there is rest for thee as well as for any, while thou art crying out under thy burden, for ought thou knowest or any Angel in heaven the pardon of thy sins may be sealing in heaven, and therefore do not make any desperate Conclusion against thy own Soul, for thy pardon may be a sealing, and then the Lord will send a messenger to tell thee of this. Nay, do I tell thee that there will a messenger come. Behold here in this text, the Lord Jesus Christ comes, the Angel of the Covenant cries to thee, 'Come O Come, come freely, though thou hast no good at all in thee, there is enough in me to give rest unto that soul that doth most labor under the greatest burden of sin that ever was. I'll now conclude with that that I began with at the first. O remember again the dependence of these words with the former; that he that calls to thee to come to him for rest, it is he that hath received all things of the Father; and what hath he received of the Father for, but for such poor Souls as these are?
CHAP. 7.

The Burden under the Law laid open in Eleven particulars, 1. The Law Requireth of us such things which we are unable to perform. 2. It Requireth absolute perfection. 3. It Accepteth not of any of our Endeavours. 4. Upon any one breach of the law the Sinner loseth all ability for ever keeping any part of it afterward. 5. Upon any breach thereof, it presently bindeth over the sinner to eternal death. 6. It requireth constant obedience. 7. Being once broken, it cannot be satisfied with any after obedience. 8. It accepts of no repentance. 9. It only layeth open a man's misery, and there leaves him, without shewing him any remedy. 10. There is no appeal from it, nor repealing of it. 11. The more it cometh to be revealed, the more are our corruptions Stirred up. Where some Objections are answered, or Doubts resolved.

Having finished the burden of the guilt of Sin. The next is, the burden of the Law.

Come to me (saith Christ) you that are weary and heavy laden, and I will give you rest, viq. You that labor under the burden of the Law, and Legal performances; I will put those two together having a necessary dependance one upon the other: though I intend to handle them distinctly.

First, You who come to see the great bondage that you are in under the Law, and seele the great burden that is upon you in seeking after justification by the law and have done so for a long time; saith Christ, know that you have been deceived in looking after your justificati-
on that way; you have labored, and toiled in vain, for it will not be gotten that way. Come to me, and you shall have such rest to your souls, as you never yet have felt, nor never shall feel by that way. This I take fully to be the Scope of Christ, as well as the other.

Now for the burden of the Law; That the Law compared to a burden will appear by that expression which you have in Rom. 6. 14. For sin shall not have dominion over you, for you are not under the law, but under grace; He Speakes to those that were delivered, and faith, they were not now under the Law, there was a time indeed that they were under the Law; the Law lay upon them as a heavy burden; but they came afterwards under grace, & they had a yoke there also (even grace it self brings some kind of yoke) but not such a yoke as the Law doth. Christ himself faith, take my yoke presently; but the yoke is very easie in comparison of the yoke of the Law.

Now that I might open what the burden under the Law is; which if a sinner comes to understand, any soul once comes to understand, it is impossible but it must be laden and burdened; it will be a load upon them, a heavy load to those that understand it; even the burden of the law. Therefore for the understanding of it which I look upon as exceeding necessary, or else you cannot understand Christ aright; for it is not enought for us barely to understand Christ; but we must understand Christ as one that is the great Saviour, to deliver us from the Law; one that comes to give rest and ease us from the Law; now except we understand the yoke, and burden of the Law, we cannot understand the worth of Christ in comming to give us ease and rest from it.

1. Then I shall endeavour to shew what the yoke and burden of the Law is. And then what is the burden from Condition of the Soul that seeks after Righteousness by Legal performances.
In the first place, the Law requires of us such things that we are not able possibly to perform; it requires things of us that we cannot do; you will say that is a grievous burden indeed, to be put upon that that we cannot do: now the Law doth so onely at the first, that you may not think it hard it doth not put you upon any thing that God did never inable you to do, for that you would say were hard, and how could God justly do it; but it puts you upon that which now you cannot do; but you have brought this [cannot] upon your selves; it would not have been any burden, to Adam, as God made him first in innocency, there the Law could have bin no burden: but now as we are fallen Consider what our Condition is now, and it is a grievous burden, for it puts us upon that which we cannot do, al the strength that we have should it be put forth to the performance of the Law, yet we could not do it; but we must not think that because we have lost our power, therefore Gods Law should not goe on; the law hath its course whether we have power, or no power, because God gave it us, and we have lost it, this I take to be the meaning of that Scripture in Acts 15. 10. Now therefore why tempt you God to put a yoke upon the neck of the disciples which neither our fathers, nor we were able to beare; The law is such a yoke which neither we, nor our fathers were able to beare.

Objeft: I: But it may be laid, this is meant of the ceremonial Law.

Answ. To that I answer, Certainly, if the ceremonial Law were a yoke, then take al together Ceremonial and moral and it was greater; take meerly the performing of outward Ceremonies, and it was not such an incondurable yoke, but we must take the whole Law in the laitude of it, & that will appear to be the meanings for the question was here, not only about the ceremonial law, but about Moses Law in general, and about justification by it: this was the Question that the Church of Antioch sent to the Church of Jerusalem to be informed about, for this
this was al the sinod that was here in Acts, s. t. there were certain men came from jerusalem to the city of antioch and there taught, that they must still of necessity keep Moses law for justification. Now the Church of antioch being troubled that some should come from J erusalem and teach this doctrine amongst them; they sent certain brethren to the church of jerusalem to be informed farther about this question, and you may see at the 5. verse, there arose certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them and to command them to keep the law of Moses as to the matter of justification. Now in the assembly of Jeru salem Peter rose up and tells the rest, that they should take heed what they do, and not put such a yoke upon the disciples, especially that of the law, which neither we nor our fathers were able to bear; and that it is not only meant Ceremonial but moral; it appears at the 11. verse We believe that through the grace of our Lord Jesus Christ we shall be saved even as they. Now the grace of our Lord Jesus Christ is not only opposite to the ceremonial law, but to the moral Law, when it is taught in way of justification to life. So that this law that is such a yoke is that that is opposite to the grace of Christ that brings salvation; it is that law that reveals sin; it is that law which is the minister of death, by which the mouths of all come to be stopped, so that it is a heavy yoke, those that are under this law: that is, such as are under the first covenant, the Covenant of works, that seek for justification by that, they are under a grievous burden, they are the children of the bond woman, for the law requires that that is impossible for them to do. Now when a soul comes to see and understand it self to be under the law such a law as requires things impossible to be done, this burdens the soul, & so by this means it comes to see the need it hath of Christ, and Christ calls to such to come to him: as if he should say: So long as you continue unbelievers in your natural condition, you are under such a covenant for life.
life, as requires that of you which you cannot possibly do and therefore there is no resting in that condition: Come therefore to me, take my yoke, my easy yoke, the other is a heavy yoke: But I will shew you a way for ease and rest to your souls. That is the first.

But though the law may require hard things, & impossible things yet it may remit in some other things. Wherefore,

2. In the second place: this is the yoke and bondage of the Law: that in every thing that it doth command, it doth require absolute perfection; accepts of nothing but absolute perfection in every thing that it doth Comand; it doth not only command hard things; but whatsoever the law requires, it doth require an absolute perfection in it, or otherwise casts the Soul if there be but a failing on any particular in any degree of that which the Law requires, the Law casts the Soul by it. It requires not only that the thing should be done, but that it should be done, in a right manner; that it should be done out of a right principle, that it should be done in the perfection of degrees, to the uttermost that is required: that there should not only be a direction of our lives according to the rule, but that we come up fully to the Rule, this the law requires: Now what a miserable yoke and burden is this, for a poor soul to look upon the Law as requiring, first things that I cannot do. And secondly absolute perfection admitting of no imperfection at all: this is a heavy yoke: this neither we nor our fathers could bear: and those that come to be sensible of this, must needs be under a grievous burden, and so be a need of Jesus Christ, Christ calls those that do understand this. It is true if it were thus, and people were left without any help, and remedy, it were a sad condition; truly if Christ had not come into the world to put himself under the law, we had been left thus; and all those that do not understand the Gospel, that have not had Christ preached unto them they are all thus, they are all in this Condition; they are under a law that they cannot performe, that law which doth require absolute and perfect obedience in
Thirdly, The Burden of the Law is this; you may say; though it doth require perfect obedience; but will it accept of no endeavours at all? suppose we do endeavor to obey to the uttermost that we can? There are many men will require things that are hard, and beyond strength, I but when there are endeavours to do that that is required, that will be accepted: wherefore we are to know this; that the Law accepts of no endeavours; though a man, or woman should strive their hearts out to obey, to come to the height of the perfection of the Law, the Law doth not accept of those endeavors: It is true, when the Soul comes unto Christ in the Gospel; when the Soul comes under the covenant of Grace; endeavors are accepted; therefore do not say that God will not accept of our endeavors, and why should we endeavor? Yes, if you come unto Christ your endeavors will be accepted, as we shall shew you when we come to discourse the rest that the Soul hath in Christ; But now here is an argument to drive poor souls to Christ; to consider that while you are out of Christ, your endeavors are not accepted, you are not in away of life; for life, and Salvation, it is not to be had in the condition you are now in: for the Law requires obedience, it must have the work done; you can be but either under the covenant of works, or the covenant of grace; so long as you are under the covenant of works, there the work is called for, and not merely endeavors, that will not do; therefore the Apostle saith in the Rom. 10.5. For Moses describeth the righteousness of the Law; that be which doth those things shall live by them: You must either be Righteous by the Righteousness of the Law, or by the Righteousness of Christ; now if you would be Righteous by the Righteousness of Christ, hear what it is; he that doth these things shall live by them; If you do them, Moses doth not say, he that endeavors to do these things; he that strives to do these things; No, but Moses saith be that doth them; he that doth these things shall live by them; it must be doing, and not endeavoring.
opened in several Particulars.

Deavoring, that the Law accepteth, and that is the third thing wherein the bondage of the Law consists. Saith Christ come to me and you shall have repit; it is by belee-ving in Christ that you must have rest. There can be no rest but a grievous burden upon the soul til it doth come to Christ; if it doth understand things; and if it doth not understand these things, it is in so much the worse condition; though perhaps it be not sensible of such burden through ignorance, as most people spend off al their daies and through ignorance do not come to be sensible of it; but when the Soul comes to understand what terms there are between God and it, and how it must stand before God, that it must either stand by vertue of a Covenant of Works, or a Covenant of Grace, and that al naturally are under a Covenant of Works; and so long as I am in my natural Condition, I am under such a Law that accepts of no endeavors, this must needs be a great burden unto the Soul and make it to see an absolute necessity of going to Christ for ease and Rest.

Fourthly, the burden of the law is exceeding great in this respect. That upon any one breach of the law, the soul comes to be broken as to lose ability to be able to keep any part of the Law for ever; I said there is this in the Law more then in the Gospel; that upon any one breach of the Law in the Covenant of works, the soul comes to be so broken, as to loose all the abilities of ever keeping any part of the Law again; as thus, I shewed you in Adam. Adam was the Head of the first Covenant of works, of the Law; now Adam he breaks it in one particular, failed in one Particular of what God required of him, and in breaking of it in that one thing, he, and all his posterity was so broken that they lost all their abilities of keeping of the Law for ever, except God come and create any abili-ty, they have lost what ability was given at first in their Creation; so then this is a very great mystery, that one by doing a thing that is evil should weaken the contrary habit; that by doing a thing that is evil we should quite
quite loose the Habit, that is quite loose the habit by one act; and not only loose the habit that is contrary to the particular evil that we do, but loose all habits of all good whatsoever, and that by one act; now this is a thing above Nature; this is only by virtue of the covenant of works. God makes such a covenant; it runs upon such tearms, as if Adam did but sin in one thing, he must die; that is, his Soul as well as his body must die a spiritual death, and so loose all habits of all Grace. And this is the Reason, why we are by Nature dead in sin.

Further, such is the condition of the Law, that suppose God should restore us all to be as perfect as ever Adam was in the state of innocency, void of all sin, and having the Image of God perfect, and then God should come and put us upon the covenant of works again; I say if we then should but fail in any one thing, it would break us so, as we should loose all our abilities to perform any duty ever after; this is the condition of the Law; but it is not so with the Gospel; though we sin against the Gospel, we do not presently loose all our habits of Grace; but the Reason of the difference; that though Adam when he sinned against the Law, he lost all his habits to do any good after, and that though we sin against the Gospel, yet we do not loose those habits. That I shal shew afterwards, when I shal come to shew, that the yoke of the Gospel is easier than that of the Law. And that is the fourth thing in the burden of the Law.

Fistly, The first thing is this. That the Law upon every breach it doth take advantage against the soul presently; I say takes advantage against the soul presently and binds it over to death, to eternal death, presently binds it over; Yea, and doth actually put it under a curse upon every breach, instantly it doth it; it is true, the Law it may be is not presently executed, as soon as a sinner hath broken it, but this is certain that though God doth not come upon you as soon as you have broken the Law, yet know that there are these three things come upon
upon every one that is out of Christ, as soon as any one sin is committed, there are these three things come upon him presently.

First, He is bound over by God's Justice, by such a bond as hath more strength in it than all the power of Heaven and Earth is able to break; as a man that hath done that is evil, it may be the Law hath not present execution upon him, but he is bound over presently.

And not only so, but in the Second place, the Law passeth sentence, the binding over that is the guilt, but the Law passeth sentence upon the sinner, and condemns it; the Soul is presently under the sentence of condemnation.

Thirdly, The Law puts the sinner under a curse, for so it is in the latter end of the 27. of Deu. Cursed is every one that abides not in every thing that is written in the Book of the Law to do it. Mark, [every one] that abides not [in every thing] he is pronounced accursed, and that is a fit particular.

Sixthly, And in the Sixth place. This Law requires constant Obedience also; and such is the rigour of it; that if you should obey it never so much for a great part of your lives; If you should conceive you could obey it perfectly for a great while; yet if at last you should offend in any one particular you are cast for all; and all that you have done before is utterly rejected; it will take advantage against you for any one particular. If it were possible that all your life time you should keep it and at the last hour of your life break it in any one particular; certainly you would be condemned by it; this is the condition of the Law; for so it is in those words that are named; though you do it, if you do not abide to do (every thing.) If there be but any one thing whereby it can take advantage, it will certainly condemn you for it. This is the condition of all that are under the covenant of works; and is not this a load? Would not this burden
Of the burden under the Law.

the Soul? If so be the soul comes to understand it, and whether it understands it or not, yet certainly it is the truth of God.

Seventhly, A seventh Burden of the Law is this, that when once the sinner hath broke it, the Law cannot be satisfied with any obedience which may make amends afterwards, by any thing that the sinner can do; suppose a man should be never so angry and offended, he that hath offended him may make amends, again a Servant thinks, though I have offended my Master and done so many faults; Yet, I will make amends for all. So many people think though we have broken the Law of God; and lived a great while in sin, and done that which is evil; yet we will make amends again; and we will give alms, and come to Church and the like. These are the Reasonings of many poor Ignorant hearts, that do not understand upon what terms they stand with God; all the Children of men stand before God either under a Covenant of works; or under the Covenant of Grace, one of the two: now those kind of men that Reason after this manner, surely they are not acquainted with the Covenant of Grace; they are under the Covenant of Works; and now let them know that the covenant of Works admits of no such amends as they speak of; but when once you have broken the Law all that ever you can do; If you could live a thousand years never so strictly; or be willing to suffer never to much for God; yet all this will not satisfy for what is past; many when they have sinned and their Consciences are a little awakned for it, then they think to live better and to do otherwise afterwards; as if they would make amends for what is done before; but you must know that this is a meer deceit and will not satisfy, you must come to Christ; you must come to Christ and beleive in him, or otherwise all that you can do will never make amends; you will say, If we cannot make amends what shall become of us; it is true, if there were not a Savior, a Christ, our condition were sad,
Certainly amends must be made, but it is impossible that ever you can make amends: and this you must think of: you must not only think of what you are bound to do, for the time that is to come: but how the breach of the law shall be made up for that which is past; & when the sinner comes to think of these two together, I have thus sinned, Lord what shall I do for time to come; I & what shall I do to make up the breach of the law for that which is past; this will burden the soul; and the soul will feel upon this such a burden that nothing in the world can give it rest till it come to Christ; If we did apprehend this we would see that our Condition out of Christ were a restless condition; and this invitation of Christ would be very acceptable. Now because I was loth to tell you of rest before I had opened a little this burden, for otherwise you might say as those Jewes did to Christ in an other case when Christ told them If the Son made them free, they should be free indeed; why, Say they, are we bound to any man, it is in John 8. 32. why do you talk of freedom to us. If I should have gone on in the invitation [Come to me and I will give you rest] come to Christ. Why what restless Condition are we in, you might have said? But now when you see your restless condition, then I suppose you will be willing to harken to the invitation [Come to me and I will give you rest] those things will make you to know what it is to believe, and to come to Christ, when you come to understand what you are in being out of Christ.

8. An eighth particular is this; That the Law accepts of no repentance, as it will not be made amends for; so it will not accept of repentance. Let the Sinner be never so sorrowful for what he hath done, and lament his sin never so much; if he could bewail his sin with tears of blood, the Law would not accept of this. You will say this is a strange doctrine, that our repentance should not be accepted of. I do not say absolutely, that God will accept of no Repentance; but I say that the Law will ac-
cept of no Repentance. Repentance is the doctrine of the Gospel; the Law preacheth no such doctrine as the doctrine of Repentance; it is an evangelical doctrine; but now repentance, that is merely trouble of Conscience, that I see myself in such danger of the Law, this may be a natural repentance, and not evangelical; that is, I see I have undone myself by reason of my sin, and now am troubled, and so go no further; I say this is a natural repentance, and not evangelical. When you do think of repenting of your sins, this is a saving meditation for you to think of your Repentance, thus: I am now sorry and Repent, and am humbled for my sin; I but this is through a second Covenant, through a covenant of grace, that this can be accepted, it is infinite mercy in God and that in Christ, it is purchased by the blood of Christ, that Sorrow for any sin that ever be accepted of God, you must thank Christ for that; and therefore when you come to the work of mourning for sin, you should come to it as a work of the Gospel, as an evangelical work, and so come freely to it; for that which is a work of the Gospel, is a fruit of the blood of Christ, and it is a great mercy of God unto you that you may be admitted to come before him to sorrow for your sins in such a way as you may be saved: all your tears, and trouble for sin except it be through the grace of the gospel, it is not accepted, and yet how many thousands of poor souls never think of this in the work of their repentance; perhaps when they lie upon their sick or death beds, their consciences tells them that there is a hell and misery for sinners, and there they lie roaring and Crying out; but the truth is they never understand the way of God in the Covenant of grace: and how the Lord hath looked upon the Children of men under the Covenant of works, and now hath entered into a second Covenant through his Son, and there hath provided a way for their salvation which could not be in the other covenant: we are to know that the law doth accept of no repentance; now 0! what a bondage is this that when
opened in several Particulars.

when I am sorrowful for my sins, and think that God will pardon me, then I am curs'd by such a Law, that will accept of no repentance: but when we come to Christ, there Godly sorrow is accepted of: and it is said to be sorrow unto life, but that is the privilege of those that are under the covenant of grace in Christ: therefore consider seriously of this point, that you may make a difference between a covenant of works, and a covenant of grace. I know nothing in all divinity that is greater for you to understand than these two things: and those people that are not acquainted with these two covenants, they understand but little in those mysteries of religion that may bring Salvation; I say little or nothing of true divinity understood by people, that do not understand the difference between the first and the second covenant, between the covenant of works and the covenant of grace; and the right understanding of the difference between these two, would let in abundance of knowledge. I dare undertake that after people come to have the understanding of these two, and to know the difference of them, in one quarter of a year, they will come to have let into their hearts more knowledge in the main principles of religion then they had in many years before, and for want of knowing this one thing, people do most grossly mistake in abundance of points of Religion, and never come to understand, and to know Christ as in that way that is propounded in the Gospel. And that is the eighth thing.

Ninthly, In the Ninth place: the burden of the Law appears in this: that it only opens to man his misery, and there leaves him; as if a Chyrurgeon should open a wound, and there leave it, (as it were) in the open aire. The Law tells not man of any way of Redemption, of any way of deliverance, but merely shews unto us our misery and to leave us. I do not mean the law that is in the book of the old testament, for there is Gospel mingled. I do not say that Moses doth not tell us of any way of Redemption; but I mean the Law of the Covenant of works
Of the burden of the Law,

so far as that is revealed in Moses, and that is revealed in the new Testament in a great part of it; that only shewes us our misery, and there leaves us; but grace, and truth, and mercy, that comes in by Jesus Christ.

Tenthly, A tenth particular wherein the grievous bondage under the law appears, is this. That it is such a Law as there can be no appeal from it, no, nor no repealing of it, though it be thus strict, and thus severe; yet I say there is no appeal from it, nor no repealing of it: there are many Laws that we may appeal from one to another, or if that Law be hard it may be called in again: we cannot appeal from the Authority of this law. nor can it, be repealed. You will say, this excludes us from all help, though there be many hard Laws made by men and as long as they stand in force people are in a very sad Condition; yet there may be means to repeal them: but as for this Law there can it seems be no appeal from it, nor repealing of it. May we not appeal from Gods justice to Gods mercy fear? I have indeed spoken of such an expression, but that expression must be warily understood, for the truth is there is no proper appealing from the justice of God to his mercy; when the sinner comes to Christ it hath the pardon sealed in the Court of justice, as well as in the Court of mercy; there is no soule that is saved, but Gods justice is as well satisfied as his mercy is glorified, nor no repeale of this law. What must the law stand in force then? Yes, the law shall stand in force, and yet there shall be thousands of soules saved. How is that you will say? This is the mistery of the Gospel that the law shall stand in force, and yet men shall be saved, there shall be a way to save men for all this. Certainly if the Law went on in its course, one would think that it would carry on all mankind to eternal destruction; yea, and so it would have done but onely for this great Saviour, and redeemer Jesus Christ that calls Sinners to him, that they might have rest. He comes and puts himself under the Law and what the Law requires, be doth, and be Suffers;
opened in several particulars.

so that here is all the alteration, the Law goes on, and hath its course, onely, whereas it might have required to have had the course of it upon our selves in person; now God is content that it should have its course upon our security. When a man oweth a debt, the Law requires performance, it's one thing to have the law repealed, and another to have the debtor delivered: if a surety will come and undertake the debt, he is delivered though he hath not paid it, & yet the law hath its course; for the surety discharges what the debtor should have done: so the way of salvation for any soul, it is not either by appealing from the law, or by the repealing of the law: but we must look upon the Law to have its course, only to have its course upon Christ our surety, who hath fully satisfied the law, and Christ looked thus upon, is the true object of our faith, and except we apprehend Christ thus, as one made under the Law as the Scripture faith, and one that did indulge the law to have its course upon him, and so to satisfy the law: except we look upon Christ thus, we look not upon him as the right object of our faith; and Christ he thus calls upon you that are weary and heavy laden to come to him: as if he should say poor Sinners that are under such a Covenant as this is, you know that though it be not repealed I have come and put my self under this law, it hath had its course upon me; come to me, and the law shall be satisfied, it shall have nothing to say against you, but you shall have through rest in me: come therefore to me.

Eleventhly: The Eleventh thing in the Law is, That it is so far from enabling us to perform that obedience which it requires, that (in regard of our own wretched condition that we are now in) the more it comes to be revealed, the more are our Corruptions stirred up; it doth through our fault, not from any fault in the Law, stir up our Corruptions so much the more. Luther compared it to Water cast upon Lime, the Law coming into the heart being in its Natural Condition till God o.
overcomes it by the Grace of the Gospell, is stirred up so much the more. You have a notable expression for this in the example of Paul, who felt it thus in himself, in Rom. 7. 5. For when we were in the Flesh, the motions of sin which were by the Law, did work in our members to bring forth fruit unto death; and again in ver. 8. For sin taking occasion by the Commandment wrought in me all manner of Concupiscence. It took occasion by the Commandment; there are many people that are the worse by hearing the Law revealed unto them, until God pleaseth to overcome their hearts by the grace of the Gospel. Now put all these together, and the soul that comes to be enlightened to understand these, do you not think that such a soul will be burdened? Is it not a burden to be in this Condition? Is it possible that the soul can have any rest in this Condition? You will say, these things are hard in themselves. But first if you did but understand the infinite holiness there is in God, and the infinite Justice of God with whom you have to deal. And if you did but understand the perfect Condition that God did make man in at the first; present before your souls the infinite Holiness and Justice of the great God with whom you have to do; and then present before your souls that perfect state that God did make man in Innocency, and then these things will be clear unto you. And if these things were only preached to you, and nothing else, they would seem to be hard; but it is all in order to this Invitation of Christ.
CHAP. VIII.

Three Conclusions arising from the former doctrine concerning the Burden under the Law; Namely, 1. That man by Nature is in an evil case. 2. That it is a mighty work to save a Soul. 3. That those vain thoughts whereby men think to pacifie their Consciences, will stand them in no stead.

Now upon the hearing of these things, we may truly draw such Conclusions as these.

First, That certainly man is in an ill case, by Nature. It is observed of the people of Israel when Pharaoh did increase their bondage, the Scripture tells us that the people saw that they were in an ill case; so when we understand what a condition we are in under this bondage, we may conclude that verily man is in an ill case by nature. Secondly, And a second Conclusion may be drawn hence. That it is a mighty work to save a Soul; it is not a slight thing for a Soul to come to be saved; there must be great things done by God to save a soul. Many people, they confess it is true they are sinners, but they cry to God to have mercy on them, and so they think it is presently done; but did you consider of the condition that you are in naturally, and of the Righteousness of God, you would then conclude it is a mighty work of God to save any soul, and that you had need fall upon the seeking of your Salvation in all times.

And then Thirdly, Hence will follow this Conclusion also, That those vain thoughts of men that they have had for pacifying their Consciences, and the quieting of their hearts, will stand them in no stead. As thus: Many they reason thus: I am not so bad as others. What
if you be not; if you be under the Law, you are cast a thousand thousand times over. You wil say that you do some good thing, and sometimse come to Church, and pray to God; but what is this to the keeping of the Law; if thou beest in thy natural estate, thy reasoning after this manner does argue that thou dost look after Salvation by what thou hast done, and for men to say; I do what I can, and I am sorry with all my heart that I can do no better; these are not reasonings that will enable thee to stand with comfort before the infinite Righteous God; thou must know in what state thou art in under the Law, and how thou art cast by the Law; these are not arguings that can bring rest to thy soul; if it could, Christ would never have called in this manner; But you must know that such is your condition, that all the Angels in Heaven, and men in the world cannot give rest to your souls; and if you did understand this; you would thereby go away convinced of this truth; well I see that there is a burden upon me, howsoever I have not been sensible of it; and it is such a burden as will press me down to eternal misery, and I see now by this that I have need of a Christ. Certainly if congregations were sensible of this burden of the Law; Oh! How would their souls rejoice in this, and praise the Lord that their ears are blessed to hear such a sound of the Gospel as this, Come to me and I will give you Rest. I appeal to you whether the opening of the Law be not of use to make you come to Christ; there are so many wanton spirits, that call those Ministers of God that seek out of Conscience to do good to Souls, and to draw them out of their natural estates; Legal men, Legal preachers and the like; I appeal to your consciences, upon the knowledge of these things whether you will not come to know, the way of coming to Christ better than you did before; if I should have named the name of Christ five hundred times over and over again, would you have come to understand the mystery of God in Christ, so much as by hearing
hearing what the difference is between the first covenant of works, and being under the Law; and to tell you that Christ came into the world to deliver us from this first covenant; he comes, and takes our Nature upon him, and puts himself under the Law, that he might free us from such a heavy yoke, and bondage; and in this blessed Scripture, he calls all souls that do feel this yoke and burden to come to him that so they might have rest. And thus much for this first Particular, what the bondage is that the soul is under, that is under the Law; are you sensible of this? Christ calls you; perhaps some of you may say, we have not been sensible of this; do you begin to understand it? Doth God begin to let in some light to you? Do you begin to feel it something weighty upon your Hearts? Blessed be God for it, you are so much the fitter to hear of the covenant of Grace. Now when you come home, let the Husband say to the wife; we hear of two covenants as you have it in the 4. of the Gal. 22. Here are two covenants, and these two are set out in this Allegory of the bond-woman and the free-Woman, now till we come to understand what the other covenant is, we are under the former covenant, the covenant of works; this is that you should labor to understand; the Husband and wife to ask one another of the difference between the two covenants; ask but what the covenant of works is, and upon what terms that runs, and the covenant of Grace; and upon what terms that runs; and so you will come especially to understand that that follows in this text with more profit and advantage to your Souls.
Of the Burden of Legal Performances, What it is; With the burdensomeness thereof laid open in twelve Particulars. 1. There is no inward principle of doing. 2. In men that are only under the Law, there's a principle contrary to the performance thereof. 3. Such are wearied with doing, getting no supply of strength to perform duty. 4. By their performances, they still contrast more Guilt upon their Souls. 5. What they do in Obedience unto the Law is only out of fear. 6. And with much straitness of Spirit. 7. Nothing comes of such Performances. 8. They that perform Duty in a mere Legal way, never attain their end, which is, peace with God. 9. They know not whether God accepts of them, or rejects them. 10. They are forced unto Duties instantly, presently, and upon the sudden, though to the hinderance of other Duties of greater concernment, which God requireth of them, at the same time. 11. Though they go on toylings, yet know they not whether they shall hold out unto the end. 12. Their Humiliation and trouble for not doing what they ought to do, hinders them from doing what God requires.

Now there is one thing more that is as an Appendix unto the Burden of the Law, flowes indeed from, and is tied unto the burden of the Law, and that is, the burden of Legal performances, not only the burden of the Law in regard of what the Law requires, the perfect obedience that the Law requires, that burden comes from the Law itself. But now there is a bur-
Of the burden of Legal performances.

den that many are under, a very heavy and grievous burden, and that is, the burden of Legal performances, and this is that that is to be the subject of this Chapter. I intend to go no further then to speak of that burden to open it a little to you, and that as I told you at the first opening of the text is the interpretation of Christ upon this text, You that are weary and heavy laden, that is you that are laden with the burden of seeking righteousness under the Law. Come unto me and I will give you Rest.

First, I will shew unto you what I mean by the burden of Legal Performances.

Secondly, What a great burden this is and how much evil there is in it, and so apply my self to those that are under this burden to shew to them how Christ calls them here in this text to come to him, that they might have Rest.

First, that which I mean by the burden of Legal Performances is this, the performing of duties that are required by the Law meerly out of conscience, because conscience puts men and Women upon those duties, and doing them in the strength that they have of their own, and looking upon what they do as the Righteousness which they must tender up to God, as Righteousness for life, now this is a Legal performance; to perform duties in a Legal way is this, to do what the Law requires meerly out of conscience, because conscience tells me I must do it, and to work in mine own strength though it be that that God gives, yet but a natural strength, and to make account of this to be as my Righteousness, and to tender it up unto God for Righteousness unto life, here is a Legal performance, and this is to performe duties in a meer Legal way, and those that do thus will find that this will be a very great burden to their spirits, it is a burden unto the Spirits of those that do thus, unto the spirits of such as are conscientious indeed, for we look not now upon men and Women as performing Duties.
out of Hypocrisie to be seene of men to make a shew of what they have not in their Hearts, we do not speak of such, but we speak of those that have got into a higher form beyond such kind of Hypocrisies, such as perform duties out of conscience, and yet rise no higher then looking at the Law, that binds them to those duties and so tender them up to God as their Righteousness, and do them for life, making account that this is the thing that must bring them to life, such as do this, and are not acquainted any further with the mystery of the Gospel, they do go under a most grievous burden all the duties of their lives, I do not say that it is a burden to perform Duties that conscience requires, when we do them to the Honor of God, in the strength of Christ, as a work of the sanctification of this spirit, and a fruit of our thankfulness for the Grace and mercy of God in Christ to us, that is not a burden, that is no burden at all, but to do them meerly as being forced to them by conscience, and as our Righteousness for life this is the burden, and though there be no other principles that men and Women have but this, yet they may be very conscientious to as not to dare to commit any known sin in secret, they may make conscience of secret duties, yea they may be abundant in duties, that is, do perform many duties. In the 6. of Micah, and the 7. what shall we do say they, Shall we give Rivers of Oyl and thousands of Rams, and the fruit of our bodies for the sin of our souls, there you have the expressions of those that are Legal, they would know what they should do, professing that they would be willing to do any thing for to save their souls, offer thousands of rams and Rivers of Oyl for a sacrifice, so one that is meerly Legal may perform many Duties yea he may be conscientious of every Duty that he knoweth, there may be a kind of universal obedience in him, to obey in all, so far as he knows, for the outward action, he may make conscience of every thing that he knows to be the mind of God, and yet do at this
Of the burden of Legal performances.

in a legal way, and his performance may be rather a burden then that which shall do him good in the conclusion and bring him to life: and except he doth come to know further then yet he doth, to know the evangelical performance of duties, he cannot have true rest in his soul.

Now this (as the other) is a point of great consequence to many, it may be divers that read this book may not so clearly understand what this is, they may not feel any such thing in their one experience; but I suppose I shall speake to some even to their hearts, and open their conditions to them, whereby they shall say that they have not taken a right course to procure rest to their souls, and to this end I speake that they may hearken to the blessed invitation of the gospel to come unto Christ that they might have rest; as thus you perceive a little what I mean by legal performances, now then we are to come to shew the burden of legal performances, that they are very burdensome to those that are acquainted with nothing but to perform duties merely from the law.

The first Burden of Legal Performances.

1. Because now they are put upon duties that they have no principle to do, so to be put upon a work where there is no inward principle; to do the work that must needs be burdensome; conscience puts me upon the duty and that is right, but I have no principle to do it, yet I must do it, conscience saith so, whether I have a principle or no, and though it is true I have no principle to do it to as the Law requires, yet I may doe some outward performances, now for me to goe about such a work, to endeavour and strive to do all the work that the Law requires; not only the outward part but the whole work, and to be put upon to strugle and strive to do that which I have no inward principle to do, that must needs be burdensome: All motions of nature that are from an external principle are
Of the burden of Legal performances.

violent and so tedious, heavy and troublesome, to this
motion to duty that comes not from an inward principle
of heart but is meerly legal, conscience stand to put the
soul upon duty; but doth not put any principle into the
soul to do it, this is a violent motion, and those
that have the experience of this find it tedious, heavy, and
troublesome.

Now here lieth the burden, for it is not according to
those vain conceits of men that the duty ought not to be
done, because they have no inward principle to do it, but
here is the burden that conscience binds you to do it, you
must do it though you have no principle in you to do it.

The second burden of Legal performances.

2. Legal performances have a great burden in them, be-
cause there is in all men that are but under the law before
they come to be true believers sanctified by the Spirit of
Christ, a contrary principle, a principle quite against
those duties, opposite unto them, there is a contrary
streame in them, they go against wind and tide, you
know what a burdensome thing it is for the boatman to go
against wind and tyde, he must put to a great deale of
strength, so it is here, the soul come to beleve in
Christ and to have the Spirit of Christ, having onely con-
viotion of conscience and being put upon duties, there are
such corruptions in the heart, and such evil principles in
all men naturally, that are as wind and tide against those
duties; and yet faith conscience you must do them though
you find your inclinations to be never so strong another
way, yet conscience tells you you must do them, and when
God is pleased to put strength into conscience it will
make a man or a woman to go on in duty though it be
never so cross to their own nature; you will say if it
be cross to their owne natures why do they not
leave it off? No they dare not, notwithstanding;
so, it is true, we shall show you afterwards, that even
godly
godly men and believers are burdened with corruptions, they have contrary principles to the duty too, but they are not so prevailing as with unbelievers that are only legal. It is a sedious thing you know to cast a stone upward, not only to cause a stone to move any way, but to put it upon a motion that is quite contrary to the principle, that is burdensome, because all heavy things have principles in them that work downwards, therefore to put them upon those things that are quite contrary to their natural principles, it is a motion that will cause burden, and because you keep them from their own center: so conscience may keep a man and woman from their own center, from those wicked courses that their natures are inclined unto, and at the while they are kept from the course that their natures do so strongly incline them unto, it must needs be burdensome to them, until God come and sanctifie their hearts, they may be a great while without any sanctification, many whose consciences are convinced may goe on in duties, without sanctification in them.

The third Burden of Legal Performances.

3. One that goes on in the performance of duties in a legal way meerly, is weary and tired with what he doth, and yet can find no strength coming in unto him, no further ability to perform what conscience puts him upon, then he had at first, nay rather les-ability. Now this must needs be burdensome. As suppose a man be put upon a work, and if he have no mind to it, that is tedious, but if it he against the hart, quite opposite to his disposition, that is more tedious; yet he must go on, and he toils and wearies himself, and yet the more he works the more grievous it is unto him, for he finds no strength coming, but strength wearying rather, his strength weares
wears a way, and no strength comes in to assist him, and yet his work is as strong as it was, that work must needs be burdenome; so those that are merely legal, they go on still in duty, and the work is still as strong, but they are weaker, many a man when he first sets upon a work is cold and benumbed, but when he continues in the work he gets warmth, and then it is not so burdenome unto him, but if he continues in the work, and is colder and colder, this is very tedious, to those that perform duties in a mere legal way, conscience puts them upon it at first, and they go to duty with some vigour, but the truth is, they grow more weary, and the work is more tedious, and yet conscience puts them upon as much work as at first when a man hath been at work and grows weary and desires ease and a cruel task-master that come and tell him there must be no decrease of your work, nor no increase of your strength, this must needs be tedious; thus those that perform duties in a legal way, conscience puts upon them as much work when they are weary and tired as at first; there is the difference between the works of sanctification & legal performances, though they seem to be hard at first, yet while the soul sets upon them there comes in strength, and the more work the more strength, they do not spend their strength and throw it away, and grow more weary afterwards then at first; but the more they have experience of the ways, the more strength they have, they grow warm at their work, and being warm they get further and further strength, and it grows easier unto them, but it is not so with one that performs duties in a mere legal way, some have been seven years in a profession of religion and made conscience of their duties, yet after seven years spent their hearts no more mortified then at first, and they have got no more strength then at first, their hurts are less mortified, and their strength is less then at first, and therefore their work must needs be grievous unto them.

4. Those that performe duties in a legal way meerely, while they are striving to do their duty, they are contracting still further guilt upon their souls, they strive to do that that the law requires, and in their very striving they are breaking of the law. You will say, so godly men while they are striving to do their duty they sin alto, there is imperfection in the best, I but yet their sin is done away in Christ, their sin is not layed to their Charge, but those that are meerly legal, while they are striving, they sin and contract Guiltiness upon their spirits, and it lies upon them, and they stand charged with it. But then it may be said it were better that they did not strive, no not so neither, conscience must have them strive, it would be a greater guiltiness if they should not strive, though when they strive they stand charged with further evil then before, now this is a grievous burden; as now if a man were rolling a stone up a hill, and as soone as he had rolled it up, the stone should come down upon him again, it would be a mighty tiresome work, it is to with those that are meerly legal, while they are in duty, in working, still corruption brings them down againe, and they contract continually guiltiness upon their soules.

The 5. Burden of Legal Performances.

5. Those that performe duties in a meerely legal way, what they do, they do meerely out of feare, they are put upon it in a forcible and rigorous way, they are put upon their duties in a rigorous way, meerely by force and constraint, if you put a man to do a thing meerely by force, it is very sedious to him, and especialy when your forcing of him is with rigor, as those that are slaves they are not onely exhorted to do their duty, but with blows and stripes they
they are set upon their duty, now this is very burdensome: if indeed they might be put upon it with love, gentle, and fair carriages, they should do as much as they do with a great deal of ease, but when all means that is used is rigorous and forcible this makes their lives burdensome unto them; so it is here, they that are legal, perform duties, but how? the terror of the law, the flashes of hell fire in their conscience, and the fear of the judgments of God come unto them, except you do this you may fear that the judgments of God will pursue and follow you. In the night season when they are in the darke they are filled with terror, and when this terror comes upon them then they must go to prayer though they have no mind to go to prayer, for their conscience else will fly in their faces in the day time, these are just like the Children of Israel in Egypt, the task masters put them upon their worke with rigor, that their very lives were tedious to them, whereas those that are sanctified they go to performe duties out of love and so their duties are sweet and delightful to them.


6. From hence follows that those that are meerely legal in their performances, they do their duty with much straitness of spirit, they have no enlargment of heart usually, very rarely in any thing they do, but they do it (if they do do it) in a dull manner, & a dead way, nearly the work done and no more, their spirits are exceedingly strait, pray they must, so much time they spend in prayer, but when they are risen from prayer they find their hearts are as strait as ever, I do not say but a godly man or woman may be so at sometimes, but when duties are performed in a legal way, this is constantly so, and Oh what a burden is this to a soul, to think that I can never go into the presence of God but I have stil a dead, strait heart, others have enlarged hearts, but I do the duty and nothing comes
Of the burden of Legal Performances.

of it, I feel my heart altogether strained in the duty and so I go on in the rounds, but still am strained, dead, and dull in the performance of the duty.


7. Those that perform duties in a mere legal way, find nothing so come of their duties, but are merely as a horse in the mill, go the rounds, or as if a man were to live or cleave a knotty piece of wood, he strikes, but the knottiness of the wood gives the rebound to the axe and wedges, and he can make no mark of it, though a man strive and work hard, yet if he finds his work goes on, here is some comfort, but when he works and works, and it continues so still, this is burdensome. If a man should be set to pull a log out of a ditch, and injoyed to work from morning to night, and he pulls and pulls all the day, and it stirs not, is no further on in his work at night then he was in the morning, and he must go to it the next day and nothing comes of his work this is very tedious, so it is with those that are merely legal in their performances, they find little or nothing comes of all their performances and this must needs be very burdensome: you that have been thus burdened, know, this very text concerns you, and Christ hath thoughts of you and calls you to himself and faith. Come to me, as if Christ should say, certainly there is another way for you to have ease and rest to your souls, it is true you must go on and do your duty; but you must come to know me in the gospel before you can have ease and rest to your souls.


8. Those that perform duties in a mere legal way, the truth is, let them toil never so much in that way, they can never attain to their end; let them toil never so much, perform duties never so many, increase their duties a
thousand fold, yet they can never attain unto their end:
Their end what is that? you will say, Their end is, that
they might have peace with God, live and have eternal
life; it is true, base hypocrites look at profit, many will
make a show of religion, get into houses, and talk of good
things, that they may get good cheere, meat and drink,
and a little gain, being of a poor, and unworthy Spirit,
but I speake of those that are grown higher then this,
those that performe duties out of conscience, and yet ne-
ever attain to their end, nor never will attain to their end
in this way, til they come to know more of Christ; I speake
of such as desire rest to their souls, yet in this way of le-
gal performances never gain this rest to their souls, and
and therefore it must needs be burdensome unto
them.


9. Those that performe duties, in a meer legal way,
they goe on and performe duties, but whether God ac-
cepts of them, yea or no, they cannot tel, do them they
must, but whether God be their enemy or their friend they
cannot tel, tender up duties to God they do every day,
but whether they tender them up to an enemy or a
friend they do not know; sometimes they have perhaps
some good hopes that God accepts them, but never come
to any knowledge of Gods acceptance, they go up and
down continually with Jealous thoughts of God, fear-
ing least God will take advantage of them at the last, this
must needs be burdensome. Many poor souls have gon on
in this condition, one seven yeares after another, and al
for the want of coming to Jesus Christ for rest unto their
soules, then comes rest to the heart of a sinner when it
knowes and can say upon good ground, though my
heart have much corruption, though my duty have much
imperfection, yet through a covenant of grace what I do
the Lord accepts of me, whereas the other never comes to

know.

10. Those that perform duties in a mere legal way, their spirits are hurried on to do the work, to do the thing that conscience requires, although in regard of their weakness, the doing of such a thing, at such a time, will hinder the doing of other duties that God requires of them, but yet do it they must, I do not say duties are not to be done at this time, but such things as conscience tells them are good they are hurried on to do them presently, though in regard of their weakness the doing of them now doth hinder them from doing other things of more consequence: as we find by experience many that are weak, yet under the command of conscience and are in a legal way, suddenly there comes such a thing into their minds, I must spend so much time in prayer, faith conscience you cannot do too much for God, and why should you not spend so much time for God, now by this means they are hurried on to do the duty, though by the doing of it at that time, they shall hinder themselves in the performance of many other duties afterwards, and I have known by experience many that have been grievously burdened this way, what they presently apprehend to have any good in it, that they think they must do, although they by that be hindered in the performance of many other duties afterwards, whereas now if we were acquainted with the liberty we have in Christ we would be able to satisfy our selves this way, though I am weake now, yet I can appeale to God that my heart is upright, and though I do forbeare the doing of such a thing that in its owne nature is good, yet my conscience tells me, it is not through a willful neglect of what may glorifie God, nor because I would neglect any duty that God would have me do, but because I know through my weaknesses the do-
of this at this time wil hinder me in the Service of God otherwaies: therefore I beleev that God wil accept of me in Christ and pardon my infirmities; thus the Soul can do that is in Christ, but those that are Legal, conscience puts them upon Duties, without regarding their strength, and so puts them upon strong Duties when they are in the weakest Capacity, when they are weakest, conscience will put them upon the strongest Duty, now this is for the want of the knowledg of their liberty in Jesus Christ, for they have this liberty in Christ, that Christ accepts of them according to what they are able to do, the Gospel holds forth this acceptance, that let them go on to do what they are commanded in uprightness, and though they cannot do such Duties because they are weak, yet God accepts of them for Christ sake, which one that is Legal cannot do but conscience hurries him on to do the Duty when he is most weak, and so he doth lest for God then otherwise he would or should do.


11. Those that perform Duties in a meer Legal way go on toyling but itil they do not know whether they shal hold out or no; I go on and do my Duty, but what wil become of me God knows, I do not know whether I shal hold out or no, I am afraid that when I have done al, labored and toyled what I can, that I shal prove an apostate, a backslider at last, thus they have many such jealousies of themselves as they are ful of jealousies of God, so of themselves they are afraid of themselves, wel, if troubles and afflictions come I shal fal off aud turn, and manifest that I was but an Hypocrite and alwaies unsound, now, these very thoughts makes their lives and Duties burdensome unto them, whereas one that hath the benefit of the freedome of the Gospel, one that is in Christ, he can go on; wel, though I am but weak yet I have an everlastin
principle that will hold, for I do it by the strength that is everlasting, though I be weak yet I am fastened to that that is everlasting, I am carried on by such a principle that will hold on to everlasting life; and Oh! what a rest is this, here is rest indeed, for the soul to know that though I am weak yet I shall hold on to everlasting life, whenas one that is Legal he is ever jealous and he thinks, what do I this for, I shall fall off at last, and so goes on heavily and is troubled in his thoughts, and this makes both his Duties and his life burdensome, till I say Christ calls upon all these to come unto him, till there is a rest in Jesus Christ, it is impossible we should speak of all these things at once, but now I would only find out those that Christ calls, you that find it thus that are ready to say, just as it is said in the word, I find it in my heart, I only speak to you to raise up your Hearts to attend to what is further to be said afterwards; only remember that of the poor blind man, when Christ called him, they comforted him with this, be of good comfort he called thee, so I say to you that Labor under this burden and long to know the true liberty of spirit that the Saints have in Christ, Christ calls to you and faith, Come unto me all ye that are weary and heavy laden and I will give you Rest.


12. Those that are thus Legal, their consciences put them upon performances of Duties, but their Humiliation and trouble for not doing of what they ought to do, doth hinder them from doing what God requires, and this is a sad condition, that when I have not done my Duty, and am troubled for not doing my Duty, that doth hinder me from doing my Duty, whereas those that have Evangelical Humiliation, it makes them more fit to do duty, the other it makes them more unfit, their hearts are more full, fretful, and untoward, and this is a sad
Of the burden of Legal performances.

sad condition, that not only they fail in other Duties, but when they are troubled for this they fail more, first they fail of their Duties, and their hearts are hardened a great while, and then they Complain, that their Hearts are hardened and that they cannot be Humbled for their sin, after this complaint they begin to be troubled for their sin, and then on the other side when they are troubled after such away as they grow sullen and discontented, vexing and fretting of themselves, and by this they come to be hindered as much in the performance of their Duty as by the hardness of their hearts before; some are hindered by their hardness of heart from performing of Duty, and others by their humility: now this is a very great burden, you may some of you find it in your own experience, that the trouble of your Heart hath rather hindered you then furthered you in Duty, as in Exodus when Moses came to the Children of Israel, the text faith they did not harken unto him, because of the anguish of their hearts, so there is many people that have such Legal trouble in their Hearts and that for their sins, as it doth hinder them from harkening unto the blessed sound of the Gospel, it makes them more unfit to harken to the invitation of Christ to come unto him, yea such kind of trouble they have for their sin that makes them as it were reason away the blessed comfort in the Gospel to their Soul.
CHAP. X.

The Sad condition of such as are under the Burden of Legal Performances set forth in Six Particulars.
1. That which should be accounted their happiness is their Misery. 2. It is a means to cause hard thoughts of God. 3. It causeth great discouragement. 4. They bring an evil report upon the ways of God. 5. They keep no proportion therein. 6. They are kept off from Christ.

Now that which remains is to shew you the sad condition of men and women that are under this Legal Performance, that are in this condition; we shall find that the condition is very sad and insupportable to many: and this text will appear to be a text of wonderful mercy, if we do set out before you the sadness and grievousness of those that are under this Burden.

The first Misery.

First, Is not this a sad thing, that that thing which should be the chief joy of one's heart in this world; which we should account our privileged happiness, and the beginning of eternal life; that we should account that a misery to us, as thus, the performance of Duty, to do that which God calls for, we should account it our privileged happiness and the beginning of eternal life. And indeed it is so, if we do it in the way that God requires, but now one that is under this burden doth the things in the mere outward act, but doth them as necessary evils, accounts them as evil things, only he cannot avoid them; this man and woman's condition is very sad, that that which
which others account their happiness, life, and Glory, he accounts as his Misery.

The Second Misery.

Secondly, there is this evil also in the burden of Legal performances, that this is a means to cause hard thoughts of God, and if God go no further with them then this, that they perform Duties in a Legal way, this will occasion many hard thoughts of God and of his ways, and they may find that they have so many times when their hearts are pinched with this burden, they have many hard thoughts of God, and hard thoughts of his Law, and hard thoughts of his ways, this is very grievous when the soul comes to find the commandements of God to be grievous and to murmur and repine against God as many do that are in trouble of conscience, they go on in Duties but because they get no peace, nor comfort, nor Mastery over their corruptions, they begin to repine and murmur at God, say they: I have done thus and thus, and I have performed Duties and nothing comes of them, and there upon they begin to leave and hate them.

The Third Misery.

Thirdly, there is this evil also in the burden of Legal performances that it causes a sinking discouragement, their heart doth sink in exceeding discouragement, after a while they go on in performance of Duties and find nothing comes of it, and they sink under it in discouragement; they think it is in vain to go any further, and they are desirous to cast it off wholly, and think it is the only way for their ease and rest, hence follows, that therefore there is a way open to temptation for the Devil to come and tempt them either to looseness or to despair: it is many times the end of such poor creatures except God be pleased to some
in and reveal Christ unto them; one of these two is the
Conclusion, either they cast off the Duties that before
they made conscience of, and so grow to be loose and pro-
phane; or otherwise if conscience pursues them more and
more they grow to dispaire, and sometimes upon their
sick bed and death bed, come into a raving and raging
distemper; as by experience we find that many after they
have been a long time under a troubled conscience, and
gone on in a Legal way they have grown very prophane;
there was a time that they durst not neglect Duty in their
family and cloister, but they come afterward to think that
this was but Legal, and now they cast them off, and give
themselves to looseness, and then they have nothing to
plead for themselves but this, that they were under Legal
performances, and they leave them off, and thus they
go this way to Rest, but Oh! woful this is to go to the
Devil for Rest, if you had come to Christ you might have
had Rest, but these give up their Souls to the Devils Rest,
and grow to looseness and are notoriously scandalous in
in their lives, I suppose if you will observe it, you need
not go far to find examples in this kind: but others that
cannot get the Mastery of their consciences, they grow to
dispair, when they come upon their sick beds their hearts
are overwhelmed with despair and so they die; Now Oh!
what pitty it is to loose such Souls as have gone thus far in
the way of Religion. As thus: First, they do the same
things that Gods people do for the outward act, they do
the same things the Saints do. Secondly, They are very
Conscientious of what they do, make conscience of their
very thoughts, and of their secret waies. Nay, Thirdly,
they know they have to do with God in every thing, they
have their hearts so wrought upon, that they set them-
selves in the presence of God alwaies. Nay, Fourthly,
They have the fear of God, the fear of eternity upon
their hearts continually, and yet perish at last; and all for
the want of knowledge of the Gospel: it is true these men
cry right, that if there were any such who did put them
upon
upon Duties and not open to them the Rest that is in the Gospel and in Christ; if they did so, they are rightly blamed for putting men upon Duties, God forbid that any that take upon them to preach the mind of God unto people should rest here, in meerly putting of men upon the performance of Duties, for we know to be under the Law and to do Duties in a meer Legal way; is a most fearful burden, but now this is our work, to invite you to come to Jesus Christ that you might have Rest, if there be any that knows what it is to be burdened with Legal performances, the main thing I shall do is to invite them to come to Jesus Christ, and we shall I hope bring them to their Rest, seeing Christ doth invite them so graciously to come unto him for their Rest.

The Fourth Misery.

Fourthly, there is this evil in the burden of Legal performances, that they who perform duties in a Legal way, do bring an evil report upon the waies of God, for they go alwaies heavily and dully on in Gods waies, and so they bring an ill report upon the waies of God, whereas when the Heart is sanctified and caryed on by a divine principle, such a one makes the waies of God beautiful and lovely to those that they converse withal, but they that perform Duties meerly in a Legal way they go on so Penively, sadly, and dully, that there is no beauty at all in their Conversation, and they make others afraid of those waies that are so tedious and irksome to them.

The Fift Misery.

Fifthly, There is this Evil in the burden of Legal performances: that those that perform Duties meerly in a Legal manner they do not keep any proportion in the waies of God and in their Duties, but meerly according to the
the burden of Legal performances

Stirring of conscience, if conscience be awakened & stirred then they are careful to perform duties, but if conscience do not stir them they are careless again & therefore those that do perform Duties in this manner, you shall not observe an evenness in their ways, but sometimes they are very strict and dare not for their Lives omit any Duty, but at other times they are loose again, for it is according to the beating of their consciences, they do not work according to the new Nature, for that which works according to a new Nature works in an even way, wherein is a proportion between one Duty and another, and this may be an argument of tryal whether that that you do be from the change of Nature, or from other principles; if there be a proportion between one Duty and another, you be not very forward in something and backward in another, that is a sign it is done from a new Nature, but if you make conscience of some thing, and at other times in other things take more liberty this is a sign that what you do is but Legally done, and this must needs be burdensome: as it is a burden to a man to go up on uneven ground one Leg up and another down, so for a man to perform Duties up and down, forward and backward, here is a Great deal of burden in that way, whereas those that come to perform Duties by the spirit of God, in them their way is made even for them, not but that God's people may sometimes be better then they are at other times, yet there is generally an evenness and proportion between their actions.

The Sixth Misery.

Sixthly, there is this evil in the burden of Legal performances, that if it be that by these Duties their consciences come to be quieted, then they are kept off from Jesus Christ, there are no people more kept off from Jesus Christ, then those that perform Duties in a Legal
The Misery of them that are under manner, and have quiet of Conscience that way, you not only keep from Christ, but further, they set up their Duties in the place of Christ, and make them to be their very justification; what is it that many people would present before the Lord for their Righteousness and Hope of Heaven, but performance of such and such Duties, that the Law requires: now here's a mighty mistake though we are bound to obey God's Law, yet for us to come and make this our Righteousness before God, and set it up before the Lord to be our interest for eternal life, this is to put Jesus Christ out of his office, and make our own Duties to be our Saviors, this now is exceeding dangerous, and yet how many people are there that do thus, and therefore I have been willing to be the Larger in this Point because it is not an argument that we do every day meet withal, and also because I would have many whose Consciences begin to be in-lightened and much troubled to know where they are, what is the ground of their trouble, and where the bottom of their trouble lies; there are many people that are so far to be beloved, that they are very conscientious of Duty and abstain from those sins that others live in, and perform Duties that others neglect, but they go on very heavily and sadly for many years together, and the truth is, they know not the ground of their trouble, from whence their trouble comes: now by that that I have opened to you in this Point, you may come to know whence all your trouble comes, whence it comes to pass that you have gone on in that sadness and heaviness as you have done, you have done your duties in a Legal way, you have not been acquainted with the way of the Gospel. You will say, what is that way, how shall we be eased of this burden, when I come to that, there I shall shew in some measure the Rest that we have in Christ from all those burdens, that I have opened, Christ will not have us omit duties every a whit the more, but in Christ we shall see how they are performed with a
great deal more ease then before, not more ease to the
flesh, but in the spirit, and whoever you are that are
under this Burden of Legal performances, if your hearts
tell you this is my condition, the Lord knows it is my
condition, I have indeed made conscience of my waies
a great while, but I have gone on just in this Legal way
as hath been shewed in this Point: if this be your condi-
tion, so far be comfort to you, and know that Jesus
Christ calls you, it is true, your condition is for the pre-
sent bad, yet there is help, Hope, and Remedy in Christ,
come to him and he hath promised to give you Rest, and
teach you to honor God, that shall be more comfort to
your Souls than this way you are in, the way of the
Gospel is a safe way, and a speedy way for comfort, and
it is as holy a way too, therefore the way of the Gospel
doth not call to you to make lesser conscience of your Du-
ties than you did; No, but it is as holy a way, and a
more safer and speedier way than that now you are in,
Christ calls you.

Quest. But you will say, Doth Christ call to these to
come to him for Rest, as if he did approve of their condi-
tion, and as if it were a thing that ought to be that people
ought to be burdened by these Legal performances.

Answ. There are some of the burdens here, that it is
true ought to be, and Christ approves of them, that is
to be sensible of the guilt of our sins and the remaining
part of corruption, &c. and Christ calls these as appro-
vring of them so far as they are good, though not truly
good, but there are other burdens that are upon sinners
that Christ calls to come to him to be eased of, not as
they are approved of by Christ, but Christ pity's them,
and hath compassion upon those that are under those
burdens, as being under a great misery, as now when a
man that make conscience of his waies, when Christ
shall see a poor soul to make conscience of his waies, to
have the fear of God and his eternal estate upon him, to Labor and do what he can and all this while not in the right way, but thinking by this to make up his Righteousness with God and eternal life, Christ sees that all his labor will come to nothing, if he go on in this way he will loose all his Duties, and notwithstanding all the conscience he makes of holy Duties he will perish at last, except he comes to understand the way of the Gospel, of justifying sinners before his tribunal fear, notwithstanding all the Duties he performs, except he come to understand this he will perish, now in pity and tender compassion to such a Soul that hath done so much and gone so far, the Lord Christ doth call such a Soul to come to him, that it may have Rest and peace, that indeed it might have that Righteousness that may make it stand with comfort before the great God, and come to have eternal life at last, but for our comming to Christ and our Rest in him, that belongs to the other Point, Thus much for the opening of the burden of Legal performances.

Chap. XI.

Of the Burden of Corruption, And that there is Corruption in the Saints. Being a Burden. 1. Of Grief. 2. Of Shame. 3. Of Fear. 4. Of Care. 5. Of Labor, and Toy.}

The next Burden is the Burden of the remaining part of Corruption in the Saints, those that are godly and have their part in Christ, and have come to Christ already but yet they must come again and again, that is though they be believers and have exercised Faith to unite them to Christ, they have still remaining in them much Corruption, much Sin, they must come to
Of the burden of Corruption.

Christ again to be eased of their Corruption, and still all the duties of their Lives to be exercising of Faith in Christ, to be eased of the Burden of remaining Corruption that is in them.

That the Corruption that yet remains in the Hearts of the Saints is a Burden, I suppose every one of you can witness, that are godly, there is no godly man or woman in the world but knows what the meaning of this Point is, perhaps the other Point of Legal performances was such a Point that many of you scarce understood what it was, but because I knew it was of exceeding use to others, though it might not be understood of many, they must not loose their portion; but there is none that hath any spark of godliness but do and will understand what I mean, and what I shall say in this Point of the burden of Corruption that doth still remain in the godly, is in the best that live upon the Earth, and that every one acknowledgeth, it is in every man's mouth almost, we are all sinners, but now here is the Difference between the wicked and the godly, the wicked have sin enough in them, but it is no burden to them, but the godly have their sin to be their burden, the remainder of sin though it be never so little, it is a most grievous Burden unto them, and to these I am to speak out of this text, yea Christ himself speaks to them, Come unto me, ye that are Laden with the Burden of Corruption, the burden of sin that still remains in you, Come to me, and I will give you Rest in regard of that Burden.

Now to prove that there is a remainder of corruption in the godly that is a burden to them, I will give you but one Scripture that shall serve instead of the rest, and that is in Rom. 7. 24. O wretched man that I am faith Paul who shall deliver me from this body of death, I thank God through Jesus Christ our Lord, here we have indeed a commentary upon this text, who shall deliver me faith Paul O! Wretched man that I am who shall deliver me from this body of death, there's the first part, the burden of cor-
ruption & then he runnes to Christ, I thank God through Jesus Christ, So then I myself with my mind serve the law of God, but with my flesh the Law of sin. I have got ease and rest by Christ by running to him, but marke the folly, O wretched man that I am, Paul though a godly man and one eminent in grace, yet had remaining in him a body of death, his sin that was in him, he calls a body of death, it was as a deadly thing unto his heart, and it was as a body because it was made up of many members as a body is, there were many sins remaining in him, and all the faculties of his soul and members of his body were defiled with sin, and therefore he calls it a body of death. Now the Apostle is sensible of this, that he gives a grievous shriek as it were, O wretched man that I am, he counts his misery, in that it appears to be a burden, and then he shrieks out under his burden, O wretched man that I am. As a man or woman that hath a burden laid upon their shoulders and being not able to beare it, they give a grievous shriek at the burden falling upon them, so doth the Apostle here. And observe further that the Apostle Paul had as much of the burden of affliction upon him as ever any one had; no man had more of the burden of affliction then he had as you may read in the Cor. 1:14. and Cor. 2:4. the afflictions of Paul were exceeding grievous, there was never any more abused then he was, he tells you of being stoned, suffering of shipwreck, and abused of his owne countrymen, that he suffered nakedness and hunger, and was whipt as if he had been the most notorious rogue in all the country, he had the burden of disgrace upon him, accounted the off-scrouring of the world; and the burden of poverty, wanted clothes and bread, and was fain to go up and down from place to place, yet notwithstanding these burdens upon him, you never read that Paul did account himself a wretched man in regard of these burdens; you never read that Paul cryed out, O wretched man that I am, that I want bread, that I want clothes, O wretched-
ed man that I am whipped, and abused, he doth not cry, out, O! wretched man that I am, who shall deliver me from affliction, who shall deliver me from persecution no, we find in scripture that he rejoiced in affliction, when he was cast into dungeons he could sing psalms, and when he had the whip, he could sing psalms and rejoice, but when he comes to his sin then he falleth under that burden, who shall deliver me from that, as if he should say, O! Lord let me be never so much afflicted here in this world, yet if I cold have my soul delivered from this burden of my sin, I should account myself a happy man, and yet he was delivered from the guilt of sin for he knew he should never go to hell for his sin, and he was delivered from the dominion of his sin to, and yet he cries out under this burden of his sin who shall deliver me. I appeal unto many of you what closer or secret chamber of yours can ever witness that you were thus crying out in respect of your sin, O wretched man or woman that I am, who shall deliver me from this body of sin, from this wretched heart that I have, many of you we hear crying out of poverty, disgrace, and trouble in your families and the like, but who of you cries out who shall deliver me from this body of death, from this sin of my nature; many of you perhaps do not know whether you are delivered from the guilt of your sin, you do not know whether any of your sins are pardoned, you are not delivered at all and yet you do not cry out, but Paul he was delivered from the guilt of his sin, yet the very remainder of sin in his heart was a burden to him, there is much sin in many of your hearts, and you cry not out of it, Paul he was delivered and yet he cries out of it, who shall deliver me from this body of death.

But now to open this, I shall shew, First how many weies the remaining part of corruption is a burden to the Saints.

Secondly, What kind of burden it is.

Thirdly, Open the particulars, shewing that sinful
nature is a burden, and the stirring of corruption a burden, and the prevailing of corruption a burden.

Fourthly, Why it is that God doth so in his providence order things, that his owne saints shall be under the burden of corruption, and so make some application of it.

First, Then in what respect the remaining part of sin and corruption in the heart of the saints is a burden.

The First burden of Corruption.

First, It is a burden of grief unto them; you know grief causeth heaviness and sadness, now the remainder of corruption that they find in them, it is as lead and lies heavy upon their spirits in regard of grief, it is the cause of their grief and trouble; some will say perhaps sometimes to others, such and such that are professors of religion they go very laddy and heavily, and when once you come to be strict in your way, you will loose all your comfort, for such and such are alwaies sad and pensive, but do you know what is the reason of their sadness, you have as much cause to be sad as they, the burden is not because they are religious, but because they are no more religious, not because now they do more duties then they did before, but because they cannot find their hearts come up to their duties as they would, do not attribute their grief to their godliness, but rather say to thy self thus, if they that do so much for God, are yet so much troubled and greived, because they do no more for God, how much cause of trouble and greife have I then, that do nothing at all for God.

The Second burden of Corruption.

Secondly, The remaining part of corruption in the hearts of the saints, it is a burden of shame, grief is a burden, and shame is a burden, many that can beare great burdens, that can beare the burden of poverty yet are not able to beare the burden of disgrace, especially so those
Of the burden of Corruption.

that are most ingeneous, it is one of the greatest burdens in the world. Now the saints they are ashamed of the corruption that remains in them, they account it a shame before the Lord and before his blessed Angels, and in regard of themselves, what they know of themselves that the world knowes not of, they look upon it as a shame that they do even loath and abhor themselves as the scripture speakes: it may be their lives are such as others do honor and have high thoughts of them, but they being acquainted with their own hearts, and looking into the secret working of their own spirits, they see so much evil there, as they see much cause to abhor and loath themselves, and to lie down in their shame before the Lord, whom they know doth see into their hearts a great deale more then they can see themselves. I wil appeal to any one that knows his owne heart, if God should open your heart and make it known to your friends and acquaintance so much evil as is in your heart in the performing of one duty, if all men should know so much evil as is in your heart at one time in prayer or hearing a sermon, would you not be ashamed, now God knowes and sees all the basenes and vildnes of your spirits, and the godly knowing this, they cannot but be ashamed and go under this burden of shame with heart.

The Third burden of Corruption.

Thirdly, The remaining part of Corruption in the hearts of the godly, it carrieth with it a burden of fear; fear you know is a great burden as well as grief and shame though the evil be not so great upon them, yet if their be an evil apprehended to come upon them, it is a great burden to them, as those that dare not go out of doors in the night because of fear, or dare not be in the dark because of fear, when they are delivered from their fears, do they not account that it was a great burden, now the godly they have a great deal of fear upon their hearts, and the
truth is those that are godly they fear more what their owne evil hearts should bring upon them, then what all the divels in hel and all the creatures in the world can bring upon them, and that is a good fear, but yet it makes them walk heavily: others feare, sometimes they fear man, fear those that will come and take away their estates and undo them, fear their enemies or feare the divel, but one that is godly he feares more his own heart, the evil that may come to his soule by that, then all the hurt that all the divels in hel can do to him, for they cannot affect more then the body, but this brings an evil upon the soule. it breakes their communion between them and God, and therefore they are afraid of sin before it comes, they have experience of their hearts what evil it hath done to them, and so are afraid of mistaking, and afraid of the evil consequences of their sin, they do not know what mischief their sin might possibly bring upon them, and so they goe under this burden of fear along time together, even those that are truly godly.

The Fourth burden of Corruption.

Fourthly, The remaining part of corruption in the hearts of the saints, is a burden of care, for men and women to be alwaies careful, to be full of care, you know that is a great burden that many of you are acquainted with, that when you have a great deal of business upon you and much lies upon you, when your thoughts are full of care, is it not a great burden to you? many men that have been full of business, and afterwards have got over their business, what a freedome do they account it, the saints they have a burden of care upon them, because they find so much to do with their own hearts that they had need be watchful night and day over them, they have had experience what their hearts have done, when there hath not been a strict watch over them, and therefore there is no Child of God but if he be in a right temper he is a careful
man, so long as we live in this flesh our condition is full of
feares, and to we must needs be ful of care in this world,
though there be a great deale of difference between the
distraeting care that wicked men have about their out-
ward estate, and the care of the godly about keeping their
peace with God, making up their peace with God, avoiding
the occasions & temptations to sin, & recovering themselves
again when they have been overcome by sin, I say this must
needs make them ful of care, when a man hath a great busi-
ness upon him he is ful of care, there is no man in the
world that have so much business upon them as such a
man and Woman that is godly, they know that they have
greater business that lies upon them, then all the world
besides, the care of the whole world lies upon them, yea
and they have not only business of great consequence up-
on them, but multitude of business, the life of a Christi-
an is a busie life, a life of a great deale of business, a
Christian Woman hath abundance of business to do, and
therefore it is a most wiled thing for one that professes her
self to be a Christian, to be idle and to spend her time
vainly, hast thou nothing to do? you speake of passing
away time, a godly man or woman hath enough to do
they have to provide for eternity, and to make their peace
with God. And besides there is multitude of business
upon them & they have multitudes of hindrances too, if you
have great business, multitude of business, and multitu-
des of hindrances, and especially if you are undone if
you should miscarry, this now wil make you very careful.
A man though he should miscarry in the world, it is not
so great an evil, as for a Christian to miscarry in any one
duty that he doth performe, a Christian when he goes to
performe a duty he thinks thus, I must now cause al the
faculties of my soul to be working in every duty that God
calls for, wel, and if I miscarry in the duty I look upon it
as a greater evil then if I were undone in my estate, or bo-
dy, and I find abundance of hindrances, that wil i
get me to miscarry, therefore I must needs be very careful; now in Christ there is a great deal of ease in this respect; those that are acquainted with the way of Christ, they are mightily eased of the burden of care, now those that do performe duties and do not come to Christ, so much as they are kept off from Christ, so much the more will the burden of care be, not only those that performe duties in a legal way have the burden of care upon them but the Godly also.

The Fifth Burden of Corruption.

Fifthly, The Corruption that remaines in us it brings a burden of Labor and toil, for there is no such intensiveness in any labor in the world as a Christian hath against his corruptions, he doth not onely say as many flight and vain spirited men and women do, Lord have mercy upon me, and we are al fainers, and I would do otherwise I have good desires: no, but a Christian knowes that he must draw forth all the faculties of his soule and bend them against his corruption, and if ever he Toil, Labor, and spend his strength, it must be in this way against his corruption, now there is ease in Christ for this burden too, Why? because Christ gives power against corruption, the way of rest in him is by coming to him, so that we shal not need to toil and Labor in them as before; now if grief be a burden, shame a burden, fear a burden, care a burden, and if Laboring and Toiling be a burden, then those that are Godly are under a great burden in regard of their Corruption, this five-fold burden.
CHAP. XII.

The Burden of Corruption set forth in eight particulars. 1. It is a soul burden. 2. It hath all other burdens in it. 3. It is a Continual burden. 4. It makes all other things to be a burden. 5. It is a burden to God himself. 6. It makes the sins burdensome to all others. 7. It makes them burdensome to himself. 8. How grievous soever, we cannot be rid of it in this life.

Further for the properties of this burden, what a kind of burden it is, that the people of God fell under their corruptions.

The First property of the burden of Corruption.

First it is a soul-burden, other burdens are rather bodily, it is easier for a man to bear a burden upon his shoulders, then to bear a burden upon his conscience, their it lies with torment, and the burden of corruption it is a burden upon our very consciences. Many heretofore have said that people must be content to bear, though things were required of them that ought not to be, if they went under them as a burden they thought they were well enough; many things that were in the worship of God, false worship, they would say, for their parts they could be content they were otherwise, & they went under them as a burden, & they thought that was enough. It is true, if it was only a burden of our estates that it was only in outward things it was somethings, but when it comes to the burden upon our consciences we must learn to distinguish between the burden upon our shoulders, and between the
burden upon our consciences, and to many Christians they could bear burdens upon their shoulders as well as others, but they could not bear any burdens upon their consciences.

The Second property of the burden of Corruption.

Secondly, It contains in it almost all other burdens, as thus, is poverty a burden, sin makes us poor, is dishonour a burden, sin brings dishonor, is debt, for a man to be in debt, a burden, sin brings that too, forgive us our debts faith Christ, he teacheth us so to pray, sin therefore hath all other burdens in it, and therefore a great burden.

The Third property of the burden of Corruption.

Thirdly, Sin is a burden that is Constant, night and day, continually it is upon the soul of the godly a burden; if men have other burdens upon them sometimes they have ease, porters that carry burdens all the day, yet they have dinner times and at night they go to bed and rest themselves, so they have ease that way, but now sin is always a burden upon the Godly night and day, they cannot get off this burden, to lay of a burden a quarter of an house it were some ease, but now sin is so great a burden, as it is continually upon the saints.

The Fourth property of the burden of Corruption.

Fourthly, it is such a burden, as makes all other burdens to be a burden, as it contains in it all other burdens, so sin is that which makes all other things burdensome that are burdensome, as now a man or woman that is poor, poverty is a great burden, I but if there be sin with poverty, that makes it a burden indeed; sickness is a burden, I, but so far as sin is mixt therewithal, so far it is a greater burden, and so loss of estate and the like.
The properties of the burden of Corruption.

as thus, I would compare all other burdens to this, as water in a tankard when your tankerd-bearers carry water, it is a burden to them, but they have arts to make their tankards light as can be, but now if they carri’d their water in tankards of Lead, though the water were no heavier, yet this would make it more burdensome; so sicknels, poverty, loss of estate, they are burdensome to all that bear them, but yet the corruption of sin when the heart is corrupted with sin, that is as lead that makes it the greater burden, and therefore sin in the heart is such a thing as makes all other things burdensome that are burdensome. Though a man should lose all his estate in one night, this might be some burden, but he that hath sin upon him, that makes all other burdens to be burdensome.

The Fifth property of the Burden of Corruption.

Firstly, Sin is a burden unto God himself, much more to the saints. God cries out that he is press under sin as a cart is press’d that is ful of sheaves, it is a burden to the Spirit of God, and therefore it is said that the Spirit of God is grieved, and it must needs be a great burden to thy soul, when thou seest and knowest it is a burden to thy father, it is a burden to the Spirit of God whereby thou art sealed to the day of redemption. Is it not a burden to the heart of any ingenious spirit when he that considereth that that which I have done is a burden to my father, to the spirit of grace? any ingenious child, it will be a burden to him that he hath done any thing against his father, now so long as thou hast any sin in thee, thou art a burden to God and to the spirit of God.

The Sixth property of the burden of Corruption.

Sixthly, As it is a burden to God, so it is that that makes us burdensome unto all that we converse withal, Yea, so much that the most innocent and
and the more Corruption that remains in our Hearts, the more burdensome we are to all that we converse withal; some there are though truly godly, yet they have so much Corruption in them, that they are burdensome to all that they converse withal, as in a family, take those that are passionate, though they have godliness lies at the bottom, yet how burdensome are they to those that converse with them, others they have extremest stout and stubborn Spirits, others have fallen Hearts, extremest fallen Spirits, others have flight and vain Spirits, others proud and envious Spirits, and others Covetous, now there is reason they should feel the burden themselves, for others feel the Burden when it breaks forth from them, and therefore it much more aggravates their Burden, those that are truly godly that are overcome with passion when they think thus, Oh! what a Wretched Heart have I, that I should break forth into passion, in such and such company, Oh! what a Wretch am I, that I should not only be burdensome to my self but to those that I converse withal, I make no Question, but I speak to many that have lamented their condition in this kind alone, in that they have been so burdensome to others, it is true, I have been a Burden to such and such, but the Lord knows it is much more a burden to mine own heart, and to my self, therefore the remaining part of Corruption is such a Burden to the godly, because it is a burden to others, whereas all the people of God should be useful in the places where they live, they should live so as that all that live by them and with them should bless God for them, this they should endeavor to do, to live in such a manner as all that come near them should bless God that ever they came near, or had converse with them.
The Seventh Property of the Burden of Corruption.

Seventhly, This Burden is such a Burden, as makes those that are godly to be burdened to themselves, yea even to be weary of their lives many times, Why? For their Corruption in them is a great deal more grievous then Death would be to them. We use to express a thing that is very grievous to us, and say it is death to us, those that are godly can say so of their sin, and that is one Reason that Paul gave that Name to his sin, a Body of Death, Oh! Wretched Man that I am who shall deliver me from this Body of Death, Why? because the remaining Corruption that then was in his Heart was as Death to him, so it is with the Saints, the Corruption that remains in their hearts it is Death to them, and they can appeal unto God, and speak thus in his presence. The bitterness of death would not be so much to me a thousand parts as this Corruption that is in my heart, Oh! this Corruption that is in my heart, that overcomes me after so many resolutions, so many Prayers, so many Sacraments, so many engagements, it is that which makes me weary of my life, as Rebecca said, if Jacob should marry a Wife of the Daughters of Heth, it would make her weary of her Life; so faith the godly, this remaining Corruption in my Heart, makes me weary of my Life, what shall I do that carry such a Body of Death about me so as I do. There are many Men and Women that in a discontented mood, say, they are weary of their lives, but this is in a discontented mood; but when could you say so in respect of your Hearts, when did you say, I look into my Heart, and I saw a great deal of un Corruption, worldliness, Pride, Passion, and the like, and this is that which makes me weary of my Life. The truth is, the great thing that makes the people of God to be willing to die is this, because they know when they
die they shall be delivered from this Burden, and therefore when Death comes they entertain it willingly, because they know they shall sin against God no more. There is many of you, when you have lived a long time in sickness, and poverty, and are in great straights many ways, you think if Death should come to me I could be willing to die, because then I should suffer no such things as now I do, but that is no argument of Grace, but this is an argument of Grace, that because of the great burden of Corruption that thou carryest about in thy Soul, therefore thou wouldst be willing to die.

The Eighth property of the Burden of Corruption.

Eighthly, Sin is a grievous Burden while we have it, and makes us weary of our Lives, and yet it is such a Burden as we must certainly carry about with us, such a Body as we know we shall never be freed from wholly while we live in this world, it is true, we may be freed from it in a great measure, Christ faith, come to me and you shall have Rest, that is, some Rest for the present, and whole Rest in the Life to come, but we cannot be wholly freed from this Burden whilst we are in this World. And thus much for the properties of this Burden, what a kind of Burden the people of God feel under their Corruptions.

CHAP.
In what Respects it is a burden.

1. In that our Nature is opposite unto the very Nature of God.
2. It presses down every holy Duty.
3. It affords matter for any Temptation.
4. It hath a Root from whence all kind of sin may spring.
5. It dampeth all the activity of our Graces.

The third thing is to shew that Corruption is a Burden to them.

I.

First, For the corrupt Nature that is in them, besides the act of sin, this must needs be a burden to the godly, to think I have a Nature contrary to God, to think now and then that they sin against God, this is not the burden, but here's the burden, Ob! Wretched man and Woman that I am, I have a Nature in me that is opposite to the very Nature of God, to the infinite holiness of God himself, though God hath made me partaker of the divine Nature, yet still I continue to be opposit to the Nature of God itself.

II.

Secondly, This is that which is as a heavy weight that presses them down in every holy Duty, to in that 12. of the Hebrews, Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the Race that is set before us.
He speaks here of original sin, the sin of our Nature especially, it is a weight that lies upon our hearts in the performance of holy Duties, when we are striving to get our hearts up to God. This corruption of Nature keeps them down. I remember the story of that good man that going abroad saw a bird fluttering up, and when it had got up, it fell down again, and then it would flutter up, and then come down again, and he looking wisely upon it, saw a stone tied to the Bird's leg, and upon that the good man begins to weep, just so, faith he, it is with me, I would fain get up to God, fain would have communion with God, and sometimes I am getting up to God, but straightway there is a weight that pulls me down. Do not you find it thus? You that are conversant with God, you that get sometimes alone in Duty to God, and you would fain have your hearts raised to God, but how are your hearts brought down again, and not only in these private Duties, but after publick Duties, a day of fasting and Humiliation sometimes, Oh at night your Hearts are up, and now you resolve you will live above the World. And above all these things here below, and you will live more to God's Glory, but how are your Hearts brought down again by this corrupt Nature that is in you.

III.

Thirdly, Corrupt Nature is a burden, because it affords matter for any temptation in the World, there is no temptation to any kind of sin, but our Nature affords matter for all kind of temptation, what a burden is this, if a ship be on fire in the midst of other ships, and we know that there is a great deal of Gun-powder in the ship that is on fire in the midst of the Rest, would not he that oweth the ship be afraid, and will he not toyle and use all means he can that the fire may not take hold of the Gun-powder, I compare all the temptations to sin about us unto the fire, now we are compassed about with the fire
In what Respect it is a burden.

Fire and what are our Hearts in them, there is matter for the temptation to take upon; as the Gun-powder is matter for the fire to take hold of, so our sinful Hearts are as ready to take upon every temptation as that is; now is not this a great Burden? That I should carry about me in my Heart matter enough to entertain sin, any sin in the World, yea the sin of Blasphemy against the Holy Ghost, if I had not the mighty power of God to restrain me, thus it is with the sinful Nature of man.

IV.

Fourthly, The sinfulness of our Nature is a burden in this respect, to have not only matter to entertain temptation, but it hath in it a Root from whence, (if God doth not come in with his Grace) all kind of sin may spring up from it, though there should be no kind of temptation, many of us do cry out of the Devil and temptation when we are overcome by sin, but consider what I say, there is not only that evil in your hearts that you are ready to entertain all temptations, but there is that evil in your hearts that would breed all kind of evils whatsoever, though there should be no temptation, though there were no Devil in Hell, as thus now, you know there are the seeds of weeds in the ground, though it is true, they do not come up to flourish til the rain and the Sun draw them forth, yet still there are the seeds of those weeds, so as they would come up in time though not so soon, that except they be rooted up, they will come up in time; so it is here, there is not only injections of the Devil in us, but our corrupt heart riseth to it, it is one thing to have some filthy thing cast upon us, and another thing to have the Body for rotten that a stinking Steam should come from the Body itself, one may have some unsavoury thing cast upon him and so be unsavoury, but when the Body is rotten and that cast upon one, that would be more unsavoury, so it is here. may be the Devil may bring some temptation
upon us and make some disturbance in our heart, but there is that in our Hearts that will make as great a disturbance in our souls as the Devil can.

V.

Lastly, The sinfulness of our Nature is a Burden in this respect, that it will damp all the activity of our Graces, the livelyness of our Graces, now the Saints of God make it to be the joy of their Souls to be active and stirring for God, but now this Corruption that we carry about with us dampeth as now a candle, if it were in a Coal-pit a Mine, there would come a damp that would make the Candle burn dim, so the Graces of God's Spirit, in the best of us all, are but as a Candle in a Coal-pit, thy heart is like a Coal-pit, and God hath set up a Candle, some Grace in thy heart that shines there, but though Christ takes care that all the damps of thy Corruption shall not put out thy Candle, yet God sometimes dimnes this Candle that it doth not shine sometimes, takes away the beauty, liveliness, and activity of thy Graces, that though thou hast some life and burnings, yet thou burnest but dimly before others with whom thou dost converse. I do not now speak of the stirring of sin, the working of sin, that is the next thing that I shall open, how that is a Burden to the Hearts of the Saints; as for instance, you know that the Scripture tells us that the flesh fights against the Spirit, and the Spirit fights against the flesh, there is a continual fighting by this Corruption against all that is good, now that there should be Corruption in the Heart that continually fights against God, that is a more fearful thing, so it is in thy Heart. Now to be always in a fight or a combate it is a fearful thing, we count it a great burden that there should be Wars and Rumors of Wars within our gates, I but, there is a greater war in thy Heart. It is a thing that was not thought possible.
ever to be in England, that there should be found such a
Generation that should endanger their lives to make
them and their posterity slaves, and yet for this they
fight, who doth not see but the victory will be this in the
Conclusion. But I will shew you a worse thing than this
in every of your Hearts, there are such Corruptions in
your Hearts, as put your Souls to fight to mischief of your
selves; to bring your selves to be slaves to the Devil, this
is in your Hearts, though indeed some are not sensible of
this; and what is the reason that if corruption be a Burden
that some people feel it not? One Reason is this, because
they are dead in sins, if this whole building should fall
upon a dead man, he would not feel it, and take this as
an infallible argument, that thou art dead in sins and tret-
passes, if thou dost not feel the Burden of thy corruption,
that man and woman that is not sensible of the sin that is
in their Souls, I dare in the Name of God, pronounce
that Man or Woman dead. As it is in Nature, though
we may loose the sense of seeing, or of smelling, or of
hearing, yet we may live, yet the sense of feeling or
touching that cannot be lost, if we be living if we loose
the sense of feeling, certainly that man or Woman is
dead, no sense inwardly or outwardly, there is some
sense of feeling, so long as there is life. So here,
though there may be many weaknesses in men and Wo-
men, yet when they do not feel the Burden of their Cor-
rupions at all, certainly they are dead men and Women.
Now you that are weary and heavy Laden, come to me,
(Saith Christ) And I will give you Rest, know, that
Christ speaks to you, not only out of pity, as to those
that Labor under the Burden of Legal performances, but
out of love, and know, that by this you come to be fit-
ted for Christ and it is that that is as delightful to the
heart of Christ to give ease and Rest to his poor Servants
that Labor under the Burden of Corruption as to do any
thing in the world; it was a special end why Christ came
into the world, to dissolve the works of the Devil, our
Corruptions are from the Devil, and are tied close to us, and they easily beset us, (as the expression is) now I say it was the end why Jesus Christ came into the world, to dissolve the works of the Devil, that is, when he sees his poor Servants under this burden and to cry out under it, as Paul did, who shall deliver me, then Christ comes to cut this bond and so to dissolve the works of the Devil and give ease and Rest to their Spirits. You do well when you struggle and strive against your Corruptions with all the strength you have, but the great work you have to do that you may be delivered from your Corruptions is, to renew your act of Faith in Christ, to make use of those Scriptures wherein Christ is said to be our Sanctification, as well as our Redemption, and to act our Faith upon those Scriptures, and that is the way to ease our Souls of these Burdens.

CHAP. XV.

In what respects the stirrings and motions of Corruption are very burdensome. 1. They continually fight against the Spirit of Grace in the Heart. 2. They are sudden. 3. They are full of Confusion and disorder. 4. They work very Maliciously. 5. They watch opportunity to do mischief. 6. They are very unseasonable. 7. They are very prevalent.

Now besides the Corruption of our Nature, the stirring of Corruption is very burdensome unto the Soul; I suppose if a Man or Woman did know what corrupt Nature is in them, and though this corrupt Nature did not stir, yet it would be very burdensome, but we are to know that this corrupt Nature doth not lie still,
but is always working, stirring, acting and putting it self forth unto that that is evil, now the motions of sin are burdensome.

1. For First, they are continually fighting against the Spirit of God, and the spirit of grace in the heart, the flesh lusteth against the spirit, now to have a continual fighting and Combating in the soul, is it not very burdensome; as a family where there is a continual falling out, never a day that you come to some families but there is falling out, and fighting, is it not burdensome to live in such a family? now in the hearts of men and women there is a continual fighting. If one should be in a family where the husband and wife is continually fighting one with another, and the children and servants flying in the face one of an other that would be burdensome, now in the heart of man there is the flesh and spirit continually fighting one against another, is not war in a kingdom a burden? and especially, when men shall fight to make themselves slaves, as I said before would any man ever have thought it possible that there should be such folly in the hearts of any in England, to fight to make themselves and their posterity slaves, that the very victory that they should get was to bring them to be slaves, now the fight with corruption it is for this end.

2. And then the stirring of corruption is sudden, many times a man or woman that is gracious and godly, that finds their heart in some good temper and working for God, suddenly their corruptions will be stirring in them unexpectedly, which is extremly greife and damp to their spirits, and causeth many times exceeding much trouble to them (suddenly, that no body can understand the cause of it but themselves.

3. And then the stirring of Corruption is violent, the stirring of Corruption in the hearts of the Saints are many times extremly violent and outrageous, the divel stirs up their Corruption, and indeed the corruptions themselves are as it were divels in them, that do as the divel that was
ready to be cast out of him that was possessed, he causeth him to foam at the mouth, so there is extreme violence of corruption in the hearts of the Saints. It was a lamentable condition of the poor Child that was possessed in the Gospel, when the father came to Christ for help, because when the evil spirit came it cast him into the fire and into the water. So corruption is so violent in the hearts of the godly, that it is ready to cast them into the fire and into the water, to do those things that are against their own inclination, against their prayers, against their resolutions, against their vows, against their covenants, though they see such a thing to be evil, are convinced of it, though they find a strong inclination against the evil, though they have been at prayer to God to help them against it, though they revolve with the strongest resolutions against it, yea though they vow and Covenant yea they come to the sacrament and set to their seal, so violent is their corruption that it carries and hurries them on in ways of evil notwithstanding.

4. Again the motions and stirring of Corruption are very burdensome unto the Saints, in regard of the confused disorder that there is in the motions of their corruptions, there is much disorder and confusion in the heart when corruption doth stir, which causeth much disturbance; what causeth more disturbance in a State, in a Family, in a Town then confusion and disorder? nothing is more disorderly and confused then the corruption in our hearts, and therefore burdensome, it causeth much perplexity in the hearts of the Saints, because they find their corruptions working and stirring in such a confused way, they find sometimes when they are in duty such strange confused working of their hearts, that it is an extreme burden upon them.

5. Further the corruption of the heart works very maliciously and therefore the more burdensome, that is, it watcheth especially those times wherein it may do us most mischief, then it will be most stirring as a malicious
enemy, will not only be troublesome to one that he is an enemy unto at sometimes, but he watcheth if there be any time wherein he may do him more mischief then another; I will take that time, faith an enemy; so the corruptions of the hearts of men, they watch when they may do the soul the greatest mischief, now many a Christian may think, though I find much corruption stirring many times yet if I could but be free when I get alone to have communion with God, O! that it would let me alone at that time; and so though I find it stirring at other times, yet if it would let me alone at the hearing of the word; but it comes at that time especially, you will have evil thoughts at prayer more than ever you had, and at the hearing of the word light workings of spirit more then at other times, and not only at the word but if there be but one thing that doth more nearly concern the good of your soules then another, you shall find your corruptions to hinder you then, more then at another time, and so at the sacrament, and fasting, there it will be more working then at another time.

6. yea and further, if there be any time, that through God's mercy in a day of prayer, fasting, and the like, if you can get your hearts to any comfortable frame, brokeness of heart, renewed resolutions to walk in the ways of God more strictly then before; as many times it is in days of fasting and prayer, above all times will your corruptions be stirring after that, more then any time, thus maliciously when it may do you the greatest mischief, then it will be most working. Now what a burden is this to the soule! as it is said of Christ, in Matth. the latter end, There you have the story of Christ's baptism, and when he was baptised, then came the holy Ghost upon him in the likenes of a dove, and this manifestation of God from heaven; *This is my beloved Sonn in whom I am wel pleased*; wel, presently faith the text, he was led into the wilderness to be tempted of the diuel, God was in the worke, but, the devil was malicious against him.
presently after a glorious manifestation of God the Father
to him. As it was with Christ your Savior, so you
must expect it will be with you. Christ when he had such
a glorious manifestation of God the Father from heaven to
him, then he was led aside, then the devil presently came
upon him, so it will many times be with you, when at
any time you have got your hearts up to God in a day of
fasting, prayer, or the like, and have got some sense of
God's love, take heed of security at that time more then
at all times and that is the reason that you shall find, if you
observe it, that very often after a day of fasting, after
such a day that you have got most in, if not the very
night, yet the next day, you will find strong workings of
the corruptions of your hearts, to keep them down im-
immediately after that time, for the stirring of corruptions
they are very malicious, and watch for the time that they
may do us the greatest mischief of all.

7. Further the stirring of the Corruptions that remain
in us, are very burdensome in regard of their uselessness by that I mean this; (to speak plainly to your hearts)
the stirrings of our corruptions, if we shall gratifie them
many times, yeild to them, as it were, for peace sake, as
sometimes the heart of a man or woman is so troubled
with the workings of corruption that they think they
must needs yeild that they might be quieter, well if thou
shalt yeild to them to quieter them, they will come upon
thee more and more, with greater strength they will come
upon thee then before, as now, if any one that is trouble-
some to us in seeking to get such and such a thing of us,
and at length because of trouble to us we yeild to them,
then afterwards they grow more and more upon
us, incroach more and more upon us and are very
troublesome and burdensome to us, it is so in the
stirring of corruption, if you yeild to your corruption
for one thing, it comes more and more upon you, so that
the only quieter you can have is by being at open defiance
with them; now this is another thing whereby the corrup-

8. Lastly, The Corruptions in the hearts of God's people are very burdensome, because they are very prevailing, this is an higher degree: they are burdensome in the root, and then in the working they are more burdensome, but then in the prevailing they are yet more burdensome; If to be a Child of God, that looks into his heart, and finds what a root of bitterness there is, that makes him go heavily all his days, but now when he finds such working and stirring of corruption, this troubles him more; he thinks, though I have such a cursed nature, though I cannot keep down the motions and stirrings of my corruption, yet if I could keep them from working; yea though I cannot keep them from working, yet if I could but keep them from prevailing, but alas! they overcome me many times, and this is the greatest burden of all, that they prevail in our hearts so much as they do, It is troublesome to fight with an enemy, but it is a great deal more troublesome to have an enemy prevail and get the day: and though it is true that corruption shall not get the day fully, that is, though it may prevail for a while in some skirmishes, it may prevail Prelio but not in Bello, as an enemy may in some skirmishes have the better of it, but yet the other may Conquer at last, and may get the day; the day, that is, when it comes to a pitch or Battle, that is the Bellum, and there he prevails, if I can but prevail and get the day to be mine then, it is not so much. It is true, the Saints of God they shall get the day at last, but here as long as they live, their corruptions often prevail and foils them which is very grievous and burdensome to them.
CHAP. XV.

The Reasons of the former Point. 1. Because corruption (when it prevails) weakens the heart. 2. By it God is dishonoured. 3. By it our holy profession is scandalized. 4. By it they over whom it prevails, are made useless in their places. 5. Thereby the means of grace are made unprofitable. 6. Thereby our peace with God is disturbed. 7. Thereby the assurance of our Salvation is shaken.

Now for that, to open it a little in the particulars, to shew, how burdensome it is to the hearts of the Saints when they do prevail in any measure, they do no: put it off as carnal people do with this, we are all sinners and it is God's grace to keep us, and Lord have mercy on us and the like, no, but they account the prevailing of corruption the greatest burden that they can goe under in the world, and that in these respects.

First, Because whensoever corruption prevails, in what degree soever, it weakens the heart, it weakens the soul; it may stir in the heart, and if the heart doth repulse it, and get strength against it, the heart is not weak as before, but if it prevail in any degree, it weakens the heart; now we know, that which is weak, is sensible of a burden quickly; a sick man is a burden to himself, and every thing is a burden to him, now when any corruption prevails, it makes the soul sick, and every thing is a burden to it and I beseech you consider, here is a reason why you are so weak and are able to beare no other.
other burdens, if any body crosse you, when you come home, wife, Children, or servants crosse you, you cannot beare it, if neighbours crosse you, you are able to beare nothing, there is a reason in this that you do not think of; you have weakened your hearts by some sin or other, and broke your peace with God it may be, and now your hearts come to be weake, you are like a sick man, that cryes out upon any thing, one that is sick cryes out upon every thing, whereas if he were strong & healthful he could bear a hundred times more; so you have brought a sickness upon your souls, there is some sin that hath prevailed with you: prevailed over you, and by that hath weakened your heart and your spirit, now being weake you can beare nothing, every thing is a greivous burden to you, so that the prevailing of corruption comes to be burdensome in this respect, because it weakens the heart, and makes every thing burdensome to them.

II

Secondly, The Saints and people of God they account the priviledge of corruption to be the greatest burden in this respect, because they know that now they dishonor God, especially if it prevail so as to breake forth outwardly, that it comes to an outward actual sin, then it must needs be burdensome to one that is gracious, for the name of the blessed God suffers by this my sin that hath prevailed, all the while sin was but stirring in my heart, and did not prevail, the name of God hath not that dishonor as now it hath, now when sin hath prevailed it dishonors God, and therefore it is a burden unto the Saints.
III

Thirdly, It is a burden because it may be my holy profession is scandalized by it, and is not this a burden? Howsoever many wretched men and women, will say, they care not, let others say and think of them what they will: but now Godly men, and women, when they think of this, they cry out O What will the wicked say of this! how will they blaspheme the name of God, and dishonor the name of God; and this will be a burden to them, because thereby their holy profession is scandalized.

IV

Fourthly, It's a burden, because hereby they come to be made useless in the places where they live: many though they may have some soundness of grace in them, and may go to heaven at last, yet their corruption prevailing over them, they come thereby to be very useless in the places where they live, they may live, but themselves will be burdens upon the earth, for they are never like to be used, to do any great service for God in the world, they have so scandalized their profession by the prevailing of Corruption.

V

Fifthly, When corruption prevails over the Saints, as it makes them unprofitable, so it makes the means of grace exceeding unprofitable too, it hardens their hearts, and they come to prayer, hearing the word, and Sacraments and find little good; many of you complain you find not profit by prayer, and hearing the word, and Sacrament; what is the reason? Such and such corruptions have prevailed over you, it may be there are some
VI.

Sixthly, The prevailing of Corruption is a grievous Burden in this regard, because it is that that doth extremely disturb one's peace between God and our Soul, though there be many temptations, yet if the heart can conquer them, it hath more peace by that means, never hath the soul so much peace, as when there hath been strong temptations unto sin, and a conquering over those temptations: but if temptation conquer, then there will be a disturbance of our peace, and that is burdensome to those that do know what peace with God doth mean.

VII.

Seventhly, The prevailing of Corruption is a grievous Burden, because it is that many times, that shakes the assurance of those that are godly. I know not what those men would make of the Lords Prayer, Forgive us our Sins, if so be that they think whatsoever sin they fall into, yet still they can keep up their assurance as much as before, I say, what would they make of that petition, Lord! forgive us our Sins? at least, to pray thus, Lord! clear up the evidence of the forgiveness of our sins, then it must needs follow, that the falling into any sin, and the prevailing of any Corruption, must needs shake our assurance while we live here in this world, now is not this a Burden to any man or Woman that heretofore had assurance of God's love, and was able to look in God's Face with joy, to have this assurance shaken? Yea, Many times, it makes God withdraw his countenance, which made David Cry out,
Restore to me the Joy of thy Salvation. As if he should say, Lord, I was wont to have joy in thy company, in communion with thee, but thou hast estranged thy self from my Soul, O Lord, restore unto me the joy of thy Salvation. Now is not this a burden, for thee to loose the sweetness of thy Soul in communion with God; That now, though it may be it is through thy weakness or what it will be, yet thou canst not look upon God with that comfort as thou wouldst, but the thought of God comes to be a terror upon thy spirit, is not this a burden? Now then, is there any poor Soul that understands what these things mean? What a Burden the remaining Corruption of the Heart is, either in regard of the sinfulness of Nature, or in regard of the stirring of Corruption, or in regard of the prevailing of Corruption, that now they have no Rest in their souls, but are Laden with such a Burden, and cry out with the Apostle, Oh! Wretched Man and Woman that I am, who shall deliver me? let such a soul know, that this text belongs to them, Come unto me, saith Christ, and I will give you Rest from this Burden, as well as the other Burdens; and our Rest is only in Christ from this, as well as the Burden of the guilt of Sin, the Burden of the Law, and the other burdens that have been spoken unto.

CHAP.
CHAP. XVI.

Why the Saints feel these things so burdensome, Namely. 1. Because the Life of Grace is a tender and delicate thing. 2. Because Grace keeps the Soul in continual acting. And why God suffers Corruption notwithstanding the burdensomeness thereof to remain in the Saints, Namely. 1. That hereby he may shew forth his own power. 2. Hereby their Faith be exercised. 3. Hereby they are driven unto Prayer. 4. Hereby Stirred up unto Repentance. 5. Hereby make known his Wisdom. 6. Hereby manifest his justice in laying a stumbling block before the wicked. 7. Hereby the Saints may be induced to long more after Heaven. With two Consequences issuing from hence. 1. The differences between the Sins of the godly, and the wicked. 2. Why the Saints go on so sadly in their ways.

Now it must needs be that a gracious heart must feel these things to be very burdensome.

First, Because the life of Grace, wheresoever it is, is a very tender and delicate thing; nothing is so delicate and tender as the life of Grace, and therefore it must needs be sensible of this burden of Corruption according to what degree it doth remain in the Soul. As thus, you know a man or Woman, the more delicate and tender they are in their flesh, having had very curious bringing up, or it may be their natural Spirits are very delicate more then other men, some men their natural spirits are more gross, and can bear burdens with less sense, but now those that are more finer and deli-
cate, if you lay a burden upon them, Oh! How burdensome is it unto them, now Grace makes the constitution to be delicate, fine, and pure; a pure constitution, it puts the Hearts into a most pure constitution, and therefore it must needs be sensible of the evil of sin according to the remainders of it.

Secondly, Where Grace is, Corruption must needs be very burdensome in this regard also, because that Grace keeps the Soul in continual action and stirring, now look as a man that hath a Leg that is broken, if he could lie still, and never stir, it would not be so grievous and burdensome to him, the pain and breaking of his Leg would not be so burdensome if he could lie still, but if this man, whose Leg is broken, must be stirring, walking, and going up and down, Oh! how burdensome is it that his Leg is broke. So it is with the Soul, it is true, if the Soul might be still asleep, and doing nothing, then, though there be Corruption in them, it would not be so grievous, but Grace whereever it is puts the Soul unto action; and therefore it is called, the divine Nature, because it is active, it puts the Soul on to be acting for God, and in the waies of life, now Grace putting the Soul to be acting, and Corruption that being as the breaking of the bones, it must needs be very burdensome, that which most hinders their activity of Grace must needs be very burdensome. You had need therefore take heed what you do when temptation to sin comes, take heed you do not break your bones, and your Leggs, Why? Because when you have broken them you must be still stirring and acting for God. A poor man, it is a great deal worse for him, if he break his Leg, then a Rich man; a Rich man may sit by the fire, or lie in his bed a month together, but a poor man, if he break his Legg he doth not know what to do, he must to work, perhaps he cannot have that harbor that a Rich man may have, so I say, those that are of sluggish spirits, though Corruption prevale it is
are Burdensome to the Saints.

not so grievous unto them, but those that are of active spirits and have Grace, and the more Grace that any man or Woman hath, the more burdensome their Corruptions are, because the more Grace there is in the Soul, the more active it will be for God.

Quest. But you will say, Seeing the remaining of Corruption in the Hearts of the Saints is so burdensome, why doth God so order things in his providence, or his own dear Saints should be so troubled with their Corruptions while they live in this world? God could deliver them from their Corruptions, why will God make them cry out, O Wretched man that I am, who shall deliver me from this Body of Death? God could as well perfect our Sanification, as our Justification: why doth God thus order things in his providence, that his own dear Saints should groan under such a burden of Corruption at their daies?

Answ. For that breifly thus, Though it is true, that God could presently take all our Corruptions: as soon as ever we come to Jesus Christ, God could deliver us from our Corruptions, but the Lord will not, he hath many holy ends why he doth suffer his own people to be under this burden while they live here in the flesh.

First. That hereby he may shew forth his own power, the power of Jesus Christ is exceeding magnified in this, that it can uphold little sparks of Grace in the midst of an Ocean of Corruption, that it can uphold poor weak Creatures under such burdens, and carry them on notwithstanding, and bring them to eternal Life; the power and Grace of Jesus Christ, and the power of God, is as much manifested in this thing, as it is in keeping Heaven and Earth upon the Frame, or keeping it in being; the Lord doth not appear more to be an almighty God, in keeping Heaven and Earth in being, then he
doth appeare to be an Almighty God in keeping grace alive in the heart notwithstanding all the remainder of Corruption, so that in this God hath Glory in another way than he hath from the Angels in heaven; the power of God appeares in upholding of the Angels, for if he did not uphold them, they would fall into evil, as Adam and the other Angels did, but therein appeares Gods glorious power to uphold the Angels: but the glorious power in upholding the Angels, doth not so much appeare, as the glorious power of God in upholding the hearts of the Saints in the midst of their corruptions; this shall be a special argument that the Saints shall praise God for, to all eternity, when they shall look back, and see what a condition they were in before their conversion, yea, in their conversion, that though God granted them some grace, yet what abundance of Corruption was in their hearts at that time, and what a deal of stir they had to maintain that little grace; they will stand and admire to consider, that it should be kept alive in the midst of sin, that a little spark should be kept alive in the midst of the Sea, not only in the midst of the Sea, but when the sea is tempestuous, you yil say it is no great wonder that the fire be kept burning when the sea is calm; but when alas in a storme, and yet a spark of fire shall be kept alive in the midst of all the drossings of the waves, you will grant here is a mighty power: now the keeping alive of grace in thy heart in the midst of so much corruption doth argue as mighty a power in God.

2. The Lord doth so order it, that still his own people shall be under the burden of much corruption in this regard, because that hereby the Lord draweth forth the exercise of faith in his Son, in which his soul takes infinite delight, the soul of God takes infinite delight in beholding the working of the glorious grace of faith in Jesus Christ.

But you will say wherein doth it appear to be so glorious in regard of our corruption? Thus, for the Angels in heaven to believe in God, that he will be eternally good
to Remain in the Saints.

to them. it is not so much, as for a poor soul in the midst of all his corruptions, yet to be able to triumph in the free grace of God in Jesus Christ; notwithstanding I am so vile, filthy, loathsome, and abominable to myself, and justly God and his Saints may count me a burden to them and cast me off for ever, yet for all this, my soul shall cling to him, I will cast my self upon him, and look upon him as a gracious Father, a merciful God, a God that loves me, a God that rejoiceth in doing good to me; for the soul to exercise faith in the grace of God in Christ, it is a glorious thing, only take heed you do not mistake it for presumption.

Objett. You will say, For men notwithstanding all their sin to believe in God’s mercy this is rather presumption then faith.

Ans. True, it is presumption in many, they mistake themselves, but in others it is true faith, and God delights in it; and you shall know it by this; it doth draw the heart to God, and the soul never finds such a prevalent way to overcome those corruptions that are in it, as to exercise their faith in the grace of God in Christ. I beseech you, mark the difference between presumption and faith in Christ, presumption will trust in God’s mercy notwithstanding their sin, but that doth indeed forment their sin and makes them secure in their sin, makes them the more secure in their sin, but now when the soul shall by the true gemmene act of faith rest in the free grace of God notwithstanding corruption, if it be right, such a soul feels no means in the world of greater efficacy to cure and prevail against corruption then this, to trust in the free grace of God notwithstanding corruption; and if thou findest it thus, thou hast no cause to fear, trust in God’s grace with confidence, for it is that which is well pleasing unto God, and that which the Lord delights in, and that which gives as much content to God’s heart as the exercise of any

grace
grace whatsoever, and in that regard, because the Saints shall never exercise such an act of Faith in Heaven as this, God will have this in this world.

3. This is that that God sees doth drive his own people to him in prayer, nothing drives the Saints to God with more earnestness in prayer, then the feeling of the weight of Corruption upon them, then they goe to God above all. God never heares such strong cryes come up to heaven in regard of any Affliction as this; and by the way, you may find by this how your hearts are, when the hand of God is upon you in Afflictions, then you will cry to God, but I put this to you, hath there not come as strong cryes to heaven upon the sense of your Corruptions as upon the sense of any Affliction whatsoever.

4. The Lord hath glory in this, in the exercise of the work of repentance, and humility; the keeping the Souls of his people in humility, and the contrition of their Spirits, that is exceeding pleasing to God, the Lord is near to a broken contrite heart, a melting mourning Spirit, the Lord doth delight in the evangelical workings of repentance, this pleareth the Lord; the work of humiliation, mournings and sorrows for sin in an evangelical way, is a grace that is acceptable to God; God shall have none of that in heaven, and he hath it therefore here.

5. God hereby exerciseth his wisdome exceedingly, in bringing light out of darkness; God doth many times turne, not only the afflictions of his people to their good, but he workes good many times out of sin, not that hereby we should be bold and presumptuous in our sins, we must take head of tempting God, yet know this, that God doth many times work exceeding much good unto the Saints, even out of their sins, by occasion of sin, though their sin hath no efficacy in this, but God takes occasion in this, in other waies of his providences and workings of his grace to work good unto them.

6. There is Gods justice in it also, to lay a stumbling block before wicked and ungodly men, for when they shal
to Remain in the Saints.

For that the godly that have the most grace they have much corruption in them still, they rejoice perhaps in it, and they little think that God aimes at the execution of his just judgment upon them that it should harden their hearts, many wicked men, they think their condition to be very good, because they see so much corruption in the hearts of the godly, and they are hardened thereby, but they little think that God aymes at the execution of his just judgment upon them thereby.

7. God doth it for this reason, that the Saints may long more after heaven, therefore it is that the Lord in the ordering of his providence workes so, that they should be kept under the burden of Corruption in this world, that they might long to be in heaven with their father, and that when they come to heaven they might know the difference between heaven and earth, between their state there in heaven, and their state here on earth. Thus though corruption may be a great burden to us while we live here in this world, yet the Lord hath many great ends and purposes to suffer thee, a poor creature, to be under remaining corruption, and therefore thou canst not draw any such argument, God loves me nor, for if he loved me he would deliver me from this corruption, I have been praying a long time to be delivered, and yet I am not delivered, do not gather any such arguments from it, you know Paul prayed once and again, and all the answer he had was, my grace shall be sufficient for thee: so though thou prayest under the burden of corruption again and again, yet if once God say thus to thy soul, my grace shall be sufficient for thee, thy corruption shall not crush thee and undo thee, but I will strengthen thee, this will be sufficient.

Now from all this that hath been said, you may by way of consequence see.

First, a great deal of difference between the sins of the Godly and the sins of the Wicked: the wicked they sin, and the godly sin too, we use to say we are all sinners, but it is as the wicker over the other delicacy. Secondly:
Secondly, You may see from hence also one reason why the Saints of God go on sometimes so sadly in their ways, thou dost not know what burdens they are under.

But you will say, we are better we do not feel it. No, they have not so much sin as thou hast, they have got some grace, thou hast none, they have in some degrees mortified their sins, thou hast not; yea, they have their sins pardoned, thou hast not; but yet though they have some assurance, that the guilt of their Sin is removed, yet the very remaining of the Corruptions of their hearts is their burden.

Object. You will say Why should it be so burdensome if they know the guilt of their Sin to be forgiven.

Answ. I beseech you observe it, there is a deal of difference between a carnal heart, and a Godly heart; one that hath a carnal heart, if he can be eased from the burden of conscience, he is no more troubled; but now a gracious heart, though he be first burdened with the apprehension of the guilt of sin, & that burden be removed, yet there remaining a body of death, there is another burden still upon him: so that the very remaining of some corruption is a greater burden unto him, then all thy corruption that is in the ful strength of it, and together with thy corruption all the guilt that is upon thee; only thou art dead in sin and dost not feel it, if a whole building fall down, those that are buried in the grave they would not feel it, but all you that are alive, if it should fall down would feel it: so the wicked have the burden of their corruption in the ful strength of it; in the guilt of it upon them and they feel it not, for they are dead; but the Godly, though they have the guilt of Sin removed, yet the very least sin remaining in them is a burden, though they have mortified their sin, and do it every day, yet the remaining of sin is a great burden to them. And hence you may see the reason of the watchfulness of the Saints over their spirits, why they spend so much time, and rise so early to hear the word, what is the reason you will say, they...
to Remain in the Saints.

know that if they do not Labor under the burden of their Corruptions to avoid sin, it will be a greater burden to Labor under the burden of sin afterwards. Now you do not watch over sin, because you do not know what grievous burden sin is when they Labor under it, but such a one as feels the Burden of Sin, the Lord be merciful to me, I had thought (faith he) my Back would have broke under the Burden of sin. And therefore David Praises, for the healing of the bones that were broken: and that is the Reason of the watchfulness and carefulness of the Saints under this burden.

Now the main thing that hath been intended in all that I have said about this Burden is this, That I might point out those whom Christ calls to himself, that you might be prepared to hearken to the invitation of Christ to come to him for Rest (though we are not come to that) yet take notice that there is Rest in Christ for all these, from under all these Burdens. And so much for the Burden of the remaining part of Corruption in the Hearts of the Saints.

CHAP. XVIII.

Of the Burden of outward afflictions, and the grievousness thereof laid open in three Particulars.

1. In themselves they are a part of the curse of the Law. 2. They hinder much in doing Service to God. 3. They often help forward many strong Temptations. Why God will have his Saints to be under this Burden, Namely, 1. Because he will have his Servants to honor and obey him, meerly out of Love. 2. Because he knoweth that thus their Corruptions may be best mortified. 3. To be a Stumbling-block to the wicked.

The next Burden is, The Burden of affliction, the Burden of outward afflictions, Poverty, disgrace,
sickness, or any kind of trouble in this world; you shall find these things to be very Burdenom to you. Now Christ calis such as Labor under this Burden to come to him, and promiseth to give them Rest. Christ hath a tender affection towards poor Creatures under outward burdens, towards all those that the Father hath given to him, especially when they are Burdened with outward affliction and the Gospel hath in it abundance of refreshments to help and ease Sinners that feel the Burden of afflictions in this world, no such way of ease and Rest unto them as by the Grace of God in Christ as we shall open more fully when we come to the promise.

Now the burden of affliction is very grievous to many, the Burden of poverty, disgrace, sickness, or the like; those whom God lets prosper in their waies, little think what burdens are upon their Brethren; how many in these daies are there of our Brethren, that groan under these Burdens, though we do not feel them? We know not how soon we may be brought under them, and therefore it will be very reasonable to shew the Rest that we have in Christ even from under these Burdens. I have spent some time in opening the grievousness of other Burdens, now this burden of outward afflictions men are to tentible of, that there needs not much for the opening of them, but only to tell all that feel these burdens, that they may come unto this promise. Yea, and they are under this invitation, Christ invites them to come to him for Rest for these Burdens.

First, Outward afflictions are burdens, because they are in themselves part of the curse of the Law, and if they be sanctified to any, it is by virtue of this promise in the Text; if any affliction upon you be Sanctified it is thence. Before you come to Christ all outward afflictions, poverty, sickness, or any disturbance you have in your estate, it is in it selfe the fruit of the curse, and is so to you till you come to Christ: now to bear that that is in it selfe a fruit of the curse, must needs be a burden, because it is so con-
Of the burden of outward Afflictions.

Contrary to Nature most afflictive to Nature, therefore burdenome?

Secondly, Outward afflictions are burdenome, because they do hinder us much in doing Service, that Service that we were born for, that we were born to do in this world, they do hinder us of many opportunities of doing Service for God, outward Afflictions do. As now sickness of body, what a Burden is it? Because it doth hinder those that are continually sickly from doing the Service that God requires of them to do, and indeed that makes it to be most burdenome to one that is gracious, it is not such a Burden to one that hath a sickly body, because of the pain that he feels, but because by this means my Soul is hindered in those operations that I would be glad to be exercised in for God, and doing good in the place I am set in. And so poverty, is therefore a burden, not because I cannot live so bravely as others do, and have as fine Houses, Clothes, and Diet as others have; No, but because I must spend all my time meerly in getting provision for my family that I have little time for Gods Service; others can spend time in Gods Service, hear, pray, and meditate, but the chief time that I have to spend is spent to get bread; now this is a burden: And besides because of poverty I have little opportunity to do Service for God, those that have Large estates, they have opportunity to do God Service, they are called forth to publick Services, but I am not so as others are, now this is that char to one that hath any beginnings of Grace in his Heart is a great Burden. And by the way, it were a good argument of true Grace, if you that are under the Burden of affliction, if you felt the burden where it lies, I appeal to you that complain of the Burden of affliction, poverty, and the like, that you feel, I put this Question to you in the name of God, what is it that makes your affliction most burdenom? It is true, it is painful to Nature, Oh! But the Lord knows, this is that that makes it grievous, and burdenom to me; that by means of this
affliction, I am fain to spend so much time about mean works that I have little time to do good in my generation: others that have greater estates, I count them happier in this, that the Lord hath given unto them larger opportunities to do him service, then I have; I do not count them happy because of their wealth, but because they have larger opportunities to do God service, but it is God that orders things thus, and I must be content to bear this burden. I say, if thou hast a heart thus complaining of thy burden, it is a good sign, and know, that in Christ there is abundance of grace to sanctifie these burdens to thee, divers other things might be spoken about the burden of affliction, I will add but one more.

Thirdly, ourward afflictions is a great burden in this respect, because it many times occasions and helpstoward many strong temptations: outward afflictions do strengthen, and do occasion strong temptations, which are very grievous to the soul: As thus, when one is under affliction more than others, then comes this temptation, surely God loves me not, because of this affliction; then comes temptation to envy others, because I am afflicted more than others; then comes temptation of distrust, I shall perish one day or other; then comes temptation of murmuring under the hand of God; temptation to take shifting courses, to shift for ones self by unlawful means. Oh what temptations have many that are under strong afflictions in poverty, imprisonment, disgrace, dishonor in the world; what strong temptations have they to stretch their consciences. And this makes outward afflictions a grievous burden, because they occasion great temptations to poor souls to stretch out their hands to folly, to unlawful courses many times to help themselves; yea, The apprehension many times before it comes is so grievous, as it occasions temptation to much evil to prevent those burdens, and yet for all that, the Lord is so pleased to order and dispose of things.
Of the burden of outward Afflictions.

In this world, that even such as he intends everlasting good to in Christ, go under such burdens as these, most part of their Lives, they go under the burdens of Poverty, Sickness, and outward troubles here in this world.

Many Reasons might be given why the Lord so orders things in this world, that his dear Servants, for whom Christ hath shed his precious blood, shall go under these burdens, though others that are wicked and ungodly shall scarce know what they are.

1. The Lord doth hereby shew, that he will have his Servants to serve and honor him, meerly out of Love, and not in a mercenary way to get outward things in this world, he will have us serve him out of Love, and out of Faith; if we should prosper in outward things alwaies, our Service would be more Carneal; but now though his Servants meet with never such Afflictions in this world, yet they love the Lord, and love his waies, and love his service, and go on in faithful obedience to him; this shews the excellency of Grace, more then if they prospered in this world.

2. And the Lord sees this the best means to mortifie our Corruptions; many times thou complaine of thy afflictions, but who knows if thou hadst not such afflictions, what sins thou wouldest have.

3. And Ged doth this to be a Stumbling block to the wicked, that they should stumble at the afflictions of the Saints, and so perish that way. Divers other Reasons might be given, but all is to make way to that which is to come after, that the Lord calls all these, not only those that Labor under the Burden of Sin, under the burden of the Law, &c. But poor Creatures that Labor under the burden of affliction, poverty and the like to come to him for ease and Rest.
CHAP. XVIII.

Christ's Invitation of Sinners, laid down in these words, Come unto me. Opened in five Particulars. 1. It is to look to Christ as an All-sufficient Savior. 2. It implieth an unsetsedness upon the Creature. 3. A stirring of the heart after Christ. 4. A laying of all our burdens upon Christ. 5. A leaving of the Soul with Christ for life.

NOW then we come to the Invitation itself, Come to me, faith Christ, Come to me; that is, Beleeve in me: For among many other expressions of believing in Christ, or of accepting of the Condition of the Covenant of Grace; the Holy Ghost doth express this believing and acceptance of the Covenant of Grace, by coming to Christ. Believing in Christ is express very often by coming to Christ: In John 5. 40. You will not come to me that ye might have life. They did come to Christ in his outward presence, Christ conferred with them, and they with him; but yet faith Christ, ye will not come to me that ye might have life. And so in John 6. 37. Those that the Father hath given to me, come to me, and I will in no wise cast them out. All that the Father hath from Eternity given me to redeem, they come to me, that is, they believe in me. And in verse 44. None can come to me except God the Father draw him: That is, none belyeves in me except my Father draw them: and so, He that hath heard and learned of the Father comes to me: That is, belyeves in me. And that is the meaning of the 55. of Isai. Ho, every one that thirsteth, come to the waters, buy wine and milk without money, and without price: that is, belyeve in me, that is the meaning.
What it is to come unto Christ.

All you that labor under all these several burdens, come to me, believe in me, and I will give you rest.

But this must be opened more largely: And in this Invitation, there are these five things that I desire to open unto you, and to work them upon you.

First, What Christ would have us do more particularly, when he bids us Come to him.

Secondly, What kind of Invitation it is that Christ doth make to those that the Father gives to him, that shall indeed come to be saved by him; what kind of invitation they have from Christ, how Christ calls them to him; for this is a calling, and an inviting.

Thirdly, That all that Christ requires as a Condition of the Covenant of Grace for rest unto our souls, is to come to him, nothing else is the Condition of the Gospel by which we come to have Christ to be ours, but this, to come to him, Come to me faith Christ: that is the great Condition of the Gospel, only to come to Christ.

Fourthly, There are some Rules to be propounded and observed, for our Coming unto Christ.

Fifthly, The Laboring to draw your Souls unto Christ.

For the first, Come to me, what is that? what would Christ have you to do?

For the opening of that in particular, it is this, When Christ calls you to come to him, you are to know, this notes a motion from Christ, to come to him.

First: It implies a beholding, a looking unto Jesus Christ, as being the All-sufficient Savior, to save our souls from all the evils that are upon us, and to supply unto us all good we stand in need of: As if Christ should say, when he faith, Come to me; That is, O! poor, troubled sinners, that are under these burdens, Do you behold me to be the great Mediator that is come into the world, to stand between all the wrath of my Father, and your souls, and to bring life and salvation to you, that
is employed, when I would go, I must know whither I
must go, to whom I must go, saith Christ, I am the
great redeemer sent into the world by my father to that
very end, that I may ease poor souls of their burdens,and
such souls as you are, look unto Christ therefore, as
the great reconciler of God and man, the great mediator
between God and man, having the fulness of all mercy
and goodness in him, the great means of conveyance of all
the grace and riches of God the father to sinful souls, that
is the first work of believing in Christ, for to look unto
him to be such a one as God the Father hath tendered
unto us; that is employed, but yet the soul comes not.

Secondly: But then the second is this, which goes fur-
ther. To come to Christ, implies an uncleanness, when
we come to a thing, there is the Terminus a quo, and
the terminus ad quem, we come from something, saith
Christ, you have set your hearts upon creature com-
forts, and you have looked upon them heretofore, as
those things wherein your good and happiness doth cons-
ist, but now your hearts must be taken off from those,
you must come to me that is there must be a removing
from that station you were in, from that kind of settle-
ment you were before in, I cannot go to another place,
and stay in the place where I was too; and to the heart,
cannot come to Christ and stay in the state it was in be-
fore, therefore that implies, that whereas you poor cre-
atures, have settled your hearts upon creature comforts,
and settled your hearts upon sinful things heretofore,
O! now, let your hearts be taken off from all those
things, know, that your good, your happiness, your
peace is not here, if you abide here, and settle here, you
are lost and undone creatures for ever. Let it not grieve
your souls to part with the comforts that are here below
in the creatures, for certainly, you mistake, here doth
not lie your good and happiness, so that when the soul is
beginning to strive after Christ, it is taken off from the crea-
ture, taken off from all creature comforts, looks upon
every thing as vanity; O! saith the soul, I am clearly convinced that my happiness lies higher than the things here below; these are the reasonings of the heart that is in motion to go to Christ. And not only to be unsetled from the creature, but I must be taken off from my self too, from all my righteousness and duties, I must not think to satisfie God by any thing that I can do, no, but I must be convinced, that there is a greater thing required to make up my satisfaction with God, then any thing that I can do; and therefore my heart must be taken off from these things. Hereofore, I rested in duties, that I was not so bad as others, but now I see there is another manner of righteousness that I must have in a mediator, these though they be good in themselves, yet they are not the things that can ever save my soul, but if ever I have peace with God and stand before him at the great day, it must be through another meanes then ever yet I have had, if I had gone on, and had thought to make up my satisfaction with God by what I have done, I had been an undone creature; yet, my heart must be taken off from mine one bottom, not to rest in any thing that is in my self, but I must go out and deny my self, and so look for the principle of life out of my self. This is the second thing that is here mixed. Come to me, that is, first behold me, see and believe that I am the great mediator that is come into the world to save your souls; and then secondly, let there be an unsetling of your hearts, a taking your hearts off from whatsoever you were settled upon hereofore, that so you may be removed from thence, and that you may take another course for your life in Christ, and happiness in him.

Thirdly, Come unto me, that is, let there be a working and a stirring of your hearts after me; Christ calls for the heart of sinners, after he comes to be revealed to them, they should be in a working, stirring, disposition making after the Lord Jesus Christ, for union with him to the utmost that possibly
they can, the thoughts should be working, and the conscience working, and the will opening itself to receive in the grace of God; and the affection should be stirring, and the whole soul should be in a working disposition after him. *Incline your ear and come*, as if Christ should say though you are under great burdens, yet do not you sink under them in a discouraging way, and lie down in a dull and a heavy way. No but let your hearts be stirring, working and acting after me continually, have a care of this, to keep your hearts in a stirring and working way after Christ, and the grace that is offered to you in Christ, this is that which young beginners should observe in a special manner. If God be beginning to work upon your hearts, you should have a great care to keep your hearts in a stirring, acting frame and disposition after Christ; and above all things in the world, take heed of a dull, heavy dead spirit at this time when God calls you to come to Christ as the Apostle saith of himself, in Phil. 3. 14. *I press hard after the mark*, so it should be with every poor soul that God is drawing after Christ, it should be always in a coming disposition and they should press hard toward the mark of the high prize of the calling that is set before them, Christ is set before thee, God sets his son before thee with the treasure of grace, and thou shouldest press and follow hard after God. (as it is the expression of David in one of the Psalms 63, 8.) a hard following, stirring and working of the soul after the Lord as David said to his son Solomon in 1. Chron. 22, 16. *Up and be doing and the Lord will be with thee*, so I say to all unto whom the grace of God is offered, they must not be dull and full, but up and be doing. As the Apostle speaks, in 1. Phil. 20. According to the earnest expectation, the word that is translated, earnest expectation in the original, signifies to stretch out the neck, to look after some good that I would fain have come, that is the propriety of the word in the original text: so this should be coming to Christ, that is, when Christ is propoun-
ed in the gospel, there should be the stretching out of the soul, in looking after the Lord Jesus and a working of the soul after Jesus Christ, keeping the soul working and stirring after Christ. Many poor souls, whom God is beginning to work his grace upon, loose abundance of time and comfort, for want of this, of keeping their hearts in a working and stirring frame after Christ, they spend their time in the afflicting of their souls, but they do not keep their hearts working towards Jesus Christ. As Jacob said to his sons, when they wanted bread in Canaan, faith he, We have heard that there is corn in Egypt and why do we stand looking one upon another? faith Jacob to his sons, had you gone (faith he) you might have been come back again, and brought us bread by this time, so I say to many burdened souls, hast thou not heard, that there is grace and mercy in Jesus Christ, had thy soul bin working, stirring, and kept in an acting frame after Jesus Christ, thou mightest have bin returning, and have gotten rest to thy soul by this time, thou standest looking unto this thing, and the other thing, and poring upon thy corruptions, hadst thou kept thy heart continually stirring in a working frame after Christ, the work might have been done by this time.

Fourthly, Come to me, that is, faith Christ, come and lay al your burdens upon mee, come and role your hearts upon mee whatever burden it is, either of your soules or afflictions outwardly, what ever your feares and troubles are, yet come, and do you cast al your burdens upon me, I am content to beare them al. That is a special work of faith, for the soul to role it self upon Jesus Christ, to cast it self with al its burdens upon the infinite rich, free grace of God in Jesus Christ; as if Christ should say, is it the burden of sin? I have borne the burden of sin already, Is it the wrath of God that is a burden to you? come and cast this burden upon me, I have born the wrath of God; Or is it the burden of the Law? I have borne that burden for you, I was made an offering for you. I was made
under the law, to deliver you from under the law. Is it the burden of any affliction? That was upon me. It is true, the burden of corruption was not upon him, but Christ will deliver us from that too. Come to me, and whatsoever burden is upon your souls, cast it upon me, role your souls & call your burdens upon me (faith Christ) and I will give you rest.

Fifthly, and lastly, Come to me, that is, come and leave your soules with me, and commit them to me for life, for salvation, for peace, for whatsoever good you would have, be willing to betray me with your souls, be willing to betray me with all your comforts, be willing to betray me both with your present and with your eternal estate, in all your transactions, with God and dealing with God, trust me withal; that is comming to Christ. When Christ bids us come to him, it is as much as if he should say, come to me, and leave your souls, leave all your care, and commit to me all that you have, and whatsoever you are commit your selves wholly to me, to be disposed of by me for all good whatsoever, and I will take charge of you. I will ingage my self and all my faithfulness to have a care of you, and supply you in all your wants, and strengthen you under all your burdens, and carry you through all difficulties, and bring you at length to life and salvation and perfect rest together with my Father and my self, that is the meaning of Christ when he faith, Come to me. So the Apostle in 1. Tim. 2. 12. I know in whom I have believed, and that he is able to keep that which I have committed to him. That which I have committed to him, what is that? That is, his very soul, his life, his peace, his comfort, all his happiness, he had committed to him, and so left all with him. Now then, take all these together, and when Christ calls the sinner to come to him, that is, O! Sinner first believe this, that I am the great redeemer that is come into the world, to stand between Gods wrath and your soules, and to make up peace between God and you, and there be an unsettling of your hearts from whatsoever hereofore
heretofore your Souls did Rest in, Creature comforts, your own Righteousnesss, Duties, self respects and ends, whatsoever they are, let your hearts be taken off from them all, and let your hearts now be in a stirrings, working disposition towards me, let all your whole Souls be stretching forth to me, and come and cast all your burdens upon me, and leave your Souls with me, and I will take care of them, thus come to me.

Now then, when any soul that is thus Laden, shall answer to this call of Christ, and shall say, Lord, I come, here is the very voice and answer of Faith, when the Soul can say, Oh! Lord, I come, I see thee to be the blessed Mediator between God and my Soul, and for whatsoever my heart hath setled in heretofore, Oh! Lord, it shall be no more, and my heart begins to stir after thee, and I stretch forth my Soul to thee, O, Blessed redeemer, and here I cast my burdens upon thee, none can ease me but thy self, and I leave my self with thee, I commit all to thee, and becrust all that I have or can do, my eternal estate with thee, Lord, I come, here is the soul that comes to Christ. Then may the Soul be said to come to Christ when there is an answer in these five Particulars. All this is contained in this word COME, though you cannot apprehend it, til it be unsoulded: as a piece of needle work, when it is soulded up, there is all the work indeed within, but we cannot see it, til it be laid open, and spread before us, then we can see all that is in it: So though there be many expressions in the Scripture that we understand not, yet there they be, but this is the work of the Ministry, to spread them, and to lay them before you, and lay them open to you, that you may see the Grace of God in another manner when they be unsoulded, now thus doth Christ call those that are Laden to come to him.
How Christ calls Sinners unto him, set forth in two Particulars, Namely, 1. By an outward and general call. 2. By a Particular call to Particular Sinners. And how to know the voice of Christ.

You will say, how, and in what manner doth Christ call to me, Christ is in Heaven, I cannot hear Christ call to me.

Now for the call of Christ. First, There is a general call in the word, there Christ calls under the sound of the Gospel to come to him, but this call is rather a command of Christ than an invitation, to shew unto all what is their Duty to do, rather then to invite them. But now, there is a more special call unto those whom the Father hath given to Christ, and though they make use of the general call in the word, yet there is a special call to them, that is, Christ by his Spirit doth open the Riches of the Gospel of the Grace in him to their Souls by his Spirit inwardly, he doth shew them to their Souls. Others come and hear the outward cal, that is when a Minister of God shall come and open the Gospel, and there shew how God hath given his Son to us, he hath taken our Nature upon him, and died for sin, and tell them that God requires all here in the Gospel to believe in his Son, they hear his outward call, I but they whom the Father gives to Christ have the Spirit of God sent together with the word, to open the Riches of Christ, that though they have heard it a hundred times before, Yet when the Spirit comes, there is a shewing of the beauty and Riches of the Gospel, more then ever, that allure their Souls to come to Christ.
Secondly, Not only this, but the Lord when he calls such as shall indeed have mercy by Christ, and have his invitation to be effectual, he doth give a particular call unto that soul, besides the general call: God doth not only in the word call sinners, and faith Christ came to save sinners, and those that were lost, but Christ comes in particular to such and such souls, and calls them in a particular special manner. For the ministers of God they are bound in the preaching of the Gospel, to give a general invitation to come to him, but God beside the general hath a particular call, there is a voice of God in particular to the soul that he intends to bring to his Son, such a one hears a voice behind him (as the Scripture speaks) saying this is the way, to salvation, the way you have gone all this while is not the way to life, you will perish in that way, Christ is the right way. As thus; I will open it in the general and particular call by this similitude. A Prince that hath had many of his subjects traitors, yet he is pleased to send forth a general proclamation, makes a proclamation to those subjects, and makes it in general terms, that though you have been thus and thus traitorous against me, yet I am content every one that will come to such a place, as such a day, and submit himself, he shall have a pardon; here is the general proclamation, and this is encouragement to come. But now suppose there were some poor traitor that because sensible of his wickedness, and how unreasonably he hath dealt with his Prince, and may be fits alone behooping his condition, and troubled in his spirit, and thinks with himself, how shall I be able to see the face of my Prince, Oh! woe to me for the wickedness of my ways: Suppose the Prince should come by and behold such a one, take notice of him that is got into some corner or other, and is there smiting of his breast, and lamenting his condition that he should so provoke his Prince as he hath done. And should call this poor creature, and say to him, Oh thou poor creature that art in such a place,
come thou to me. For so is the work of faith, God comes in particular to the soul, doth not only come in general, but after his general Call, when he doth see the soul troubled, the Lord doth give a particular Call to him, and faith, O thou poor creature, thou art under this burden, and thus sensible of it, and lamentest that thou hast lived thus and thus, and made such a breach between me and thy soul, do thou come to me. And the truth is, till God speak in particular to the soul, the proclamation of God in general, will not bring in sinners, so Christ doth not only say in general, Come to me, but calls them in particular.

3. You will say, How shall we know it is the voice of Christ? that is the third particular. Christ doth by the Spirit, secretly persuade the soul, that it is his voice, and not the voice of delusion; according to that in Cant. 2 8. The voice of my beloved. As it is, when the Soul is departed from God, and comes again to him, the Lord Christ makes the Soul to know his voice. So when he was in this world, after his Resurrection, he converses with Mary a while, and the thought it had been the Gardiner, and Christ he speaks but a word, speaks to her, and saies, Mary; Rabboni, (faith she) Master presently. Christ did not tell her, he was the Christ, but he said Mary, and presently Mary knew it was the voice of Christ. And so when the Spirit of Christ speaks to the soul, there is such a secret instinct, a persuasion and manifestation of God to it, that it doth know indeed it is the voice of God. I have been often at a Sermon, and heard many good men preach Christ, but I hear the voice of Christ this day in my soul, and I know it is the voice of Christ: Thus doth the soul that comes to Christ effectually.

4. And further, The invitation of Christ, when it is indeed effectual, as I know it is Christ's voice, Christ comes and knocks at the door; and the soul knows who it is (that is to be applied to his particular Call.) As
Christ faith, I stand at the door and knock: that is to be referred to the second particular, I stand and knock at the door, and if any man will open to me, I will come in to him, and sup with him. God doth not only proclaim pardon, but comes to the door of the soul, and stands at thy door particularly: you cannot but find this by experience, you that have the work of Grace upon you, you have lived under the means a long time, but God comes and knocks at your doors also; which is a mighty condescension of a Prince, that doth not only send forth a Proclamation, but knocks at the poor Traitors door; and so doth Christ: and when that is done, before the soul doth indeed come and cast himself to upon Christ, and commit himself to Christ, there are some secret items and intimations that God doth intend love to it in particular, that he hath thoughts of love and mercy to the soul, though I have been very vile, and very wretched, yet partly I gather it, by the way of God towards me, that there is thoughts of mercy to me.

Quest. You will say, How doth that appear, that there is any such intimation of God's goodness to a soul in particular when it is called to come to Christ?

Answ. I will give you this Ground, When the soul comes to Christ, and casts itself upon Christ, it doth it not at a meer venture, and knows not whether he shall have mercy or no. It is true, I come to Christ, and there is no other help, but I know not whether I shall have mercy or no, or whether there be any mercy or no for me, this is not the work of faith; this way is near to faith indeed, when the soul can say thus, It is true, in the way I have been there is no mercy to me, and I know not whether there be mercy for me, but I will try it, it hath not the reflect act of faith, but some secret persuasion of the soul, whereby it doth cast it self upon God, though not by a reflect act, it can certainly lay, God intends
mercy for me, but though it be very weak, yet some intimation the soul hath that there is mercy from God towards it, because Faith is not a bare venture, but Faith hath some kind of certainty though very weak, for to say, I will cast my soul upon God, but I may perish, I have no ground to think why God should save me, this is unbelief; the work of Faith, according to the degree of it, hath some kind of certainty in it, though the soul for the present, be not able to discern it.

5. The invitation of Christ, when it comes to be effectual, hath, together with the voice of Christ, an inward effectual power that goes along with it, a prevailing power to draw the heart to him. Christ doth not only speak to the heart, and say to it, Come; but with the voice he lets out a power upon the heart to come to him: I express it thus: When Christ was in the flesh, he goes and calls Disciples to him; comes to Matthew that sate at the receipt of Custom, faith he, Come and follow me; presently Matthew leaves his sitting at the Custom House, leaves all his Friends, and leaves all he had, and comes to him presently. And so when Christ comes to Peter and Andrew his Brother, that were a fishing, and faith to them, Come to me; they leave their old Father, leave their Nets, leave their Ship, leave all, and follow Christ. Certainly we cannot but apprehend that there was a secret vertue went out from Christ with this his Word, that did thus prevail upon their hearts. As the poor woman in the Gospel that had the bloody issue, she did but touch the hem of Christ's Garment, and she finds a secret vertue to cure her: so, where ever Christ's invitation comes to be effectual, it comes with a mighty power, a secret vertue that goes together with his word to the soul to prevail upon it.

Come to me, say many, Why doth Christ call me? am I able to come to him? Christ faith, Come; to them as he did to Matthew, Peter, and others; Christ did not call them, and say, Come, only; but he put
vertue into his word: and look what vertue was then, the same is now in the ministry of the word, when he speaks and faith come to Christ, together with this word there goes a secret power to prevail upon the soul that they must come. Now it may be, the Father, or Mother, or friend of a poor young man persuades him not to come, but he must come to Christ for all that, the truth is, it's as strong a work of God to come to Christ now, as it was then to call Matthew and Peter to come to Christ.

Lastly, He not only calls them, but he reacheth out his hand, before he comes to be joined with Christ, to have union with him. Christ when he sees the soul making after him, he reacheth forth his hand to draw the heart. You will say what is that for Christ to reach forth his hand, and invite that way? By that I mean those gracious encouragements that Christ gives to all the beginnings of the working of the soul after him, the Lord Christ not only invites such, but gives forth his hand to reach forth strength unto them, he will not break the bruised reed, nor quench the smoaking flax. Thus you see what the second thing is, Christ invites in another manner.
CHAP. XX.

That there is nothing required of Sinners but to come to Christ, with nine Consequences arising from hence, and what hath been laid down in the two former Chapters. 1. There is not any worthinesse required in such as come to Christ. 2. The Soul needs not to be troubled about the time and measure of its Humiliation before its coming to Christ. 3. Nor about what interest it hath in Christ, before its coming to him. 4. That the least degree of Faith will give the Soul interest in Christ. 5. That the work of Faith is Supernatural. 6. That Faith is an humbling Grace. 7. That believers after their coming to Christ should be willing to do and suffer much for Christ. 8. That they who are once in Christ, shall never be cast off. 9. That they know not what to do when they loose their interest in Christ.

Now the third thing is, That there is nothing else required, faith Christ, Come to me and I will give you Rest. Blessed Christ! is this all that thou requirest? yes, come to me, and you shall have Rest. You have it often express in Scripture thus, Come, and buy Wine and Milk and Honey without price, it is but coming: and indeed the very coming is buying. And so in the 22. of the Revel. and the 17. And the Spirit and the Bride say come, and let him that heareth, say come, and he that is athirst come, and whosoever will let him take of the Water of Life freely. Here is nothing but come, three times come, and there is nothing else required, nothing that thou shouldest bring with thee, but only come. Only in this remember how I opened
opened it, what it is to Come, and then there is nothing else required, but only come. Then this gives light to many things.

1. That there is no unworthiness of any sinner, be he what he will be, before this invitation, that is sufficient to hinder. Why? Because Christ doth not say you that have been thus vile and wretched, you shall do thus and thus first, and then come to me. No, Whatever you have been, the first thing that Christ requires to ease, Rest and peace, is, to come to him. It is true, there are some things in the Nature of coming required that must needs be done, before the compleat act of coming; as I must know what Christ is, and know my self, &c. these things of necessity are required not because these are any condition of the Gospel, but because the other cannot be done without them. For I would open it thus to follow the former Metaphor. Suppose the King should tell a Traitor, that upon condition that you come to such a place at such a time, you shall have your pardon. Well, all that is required for his pardon is but coming to that place, now if this man be at a great distance from that place, and many difficulties that hinder him, Stormes, Tempestuous weather, and many friends to hinder him, this is implied, that he must have such a deep apprehension of the worth of his pardon, and of his miserable condition if he be not pardoned, that there must be a strong resolution in him to go through all difficulties whatsoever. But make, this resolution of his and the difficulties that he meets withal in the way, these are no part of the condition of the pardon; all the condition of the pardon is, but to be at such a place, such a time, but yet the other things they follow of themselves, that if he doth come, and there be such difficulties in the way, then he must have such a sense and apprehension of the good of his pardon as may stir up in him such resolutions, to pass through all difficulties. But the first thing that brings him his pardon is his being there. So it is here with the
Nothing required of sinners

Soul, its true, the thing that brings my Soul and yours to pardon, Rest and Peace with God, it is our coming to Christ, but now because there is a great distance between Christ and us, many difficulties in the way, many things that would keep us from Christ, the wickedness of our Hearts, this temptation and that lust. Now it cannot possibly be, if we come to Christ, but we must know, and become apprehensive of the worth of the pardon, which may raiel up in our hearts such strong resolutions to pass through all Difficulties whatsoever, and there is no Reason, why God troubles any man for sin, but only this, that he might have such an apprehension of the Good of the pardon of his sin, as may stir in him strong resolutions to get to Christ. But now this resolution is not the condition of the Covenant, the condition is only to come, the condition is not because we are afflicted, because we see our sins, but to come to Christ.

2. It follows likewise from hence, That no Man or Woman, that God is working upon to come to Christ, need trouble themselves about the degree of humiliation, or the time of humiliation. You have a great many, that are ready to take advantage and to cry out against men that they Preach legally, when they say, they must be humbled and the like. I know no man living that ever Preached so, that they must be first under the Law, thus long under the Law, before they come to Christ, but if you would know what degree of humiliation is sufficient, only so much as can bring you to Christ, that is, so much as can stir up your Hearts to resolve to pass through all difficulties to come to Christ, then you have the measure, and the time of humiliation sufficient, and you need not trouble your selves any further about this. I have not been humbled so long as another Man, or such a time, but if you come to Christ. For if I come to Christ, I must know what I come for, for a Pardon. A pardon of what? for my sin, my sin that I am condemned for; there must be a sense of this, and if you come thus far, you need not
be afflicted for any degree, or time of humiliation, or the like, for you have that that is sufficient, and God will accept of your coming: if once you be come to him, God will not say, Oh! but friend, how have you been humbled in your coming, God knows you have past through many difficulties, God knows you would never have prized Christ, except you had known what the worth of Christ is, by knowing what a miserable creature you are without him; God will not do this, but will welcome you when you come, let the sinner be what he will, Christ will own him.

3. This helps us about interest in coming to Christ, you will say, come to Christ, but how shall I know that I have any right to come to Christ? This very point answers it, that nothing is required but coming, that which hath given any soul from the beginning of the world any interest to come to Christ, is only coming to Christ; thy coming to Christ doth give thee right to Jesus Christ. If thy grace, the grace of God doth make thee come, that very act of thine in coming gives thee interest and right in him, though thou hadst none before. There needs no other right and challenge to Christ but God's offering of Christ in the Gospel to thee, and thy coming to him. But now (for it is pitty to let this pass,) it may be, some may think, will not this tend to looseness to say, its nothing else but to come to Christ? I know it is extremly abused many ways, many will abuse it thus, when we are preaching the Gospel, that if at any time we preach the miserable condition of men to humble them, they will say, it is a contradiction, but I beseech you take heed of these vain Spirited men, who seek not Jesus Christ in the way of the Gospel. And though it may be through their weakness or the distemper of their hearts, they will not, or do not see the way of the Gospel, but they will come to young people and weake Christians and say, there's contradiction in this, for if this be true, how can the other be true? But these things that seem
contradictory, they are very agreeable one with another, if you would seem to give judgment upon what we apprehend we shall make the Scripture to contradict itself. But now those that are versed in Scripture and understand the mind of God in the Scripture can tell how to joyn these together, though others think they contradict one another. As that of Paul to the Romans, That we are justified by faith without the works of the Law. And that in James, he faith, we are justified by works. A stranger would think, these contradict one another, but they that are acquainted with the way of the Scripture, they can understand what this means: So these men that would make contradiction in the preaching of Gods Ministers in the Gospel, they are strangers to the way of God in the Gospel, did they understand the way of God cleerly in the Gospel, they would know how to make a sweet agreement of such things as they would make poor young ones, and weak believers to believe there is a contradiction in them. And therefore this I would hold, and hope we shall for ever hold as a strong principle, That the condition of the Gospel is only comming, and that which the weight of our soules and eternal estates lies upon is, not our humbling, but it is the comming to Jesus Christ. Do not say, that this tends to looseness, for that soul that sees Christ as the glorious mediator to come to save him, this sight of Christ, hath a great deale of power to sanctifie the heart, for when I see this, I see, first, that I have to doe with God, and that there must be a mediator between God and me, my sins have made such a breach between God and my soul, this tends not to looseness. And then as you were taught before, comming notes a removing from one condition to another. Then it notes secondly, that my heart is taken off from the world, from my lusts, from my corruptions, my comming implies this. And thirdly, when I consider the end of my comming, what the soul aimes at when it comes thus, I come to Christ to save me from the power of my sins, as well as
but to come unto Christ.

the guilt of my sins. I come to Christ as the fountain of all my happiness; I come to him for life and grace and all good. I come to him that I might live in him, and that I might live to God by him; Certainly to say that Christ requires only to come to him, this doth not tend to loosens. I come to Christ that I may commit my whole soul to him, is not this a sanctifying grace? Indeed to preach thus, that you may come to Christ and no more, this pleaseth Libertines; but when we consider what is the way of the Gospel, I must first know what it is to come, and then I must know that it is to leave somewhat; to know wherfore I come, that I may have all my happiness in him. I come to him for life, for salvation, for union with God the Father, that I may enjoy communion with him to everlasting; here is no liberty to loosens in coming, but a blessed maintaining of the condition of the Gospel in the way of the soules coming unto Christ.

4. It followes from hence that the weakest, and the least degree of Faith that is, will give us interest in Christ because that nothing but comming to him is required. It is not run to me, nor come strongly to me, if I can but get to him, though it be crawling, though it be never so poorly, never so weakly, that doth it, by comming and closing with Christ. If that be the condition to come to such a place for a pardon, though they come creeping upon their hands and feet through weakenss, yet if they be but there, they shall have that is promised: so say I, though the soul in comming to Christ creep as it were upon hand and feet, come with much weakenss, it is that that gives interest in Christ, nor such and such degrees of Faith and confidence as some have. It may be some poore, weak Christians, are troubled at this, that they have not such confidence and assurance as others have, they are full of doubts and feares. We are to know, that it is not the degree and strength of Faith that is required in coming, but coming to Christ. Come to me, though it be with shaking with trembling, though with mixture of much feare
feare, yet come to me, and you shall have rest.

5. It follows from hence, That the work of faith, and bringing true rest unto the soul is a supernatural work, it is comming to him, that is, its the looking forward, by a righteousness that is beyond our own, it is a leaving of our own righteousness, not resting upon that, and confiding in what we have, are, or can be enabled to do by the power of God; I say, that the way of the souls getting rest in Christ by faith, it is supernatural, for it is by such a way, wherein the soul comes to deny it self in whatever it hath, whatever it doth, whatever it can be enabled to do by the power of God. It rests not upon anything that is in it, or done by it, no nor in anything that God himself by his grace and infinite power can do in it, I do not say, do for it, for that is in Christ, but do in it, beyond what is in it self, or Gods infinite power is able to enable it to do, it is comming to Christ, and therefore going out of our selves, this is supernatural; for there is nothing more natural to mankind then this, to rest upon his own bottom, to defire the staff in his own hand, to leave upon some worthiness, and some good in himself, this though he will acknowledg that it is through grace, that he hath but somewhat which God works through him, that is the most natural to a rational creature, to rest upon somewhat that he doth to make up his peace with God, and to be his righteousness before God, And it is a mighty work of God to beat off the heart from this especially. The heart comes thus far, to say it is true, I can do nothing of my self, but it is by the grace of God that I do al; now for the heart not to rest upon this as its own righteousness, this is the hardest thing in the world. And although men may be convinced in their judgments, that they should not rest in any such thing, but go out of themselves to another principle, yet it is the hardest thing in the world to come off from it, and it is that makes the work of faith the most difficult thing in the world, because it carries the soul out of it self, from its
own bottom, from its own principles, and the mistake of this thing, is that that is the undoing of thousands of those that live under the sound of the gospel, that when they have somewhat reformed their lives, and think they are able to do thus and thus, yet here they rest and go not out of themselves, to look for rest out of themselves and do not come to Christ.

Quest. You will say, What, not rest upon what we do, and are enabled to do upon God's grace, Faith itself is a resting upon Christ.

Ans. No, but this you must observe in your coming, you must not rest upon your coming, but upon Christ, that you come unto, for their may be a decent in that too. There be some that rest upon works of humiliation, mourning for sin, reforming their lives, and they think that is their rest and peace. Others go further, and think they must believe in Christ, but they will rest upon them believing, so they rest upon their coming, and not upon the object that they come unto; but we must be taken off from resting upon our coming, upon our very believing, and Christ must be all in all to have true rest in. Therefore faith is a Supernatural grace, because by that we are taken off from what we are in ourselves, and carried on to somewhat else.

6. Upon this follows likewise That faith is an humbling grace, it is that that must needs humble the soul where it is, for indeed it is the greatest self denial in the world, for a creature to come to be willing to rely upon free grace, for the soul to be so emptied of itself, as to acknowledge, there is no worthiness no good at all in itself and yet it is content to live eternally upon meere almes, and to give God the glory of all. Is there any thing more hard to any of you, then to live to be beggers all your daies, to be beholding to others, so as to live upon meere almes and nothing else at the daies of your lives? Now for the
creature to be so emptied of itself, as to live upon mere
almes to all eternity, upon nothing but mere free grace, and
upon a principle of life without our selves, this is a mighty
work of emptying of our selves, and of self denial. And
therefore in Rom. 10. 3. Its spoken of the Jewes; For
they being ignorant of Gods righteousness, and going a-
about to establish their own righteousness, have not sub-
mitted themselves to the righteousness of God. This
plainly shewes, that the bringing the heart to rest upon
the righteousness that is of God by faith (for that is meant
here) requires a submission of the heart, a laying down
the heart, and a humbling of the heart; and indeed, this
is the very ground, why the Lord doth so humble the
spirits of men and women when he brings them to Christ,
because that the Lord knows, that the very act, the
coming to Christ, is an act of the greatest self denial in
the world, because the heart must be emptied of itself in
that, that is so much against the pride of mans heart, to
live eternally upon mere free grace and nothing else. For
there is nothing that man doth more desire, then to have
somewhat, some stock of himself to live upon. And in-
deed herein man comes to be more humble then Adam in
innocency could be, for Adam had a stock to live upon in
his own hand, to live upon in himself, not but God was
the principle of it, but then God gave it him to live up-
on, the stock of Grace he had in his owne hand. But now
in the second Adam, the way of God towards us is o-
therwise, the second Adam keepe the stock of life and
grace upon which our soules must live eternally, in his
own hand, I say, they are in Christs hand, not in our
selves, and therefore our life is a better and safer life then
that was, and thereby we cannot fall from God because
we live by the principle of life that is in him. It is a great
mystery, and almost impossible to unsould, only
some glimering we have in the word that this is
so.

...
7. If there be nothing required but to come, then another consequence will follow from hence, and that is this. Hence then believers that come to Christ may learn this lesson, to be willing to do and to suffer very much for Christ after they come, because there was nothing required of them to the pardon of their sins, but only to come. I strengthen the inference thus; If God had said thus indeed, I have sent a mediator to pacify my wrath and to pardon your sins, and before you come to rest, I require that you should suffer so many hundred years of torment in fire, and that should be a preparation to come, and then after you have suffered so much, then you shall come and have rest; suppose this had been the condition of the covenant, now had it been so, we had all had cause to have fallen upon our face and have blest his great name, that we can have peace on any terms, and we should have been, not only willing to accept of these terms, but to magnifie God's grace that we can be thus saved at last. But the Lord hath not required that first we should suffer such and such hard things, and then come to Christ, but he calls upon us first to come, and requires nothing before. And therefore before we are able to do the Lord any service, the Lord will first accept of us, and pardon us, and heale us, and interest us in himself, and be our God, and take us to be his Children, and make us heirs of heaven and eternal life, &c this at first before we shall ever be able to do him any service. What an infinite grace of God is this? how is he beforehand with us? for he calleth to the greatest sinner, that knowes what his sin is, and is Laden, faith God, I require nothing before the receiving you to mercy, but meerly to come and cast your souls upon me. You may say, Lord! we that have been guilty of so many sins, so many years, might it not be just that God should require, and say, I but, you shall live so many yeares to my honor, live so many yeares to my service, and then I will pardon and accept of you, no, but faith God, I will receive you, and
accept of you upon your comming, before ever you are able to do me any kind of service; no, faith God, come to me, and you shal have first my favour, and you shal be first accepted, and first pardoned, and then indeed I expect service from you, then I expect that you should live as the redeemed ones of the Lord, and al that you shal do afterwards, shal be but in way of thankfulness to me for my grace. And indeed thus do believers live in the world, though they look upon what they do in a way of duty, but they do it in a way of thankfulness, that is the special thing that carries them on, the grace of God in his Son, and that is a stronger argument to al kind of duties that now God requires of them, then what they had before. God doth not call upon you to suffer first, and then he will pardon your sin, no, but faith God, I will bestow my favour first upon you, and try whether you will suffer afterwards. God will not do as men, try them whether they will suffer and deserve their favours, before they bestow them on them, but faith God, I will first bestow my favours upon you, and then I will try whether you will suffer for me and do me service. And therefore the less God requires as a condition before we come to Christ the more should we be willing to do for God after we are come to Christ. As a man that shall receive a poor child into his family, and make him his heir, the less that was procured to the favour of the man, the more if the child be ingenious will he do to him in way of thankfulness. Indeed if the friends of the Child come and indent with the man, and promise him a hundred pound, the Child thinks he is not so beholding to his master, for their was money given with him, but now, if you should be at the door and no friend to look after you, and not a rag upon you, and if then he will take you in, and teach you his trade, and make you the heir of all he hath, Oh! now how infinitely engag'd are you to him, that now my master doth all this for me, and there was no-thing done before to procure his love. Thus Jesus Christ
but to come to Christ.

is beforehand with us. Come to me, only come to me, that you might have Rest.

8. Hence follows another note of very good use, seeing nothing is required first, but only coming to Christ, here is a strong ground of assurance, that those that are once in Christ, shall not be cast away, but shall have eternal life, for there is not so great a distance between eternal life and the members of Christ, as there is between one that is in his natural estate, and a member of Christ. Now God hath done more for thee in bringing thee unto Christ, then he shall do for thee when he brings thee unto Heaven. For there is a greater distance between thee and Christ, than there is between thee a member of Christ and a glorified Saint in Heaven, and if God bring thee over this great distance, meerly out of free Grace, and nothing required but coming, that now thou art a member of Christ and therefore hast right to Heaven, and thou canst challenge Heaven through the Righteousness of Jesus Christ, and God hath put a principle of life into thee to live unto Jesus Christ, a principle of everlasting life into thee, when there was no principle at all. God brings thee to Jesus Christ meerly out of free Grace. Now if thou comest so freely to him, surely thou shalt not be shut out of Heaven, and therefore it may be a mighty encouragement. What, if when we were enemies, we be reconciled to Christ, much more now shall we be saved by his life. If when I was in the Gall of bitterness, and in the bond of iniquity, God gave me mercy upon coming to his Son, surely he will not cast me out of Heaven.

9. Another note that we may learn from hence is this. That those that are believers, if at any time through their negligence, sluggishness, or falls, they loose the assurance of God's love in Christ, loose their Rest in Christ, here they have a direction to know what to do. Look how thou didst at first, when thou at-
tainedst first Rest in Christ, it was not by any Righteousness of thine own, nor by thy humiliation, though that might make some way towards it. So now when thou art a believer, and hast lost the assurance of Christ's Love, and the comfort of Rest in Christ, now thou must go and take the same way again, Christ calls those that are believers to come to him; those that have lost the assurance of Faith, that is the way for Rest, to renew the act of thy coming to Christ, just as thou didst before. Though God did humble thee, yet the thing that did bring thee Rest was, the coming to Jesus Christ, so much more shouldst thou do now, being a believer. When thou hast not the Rest in Christ thou desirest, thy way is to renew thy act of coming, of going to Christ, and so you may sooner come to have Rest that way, than by thinking thus. I know not whether my evidences be right or no, and I had need look to them, and therefore I had need to look whether my humiliation be right, and my Sanctification be right or no. I say, the renewing the act of thy faith in coming to Christ, will bring Rest sooner, and safer Rest, and therefore thou shalt come to see thy Sanctification better too, by renewing the act of thy Faith in coming unto Christ, and thou wilt have thy Rest sooner that way, it follows from hence because at first conversion there is coming. Thus much for the Consequences that follow from the point of Christ's requiring only to come.

CHAP.
CHAP. XXI.

Nine Rules to be observed in right coming to Christ.
1. Rest not in outward means that lead to Christ, before Christ himself be enjoyed. 2. Pitch rather upon Christ himself, than upon the good things of Christ. 3. Come with the whole Soul.
4. Keep Christ continually in thine Eye. 5. Be convinced that whatsoever keeps thee from Christ, comes not from God. 6. Take heed and beware of all discouragements, and hinderances. 7. Keep the Heart still tending to Christ. 8. Give up thy self to God’s Spirit. 9. Often renew the act of coming, come often to Christ.

Now there is only two things remaine, and that is, some Rules to be propounded about our coming to Christ, And then some means to draw the Hearts of sinners to come to Christ.

First, For the Rules, that we may observe them aright in coming to Christ, and come to Christ in a right way, I speak to those whose Hearts are about coming to Jesus Christ, their hearts are stirring after Christ, and they are setting upon all the means to come to him.

RULE I.

First, Though God requires that thou shouldest seek Christ in all his ordinances, in the performance of all Duties, yet it must be thy great care not to rest in the means that lead to Christ, before thou comest to enjoy Christ himself. This is the great mistake in the world, that those things that are the means to lead to Christ, they rest in, though indeed they have not Christ.
now for instance: to come to hear the word, I suppose if I ask you, why you come, you will say, you come that you might find Christ there, yet how many people rest in this meerly, that they do hear the word, they hear Sermons, and scarce ever call this into question, have I met with Jesus Christ in the word to day, have I found Jesus Christ there, this their Hearts are not so much troubled about, but they come meerly to hear the word, it's a good thing, But now they Rest in the means, that lead to Christ before they are got thither. As if a man were a going a journey to such a place about such matters, and he satisfies himself in this, I am going on my way, but have I got the thing I go for? We are to know that Prayer, the word, the Sacraments are all but as means to bring us to Christ, now what a foolish thing is this, to satisfy our selves, that we are in the way, going to the thing, but have we the thing that we journey for? Jesus Christ is the thing that we seek for, have we him? The wise Merchant had the Field, I but he saw that there was a Pearl in the field, and then he went and sold all that he might have the Pearl. The Field is the Preaching of the word, and other ordinances, in these ordinances is the Pearl, now that which we should look for in the ordinances is the pearl, and so use the field but only for the Pearls sake. So that this is the way that we should take to come to Christ, that is, in the use of all duties, and all ordinances, to look at Christ, that we would have by them, and be sure to pass through the ordinances till we get hold on him whom our Soul loveth: most people in the world, they stick in the ordinances themselves, and have got no hold on Christ, but meerly spend all in duties and ordinances, that they will do. God requires of them to pray, and they will pray, and God requires of them to hear the word, and they will hear the word, I but, they do not consider, that there is somthing beyound Prayer, and beyound the word. Have I got to Jesus Christ in Prayer, have I got to Jesus Christ
Christ in the word. And that is a good signe when the hearts of sinners are satisfied with nothing, with no ordinances except they find Jesus Christ in those ordinances, be sure to go through the ordinances unto Christ.

RULE. II

Secondly, In your seeking after Christ, be sure that you rather pitch your eye and your heart, upon the person of Christ himself, than upon the good things that come from Christ, that is the way to pitch your eye and your heart upon Christ himself, rather then upon the good things that come from Christ, for coming to Christ, and being in him, is only as being married to him. Now the party that marries, he looks more upon the person then upon the portion, he looks upon the excellency of the person; so should the Soul in coming to Christ, look upon him as the only great mediator of the Covenant, as the only reconciler of God and man, as the only person in whom all our good, happiness, and glory lies. Labor to see an excellency in Christ himself, as well as to come to Christ. There are many souls that would come to Christ, why? because they think there is no mercy but in Christ, and they would be loath to go to Hell, and therefore they cry to God for mercy in Christ. I but, they see not any excellency in Christ, but thou must look upon the excellencies of Christ, and look through the ordinances unto union with Christ, look after union with the person of Christ himself, and see an excellency and beauty in the very person of Jesus Christ, to be able to say, I see the glory of the Father in him, and my Soul makes after him to have union with him.
RULE III.

Thirdly, In thy coming, be sure of this, to come with thy whole soule; that is, do not come to Christ only as one means of help for you, and thinking it is Good to make use of all means we can, and Christ I see to be as likely a means as any other. No, but come to Christ as the only means, so as to cast thy whole soul upon him, not to hang upon any thing else, and so to give out, as it were, an arme to him, and yet to have somewhat else to rest upon if that fail. As we come to a friend sometimes, and desire somewhat of him, but how? so as we would make a friend other where, that if that fail we may have two strings to our bow: but we must come to Christ and lay the full weight upon him alone, the full soul upon him. We must come to Christ, not as if we were over some deep pit, and here is one thing to rest upon that is strong enough, that if we would lay weight upon this alone we might be safe. Well, but there is another thing, that is a rotten thing, now we are loth to venture upon the strong, the sound, not knowing it to be so, but we lay a part upon the rotten, and part upon the sound, by this perhaps we may come to fail and perish, because the full weight was not laid upon that that was found. So here, the Lord propounds his Son as an allsufficient redeemer for us, in whom there is righteousness and salvation, and requires of those that come to his Son, that they shall come with their whole souls, and lay the whole weight of their souls upon him for life and salvation, and all their good and happiness. Now if they think to have two strings to their bow, they would have Christ, but they would have the world too, and their own ways too, upon this a Thousand to one but they miscarry. It was an excellent speech of Joseph, sending for his father Jacob in Genesis 45. 20. Joseph sent to have his father Jacob brought to him, now there
was many things that Jacob had regard to before, but now, faith he, regard not the stuff, for the good of all the Land of Egypt is yours. So when the Lord doth call any poor sinner to come to him, the Lord faith to it, regard not the stuff, let your Heart be wholly taken off from all Creature comforts that are most dear unto you, it is all but stuff, here is Heaven, here is the Riches of Heaven, the Riches of Christ is yours, and then doth the Soul come to Christ indeed, when it lies all upon Christ, and is satisfied with him alone.

RULE. IV.

Fourthly, When thy Soul is making towards Christ, labor to keep him continually in thine Eye and look upon him in his excellency, Glory, and beauty, keep the object before thee all the while thou art coming towards him. As it is in any journey, if I am going to a place, and I can see the journeys end, it is in mine eye, I can see the steeple before me of the place that I am going unto; when the Mariner can see the harbour that he is going unto, this is comfortable. So the Soul that comes to Christ must resolve and say, I must keep him in mine Eye, in his Insecre, Beauty, and Glory, that so I may see a greater good in Jesus Christ than in all things else, that the goodness that is in him, doth out-bid all good whatsoever. Now this is a great help to come to Christ: for one of the greatest hinderances of the Soul in coming to Christ, is this, that it loseth the sight of Christ in coming, and the Devil propounds other spectacles before its Eyes in coming, and so it looks into the deep pit of its own Heart, and sees no other matter but discouragement, whereas it should keep up its Eyes upon Christ the Son of God, who is opening his Arms ready to embrace it. And there is a secret power and influence that comes from Christ unto the Soul to draw the Soul to him. So long as the Soul keeps Christ
The Rules to be observed

in his Eye, as the poor Woman said, If I can touch the hem of his Garment; Nay, you may go further then so, and have a degree of Faith, Nay, If I may have but a sight of Christ, I say, there is that in the sight of Christ that will draw the Heart unto Jesus Christ. As they say of some kind of creatures, the very sight of them will kill a Man, that if they do but see you, or you them, there will come poyson from them that will kill you, say the Naturalists. But I am sure it is true of this, that if you can keep Christ in your Eye, the very sight of the excellency of Christ, will be of excellent vertue to draw the Soul to Christ. And therefore you that are coming to Christ, observe this, some that are coming to Christ it fares with them, as with the Children of Israel when they were going to Canaan; they had gone a pretty way, and made some progress, but then they fell into discontent when they found a little discouragement, and upon that they were brought back again, and wandered forty Years up and down in the Wilderness, and this was the punishment of their murmuring and discontent. So it is with many that are going out of their natural State unto Jesus Christ, they are come very near to him many times, and then fall into sin of discontent, pining, fretting, and discouragement, and so are brought back again and made to wander in the Wilderness of discouragement for many Years together.

RULE. V.

Fifthly, Labor thoroughly to convince thy Soul of this thing, that whatsoever sorrow for sin, whatsoever humiliation, whatsoever trouble of spirit keeps thy Heart from Jesus Christ, it is not of God, but rather from thine own corruption; it is not of God in thee, except you will say, it's of God at an affliction, it is not of God, but suffering the Devil to try thee, but whatsoever sorrow it be for thine own wretchedness, or unworthiness, if
this keep thee off from Christ, and discourage thee from coming to Christ, convince thy soul of this, that it is not the gracious work of God in thee, but the troubling of the Devil in thee. The truth is, many poor sinners, when they are once troubled for their sins, they take a kind of satisfaction in this, they think this is a good thing, and they are glad of it. I grant you, trouble for sin is a good thing, and you are to be glad of it, but if your trouble for sin hinder you from coming to Christ, and makes you think, because you are so unworthy you may not come to him, this trouble is not mixt with godly sorrow, be convinced of this.

RULE VI.

Sixthly, Take heed of all kind of discouragements and hinderances in your coming to Christ, but then take heed especially of all determinations, take heed of insinuating your souls by determining against your selves, as saying, surely the Lord will never shew mercy to me, the time is past, the Lord hath forsworn me, I have used so much means so long time, and God is not yet come to me. No, The Lord never intends good to me. Oh! Take heed of these determinations, for they are sinful, wherever they are, there can be no just cause in thy heart, be it as vile as it will, for such determinations as these are: and know, when thou givest way to such determinations as these, thou dost but intreate and fetter thy legs by this, and then thou sayest, thou canst not come to Christ; Christ calls to thee, and thou art fettered with thy own thoughts, for so, one may lay fetters upon one's own legs, by one's own thoughts, to hinder this spiritual coming to Christ. As if a man should tie letters about his legs, and say, when he is called to come to such a place, I cannot come. Do not sit down and say, I shall never have mercy, and I am one that belongs not to the election of Grace, and I shall never come to Christ.
Christ, take off such thoughts when thou art about coming to Jesus Christ.

RULE. VII.

Seventhly, At those times when thou canst not feel thy Heart active as thou desierest to go after Christ, yet keep thy Heart still towards Christ, keep it tending that way. Why cannot I go to Christ? Christ calls me to go to him. Oh! I have a dead Heart, and a heavy dull Heart, yet I know I am nearer Christ there, than if I should neglect his Ordinances. I will present my Soul where Jesus Christ is, and may be he may cast in some Virtue into my Heart to make it more stirring after him, but however I am resolved upon this, I will not turn away from Christ, I will keep my Heart where I am howsoever. If I can go no further, and here I will stand, and here I will look, and I will cry to him, and cry to God as the Church doth, Draw me and I will run after thee; and though I cannot beleev, yet here I will stand, and sigh and cry, and call, and if I perish I will perish crying to God, that God would draw my Heart. Oh draw, draw our Hearts, and we will run after thee. Blessed Redeemer, dost thou call us? send forth somewhat of thy Spirit, that may draw our Hearts, and then we will run after thee. Keep thy Heart in such a frame, for this is a great discouragement about coming to Christ in the Hearts of many. Christ calls, and we have many sweet encouragements in the word to come, I, but it is to them that have their Hearts stirring and working towards Christ, to go to him. But I have a dead, and dull Heart, and cannot work towards him. I but if thou canst not stir and work after him, yet let thy Soul in sight of Christ, and look towards him, and waite till Gods time come, when he will let some influence into thy Heart, this will be a mighty help this way.
And take heed of listening to any temptation that may draw away thy heart from coming to Christ. It is a notable Scripture that you have in 1 Sam. 12. 20. it is of Samuel speaking to the people of Israel that had sinned against the Lord, and were troubled for their sin, and Samuel said unto the people. Fear not, thou hast done this wickedness, yet turn not aside from following the Lord, but fear the Lord with all your hearts and turn not aside, for then should ye go after vain things, which cannot profit nor deliver, for they are vain. You have sinned against the Lord, and you are troubled, what shall we do? Saith Samuel, though you have thus sinned, yet do not turn aside to vanity. So do I say, you have sinned against the Lord, and Christ calls you to come to him, and you complain you have a dead and dull heart, I but then, do not turn from Christ to vanity, set your selves still in the sight of God, and attend upon him in those Ordinances, that he uleth to present himself in.

RULE VIII.

Eighthly, When thy heart begins to come to Christ, give up thy self to the stream of Gods spirit, for the spirit of God will be stirring ever and anon, though not at all times alike. Thou art attending upon the Ordinances, and waiting when the spirit of God should come to draw thy heart to Christ, wait upon this stirring, and if thou feel the Spirit beginning to draw thy heart to Christ in any measure, Oh then joyn with the work of the spirit of God, and give up thy soul to the stream of Gods spirit; do not thou draw back; it may be Gods spirit is drawing thy heart to Christ, and thou presently drawest back with discouraging thoughts, upon consideration of thy Vileness, and that thou art not humbled: now when thou feelst Gods spirit stirring in thee, give up thy soul to the strength of Gods spirit. As when a man goes to
to swim, he is not to lay down himself, and keep a paddling with his hands and feet, but there must be a giving up of himself to the water. Sometimes a man keeps ten times more stir to keep himself from drowning, than another that can swim; one that hath got the art of swimming, while the other sinks to the bottom, the water helps him, and he keeps himself above water. Just thus is the difference, between some that are troubled in their consciences for their sins, and others, between some that are coming to Christ and others. Some that are coming to Christ, and have not the right art of giving up themselves to Christ, they are sinking, and in mighty confusion of spirit, and keep such a do with their own hearts, and strange confused thoughts they have, and horror of spirit, and all because they fear they shall sink down to the bottom of destruction. Now there are others that are afraid of sinking and drowning as well as they, but coming to understand what the way of Christ is, and what it is to come to Christ, though they have nothing in themselves to keep them from sinking, yet they come to learn how to give up their souls to the stream of God's spirit that carries them on to Jesus Christ in a more solid way, and with a great deal less trouble they come to Jesus Christ, and there they get into the ark and so are safe for ever. Whereas others they skrabble on the outside of the ark, as if a poor man should be skrabbling upon the ship, no body lookes after him, he falls down and is drowned at last. So chuse that skrabble and do not give up themselves unto the ark, they fall down again and at the last perish. You have a scripture for this in 1 Kings 20. 33. The Servants of Benbadad, they diligently observed whether any thing would come from the King of Israel, and they say, thy brother Benbadad, this is the thing, they go in a way of seeking to the King of Israel for his brother Benbadad, and this is the way, they watch for any word that might pass from the King of Israel, whereby they might have any hope, and at last he said, my brother Benbadad
Benhadad, and they take hold of this presently. So it should be with a sinner that is seeking after Christ; he should diligently watch what may come from the Spirit of Christ, that may give any encouragement; doth the Spirit move in thee, and begin to work in thee to draw thee to Jesus Christ? Oh! thou mightest have got a great way thicker, it may be thou mightest have been in his bosom, and in his arms, by this time if thou hadst taken this course.

**RULE IX.**

Ninthly, The soul that is about coming to Christ, that doth not yet know whether it is truly got to Christ, it should often renew the act of coming, for certainly there are many that are at Christ, but do not know it. It may be some soule may say, I had thought I had got to Christ before, but I see my Corruptions prevail, and I am afraid I am not come to Christ; wilt not these soules think that they must not come to Christ til they have overcome their Corruptions? Whereas the best way to overcome thy corruption is to come to Christ, to renew the act of thy coming to Christ, and the longer thou staiest from renewing this act of thy coming to Christ, the more strong thy corruptions grow in thee. Certainly do thou ly down as long as thou wilt in any fullen mood, and say, my Corruption is thus and thus, and I am afraid I never went to Christ; thy corruptions would grow stronger in thee, thou must not stay till thy corruptions be subdued, before thou goest to Christ, but renew the act of coming to Christ again, say I will try it again, may be I did not do it aright at first, and if I miss it the second time, I will try it again and again, and the hundredth time. Do not say if I had overcome thus and thus, I would come to Christ, it is as much as to say, if I were first sanctified by Christ, then I would come to Christ for justification, and is this the right order? No, thou must come first to Christ, that thou...
thou mayest have thy corruptions subdued. It would seem a strange thing that a king should come to a woman and tell her he would be married to her, and she should say, no, if I were a Queene I would take him, but she must first be married to him, and that makes her to be a Queen. So here, the soul must not first say, if I were first sanctified and had overcome such and such corruptions, I would come to Christ no, but by coming to Christ & renewing thy act of coming to Christ, that sanctifies thee. That is a rule that I would leave withal young beginners, spend more time and more strength, in renewing the very act of believing, of rolling thy soul upon the grace of God in Christ, and casting thy burden upon him, then in any other work what soever, there is no other thing that thou canst spend thy time & thy strength more profitably in, then the renewing the act of coming to Christ. Come faith Christ; faith the soul, I had thought I had come, but I was deceived; faith Christ, yet come again, and come again and again, this is the onely way to overcome any corruption in thy heart. So that when Christ calls thee to come, remember these rules, Oh! that you would lay them up to make use of them at all times. When you hear such things out of God's word, remember what hath been said in this text what is implied in the coming, what way you would come, and O! that the Lord would help poor souls thus to come to him, and know for your encouragement, that if God give you a heart to answer to his call, to come to his Son, this is an evident signe of your predestination, for whom he calls he hath elected, yea, do but think thus with your selves, what an infinite mercy is it to me, that I am in such a condition, as that, God calls me to come, I might have had my eares filled with this, depart from me ye cursed. Thus many are cast off from God, and God bids them depart from me ye cursed, thou art as great a sinner may be as they are, now whereas God might have said depart from me thou wild soul, thou passionate soul, thou filthy unclean soul, I say, this found might have been in thine ears, but instead of that found there is the
spirit of Jesus Christ in the ministry of this word calling o thee, come to me, yea, he doth not onely cal thee, but he hath given thee many rules, how thou shouldest come to him. If a Prince shal first make a proclamation for a rebel to come to him for pardon, and shal send to him, and make out many rules how he shal come, and direct him to such a place, what a mighty encouragement would this be to such an one to come in. Now this the Lord Christ hath done to thee, he hath not only proclaimed that he is mediator between God and thee, but he hath sent his spirit to cal thee, and he hath sent his messenger to give thee rules how to order thee, that thou shouldest take heed of such a by way and such a turning, and observe these and these things for thy help, thus Christ hath done for thee. If the Lord doth give thee a heart to answer to Christ's cal, know, that this calling to thee by Christ in his word, wil be no other but a forerunner of that cal that Christ shall make to thee another day. There's a cal, come to me at ye that are weary and heavy Laden, and I wil give you rest. Inherit the kingdome prepared for you. This is worth ten thousand worlds, and when the soul answers to his cal, such a soul may go away, and be comforted that Christ wil cal you after another manner. He cal's the poor laden soul to give you now rest, but he wil cal you afterwards before men and Angels to receive the inheritance. Come not to rest only, but come to an inheritance, the kingdom prepared for you before the beginning of the world.
CHAP. XXIII.

Nine means to draw Sinners to Christ; namely, That,
1. He that calls us is the Son of God. 2. He is
our near Kinman, (wherein three strong argu-
ments are included. First, The terror of God's
glory is taken away. Secondly, He is infinitely
inclined to do good unto the Sons of men. Thirdly,
In uniting the divine nature with the human, he
bath done a greater work than to save a soul.) 3.
He is the mediator. 4. He deserves that we should
come to him. 5. The soul gets infinite good by
coming to Christ, insinuated in four particulars. 6.
We are miserable in our selves. 7. Christ will cer-
tainly receive them that come to him, which is open-
ed in three particulars. 8. We stand in great need of
Christ. 9. The not coming to Christ will aggra-
vate all other Sins. With an answer unto some
Objections.

Now that which followes to be spoken unto in this
second part of the text, the invitation it self, is:
the drawing of the hearts of sinners to come to Christ.
the work that we have to do, is, that in Luke 14. 17. He
sent his servants at supper time to say to them that were
bidden. Come, for all things are now ready. There the gos-
pel is set out unto us by a rich mans making a great wed-
ding supper, and when he had prepared all his dainties, he
sends his servants to invite the guests, saying, all things
are ready, this wedding is nothing else but the excellent
things in the Gospel, the excellent things that are in Christ
and the servants are the Ministers of the Gospel, they are
sent out to call sinners, to call the guests to come, for all things are ready. So then in the name of Christ I call unto all laden sinners to come to Christ. And for the drawing of the souls of those that are thus laden, these several things are to be propounded.

A R G. I.

First, consider who Christ is that calls and what he is; Come to me, saith Christ. What is Jesus Christ that doth call you to come to him? The very knowledge of him, what he is, would be a mighty argument to prevail with the heart to come to him; he that calls you to come to him, is the Son of God, the second person in the Trinity, the brightness of the glory of God, the character and image of his person, as he is said to be, in Heb. 1. 3. He is equal with the Father, he hath the glory of the Father in him, he is the glory of heaven and earth, the adoration of Angels, he hath a fulness of all good in him. If a great Prince should call to you as you go in the streets, and say come to me, would not you presently address your selves to make towards him, to go to him? know, when Christ calls you to come to him, it is more than if all the Angels in heaven should stand together, to call you to come to him. When once the soul comes to know who it is that calls, to know the voice of Christ, and what he is, it is a mighty argument to work the soul towards Christ. But you will say, alas, Christ is so glorious, how shall we come to him? his glory is enough to overwhelm us, when the Angels did but appear in some glorious manner, even some of the prophets and holy men, were not able to stand before them, we cannot come to Christ because of his glory.

Therefore know, in the second place, That as he is so glorious in himself, the lustre of heaven, so he hath taken our nature upon himself, he hath clothed himself with our nature, and he is so united into an hypostatical union with us, to be made the same person, yea, so to be
the same person, that the second person in Trinity is, to be of the person that he is, that the son of man should be the same person that the son of God is, this is the greatest mystery in the world, and it is the greatest work that ever God did, abundantly greater than making heaven and earth, for God to unite our natures so near unto his son, this God hath done, so that Christ that calls you to come to him, is not only God blessed for ever, equal with the father, and full of Glory, but he is your kinsman, he is your near kinsman, that hath taken your flesh upon him. Now had you one that were near a kin to you, that were advanced to be the Emperor of all the world, and he should call you and say, come to me, would you not make towards him? Jesus Christ hath your nature in heaven with him, and it is in a Hypostatical union united to the divine nature, and the fulness of the Godhead dwells bodily in him, as in Col. 2. 9. Now it is he that calls you to come to him, certainly, there are great things in him, and to be bad by him, as you shall see more by and by.

Now consider this one particular, viz. who Christ is that calls to come to him, and in the consideration of this there are two or three mighty strong arguments to prevail with the soul to come to Christ.

First, in that Christ is the son of God, and yet man, God man, so united, hence the terror of the Glory of God comes to be taken away, so as poor wretched flesh may be able now to converse with God, being vailed with our own nature, God being vailed with flesh. It is true, if God in his own Glory, as he is in himself in the highest heavens, should call us to come to him, we might be afraid lest we should be overwhelmed with his glory, we cannot stand before him; we cannot look so much as upon the glory of the sun, how shall we be able to go to the body of the glory of God? Are we able to go to the body of the Sun? No, it would burn us up, how can we be able to go to the glory of God then? Now because the Lord knows that his glory is so great,
Means to draw Sinners to Christ.

terror of his greatness, though we be frail flesh, yet the
Lord hath done that which may encourage us to come to
him, for he hath vailed his glory with Human Nature,
and therefore we may now through Christ be able to
stand before, and converse with the infinite glorious God.
This is a great mystery, the greatest, that God hath taken
our flesh upon him, and vailed his glory with our flesh,
that he might have his terror taken from us, and we may
be able to come to him, here was one special end that
Christ was made man, that the Lord might deal with us
in a more familiar way, than otherwise he could.

Secondly, In that Christ that is God-man, in one per-
son, calls us to come to him: hence we have this Medita-
tion, That certainly, the Lord is infinitely inclined to do
good unto the Children of men, this is a mighty encour-
gagement for all poor Souls to come to Christ, for when
thou hearest, that Christ the Son of God is made man in
one person, by that thou mayst gather this for thy encou-
gagement, that certainly God is infinitely inclined to
do good unto the Children of men; God would never
have wrought so strange a work, as to unite our Natures
into one person with his Son, if he had not meant to do
some infinite good unto mankind; the Lord hath given
a most evident demonstration of it, in uniting mans Na-
ture to his own Son. As if the King should be pleased to
marry his Son to one that is the nearest Kinswoman you
have, you would by that gather such an argument as this,
and all your friends would conclude, surely the King
doeth intend much good to this family, that he is strongly
inclined to prefer this family: So when God is pleased
to marry his Son to our flesh, Yea, to take our Nature
into a nearer union with him, then the Wife is taken into
the Husband, we may gather this argument, and con-
clude, Surely, God doth intend much good unto the
Children of men, and therefore come.

Thirdly, From this consideration, who Christ is,
God manifested in the flesh, we may gather this encour-
agement
ragement to come to him, That the Lord in uniting the
divine Nature with the Human in Christ, hath done
already a greater work for the Children of men, than the
saving of their Souls comes to; the saving of thy Soul is a
difficult work; thou thinkest thus, Alas! for me to come
and think to be saved by Christ, this is too great a thing,
too good to be true, it is not possible that ever such a poor
sinner as I am, should be raised to the glory that I hear
of in the word, that God will raise his Saints unto, thou
thinkest that the Salvation of thy Soul is so great, and so
mighty a thing, and therefore that perhaps dost somewhat
discourage thee in coming: but then, when thou
hearest what Christ is, and how God hath united the
divine and human Nature together in one person, from
thence thou mayest gather this encouragement, that God
hath done a greater work than to save thy Soul, for so it
is: It is a greater work for God to unite the divine and
human Nature together in one person, than to save all
the Souls in the world. As if Christ should say thus,
Oh, Come to me, know what I am, I am the Son of the
Father, of the same Nature and being, and I am likewise
made man, God the Father hath united my divine Na-
ture to your flesh, and in this he hath done a greater work
than the saving of your Souls, in this he hath shewed
what intentions he hath for the good of mankind, and in
this the terror of the almighty is taken away, and there-
fore come to me, that is the first Argument, come
to Christ.

ARG. II.

Secondly, Come to Christ, Why? For Christ hath
come to you; do you come to him, for he hath come to
you; that Christ might come to you, he hath even come,
as it were, from the Bosome of the Father, and for a time
was willing to have his glory Eclipsed, to come into this
world, to be in the forms of a Servant, to be in a mean
conditions
Means to draw sinners to Christ.

Condition here in this world, Christ hath suffered more in coming to you, than you can possibly suffer in going to him, Christ is content to come from the Father to you, what is it that you can go from to come to him. He is said in the Book of the Canticles, to come leaping over the Mountains, he comes leaping over all difficulties to you, if you think there are some difficulties in your going to Christ, know, that there was far greater difficulties that lay in the way in his coming to you, but whatsoever there was in the way, he was resolved to go through them all, and did come, and was here in the world, in the flesh, that he might save you, and he that is thus come to you, calls you to come to him.

ARG. III.

Thirdly, You must know, That Christ is the great Mediator that is set between God and the Children of men: it is he that hath undertaken the great work, the greatest work that ever was in the World, to Mediate between the infinite offended God, and your sinful wretched Souls, for through your sins there was such an infinite distance made between God and you that it was impossible you should ever have gone without this Mediator. It is an argument of mighty use, if rightly understood, and throughly considered of, the vast distance that sin hath made between God and sinful creatures, that they can never come to God, but through the glorious Mediator that is come into the world, the Lord Jesus Christ, God and man, that was made by God the Father the Head of the second covenant, and hath undertaken to make up all the wrongs that our sins have done unto God, to pacifie the wrath of God, and to satisfy the justice of God, it is he that hath undertaken to make peace between the Father and you, and it is he that calls unto you to come to him. If there were a company of Prisoners in danger of Death, and one should come to the Prince to mediate for them, to make peace between the Prince and them, one that the prisoners should know to be the only
Son of the prince, the delight of his Soul, and he is sent by the Prince himself to come to make peace and undertake it for them, and he comes unto the Prison doors, and calls to the Prisoners lying in their dungeon, and faies, arise, and come to me, hearken what I shall bring to you, observe my direction, and peace shall be made between the Prince and you, you shall have pardon, you shall have your lives; would not this stir them up to hearken unto him, and greedily to come unto the gate? Christ is come for this very end, this was the work that God the Father sent him into the world about, to be a Mediator between himself and poor, wretched, sinful creatures, and now he comes unto them, calls unto them and faies, come to me, If you did but know what Christ was, and what his work was in coming into the world, it could not but mightily draw your hearts to come to him when he calls.

ARG. IV.

Fourthly, Come to me saith Christ, for if ever there were any that deserved to be hearkened unto, and to come unto when he calls, certainly I deserve it; For I have not only come to be a Mediator, but the truth is, it hath cost me my blood, I have manifested such Love unto you, that I have laid down my Life for you, I have shed my most precious blood, I have been willing to be made a curse, and all for the saving of your souls; my Love hath been more to you, then to mine own life, for that was laid down for you. I have undertaken, indeed, to mediate between my Father and you, but it hath cost me much, yet in Love to you I have thus done, all my blood is shed, the work is done, the price is paid, Come to me that you may have Life. And this is the meaning of that forementioned place, The Servant is bidden to go and invite the Guests, for all is ready, so here, the work is done, Christ hath done the work, there could not be that argument to our fore Fathers, Abraham, Isaac, and Jacob, they could not have such an argument to draw them, Christ could not say to them, Come to
Means to draw sinners to Christ.

me, for I have not only undertaken to Mediate between the Father and your Souls, but I have laid down my life for you, shed my blood for you. I have paid the price already for you, I have purchased your Souls, I have done the whole work, it is finished. But now there is this Argument to draw your Hearts to Christ, for the work is finished, the greatest work that ever was, or that be undertaken in the World, the greatest work of all is finished, and upon the finishing of this work, Christ calls you to himself, and faith, Come to me.

ARG. V.

Fifthly, Consider the infinite good that your Souls shall have by Christ in your coming to him, this draweth the Heart indeed, not only to see who it is that calls you, for commonly when we hear one call, we ask who calls, and if it be one that we expect good from, we come to him. (This we shewed already.) But this argument is from the infinite good that your Souls shall have when you come to him, the very first moment you come to him, you will be blessed creatures, there will be an infinite change of your condition, for consider.

First, If there be any good to be had in all the mercy that there is in God himself, if there be any good to be had in God the Father, in the divine essence, in the infinite, eternal, first-being of all things, it is to be had by coming unto Christ, for Christ saith, in John, 14. 6. No man comes unto the Father, but by me. You cannot come to God but by Christ, as was intimated before, in regard of the distance between God and us through sin, you cannot come to God til you understand Christ to be the great means of conveyance of all good from God to his creature. Christ is the great means of conveyance of all good unto the creature. All are yours, you are Christ's, and Christ is God's, faith the Apostle, in 1 Cor. 3. and the last verse. All things are Gods, that you will acknowledg.
knowledge; but how come they to be ours, all things are yours, that is the happiness of those that are come to Christ. He doth not lay, all things are Gods, and you are Gods; No, but all things are yours, and you are Christ's, and Christ is Gods. Whereas other people, in seeking after mercy from God, go this way to work, they go immediately to God, and think that if ever they receive any mercy or good, it must come from God, they must have it from God, but there is something comes between God and you, all things are yours, and you are Christ's, and Christ is Gods; so that God himself is the infinite Fountain of all good; Christ is as it were the Cisterne, into which all the mercy and goodness of God is to be conveyed, and believers by Faith have every one a Pipe, as it were, put into this Cisterne, so they come to have conveyed all good, the fullness of the divine Nature, they are united unto Christ, and so have all Mercy conveyed from God unto them, here is a strong argument to draw the heart to come to Christ, because Christ is the great conveyance of all good from the Father unto the Soul, is not the mercy of God sweet unto a Soul, that is Laden with the Burden of Sin? This mercy you must have in me, faith Christ, or else you shall never have a drop of it. We are to know therefore, that by our sins the conduit Pipe of all the Mercy in God is stopp'd, so as not one drop of saving mercy for eternity can be let into the Soul, and though we should cry for mercy never so much, and shriek out, yet we are to know, that the Pipe is stopp'd by sin, and there is no other way to open this pipe, but only by Jesus Christ, he is the opener of the pipe of God's infinite Grace, let out to the Children of men. Now if we look upon the Grace of God, we are first to consider, that by our sins we have stopp'd the current of all the Grace of God, and it is only Christ that lets out this current, and now Christ faith, come to me, all you that would have mercy. Would you have Mercy? O yes, it is true, we would have mercy, but we find this Mercy
Means to draw Sinners to Christ.

of God is stopt by our sins. Now faith Christ, come to me, and by me, all the graces of the Grace and mercy of God are opened to poor Souls, we know God is a God of mercy, the God of all consolation, in himself the Father of mercies, he is infinitely merciful, so that when we come to God, we come to the God of mercy, the God of all consolation, we come to the Father of mercies, we come to him who is infinite in mercy, whose Nature is mercy, to him that is infinitely above all creatures in mercy. All the merciful creatures in Heaven and Earth in comparison of him are nothing. Yea, take all the merciful Saints in the world, the most merciful dispositions that were in all the creatures in the world, and put them into one man, you would say, this were a merciful man. If all the mercies, in all the bowels, of all the Saints, that ever were from the beginning of the world, were put into one man, would not you think him to be a merciful man? if he called you to come to him for mercy, would you not come? Such a man that hath all mercies, of all the Saints that ever were in the world, put into him; yet this man would be a most cruel man in comparison of the infinite mercy that is in God. If we were in cruel straites and had to deal with such a man that had the bowels of the mercy of all the men in the world; those that are in misery, they go to their friends, and say, Oh! it is well I did fall into such a merciful man's hand. But now thou that art a poor troubled sinner, if thou comest to Christ thou comest into the Arms, into the bowels of the infinite God, that is infinitely above the bowels of all mercies that are either in Heaven or Earth, and therefore come to him.

Secondly: Further, not only come unto the bowels of mercy, but by coming to Christ, thou comest to God as a Father. Come to me, faith Christ, thou shalt not only come to the Father, but the first moment you come to me, I shall present you to God as a Child, and God to you as a Father, the infinite God is a deadly enemy
to all out of Christ, but by coming to Christ there is peace with him, you come to have union with him, and you come to be made one with God, into the nearest union with God next unto the Hypostatical union. There is divers sortes of union with God, there is the Hypostatical union, but next unto that is a Misticall union, and such a union have the Saints, the Soul that was before an enemy unto God, and cast out from him, the first moment that such a Soul comes to Christ, it hath such a union with God, that is the nearest union that any creature can have, next unto the human Nature of Jesus Christ.

Thirdly: Yea, Not only to be united to him, but thou shalt come presently to have his Image stamped upon thee, his Spirit put into thee, to live the Life of God, to have communion with him here, and thou shalt be saved: the very moment thou comest to him, thou shalt have Righteousnesse to stand in the presence of the infinite Holy God.

I, You will say, if we come to God, we come by Christ, but God is a Holy and a Righteous God, and how shall we be able to stand before him, being a Righteous God and we such sinners? Therefore this is answered by this, that the first moment thou comest to Christ, he will put the holy Robes of his Righteousnesse upon thee, that shall make thee able to stand before the infinite God, so that whatever thou art in thy self, it is impossible but God should be well pleased with thee, and should take delight in thee as his own, thou may'st walk up and down in the presence of God, and all because He sees thee in the Robes of Christs Righteousnesse.

Fourthly: And further, The first moment thou comest to Christ thou shalt be safe to eternity, for all the hazard of miscarrying to eternity is over at the first moment thou comest to Christ, this thou shalt have in the first moment of thy coming to Jesus Christ, this is for the comfort of those that come to Christ. More of these Particulars
Means to draw Sinners to Christ.

Particulars we shall have, when we come to the promise that is here made in the Text, And you shall have Rest.

A R G. VI.

Sixthly, For a further argument of drawing the Heart unto Jesus Christ when he calls to come to him, consider, what a poor wretch thou art in thy self, a vile, base, forlorn, Deformed, Miserable, Succourless, Helpless, Shiftless Creature, a Beggar. If a Prince as he goes along in the Streets, seeing a poor Beggar lying upon the ground in the durt, should be pleased to call to such a creature, and say to him, come to me, would it not revive his Spirit? If one should tell him the King the Prince calls, how would he stir himself. Now thou art the poorest Creature in the world, never any poor creature that lay groveling in the durt ful of Sores and wounds, was in a worse condition then thou art, when thou seest such a one, think that thy condition is far worse then his. If the King were going in his Robes to the Parliament along the streets, and should see such a poor creature lying by the Walls, and should take special notice of him, and call him to him, and say, let that poor creature come to me, it would encourage him exceedingly; this invitation from Christ is just the very same, for the Lord Jesus Christ sees thee lying in thy gore blood, as it is described in Ezekiel 16. where the miserable condition of them that are in their Natural estate is most elegantly set down, they lay in their blood, none Eye pitied them, then I came, faith God, and said unto thee live, and this time was the time of Love, so when thou left in thy poor, wretched, miserable condition, in thy filth, in thy baseness, in the Gall of bitterness, and bond of iniquity, this blessed Redeemer this great Prince of all the world, he calls to thee and saies, Oh I thou poor
I, You will say, this is the discouragement of all, I would be glad to go to Christ, the Lord knows this is that my Soul pants after, that I might go to Christ, but I am such a poor, vile creature, so Wretched, so Miserable that it is impossible for me to be accepted, you tell me that for an argument, that is the greatest discouragement of my Heart, because I am so vile, and because I am so Wretched, this is that discourageth me from coming to Christ.

ARG. VII.

To that I answer, in the Seventh place, Come to me and I will certainly receive you whatever you are, Christ will certainly receive all those that come to him whatever they are, and for that consider these three things, that may make it plain.

First, The Solemn expression of Christ for this purpose, that you have in John, 6. 37. All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. He doth not say, he that hath been such a great sinner, such a vile Wretched sinner; but he speaks indefinitely, he that cometh to me I will in no wise cast out. Now this that is translated in your Books, In no wise cast out, it hath a greater force in the Greek, there is two Negatives, for though we in English say, two Negatives make an affirmative, it is not so in Greek, for it is for a stronger confirmation of a thing, and so it may be read, He that cometh to me, I will not not cast out, as if so be Christ should say, he that cometh to me I will not, I will not cast out. As we, when we would express the fervency of our Spirits, we double our speech; so doth Christ, he would express the Fervency of his spirit, and therefore he faith, he that cometh to me, I will not, I will not cast out.

Secondly, Whoever thou art upon coming to him he will not cast thee off, for this was the great errand that
Means to draw sinners to Christ.

Christ came into the world for, to receive poor troubled souls, and to safe poor laden sinners; it was the very business that Christ came into the world about, it is the work that God the Father hath sent his Son into the world about, that he might receive such poor wretched sinful creatures as thou art, and if it were not, that he should receive those that come to him, he should lose the end that he came into the world for, and therefore he will receive you when you come, for Christ saith, I that else lose the end of that that was the greatest work that ever was done since the world began, or that be done to all eternity, that is, my undertaking the Mediation between God and you; if I should not receive poor souls that come to me, that great work would be lost, that work wherein my Father and myself is so much glorified, for this is the glory of Christ to do so, and Christ saith there was so much glory to be had this way, that it did move Christ to come into the world, to take such a course as this is to save souls, Christ knows that he should to all eternity be magnified by Angels, for the saving such souls as thou art, Yea, Christ knows, that the Father will love him more, for he saith. **The Father loveth me, because I laid down my life for the Sheep, John, 10.17.** It is that that will delight God the Father, it is that that will make God the Father to delight in the Son, it is that whereby Jesus Christ gets the very end of his death; till he had laid down his life; till he had made his soul an offering for sin, he was not satisfied. This is it that satisfied him, that he should see his seed, and amongst others, thou art one, thou that comest to Christ, thou art of the seed that Jesus Christ is so satisfied with, that he gains the very end of laying down his life for thee, and certainly, Christ will not cast thee off, but will receive thee and therefore come to him.

Thirdly, He will receive thee, for he hath heretofore received as vile wretches as thou art.

You will say. There was never any so vile as we are.
Means to draw Sinners to Christ.

It's true, we may, and ought to judge our Selves as vile as the worst; though we have not committed such vile sins outwardly as others have, yet because we know not the Hearts of other men, nor do we know what means others have had, therefore we are to judge ourselves as vile as any: but know, that Christ hath received as bad as thou art, those that pierced Christ, that shed his blood, Christ received 3000 of them in one day, he received three thousand in one day of those that had inbued their hands in his blood; and the story stands in the Scripture for an everlasting Monument, to encourage poor sinners to come to Christ.

And besides, though thou art a vile sinner, and a wretched creature, yet know, the greater thou haft been in thy sin, the more will the Grace of God in Christ be magnified, and certainly, there is in Christ such a Grace as is able to swallow up great sins as well as little, as the infinite Ocean of the Sea, is able to swallow up great Vessels as well as small: were it not a silly thing, when we were to cast a Vessel into the Sea, to lay it is too great a Vessel: God is willing to have his Grace magnified to thee, though it be to the hardening of many thousands. If there is an infinite Ocean in God to swallow up great, as well as small sins, so long as this keeps thee off from coming to Christ, so long thou dishonorest this infinite Grace of God in Christ. Were Gods mercy only such as his common bounty is to other of his creatures, this might keep thee off, but now, it being the infinite Ocean of mercy in his Son, and purchased by Christ, it is an infinite dishonor to the Grace of God in Christ to stand upon tears, and not to come to Christ, what dost thou think that mercy is worth, that cost the Blood of Christ? Thou thinkest thou art a great sinner, and that it must be wonderful mercy that must save thy Soul. It's true, and it's well thou thinkest so, but now consider further sinner, what dost thou think of the mercy that shall be as much worth as the Blood of the Son of God?
For him to be made a curse for sinners, will that do it? If that will do it thou mayest come to him. How much doest thou think the mercy of Christ's coming to take Man's Nature upon him is worth, to take our sinful Nature upon him? If he will do it, thou mayest come to Christ. Yea, Further, know, That the Lord Jesus Christ never receives any that come to him, but Beggars, none but Beggars, none but miserable creatures, none but those that are wretched, that are vile; and Christ did never yet from the beginning of the world receive any man upon these terms, because he was not so vile as another man, as thus, here is one that is thus vile, here is another that is not altogether so vile, I will receive him upon this ground, because he is not so vile, this was never the ground; but when he receives them, he receives them upon free Grace, and therefore it is not how vile thou art, for that is the Glory of Christ to save vile creatures, and he saves none but those that come as Beggars, those that come and do see themselves, as vile wretched, worthless, unworthy, miserable, damned dust and Ashes in themselves. Only such are objects for the Heart of Christ to be set upon; rather make it an argument to drive thee more to him, as David did, in the 25. Psalm. O Lord have mercy upon me, pardon my Sin, for it is great, So, Lord, I am vile, I am wretched, I am unworthy and therefore Lord receive me, Lord, therefore I come unto thee, do not say as Peter once did, Master depart from me I am a sinful Man: No, but the truth is, he should rather have said thus, Master, Come to me, or Master I come to thee, because I am a sinful man: So thou shouldst not say, O Lord, depart from me, because I am a sinful creature, Or, Lord, do thou come to me, because I am a sinful wretch.

And know, that upon thy coming to him thou wilt have wonderful welcome, wonderful great entertainment above all that thy Heart can think of. O the great embraces by Jesus Christ, of those Souls that come to him; and
and this is the very Reason why poor sinners, at their first conversion, have their Hearts so filled with joy, because at their first coming to Christ, Christ doth give them such wonderful imbracements, till they come to be more Strengthened, and then perhaps Christ will have them live rather by Faith, than by Sense. It is in the new Birth as in the Birth of Nature, Children when they are first born, they shooe up mightily; take a Child that comes very little out of the Womb, come to it a quarter of a Year after, the Child is shot up a great deal, you may see it a great deal taller, and bigger, every Lamb increased, but take it at ten years Old, and it grows not so much then as at the first, and the Reason is, because it coming out of the womb Womb, it could not Suffer; it Nature did not hasten to Strengthen it Self at first; so men, when they come to Christ at first, they shooe up and grow to such Inlargement of Spirit, and they do so sensibly perceive, Yea, and others do so sensibly perceive a greater Growth at their first coming than afterwards, because when they first come, Christ will Strengthen them against all discouragements, Christ will use you tenderly, Christ will not upbraid you for your former sins, and say, What! you that have lived a prophan Life, a prophaner of my ordinances, a Scornet at my Waietings, and at my People, Christ will not upbraid the Soul, but he will be tender of you, he will pass by your Sins, and heal your Weaknesses, He will not break the bruised Reed, nor quench the smoaking Flax.

ARG. VIII.

Eighly : Further, Consider, The infinite need thy Soul hath of Jesus Christ, and therefore that should drive thee to him, if the other Arguments do not drive thee, Oh! Let that drive thee to Jesus Christ, thou art an undone creature for ever without Jesus Christ, all the mercy in Heaven can do thee no good without Christ, all the Ordinances can do thee no good without Christ, all
the duties thou performest can do thee no good without Christ; for before thou comest to Jesus Christ, there is no Prayer, no Duties that ever thou tenderest up to God, that can be accepted, and this is a sad condition, that all my Duties, my Prayers, my Services, are all cast away till I come to Jesus Christ. Certainly, this is so, for thou must know, that Jesus Christ is not only the great conveyer of all good from God to us, but also, all that comes to us from God, must go through him, and therefore there is cause thou shouldest hasten to Christ, and never be at quiet all thy Life, till thou hast some comfortable evidence that thy Heart hath closed with Jesus Christ! there is an infinite necessity, because all Ordinances, Duties, Services, whatever thou dost, doth thee no good, till thou come to Christ.

ARG. IX.

Ninthly: Yea, Further, Christ is such a one, as all the creatures one day will see a need of him. Yea, all that live under the sound of the Gospel, they shall see a need of him, and they shall curse themselves that when they lived under the sound of the Gospel, and were called to come to Jesus Christ, that yet notwithstanding they would satisfy themselves in the lusts of their spirits. Christ came from Heaven once to us in the days of his flesh, but know, that Jesus Christ shall come again in his Glory, with all his Angels, all his Saints about him, and then how happy will those appear, that in the time of their lives, when they were called by the Ministry of the Gospel, did come to Jesus Christ. When Christ comes thus in his Glory, perhaps you would then all go to Jesus Christ, no friend, if you will stay till then, you will hear another voice from Christ, he will not come to call Sinners to come to him then, but he will come to bid them depart from him, for all that the father gives him do come to him before then.
ARG. X.

Yea, and yet further, let me tell you this, that while you have heard the word of God by a poor minister, in the name of Christ to call you unto him, to draw you to come unto him, if you shall reject this invitation, and other invitations, that you have by the ministers of the Gospel, know that of all the sins that ever you committed in all your lives, this will prove to be the greatest that you have stood out against this invitation, it is that that will aggravate all your sins. It may be some of you may think, well, this is an incouragement to sinners, we are called to Christ, and we are told, that the vilest may come to him, and Christ will receive them. This is well, but yet if thou wilt reject this invitation, and shalt yet let out thy heart to other vanities, and to the satisfying of thy sinful lusts, this I say, this invitation of Jesus Christ, will be the greatest aggravation of all thy sins that ever thou committedst in all thy life, thy whoredome, thy drunkenness, thy swearing, all thy Sabbath breaking, will not be so heavy upon thee, will not be so deep upon the score as one rejection of Jesus Christ calling thee to come to him, and therefore take heed of abusing the grace of Christ in calling you to come to him. For know, if there could be any sign given to know who are Reprobates and who not, I would rather pitch upon this signe, one that should go away after the grace of God is opened to him, and he invited to come to Christ, one that should go away notwithstanding hardned in sin, I say, I should rather pitch upon this than any other signe. There is no sin hardeneth the heart of God more than this. I will give you one Scripture for this. "In Luke. 14. 16, 17. When God as the master of the great feast, sends his servants and invites men to come to the wedding, that is in truth to do that that I have been doing all this while to invite poor sinners to come to Christ. Now divers make excuses, some had bought..."
bought oxen, others had bought farmes, and others had
married Wives, wel, marke (at the 24. verse) the doom
of those that did not come in upon their invitation, Veri-
ly (faith God) those men that were hidden shall never
taste of my supper. What! faith God, to his servants,
have ye invited them to come in, and will they not? No
they have other things in their heads, their Farmes, their
Yoke of Oxen, their profits and pleasures, what will they
reject such grace and favour, when I invite them to come
to the marriage of my son, verily, faith God, they shall
never have any good by Jesus Christ. Oh! it were a
dreadful doom to be past upon any soule, God forbid it
should be past upon any soul; and yet when we come to
exercise of God in Jesus Christ in the ministry of the
science cannot speake of it without trembling hearts,
that are, lest some should be hardened, and so God
provoked by their resisting of this grace of his, this man,
and this woman that sits upon such a stool, that is not tak
with this grace of God offered in Jesus Christ, they
shall never taste of my supper.

Beloved! Sermons of mercy are more quicker, than
any other sermons whatsoever, men and women may sit
under a minister of the word, that may preach many
wholsome points of Divinity, and many moral truths,
against drunkenness, swearing, prophaning the sabbath,
deceit, cozening and cheating, they may sit along time
under such a minister, and God may be patient with them
though they do not obey the voice of the minister: but
now, when the Lord comes to invite men and women to
come to his son, let them look to it then, God expects
that they should fall down before that infinite grace of his,
and should admire it, and their hearts should be taken
with it, and they should joyne with him, and say, Oh! Lord,
we come, and our hearts do close with this bount-
tifulness of thine in thy son, &c the neglect of our not pro-
firing by such sermons, and casting out what we heare,
letting of it pass from us doth the quickest tell up mens
hearts to condemnation, ye will not come to me that ye might have life. Wherefore take in what hath been spoken to you, and labor to work it upon your hearts.

Quest. You will say, Here are many things that have been spoken to poor sinners to come to Christ, if these things be so, what is the reason then, that there is no more that come to Christ? how comes it to pass that the hearts of men and women can stand out against such offers as these.

Ans. Would you know the reason, Christ himself gives it you, in John, 6. 43. after he had been talking some to come to him, and told them that he was the bread of life. Jesus answered and said, murmur not among your selves, there were murmured against Christ, and Christ's words did not prevail with them; no marvel, that the ministers of Christ do not alwayes prevail, when Christ's words, Christ's own preaching did not prevail with many, but they did murmur at him, and went away from his sermons, and did reject his sermons, at the 44. verse, saith Christ, There can no man come to me, except the father which hath sent me draw him.

Quest. You will say then, why are you speaking all this while to exhort people to come to him, we are dead, and you hast as good speake to dead men?

Ans. To that is answered, God the father doth use to draw those soules that belong to his eternal election by the ministry of the word, by such exhortations as these. God the father doth make use of the ministry of man, to set before poor miserable souls, the excellency of Jesus Christ, and so to draw their soules to him; and therefore if you do belong to God's election, God will make use of
God begin to draw you by the ministry of his word, have you found God by the ministry of his word begin to draw your souls, Oh! do not you draw back again, as loth to leave your sins, to leave such a sweet pleasure, such a profitable lust, but if God hath taken hold of your hearts, to draw you to him, Oh! do not you draw back again.

Indeed the scripture faith, many are called, but few are Chosen, few do come to Christ, but you are all called to come to Christ. Oh! let not that scripture be made true that many are called but few chosen, if thou findest God drawing thy heart, and thy heart ready to answer unto the Lord, that is an argument that thou art not only called, but one of the Chosen ones of the Lord. There are three waies that God the Father drawes those to his Son, that he intends shall be saved forever by him. First he draws them by the cord (as I may so speak) of Illumination, by enlightening their minds, by shewing them what his Son is. Secondly, He draws them by the cords of mercy. Thirdly, he draws them, by setting conscience upon them, to put them forward, when the Lord is drawing the soul to Christ, he makes use of the consciences of men and women, to put them on to come to Christ. O! thou wretched soul, is not that that thou hearest in the word the truth of God? is it not the word of the Lord? hast thou not now a gracious offer? Is it not a mercy that thou art out of hell this day? and is it not a mercy that thou art not drowned in the sea? that thou art brought to land, to hear one more offer to come to Christ? Wilt thou yet go on in thy sins? Wilt thou yet prize thy lusts, before at that infinite good that is in Jesus Christ? dost thou think this will be peace in the end? How wilt thou be able to look God in the face another day? Its mercy thou needest, and Mercy thou must have, or else thou art for ever miserable, and wilt thou reject this mercy? Oh! that the Lord would call in your consciences to help on this work! There hath been I
Means to draw Sinners unto Christ.

hope by all that hath been said, some illumination about Christ, yea, and some cords of Mercy have been fastened upon your hearts. Now if God would but stir up conscience, give a command to conscience, and say, never suffer this man, or this woman to be at quiet till they come to my son, till their hearts be taken off from all things, that hinder them from coming to my son, let them never be at quiet till, then, it were a happy thing, if God would give this command to conscience, that so many might answer to this invitation of Christ, that when Christ saith, come to me ye that are laden; the soul answers, Lord I come.

Quest. I but you will say, Suppose God hath been calling me, and I have rejected him, I have been in some forwardness to come to Christ, and my lusts have drawn my heart back again, for you tell us, that the Lord useth to be quick with sinners when they have rejected his grace; now have you any word of comfort for such, if these shall come that have abused God's grace and mercy, and turned back upon him, have you any comfort for such?

Ans. I will only give you one scripture for those, and that is in Jeremiah 3, and the 22. verse, and Oh! that the Lord would fasten this scripture upon your hearts. Returne ye back sliding children, and I will heale your backslidings. Mark, here is the answer; Behold we come unto thee, for thou art the Lord our God. This scripture in the name of God, do I present to you that have drawn back from the grace of God, that once were in a good frame, and now are backsliders, once more in the name of God do I call to you, Oh! returne thou backslider, the Lord Jesus Christ is ready now to heal thy backslidings, now then secretly, say, Lord I come, and when thou comest into thy closet, in a more solemn manner and al alone, resigne up thy soul to Jesus Christ, and by.
In coming to Christ, respect &c.

Lord, thou hast invited me this day to come to Christ, now Lord I give up myself, and all that I have and am to thee, my estate, my Body, my honor, and all that I have to come to thee: and then, not only those good things shall be made good, but the promise likewise, then Christ shall give you Rest. These times are times of distress, and therefore reasonable to hear of Rest, whatever troubles fall out yet if thou come to Christ thou shalt be safe thyself, Christ doth engage himself to give Rest unto thy Soul.

And so much for the Invitation itself.

\[\text{CHAP. XXIII.}\]

The Doctrine arising from the dependance of the promise upon the Invitation. That God will have us when we are coming to Christ, to have respect to our selves.

Now the next thing that follows is, the promise that Christ makes to poor Laden sinners that do come unto him, He will give them Rest.

And I will give you Rest.

It is too much for any creature to say thus, Yea, it were too much boldness and presumption, for all the Angels in Heaven to make these words as their own, for them all to say thus, Come unto us, all ye that Labor and are heavy Laden, and we will give you Rest. Yet here in this text, there is not only one that is greater than Solomon, but one that is greater than all the Angels in Heaven, and men that ever lived upon the Earth, that
In coming to Christ, respect

...and I will give you Rest. They are the words of the Lord Jesus Christ, the Son of the Father, that is equal with the Father, God blessed for ever. He saith, Come unto me, ye that Labor and are heavy Laden, and I will give you Rest. This is that now we are come unto. The gracious promise that Christ makes to draw Souls unto himself, he will give them Rest, And I will give you Rest. And what more fit Argument and reasonable can there be at this time, this time we know is a time of trouble, a time of disturbance, there is much perplexity and distress in our Nation, and what will be more acceptable unto us than this, to hear of Rest? this is that that Christ doth promise to all them that come to him, that believe in him, he faith, he will give them Rest.

Before I come to open this gracious promise, which is exceeding full of marrow and fatness, as we shall find, when we come to the opening of it. I shall first, give you one note, briefly, from the connexion of these words with the former, Come to me, ye that Labor, and I will give you Rest. You see Christ, that he might draw sinners to himself, makes a gracious promise of that that he knows will do good to sinners at the Heart, he will give them Rest. From hence the note is this in the general.

That God would have us, even when we are coming to Christ, have some respect to our selves, and Christ encourage us in coming to him, even to have some aime at our own good.

That is the note clearly, from the Connexion of the words.

Before we open the promise (I will give you Rest) faith he, if you come to me, in that Christ doth propound that which he knows will take the Hearts of sinners, as a great good unto them, to draw them to him...
self, hence I say, the note is clear, That in our coming to Jesus Christ, it is lawful for us to have some aim to our own good, Yea, not only lawful for us, but we ought so to do, for we are to look upon Christ so as Christ propounds himself unto us, not only lawful, I say, to look upon Christ so as he propounds himself to us, but it is our duty so to look upon him. Now when Christ propounds himself unto us as an object to draw our Hearts to him, he doth propound himself as one wherein our souls shall gaine abundance of good, one that we shall get much by. Now though it is true, we should Labor to be above our selves as much as may be, we should Labor to deny our selves, in some sense, yet not so, but that we are to look at our own good, even in our coming unto Jesus Christ. Now this I might shew you in abundance of Scriptures, in the very first commission that Jesus Christ gave unto his Apostles, after his Resurrection, to go and Preach throughout the world, he faith unto them, in Mark, 16. 15. verse, Go ye into all the world, and preach the Gospel to every creature, he that beleeveth and is Baptized shall be saved. This is cleer, that Christ would have us in our first beleeviing, to have aim to our own good. And so we find such a kind of promise as this is in the Text, In Jer. 6. 16. verse. Thus (faith the Lord) stand in the waiers, and see, and ask for the old paths, where the good way is, and walk therein, and ye shall find Rest for your Souls. Inquire after the good waiers, and you shall find Rest for your Souls. So that you see, God propounds duties together with promises, the Lord knows what is best for us, and what will work most upon us, and therefore, for us to think, that we must have no aim at all of any good to our selves in coming to Christ, and that it is no grace, but self-love to come to Christ for our own good, this is a temptation. I speak the rather this point, because I know how useful it is unto many poor Souls, whom the Lord
is drawing unto Jesus Christ, the Lord hath taken off their Hearts from sinful self; they would not enjoy themselves in the lusts of the flesh as formerly, the Lord hath made them willing to deny their own opinion, their own wills, their own affections, their former waies, to deny themselves in the comforts of the things of this world, so as to prize him, and Christ, and his waies, the way of Christ more than they prize their very lives here in this world, and for all this, there comes a temptation upon them. I but, you seek Christ only to free you from Hell, and to save you, and therefore it is but self-Love, it is no true Grace, because that you ayme at your selves, rather than Christ, the Devil cannot prevaile with a Heart that is drawing to Christ, thus, telling of it, Oh I but you prize your lusts more than Christ, or you prize your ease more than Christ; or you prize your estate, and your liberty more than Christ, or your life more than Christ, if so be that the Devil shal come thus and tempt, such a soul could in some measure be able to answer, and to appeal unto God, and say, Lord I thou that knowest all things knowest it is otherwise, that howsoever my Heart heretofore went after my lusts, after the world, after my ease and liberty, and I followed the common course of the world, and made those things to be my greatest good and comfort, yet Lord, thou knowest it is otherwise with me now, my Heart is set for Christ, and I can say, from the bottom of my Soul, with that blessed martyr Lambert, None but Christ, none but Christ. Now when the Heart is got thus far, one would think thou mightest be above the Devil, and come to get assurance, I, faith the Devil, though you be taken off thus far, that you dare not commit any known sin, and you seek after Christ, more than your estate and your liberty, yet there is one thing more that your hearts is not taken off from, you do not prize Christ most of all, you seek Christ to save you from Hell, and bring you to Heaven, that is it that
you seek Christ for, and therefore I know your Heart is not right all this while, this is a temptation that seizeth upon many men. Now I confess, it is a temptation that is beyond many men, they do not know what this temptation is, that I prize Christ only to deliver me from Hell, and bring me to Heaven, this temptation is above the highest form of the course of the world, then ordinary professors. Now the Spirit in the Text thus answers this temptation, the Soul thus answers: It is true, I do seek Christ to save me from Hell, and bring me to Heaven, the fear of the wrath of the great God under which I saw my self to be, and the displeasure of God, was mighty upon my Spirit, the Lord hath made my Soul to be sensible of the dreadful break that sin hath made between him and my Soul, and the Lord hath caused the fear of eternity to fall upon my soul, and I come to be convinced of this, that such is the break between God and my soul, that there is none but Jesus Christ, the Mediator of the second Covenant, that is able to make up the break, and my soul makes after him as the Mediator, as he is propounded in the word, in the Gospel, to be a Mediator between God and mankind, so my soul makes after him, and closeth with him: and what can the Devil say to this? For my heart doth close with Christ, in the way that Christ is tendered unto me in the Gospel; for so he is tendered, God himself saith thus, God so loved the world that he sent forth his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life. Thus God sent forth his Son, as if God should say thus, Be it known unto you, O poor wretched sinful creatures, that are in danger of eternal perishing, that I have sent forth my only begotten Son into the world, and tender him unto your souls, to the end that your souls may not perish, but have everlasting Life. Thus God tends his Son. Now then, when a soul that be
the Lord shall make it appear to the soul, what the excellency, and the glory of eternal life is, and the soul that come to see that the being delivered from perishing, and the obtaining of eternal Life, is only to be had in Christ, and upon this doth close with Jesus Christ, and cast it self upon him, and adventure itself to lay the weight of its eternal estate upon Christ, the soul that doth thus receive Christ, according as he is tendered in the word, whatever objection may be to the contrary, this is to receive Christ, according as he is tendered in the word. Yet further, for the helping against this temptation it falls full in this Text, Come unto me, and I will give you rest. Now many poor souls do come to Christ that they might have rest, but then the devil puts this in, Oh! but you come to Christ for your own good.

Now for the helping against this temptation, know;

1. That the Lord at the first conversion, doth ordinarily make use of the creatures self-love, but it is of self-love for eternity, and that is a higher degree of self-love, than the most people in the world do attain unto; Some people in the world they love themselves only for this present life, but when God makes a man or woman to love himself for eternity, it is a good signe that the hand of God is upon the heart, and that the Lord doth intend good unto that soul, when the Lord begins to make thee to love thy self truly for eternity, to love that that is true and of eternal good, it is a good signe that the Lord doth intend good unto thy soul.

2. When the Lord proceeds, not only to make thee to begin to love thy self for eternity, that is to love that immortal soul that the Lord hath put into thee, but when the Lord comes to shew thee wherein thy true good for eternity lies, that it doth lye in this, that thou shalt be delivered from the wrath of God, and shalt not be cast out of his presence, but shalt come to have union with God, and live in his presence to the praise of his Grace,
to all eternity, this is thy good, this thou dost account thy happiness, that thou ma'st be delivered from being cast out of God's presence, and that the Lord would bring thee unto himself to live with him, and to joyn with the Angels and Saints to the praise of his infinite Grace in Christ eternally: Thou accountest this to be the good that thou would'st have in thy salvation; I say, the revealing of this to thee, and the carrying of thy Heart unto Christ upon this ground, this is faith, it is true Grace, for here God hath so twist'd, (as I may so speak) the glory of his own Name, and the good of his creature together, as they both are joyned in one, and so the Heart may be carrie'd to both of them at one time, to joyn in one.

3. Yea further, Let me tell you, when thy Heart looks at this as thine own good, and this is the Rest that thou would'st have, whereas I see, that by my sins I am cut off from God, and so I can have no peace nor Rest, and I see my happiness, and the Rest of my soul is, to have union with that God, that my sins hath cut me off from, and that I might live for ever to the praise of the infinite and glorious first being of all things, I say, herein though thou a'imest at thy own good, before thou art aware of it, and thou dost, it may be, explicitly Reason with thy own Heart; but I do regard God above any good in my self, yet in that thy Heart is upon it to that end, that thou mayest have union with the Father, and live eternally with him to the praise of his Grace in his Son, I say, in this a'nt, though thou art not able explicitly to conceive how thou looke'st at God above thy self. Yet God sees it, there is that work of God in thy Heart, to raise God there above thy self: and therefore, those poor sinners, that are much afflic'ted under the Burden of their sins, let them but Labor and Eye God, so as to look at Christ as one that is a Mediator between God and them, to bring God and their souls together, to sure at this: and they need not trouble themselves with
Of the Rest promised by Christ.

answering any further that temptation, O ! I come to Christ, but it is only that I might be saved. I do not know that in all the Book of God (to give you this one note about it, and then we pass from this point) that we find this as a note of an Hypocrite, that he doth love his own salvation too much, we never find it as a note of an Hypocrite, that he doth come to Christ that he might be saved, and seeing the word of God doth not set it out, as the note of an Hypocrite, let not us nourish this temptation in our own Hearts, so as to hinder us from coming to Christ, thy Heart would have Rest in coming to Christ, therefore come to him, that thou mayest have Rest. And thus much for this note from the Connexion of the promise, Come to Christ for Rest.

CHAP. XXIV.

Of the Rest promised by Christ in general: And that there is no Rest for a Soul out of Jesus Christ.

But now for the promise itself. We read in the 16. of Isaiah. the first verse, that Christ saith, The Spirit of the Lord God is upon me, because the Lord hath anointed me to Preach good tidings unto the meek, he hath sent me to bind up the broken Hearted, to proclaim liberty to the Captives, and the opening of the prison to those that are bound, to proclaim the acceptable Year of the Lord, and the day of Vengeance of our God, to comfort all that Mourne, &c. Here we have a prophecy of Christ, and in this my Text, this prophecy of Christ is fulfilled, Christ is come here in the Text, to Preach good tidings to the meek, to bind up the broken Hearted, to proclaim liberty to the Captives, and the opening of the prison to them that are bound.
Of the Rest promised by Christ.

contained in this promise, I will give you Rest. Rest is that that all creatures in the world desire, the end of all motion is Rest, so the Philosophers say, the end of motion is quietness, it is the end of all motion whatsoever, if the creature were where it would be, and had what it would have, then it had Rest. But now in motion, what is the Reason that the fire ascends upwards? but because the proper place of the fire is above: and that the Earth, and all heavy things fall downward? But because their proper place is below; but let them be where they would be, and have what they would have, and then they are at Rest.

So it is with the rational creature, when the rational creature is in its proper place, that that is the proper place for an immortal Soul, and when an immortal soul comes to have the Capacity of it to be filled, when it comes to have what an immortal Soul is capable of, then it comes to have Rest, and this is a Rest that Christ doth promise here in the Text, and I will give you Rest: that is thus, If you come to me, you shall first be delivered from all your burdens, from all misery whatsoever. And Secondly, you shall be where you would be, and enjoy what you would have; so that indeed, this promise contains the freedom from all evil, and the enjoyment of all good, there cannot be Rest until there be a freedom from evil, and an enjoyment of all good, that is the general here in this promise, I will give you Rest. There is a great deal of difference between the Rest that Christ here promises to give, and that that men seek after in the world. We read of the Rich Glutton in Luke, 12. faith he, Soul take thine ease, Soul be at Rest: for the word there in the Greek, it is of the same that here this word is in my Text, of Rest, Soul take thine ease, or Soul be at Rest, Why? For thou hast goods laid up for many Years. Now mark the difference of the Rest of the Soul of a Worldling, and the rest of the Soul of a Christian: A worldling takes,
Soul take thy Rest, for thou hast meat, and drink, and thou hast goods laid up for many Years. A Christian's Rest is this, Come (faith Christ) to me and I will give you Rest; the Rest of a Christian, it is in the Son of God, it is in the Mediator of the second Covenant, it is in him that brings the Soul unto the Father, and brings all the treasure and Riches of the Grace of the Father unto the soul, it is in him that a Christian finds rest; and a worldling only, in meat, and drink, and other things, as we shall see more afterwards. Thus in general what the meaning is.

Now in this promise of Christ, there are two things to be handled; the First implyed, the Second express.

That which is implyed is this, That there is no rest in the Souls of the Children of men out of Jesus Christ, that is plainly implied, Come to me, and I will give you rest. So that here is plainly implied; That there is no rest for an immortal Soul out of Jesus Christ, it can have no rest out of Christ. And then that that is express is this, That in Jesus Christ, as soon as the Soul comes to have union with Jesus Christ, it shall have true rest indeed, there is full rest to be had in Christ.

Now for the first, That out of Jesus Christ, there can be no rest unto the soul: As we read of the Dove that Noab sent forth; when his Ark was floating up and down on the Water, he sent forth a Dove, and you find in the story of Noab there, in Genesis, 8. 89. That when the Dove was sent forth, she flew up and down, but she had not whereon to rest the Sole of her Foot, and therefore she comes flying to the Arke again: So it is with a soul that is not in Christ (for the Arke was a type of Christ) it may float up and down in the world here, but certainly, there is nothing for the soul to rest, it self
upon out of Christ. Indeed, we read, that when Noab lent forth a Raven out of the arke, the Raven came no more, but the dove came again, and the difference between the Dove and the Raven doth equally express the difference between those souls that God hath an intent to do good unto in Christ, and those that are left by God, and have no other portion appointed for them than the things of this world: men of this world whom the Lord intends no higher good, than the things of this world, they are like the Raven, they flutter up and down in the world, but never come to the arke, never come to Christ; the other that the Lord hath an intent to do good unto, although they may for a while be floating up and down here in this world, yet so will God order things, that their soules shall never have any rest and quiet, til they come to Jesus Christ, nothing in this world shall satisfie them, but the Lord will make them seek to be sensible of any emptiness, that they have not that good that their soules were made for, no rest to be had out of Christ.

There is a Scripture or two that is very observble. I might Name multitudes, But I shall content myself with one or two. That place in Isa. will be sufficient if I Name no more, it is in the 57. Chapter of the prophecy of Isa. and the two last verses. There you shall see all men that are out of Christ described in this, of having no rest, the 20. verse. But the wicked are like the troubled sea when it cannot rest, whose waters cast up myre and dirt, there is no peace (faith my God) to the wicked, or there is no rest, faith my God, to the wicked: yee that are mariners know what a troubled sea doth meane, a sea that is troubled casts forth myre and dirt; and just thus is a wicked mans heart, it is like the troubled sea, it casts forth mire and dirt.

And as when the sea is most troubled, it casts forth most dirt, so it is with wicked men, when wicked men are most troubled, then they cast forth most wickedness.
No Rest for a Soul out of Christ.

Sometimes it may be, you find it, when you are in a stormy sea, some kind of men, instead of seeking God and praying unto God, they fall cursing, and swearing, and railing, and so their hearts are more troubled, than the troubled sea, and thereby cast out more filth and dirt out of their hearts, than is cast out by the troubled sea. Or if not at sea, yet when they are here at land, as men that have no rest and peace with God, every thing troubles them, having not rest in Christ, they are troubled in their family, and with their neighbors, they do cast forth nothing but mire and dirt, oaths, swearing, and blasphemying. Oh! how do they come forth of wicked men when they are cast at any time: when you see at any time the husband, or the wife to be cast and troubled, when you see them in a distemper, and hear them swearing, cursing, railing, blasphemying, speaking wicked speeches in their passion, remember this text, of the 57, of Isa. the 20. verse, That a wicked man is like the troubled sea that casts forth mire and dirt. Oh! that you would remember it, and apply it to your own hearts, is it thus with my heart. I fear that there are many, whose consciences tell them, that this text doth lively set forth their hearts, their consciences tell them, that when they are troubled they cast forth mire and dirt, Oh! what mire and dirt hath been cast forth by many, when they have been in trouble! now, that the Lord would settle this text upon your hearts, for the Lord saith it is the wicked man and woman, when they are troubled that do cast forth this mire and dirt. But the special thing I aim at is in the next verse, There is no peace (saith my God) to the wicked, no peace, no rest, this is a truth that doth belong unto all men and women that are out of Jesus Christ, there is no peace, no rest unto their souls, and as he doth deny all kind of rest that such a one can have, so you may observe, what a confirmation there is, saith my God. It is God that saith it, as if the prophet should say, I am now preaching unto you about the restless condition that
you are in, remaining in your natural estate, as unconverted to God, while I am preaching of this, it will be a sad thing to you, it is a sad argument you will say, the prophet tells us, there is no rest, no peace; but as if the prophet should say, it is not I that faith it, it is my God that faith it, God doth pronounce this upon every ungodly man and woman, that there is no peace, no rest unto such; let the world have never so much rest and peace, though there should be no war abroad in the world, yet there is no peace unto wicked men, no rest unto their soules. I shall demonstrate this more clearly afterwards that there is no rest nor peace to any wicked men in the world, though they seem to others to live in never so much ease, rest and peace.

Further, there is no peace to the wicked, faith my God; it is not I faith the prophet, but God that faith it, whereby he would teach us this note. That when any ministers of God preacheth that which is hard to us, we should consider that it is not their words, but God that speakes to them, that God that will make all good, that he speakes by them, which is according to his word, according to what he faith in his word, there is no peace, faith my God.

Further, there is no peace, faith my God, it may be that many would flatter you, and say there is peace, and these ministers do but trouble people, trouble consciences, and what needs so much stir, what needs so much ado, no question the prophet did aime at these false prophets, as there were many that we reade of in Isaiah and Jeremiah that cryed peace, peace, when there was no peace. There was many false Prophets that lived in those times, that said the prophet Isaiah preacheth to you things that are too hard, God is merciful, and have we not al infirmitties, and therefore it is but trusting in God's mercy; and do we not do as others do? and we hope it shall be with us as with others at the last, and it is but repenting at last: now in opposition to all these, faith the prophet Isaiah, there is no peace, faith
my God, let all the fall prophets plead what they will, let them say what they please, yet my God saith, to every wicked and ungodly man and woman, there is no peace to their souls.

Further, it may be there are some that their own hearts would say, peace, peace, as many men and women, that when they hear out of the word those things that are very dreadful, and do come very near to their consciences, their consciences tell them this word of God nearli concerns them, yet they will be ready to bless themselves in their own thoughts and say, notwithstanding it shall be peace to them, just as we read in 29. of Deut. 19, and 20. verses, faith the Lord, It shall come to pass that if any man when he heareth the words of this curse, shall bless himself in his heart and say, I shall have peace, though I walk in the imagination of mine own heart; the Lord will not spare him, but then the anger of the Lord and his jealousie shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. How dreadful doth God speak, and to whom? To that soul, that shall hear out of God's word, that there is no peace, no rest unto them in that condition, in the way that he is now in, yet it may be, faith the Lord, when you shall hear pronounced this day in my word against them, you shall have many in your auditory shall say, I shall have peace though I walk in the imagination of my own heart. Now we do not find such a dreadful expression in all the book of God against any, as we do against those that shall say, they shall have peace, though they walk in the imagination of their own heart. Now hear, faith the prophet, may be some of you will say in your own hearts, I shall have rest, I shall have peace, but faith the prophet, there is no peace to the wicked, faith my God, though your own hearts say, you shall have peace, and what need we trouble our selves with the ministers words, but
my God faith, there is no peace to the wicked methinks, here we have a place, that speaks of wicked men directly in opposition to that which the Church speaks of herself, in Lamen. 3. 24. The Lord is my portion, faith my soul, therefore will I hope in him. Now let us observe, at this time, when the Church speaks this, and faith, the Lord is her portion, she was in a very afflicted estate and condition, and it may be that her enemies would say, that the Lord had forsaken her, and neglected her, but, against all the enemies in the world, her faith prevails, and says, Let all the devils in hell say what they will, let all the world say what they will, yet my soul shall say, the Lord is my portion, that is, that faith that God's spirit hath wrought in my soul shall enable me to say that the Lord is my portion. So on the contrary, when wicked men are in prosperity, and feel not the hand of God upon them, perhaps friends may flatter them, false prophets will flatter them; may be their own hearts will flatter themselves, but now to answer all, faith the prophet, there is no peace to the wicked, faith my God, my God faith it.

Further, there is no peace, faith my God, no rest to any out of Christ, this is to note, from whence it comes that wicked men can have no peace, why they can have no rest, it is from God, it is God that will not give it, God is against them. There are many wicked men and women, whose consciences are begun to be inlightened, and they many times have trouble of spirit, and when they awake in the night, they are troubled, and when they go about their business in the day, they are troubled, and when they come home, they are troubled, and are troubled, as they scarce know what it is that troubles them. Now perhaps you have not known what it is that troubles you, but this text in Isa. 57, and the last verse, tells you what it is that troubles you, it is the Lord that is with you, in the anger, the displeasure of
the almighty that is upon you in those ways that you have walked in, and therefore it is that the prophet brings the name of God, to shew whence it is that wicked men can have no peace.

Further, It is observa, that he adds, it is My God; he doth not say there is no peace, that God faith, though that had been enough, but my God, that is thus, as if the Prophet should say through the mercy of God, the Lord hath revealed this mercy to me, and my Soul hath some interest in this God, and since I knew God in Jesus Christ, my soul hath found peace and Rest in him, and he is my God, and hath revealed himself to me, he whose mind my soul is in some measure acquainted with, my God faith, there is no Peace to the wicked. And though however others may think, it is a strange thing to tell ungodly men, that they are in a condition wherein they can have no peace, when they hear of the dreadful wrath of God against all ungodliness to be revealed out of the word, yet those who are acquainted with the ways of God, those who know the holiness and justice of God, those who understand the mind of God, those who are acquainted with the secrets of the mind of God, those men know, that there is a reality in what is declared against such and such wicked men, they can say, that to such there is no Peace, they can wonder how it is possible that such men can go on quietly in their way, they wonder how they can eat their meat in quiet, they wonder how they can sleep in quiet, they that know what a breach sin hath made between God and the Soul, and know what a wonderful work it is to make up the breach between God and the Soul that sin hath made, those men can understand this, and so wonder at their security. That is the meaning of the prophets words in Isaiah, There is no peace to the wicked (faith my God,) as he instanceth in those words in the relation he hath to God, faith my God, because he knew the way of God, he knew a wicked
man could have no peace, others that know not the way of God, they think wicked men may have peace; as now, come to some men, and speak of the natural man's estate, and how we are all children of wrath, and of sin, and of the severity of God's justice, and holiness; now a carnal heart, who knows not God, he thinks strange of this, and thinks, people are troubled more than needs; but now come to another that understands what the way of God is, and knows what the way of God is in making peace between God and them, come to one to whom God hath made himself known in Christ, such a one will presently subscribe to all that is revealed of the wrath of God, and of the holiness of God, and of the righteous judgment of God: thus the prophet doth, My God, that God, that hath revealed himself to me, he faith, there is no peace to the wicked.

Further, there is yet a further note, there is no peace to the wicked, faith my God there is this note from it, That it is a sad thing, when such as are wise, Godly and gracious, that are acquainted with the ways of God, shall think others conditions to be naught, when such men shall be suspicious of it, much more if they were able to say certainly what their estates are, but when such as are wise, and holy, and walk close with God, when they shall say to you, there is no peace, you had need look to it; is there any godly friend of yours, whom in your conscience you believe is truly godly, that walks close with God, and faithfully with him, and enjoys communion with him? if such a friend shall but think your condition to be naught it is a sad thing: thus it is, when the prophet faith, there is no peace to such and such wicked men, faith my God, that is, through God's mercy, I have an interest in him, and in his name pronounce this, that there is no peace to such and such wicked men.
Six Reasons of the former Doctrine. 1. The soul out of Christ is departed from God. 2. Every man by nature is an enemy to God. 3. Every man by nature is bound over to the justice of God to answer to what he can charge him with. 4. In a man out of Christ there is every thing to disquiet him. 5. Every one out of Christ is condemned. 6. Such every moment may be Plunged into a Gulf of Wrath.

Well, Because this text hath taken up some time in the opening of it, hath much in it, I will name no other than this; for this indeed is sufficient to prove, that all out of Christ can have no peace nor rest unto their souls. Would you know why, and how it comes to pass, that None that are out of Christ can have Rest unto their souls? I shall not spend much time in opening what I have to say, but those that are to be delivered for the opening of this point are exceeding dreadful, they speake dreadfulfull to those that are out of Christ: but now because you have already heard so much, of the willingness of Jesus Christ to be reconciled to you, and his invitation of you to come to him, and I have so much afterwards to deliver to you, about the true rest that a believing soul hath in Jesus Christ, therefore I may take the more liberty, to shew unto you the restless condition that every soul is in that is out of Jesus Christ. I will do it very briefly in these particulars,

First, Certainly, a soul out of Christ, can have no rest, because it is departed from God, know this, and
The Reasons of the former Doctrine.

Oh! that the Lord would make you to know it, that every man and woman naturally is departed from God, is gone from God, from the womb we have departed from him, and there is a great distance between God & every one of our souls naturally, all the union we come to have with God, it is in his son, it is in Christ, therefore, till we come to be in Christ, there is a great chasma, a gulf, a depth, a vast distance between God and all our souls, and this is one of the first things that the Lord is pleased to shew, and to convince a soul that he is about to save, of the great distance that there is between God and the soul naturally, now it is impossible for a soul to have rest that is departed from God, for God is the proper Centre of an immortal soul, as Moses faith in Psalm 90. Thou art our habitation; the soul can have no rest but in God, for God is the proper place of an immortal soul, the true good of an immortal soul it is the enjoyment of an infinite good: now if the soul be separated from that which is the true good, and proper place of it, it is impossible it should have any rest. In the 12. Psalm, the latter end, it is said of the wicked, The wicked walk round about, the words are termed in the old Latin, in a circuit, up and down, but now a godly man, walkes in a strait line, he goes to the center, in a strait line to God as the center, and there it finds rest; but when it is in its natural condition it walkes in a circle, up and downe, seeking for rest and finding none, as it is said of the unclean spirit in the Gospel, that walks up and downe seeking rest, but finds none; so it is with men in the world, they would fain have rest, and seek somewhat that is good, but finds none, for they are departed from God that is the only rest of an immortal soule.

Secondly, not only so, but every man by nature is an enemy to God, and therefore cannot look upon God, the infinite, eternal, first-being of all things without terror of he knows him; no man or woman that knows what
God is, that is able to look upon him without terror in his natural estate, and therefore it is not possible they can have any rest so long as they continue enemies to God, and that certainly, is the state of man by nature, the scripture is as clear in this, as in any one point of divinity, that we are all by nature enemies to God, and cannot thou be at quiet when thou art an enemy to God? think with thy self, it may be, thou hast slept quietly, lived merrily, and eat and drank with a great deal of peace, as you think; but this is your condition, that you are naturally an enemy to the infinite, eternal first-being of all things.

Object. You will say, If we do not know it, we may have rest.

Answ. Just such a rest as a man that were asleep upon the top of a mast, true, he doth not know his danger when he is asleep, but yet, will you say, that the man can have true rest when he is there; so though men do not know what their natural condition is, and though their security have a kind of false rest, but will you call that rest? will you say, such a man is gone to his rest, that is gone to sleep upon the top of a mast? such a rest hast thou had all thy days of thy life before conversion.

Thirdly, Every man by nature is guilty, is bound over to the infinite justice of God, so answer for all that the Lord hath to charge him with, to answer it before the Lord, and to satisfy the strict Law of God's divine justice for all that the Lord hath to charge him with; and is this man in a condition to rest? can this man have rest, if he do but understand this? If a man be found guilty, and be bound over to the Sessions or Assemblies, truly, that man will have little rest, till he have got himself free; for a soul to be bound over by the infinite, eternal God, to be bound over to eternal justice for whatever the Lord hath to
charge him withal, is this a condition to rest in? this is the condition of all out of Christ, of a soul before it comes to Christ.

Fourthly, Not only is a man guilty before the Lord, but whatsoever there is in one to disquiet him in the world, it is the condition of such a one that is out of Christ. What will disquiet one? to be in debt, will not that disquiet one? to be in danger of debt, to be arrested as soone as he comes out of his doores, can such a man sleep quietly, or eate his meat quietly, and drink quietly? Let me tel you, that al the while you are out of Christ, you are in debt unto the infinite and eternal God, and bound to give satisfaction for what the Lord hath to charge you withal, yea, and for ought you know, the next creature that you have to deal withal, may be as a Sergeant, sent from the eternal God, to lay hold upon you, to arrest you, and to cast you into prison, until you have paid the uttermost farthing. I remember I have read of Augustus Caesar, Plutarch reports of him, that he knowing of a Chief man in Rome, that was much in debt before to buy the pillow that that man lay upon; certainly there is much in that pillow, thought he, that a man in so much debt could rest upon: only noting thus much, that it is a mighty trouble, and a restless condition that such a one is in, that is in debt; if that be so, then certainly, every man and woman out of Christ is in a restless condition, for they owe to God the debt of punishment, because they have not paid to God the debt of obedience, and God must have his debt paid, either in themselves or in their surety, and thy surety is only in Christ, and Christ undertakes to pay for only those that come to him, whom he hath invited to come to him, and if Christ do not undertake to pay the debt for you, you must pay it your selves, or be cast into prison; and that is the reason of the damned lying in hell for ever, because they ly to pay the debt of obedience that they owe to God, and therefore the scripture says our
sins, our debts, if you examine the several expressions of
the evangelists, one faith trespasses, the other debts,
whereby it is apparent, that Christ did never intend to
bind his people to use those very words, but only shew a
platforme and a paterne of prayer, that we are to pray to
that effect, this is an argument that no man can possibly
answer, for one Evangelist hath the Lords prayer in one
kind of words, and the other Evangelist hath the Lords
prayer in other kind of words, one faith, forgive us our
trespasses, and the other faith, forgive us our debts; now
it is true, they come to all one in effect, I but then say I
from this, that it is not Christ's intention to use us punctu-
ally to the words that he spake, but to make the prayer
of Christ a patterne of prayer to us, so much for that
point.

Fifthly, for this condition, the restlesse condition that
all men are in that are out of Christ, it is this they are not
only debtors and guilty, but every one out of Christ is
condemned, not only bound over, a prisoner may be
bound over, I but he may hope to escape when he comes
to Tryal, but this is certain, every man and woman out of
Christ is a condemned creature, the sentence is past alrea-
dy upon them. I wil give you a cleare scripture for it,
in John, 3. 18. He that believeth not in Christ is con-
demned already, not-only he shall be condemned at the
great day of judgment, but he is now condemned, he is
condemned already. I might give you divers other Scrip-
tures, that in Rom. 8. 1. There is no condemnation to
them that are in Christ Jesus, who walk not after the flesh
but after the spirit, this doth plainly imply, that then
there is condemnation to them that are not in Christ, that
do not walk after the spirit, but after the flesh. Now can
any man be at peace when he is a condemned creature? I
would you think, that a man that were condemned at
your Assizes, the Judge having past the sentence of death
upon him, if you should come to such a man and find
him asleep, would you not say, alas! can you rest now?
The Reasons of the former Doctrine.

Do you think the night is a night of Rest that is before the execution of a condemned man? Now let me say to you, that those that are come to Christ, they know that their condition was so before they did come to him, this is a certain truth, that till you come in unto Jesus Christ and be a believer in him, you are under the sentence of condemnation, but that believes not, is condemned, you that walk after the flesh are under Condemnation.

You will say, God forbid, we hope we are not condemned. Now the 8. of the Rom. the first verse, will shew you to your faces in what condition you are in, There is no Condemnation to them that are in Christ. Who are they that are in Christ; and delivered from condemnation? They are those that walk not after the flesh but after the Spirit. Shall it be cast upon this now? I do challenge every soul to put it upon the trial, to see whether they dare venture their souls and eternal estate upon this Scripture, look to it, it is the word of God, it is that word of God that must stand for ever, when thou and I am fallen, there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit. Now then, thy eternal estate lies upon this, thy soul lies upon it, that if thou be a man or woman that doth walk after the flesh, that is, look what pleasure the flesh desires, what lusts of the flesh are delightful to thee, thy heart walks after them, thou livest accordingly, and it is thy great care to make provision for the flesh, the care of thy life to make provision for the flesh, and when thou hast made provision for the flesh, thou givest liberty to thy spirit to satisfy itself in the lusts of the flesh, thou art the man and woman that yet are not in Jesus Christ, and therefore are certainly under condemnation; and is this a time to Rest now in? Is there Rest for such a soul that is in this condition? All those therefore, whose consciences tell them, that hitherto they have walked after the flesh and not after the Spirit, nor after those truths that they find in the word;
perhaps they can go to the word, and say, it is true what
the Minister saith, if we could do what he saith, and in
the mean time cast off the thoughts of those truths that
are according to the word, and cast off what God speaks
in his word, for what he speaks in his word should be as
real to thee, as if he spake it from Heaven, and therefore
thou art out of Christ, and I speak in the name of God
of all these things, that I might the more effectually
draw mens hearts to come unto Christ for Rest. For I
do not mean to leave you thus, so I tell you, that you have no Rest out of Christ; but I
intend to tell you, how you may have Rest in Christ.
Only first I would convince you that out of Christ there
is no Rest for the Soul, and if you have had Rest all this
while out of Christ, it hath been a cursed, a vile, a
wretched Rest, it hath been no other but such a Rest
as this, of a man that is condemned to die, Nay, Let me
tell you all out of Christ are not condemned to die a tem-
poral, but an eternal Death.

But you will say, they have Rest enough, it doth not
trouble them. I answer, What Rest? just as if a condemned
man shall go to bed, and fall asleep, and dream that he is
at home in his House, with his Wife and Children about
him, at home with his friends, at his work, at his meat,
and O poor man, how he rejoiceth that he is at home,
and hath got his Wife and Children, and all is safe and
wel, this man pleaseth himself in his dream all this while,
and at length (poor man) he awakes, and he sees he is in
the prison, he sees the shackles about his heels, and the
watch at the door, and for ought he knows he may die
the next day. Certainly, this sets forth as lively the
condition of natural Men in the world as can be: they are
all condemned, but they are in a dream, and they think
they are out of all danger, all will be safe, that there shall no
misery befall them; O but, when the Lord shall come
to awake them out of this dream, they will see themselves
in prison, under the sentence of condemnation, and then
they will wonder that they have been so quiet all this while.

Sixthly: Yea, let me say further, if thou beest out of Christ thou art not only under the sentence of condemnation, but for ought thou knowest, every moment thou mayest be plunged into the Gulf of the wrath of the infinite God, it is true, God hath spared thee a long time, God hath continued thy life in his patience, perhaps, twenty, forty, fifty years; well, but how dost thou know, but that may fall out in one night, or day, or moment, that never fell out in all thy life, though thou hast been spared a long time, yet thou knowest not but before morning thou mayest be among the damned in Hell, and is this a condition to rest in? For a man and woman to be in such a condition, as when he comes to examine, how doth things stand between God and my soul? How stand I to God? What reference have I to God? Or what reference hath God to me? How do I know but I may be swallowed up in the Gulf of the eternal wrath of the infinite God, and there lie under it for ever? What do I know to the contrary? And if this prove to be my portion, it had been better ten thousand times I had never been born, and is this a condition to rest in? Certainly if God hath revealed any truth in his word, these are the truths of God. The condition of one out of Christ is like one that hath suffered shipwreck, and perhaps he gets one of the boards that are broken off from the ship, and is floating up and down the sea upon it, and yet in such danger, that every wave coming, he is in danger to be drowned, do you think it is possible for any one to sleep there? It is true, you are not drowned yet, but you see your selves in danger by every wave that comes to be swallowed up, and to be sunk to the bottom. It may be it hath been the case of some of you, that have suffered shipwreck, that you have been delivered in a boat, I believe when you have been there you could hardly sleep quietly, if you should restle down in your boat, and
say, well, here I will take my rest, would not every one
think you a mad man? Just thus, for all the world, it is
with men in their natural estate, they take up their rest,
whereas they know not but there will come presently
some dreadful wave of the wrath of God, and swallow
them up, and so they are undone for ever, certainly,
there is no peace to the wicked, faith my God, if thus be
so.

There are divers other particulars that might set
forth for the opening of the condition of all men that are
out of Jesus Christ, no rest can come to them, and all to
make Jesus Christ precious to you, that you might seek
the happy condition that is to be had in Christ. Oh!
that any thing that hath been spoken might be settled up-
on your hearts, that you might go with that poor wretch-
ed sinner, that you read of in the Acts of the Apostles
Chap. 16. 30. and say, Men and brethren, what shall
we do to be saved? The Lord hath shewn me my rest-
less condition, I see the rest I have had, hath been a rest-
less condition. And Oh that it might make you but to in-
quire after Christ, but to put your souls into an inquir-
ing condition after Jesus Christ, that you may hearken
unto what shall be delivered unto you about the blessed
rest that Christ doth here promise in this invitation, when
he saith, Come unto me, You that are laden, and I will
give you rest, be not afraid to apply your selves to those
things that have been delivered, whereas these things are
spoken out of such a text as doth sufficiently hold forth to
you the true rest that is in Christ, for this promise of rest,
it is made to them that do labor & are heavy lade. Now if
these truths of God that have been delivered to you, do
ly as a load upon your spirits, if you go away with your
hearts burdened with it, be not discouraged, for you that
are burdened with such truths as these are, come to Christ
and he will deliver you from this burden, and you shall
have in this that quiet that shall remain everlastingly; all
the quiet that you can have with putting off these truths
The Restless Condition of Men out of Christ.

That have been delivered cannot hold long, but there is a storm a coming, that will try every man and woman's quiet, of what nature it is; whether true quiet, or false; whether true rest, or false; do not therefore cast off what hath been delivered, but apply it to your souls, that so you may be the more prepared to hear further of the blessed rest that Christ doth here promise unto you.

CHAP. XXVI.

Containeth. I. A further consideration of the restless condition of men out of Christ, from Prov. 23. 34. II. Five Reasons thereof. 1. They are under the curse of God. 2. All creatures are their enemies. 3. All the ways of God's providence are against them. 4. All their best Services are rejected. 5. They have no refuge for comfort. III. Two conclusions from the premises. 1. Most men live and perish in blindness. 2. There is insufficiency in all things out of Christ, to give rest with the Reasons thereof.

But I shall now go on a little further in this similitude that I have been speaking of; the holy Ghost hath another like this, in Prov. 23. 34. He compares wicked men that are secure, unto a man that sleeps upon the top of a mast, he speaks there of drunkards, and of the Whoremaster, but it is true also of all unconverted ones, though the holy Ghost instanceth in those two only, the words are thus. Yea, though he that lies down in the midst of the Sea, or as he that liest upon the top of a Mast. So that here you have both the similitudes, you have the first that I spake of, as if a man had only a plank in the midst of the Sea, and he lies down and seeks for
rest there, or the other upon the top of a mast, and he
lies down and sleeps there: this is the restless condition of
of ungodly men, I will name briefly some few reasons
and so proceed. Certainly, there is no rest unto them
that are out Christ.

1. For he is under the curse, he is under the curse of the
law, and the curse of God, under the curse of the law of
God, whatever befalls him in this world, whatever aff-
liction, it is a part of the curse, and for ought he knows
every sorrow, is but as the beginning of eternal sorrow
to him, there is the venom of the wrath of God in every
affliction to every unconverted man, he is in danger to
have the execution of all temporal curses upon him, there
is nothing but the patience of God to keep him from all
this, and what rest then can he have? The saints of God,
they have God's covenant, and God's promise, other men
have nothing but God's patience to keep them. A malfes-
factor in prison is not executed many times, Why? Be-
cause the judge may out of favor reprieve him for a while,
I but, is this a condition to rest in? A man that is wise is
never at rest with a reprieve, but will have his pardon before
he can rest, there is no man hath any ground in their na-
tural estate for their rest and quiet, but meerly their re-
 priveal: but the saints they see what a sad thing this is,
and therefore nothing will give them rest till they have
their pardon.

2. There is no rest out of Christ, because all creatures
are their enemies, thou sleepest in the midst of an army
of enemies, to sleep in the midst of an army of ene-
mies it would be a strange thing, all ungodly men
have no other rest but as in the midst of the armies of their
enemies, for all the armies in the world, and all the crea-
tures in the world, are their deadly enemies.

3. Yea, all the ways of God's providence is against thee,
thy prosperity workes towards thy misery, towards thy
ruine, and so whatsoever passage of providence there is
though thou mayest rejoice much in it, yet it works to-
wards thy ruin. (Prov. 4: 13)
4. There is nothing that thou canst do can be accepted, all thy services, all thy performances out of Christ are cast off, all thy prayers till thou come to Christ, till God do reveal the mysteries of the Gospel to thee, all thy duties, prayers, exercises of religion, are all rejected, and yet thou must perform them upon pain of damnation, and yet not accepted, what a restless condition is this? for one to be in such a condition, I am bound to pray, to hear the word, and perform duties upon pain of damnation, and yet all my prayers, and duties, are cast as dung again into my face, this is the condition of all those that are in their natural estate: I speak this, that you may see, what infinite need you have of Christ. Much might be said of the sinful condition of all out of Christ, for we must know, that in sin there is a jarring against God, against the infinite glorious God, there is nothing but confusion, nothing but discomposure in sin, and therefore a sinful condition can be no condition to rest in.

5. In what affliction soever any one is in, that is out of Christ, he hath no where to go for comfort, for there can be no stay nor comfort to a soul out of Christ, he is like a man in the midst of a wilderness, that hath nothing to protect him, no hedge no bush, if the storm comes never so dreadfully, he hath no where to go for protection, he is like a mariner in the sea, that hath lost his anchor, when a storm comes, and he is driven to the shore, and hath no anchor to pitch him upon. This and much more might be said to shew the restless condition of all men out of Christ.

Oh! then, the blindness, security, and hardness of heart, that there is almost in all the world, if this be the truth of God; and indeed this is the condition of all out of Christ, we may from hence conclude, that most in the world do live, and die and perish in blindness, and in
woeful disperate hardness of Heart, for where almost is the Man and Woman that is convinced of this Restless condition? That ever were in this Restless condition? This I dare undertake to aver, concerning every one, that you were once in such a condition as I have now spake of; how you have got out of it, that you must look to, and what argument you have that you can be able to rest your Souls upon for your deliverance out of this condition, do you examine, but this condition every one is in naturally; Abraham, Isaac, and Jacob, was in this condition once, and therefore every one must look unto it now while this Rest is opening unto you, and here indeed is the Reason of the tumultuousness of Spirit that is in most people. What is the Reason that people hurry up and down in seeking after the things of this world? That they are in a Restless condition? Their Souls have not union with God in Jesus Christ, and therefore they are hurried up and down here in this world to seek after comfort this way: and that way: but the truth is, as with the unclean Spirit in the Gospel, they seek for Rest but find none: as I could you before, the Dove sought up and down for Rest, but she found none, till she came to the Ark; and so the Reason of the disturbance of the Spirits of Men and Women, is from hence, that they are not acquainted with the true Rest that there is in Christ, but we let this pass.

Only one thing more in this point, before we shall come unto the next, and that is, to shew the insufficiency that there is in all things in the world to give Rest unto the Soul till we come to Christ: All men out of Christ are in a Restless condition: There is an insufficiency in all things in the world to give Rest till we come to Christ.

And for that I shall give two or three Reasons.

I. First, Because the Rest of an immortal Soul must needs be in the reference it hath to God; Now all the
Anger Moderate in respect of Time.

you may, and shew them that they were not sensible of the wrong done unto you. And thus meekness will do, meekness will keep the heart, that it shall not be let out before a duty, when you are going to hear a sermon on the Lords day morning, or when we are at a duty, or after a duty, it will moderate the passion of anger, that I will not be Angry before others, or when others are in a passion, but stay til their fit be over, and then I may doe good.

Thirdly. The third is in regard of the Continuance of Anger, meekness will allay the heat of anger, that it shall not continue too long; as not to rise too suddenly, nor to be unseemly, so when it is up, it shall not abide too long, it shall not be like the fire of hell, Everlasting, as it is in many, the heat of anger in their hearts, it is like the fire of hell, is unquenchable, if once they be up, they will never have done, as if the fire of hell were in their hearts, it may be, there may be a yeelding to them, and yet nothing will quench them, whereas one that hath anger rising upon just cause, yet he will keep it down. It is with some as with the Devil, the Conjurer may suddenly get him up, but cannot so suddenly get him down, so thou hast no command of thy Spirit, to get down thy spirit when it is once up, as the sea, when it is up once, though the wind be stil, the waves of the Sea are up and down a great while after, so it is with men and women, when there is occasion to stir their hearts to anger, though they have that that satisfies them, yet they cannot be quiet till that, but they live like Salamanders, in the fire continually: There are many families that have dog days continually all the year long, you know we have dog days in one time of the year, but they last but a little while, but indeed, many Families, they have Dog-days all the year long, there is nothing but towardness, and jangling, and wrangling, all the year long, whereas Meekness would allay this continuance of anger, where there is Meekness there will be a jealouey of keeping anger long,
for anger will quickly sour the heart, and turn to Malice, if it continue long, it will grow to be bitter, and degenerate into Malice and hatred; we count it a great Evil for a man to have a Fever long, to have a fit of a Fever and not continue long, that is not so great an evil, but now, for one to have a Fever that holds long, a month or half a year, its a great while; and so, you have some long fits of Fevers, forty hours together: Oh but, how many Men and Women, that are in a burning fit of anger (which is far worse than the burning fit of a Fever), forty hours, yea, forty yeares together. Many times the man and Wife in a family is in a burning fit for a whole week together, with Children, and servants, or others; now there is a great evil in this abiding of anger for a long time together, indeed the longer anger continues, the more it groweth, as it is with the lines of a triangle, the longer I draw them out, the greater distance they will be one from another; so the longer our anger is drawn out, the greater distance shall we be at, from those that we are angry with, but learn of me, faith Christ, if there be such anger arising, yet with meekness allay it, with meekness keep it down. Anger rests in the bosome of Fools, anger may be in the bosome of a wise man, but when it rests, it is in the bosome of a Fool, there it rests and abides, I mean resting otherwise then it ought, and whenever it rests in a mans heart, it is an argument of much folly. In Psalme, 103. Surely we should learn of Christ to be meek, though we have cause to chide, yet not all day long to chide, Anger in a meek man doth not continue longer then it should.

Further A meek spirit is one, that though he may be angry, yet his anger abides not so long, but he doth put an end unto his Anger, when God would have him, and right reason tells him he should do so. In Ephes. 4. 26. Be Angry and sin not, let not the Sun go down upon your Wrath. We must take heed, that though we should be
Anger moderate in respect of Time.

Angry upon a right cause, upon a just ground, yet that the Sun go not down upon our Wrath, take heed of lying down in an Angry fit, it is a dangerous thing for any man or woman to lie down and sleep in an Angry fit, you must make conscience of this, let not the Sun go down upon your wrath. I have read of John a Patriarch of Alexandria, that having contention with one, there was a meeting to compose the difference between them, and in their meeting, they were so far from composing the difference, that they grew very hot one with another; but now this Patriarch, he sends to the other, and bids the messenger say thus unto him, Sir the Sun is going down, and no more; as to note, that though they were in a heat one with another when they met together, yet they should take heed that the Sun did not go down upon their wrath. Oh! that it would be so with people when they meet together, and fall out one with another, especially, when evening draws near, and they see the Sun going down, they would remember this scripture, O let not the Sun go down upon your wrath, and rather send one unto another and say, the Sun is going down, and yet our anger is not going down, and it is very observable in the next words, neither give place to the Devil. How comes this in? let not the Sun go down upon your wrath, neither give place to the Devil. It is to show thus much, that any man that doth retain his Angry fit longer than he should, he doth give place to the Devil, it is that that the Devil would have, it is that that pleases the Devil exceeding well, it is that that the Devil delights in, thou canst do nothing more acceptable to the Devil, than to keep thy Anger longer than thou shouldst. Perhaps, thou art angry with thy neighbours, with thy family, and in hot expressions, and this Anger continues, and the Sun goes down, and thou abidest in thy anger, what, must I give way to him? he hath wronged me, and must I give way to him? well observe; it may be thy proud heart will not give place to thy neighbour, that thy
thou art angry with all, but marke, in the meantime thou dost give place to the Devil. Let not the Sun go down upon thy wrath, neither give place to the Devil; The very reason why men abide in their anger, and will let the Sun go down upon their wrath, it is, because they will not give place unto their brethren, you will not yield to him you say, let him yield to me, well, you will not yield to him; but yet you will yield to the Devil, and were it not better to yield to your brother, though your inferior, then to yield to the Devil. A meek spirit is one that will not let the Sun go down upon his wrath, neither will he yield unto the Devil. There are many people, that live as if they drank of no other waters but of Mazzab and Meribab, of the Waters of Strife, but the Still waters of Siloam, that run softly, they are not for their tooth, they are not fit for them, the Church faith concerning God, Will be reserve his Anger for ever? In Jerem. 3. 5. God may have cause to abide in his anger long, but I lay of thee that art of an angry disposition, what, wilt thou reserve thy anger for ever? wilt thou alwaies continue in such a distemper? Thou art in such an angry fit to day, and to morrow, and the next day, what, wilt thou continue thy anger for ever? There are many people that quickly let go any good thing, if there be any good affection stirred in them, any desire after God, of love, and joy, it's presently gone, but let an ill affection be stirred in them, as the affection of passion and anger, Oh, that abides and continues long in them, it is a fire that is in their very bones: as fire in solid matter keeps long, so anger it will keep long in the hearts of men.

But indeed, the reason of Anger abiding in the hearts of people many times is this, a man perhaps hath suffered his passion, his anger to arise unjustly and foolishly, and it may be he is convinced that there is not sufficient cause for it in his own conscience; well, but now observe, and examine your own hearts, whether sometimes it hath not
been your case, that when your anger hath been up, and perhaps your conscience hath been convinced that there hath not been sufficient cause, yet you wil continue in your anger, and abide in it, because you might not seem to others to be angry without cause: Oh, this is an horrible wickedness, that rather then men wil yeild thus far, they wil hold up an unjust anger without cause, so that God, the truth, and your brother must suffer unjustly, rather then you wil lay down an unjust anger, but hold it up that others might think that there was a just cause for your anger at first. I am verily perfwaded, that there are many men and women that have their anger up, and are weary of their anger, and would lay it down, but now by this the distemper of their hearts would be discovered, and so they wil not lay down their anger: If there be any of you that have this distemper of Spirit, know, the Lord this day hath rebuked you of it, and it is a signe of stoutness, and proudness of Spirit, certainly, a meek Spirit wil not do so; a meek Spirit, though it is not perfect in this world, but hath somwhat of nature stil, and may be angry sometimes, yea, and not as it ought to be, but yet, when the unjustness of their anger comes to appeare, then they wil not abide in it, because they would have others think they had cause, but as soon as they see reason they wil let it fal again, a meek Spirit wil do so: and thus much for the abiding of anger too long, and how meekness doth moderate the passion of anger in regard of Time.

CHAP.
Of the ordering of Anger in respect of measure.

1. That it go not beyond the cause. 2. That it grow not too bitter. 3. Nor too fierce. 4. Nor unruly. 5. Nor Cruel. 6. Nor so Angry in our own, as in the things of God.

Now for the third, meekness doth moderate the Passion of anger, in regard of the Measure of it, that is, though meekness doth allow some anger, be angry but sin not, but he will be angry so, as his anger shall not break out too much in regard of the measure of it: no affection is more like to abound in measure, no passion is more like to exceed in measure than the passion of anger, for it is a fiery passion, and fire we know is very ready to exceed, as there is no creature that is so active as fire, it presently grows to a mighty deal, and so doth anger, Oh, how great a fire will one spark kindle sometimes. There is nothing in which we are more ready to exceed then in the passion of anger; fire is good while it is kept in the hearth, but if it get beyond its bounds then it exceeds. And so we love mettle in a horse, but if it be jadishness rather then any true generousness, we do not love that; and so men and women that are immoderately angry and passionate, they have a great deal of mettle, but it is jadishness, it is not generousness that is in their mettle. We also do account it a great disease in the body, when the gal doth overflow, the overflowing of the gal, Physitians account it (and so any that have experience of it) a very grievous disease, but how many men and women are sick of this disease continually, alwayes, every day.
day they have a fit of it, there is the overflowing
of the Gal in them. Oh, that the Diseases of our hearts,
were as grievous to us, as the diseases of our bodies.

Objeet. But you will say, When is the anger immoder-
ate and exceeds in the measure of it, and how doth
meekness allay the beat of it in this Respect?

Answ. First, it is immoderate at any time when it is
beyond the cause that was given, In Zach. i. 15. It is
said, that God was much displeased with his Enemies
but with his people he was but a little displeased, God
when he sees, cause is displeased but a little, and is not
Displeased a great deal, when there is but a little cause,
but be doth observe a measure and lets out so much An-
ger, a little displeasure according to the cause. But now
when men go beyond the cause, and whether the cause be
little or much it is alone, they are displeased, then they
are immoderate. It is a note of Gisielmus Parisiensis,
for one to be provoked for a little offence, it is all
one, as if a man should see a Flie upon his
his freinds Fore-head and he should take a beetle to
kill the Flie upon his Fore-head and kill his friend.
God doth proportion his anger, he is a little displeased
when the cause is little, and more when it is more. In
Prov. 29. 11. A fool uttereth all his mind, but a wise
man keepeth it in till afterwards. The Seventy Tran-
slate these words thus, A Fool poures forth al his anger,
But a wise man disposeth his Anger. That is, accor-
ding to the Cause, he disposeth his anger, a Fool utter-
eth al his anger upon every cause, but a wise man dispos-
eth his anger according to the cause. That is one thing,
to let it go beyond the cause; but a meek spirit keeps it
in that it shall not go beyond the cause. A wise man will
not be too prodigal of his anger, as it is the Wisdom of a
man to keep in his affection, and not to be prodigal of
his affections, so a meek spirit he will rather let out his
anger
anger less then too much. An angry man is very prodigious of his passion, whereas the truth is, if a man had but Wisdom to know, that the working of the Soul is precious, he would be careful not to let it out upon every occasion. It is the Part of every Man and Woman of Wisdom, to poise their thoughts and affections, to let out no more thoughts upon a business then needs must, and no more affections upon a business then needs must. Here is a business that requires indeed the affection of anger to be bestowed, I but, I will not be prodigal of the affections of my Soul, it is a sign that men have low esteem of their affections that will let them out upon an Object more then needs. A man will not give a farthing more then needs for any thing that he goes to market for, so a Wise man will not be prodigal of his affections, he will lay out no more of them then needs must, that is the First.

Secondly, Another expression of the immoderateness of anger is this, when anger is too Bitter, a man may be justly offended with another, I but he may quickly grow too bitter in his anger. In Coloss. 3, 13, There is an Exhortation unto us to Forbear one another, and forgive one another, if any have any quarrel against any, even as Christ forgave you, even so also do ye. It may be the Wives doth harm what against the Husband, for which he may be angry, but be not Bitter against her, and so be not bitter against Children, or Bitter against Servants, or Bitter against Neighbors, Though you be angry, yet be not bitter against them, though you have this to lay to the charge of your Wife, that she hath provoked you in neglecting her Duty, I but, you have nothing to lay to her charge to be bitter against her. The Apostle doth not stand to answer this Objection, I but she is not as and thus; Let it be what it will, yet you must not be bitter. A Meek Spirit keeps the sweetness of his Spirit, and faith as the Fig-tree in Judges, 9. 14. When the Trees would have it Rain over them. Should I forget my
Anger moderate in respect of the Measure.

Sweetness and my good fruit, and go to be promoted over the Trees: So saith a Meek Spirit, when Husband, or Wife, or Children, or Servants, or neighbors have done much amiss, I but that I go now and loose the sweetness of my Spirit, and give way to the passion of anger; a Meek Spirit finds that sweetness in his Spirit within, that whatsoever comes he will not lose the sweetness of his Spirit, and he will not be bitter to others.

This Bitterness consists in this, when one is provoked, and passion is up against another, they care not what provoking speeches they use to others, grating upon their Spirits such things as they know before will provoke them, now this is sinful though they be justly angry, whereas one that is of a Meek Spirit, will be loath to provoke, and if there be any means to reform them without manifesting the passion of anger, he will do it, I say, though he have offended him, if he can reform him with any sweetness of Carriage, he will do it. As it is said of the Lord, he doth not love to grieve the children of men, and to certainly, one that is of a meek Spirit, is very loath to grieve any in the world, let others do anything that grieves him, yet it grieves him that he should have occasion to grieve others. Now here I would give you one sign by which you may try the meekness of your spirits; if you be meek in spirit, it doth trouble you to have any occasion to grieve any one living; and what sweet lives might we live if every one were of such a spirit. Carry this along with you, that a meek man or woman is such a one, that is troubled at any occasion that he hath to grieve any one living; I remember I have read of one of the Romans, that was a Great Captain, and had done Great things for his Country, and being sick, some came to his bedside, and named such great exploits and things that he had done for his country, and he lay and heard them, but he said, here was his comfort, that never any one did wear a mourning Garment by reason of him, I ne-
ver (thec lhe) was a cause to make any man mourn. Now can you say so as in the presence of God, I never did give any just cause to any man or woman to mourn for any thing that I did against them. If so be that you rebuke them for a fault, or if you punish them for any just cause, can you in your Conscience say; that you have not given a just cause to make them to mourn and grieve, I do not mean, not to make them mourn for their offence, that is that which you may approve your hearts unto God in, but to make them to mourn, unjustly, to make them mourn when you should not make them mourn. Do but lay your hands upon your hearts in this and consider, have not I made many to mourn in an unjust cause? have not I made them to mourn that I ought not to have made mourn? a heathen did so, you know Christ when he was upon the cross, they carry unto him a sponge filled full of gal and vinegar, I but Christ put it away from him. The hearts of many men and women are like a Spunge filled with gal and Vinegar, it may be if you do not provoke them, you shall not find them bitter. As a sponge that is filled with gal and vinegar, if you do not touch it, nothing will come out, but do but nip it between your fingers, and it will presently come out in abundance. So many men's hearts if you do but nip them between your fingers, as it were, they presently will be angry. As it is with many bodies, a Cholerick stomach will turn all meats and make them to be bitter to them: and so many men and women have Cholerick Spirits, and the distempers of their hearts turn every thing into bitterness, and if there be any thing done unto them that doth displease them, they will go and chew upon it, and so imbitter their own spirits by thinking what wrong such and such have done them. It were a foolish thing if one should take a bitter pil of physic and chew it in his mouth, when he should swallow it down whole. Indeed, give a Child a pil, and he fails a chewing of it presently, and will not let it go down whole, so it is with
many men and women, whereas there is any thing done to them amiss, any wrong, the wrong is indeed as a bitter pill; and you should swallow it down, but you take the pill and chew it, and then it's no marvel that it is so bitter unto you, when you take it and chew it, and lie upon your beds and meditate upon it, whereas one that is of a meek spirit, he takes a bitter pill and swallowes it down.

Thirdly, Meekness allayes anger in the Measure of it, whereas it is too fierce. In 2. Tim. 3. 3. There the ho-ly ghost speaks of Perilous times in the beginning of the Chapter. In the last days there shall be perilous times, and there describes the wickedness of men, what they shall be that make these perilous times. And in the 3. verse, it is said, they shall be Without natural affection, truce breakers, false accusers, fierce, that is one among the rest, fierce men, fiery men, the word in the original is a word that signifies fury, it makes men like Jeph the son of Nimshe that drove on furiously, their hand is ready upon the dagger, if there be but a word Spoken. The Lord speaking concerning himself in respect of his people, in Isay. 27. 4. He saith Fury is not in me, but you have many that you call them Hairbrained Christians, that are furious upon every occasion, and it cannot be said of them as the Lord faith of himself, fury is not in me, in respect of his own people, but fury is in thee, thy heart is filled with fury, in good things thou art not so fierce, thou art cool at such things, but in evil things thou art fierce; now meekness keeps men from fierce dispositions, they may be angry, but they are not so fierce and furious, that presently their blood is in their faces, and they are in a fury, this is another.

Fourthly, Another thing in the immoderateness of anger, it is, the Unruliness of anger; a meek man is the Master of his own anger, he can be angry, but he is able to call back his anger when he will, so far as meekness pres-
vailes; and in that consists the grace of Meekness as much as in anything. One that is of a meek Spirit is able to rule his anger, anger indeed is a wild beast in itself, but there are some men that have got the skill, that they can rule Bears and Lions, can carry the Bear by his nose, whenas others cannot do so, so our passion in us naturally is like Bears and Tiges, but the Grace of meekness comes in & enables one to rule this Bear and to carry it up and down, this way or that way, according as there is cause. As the Centurion could say to this servant, go and he goes, and to another, come and he comes, and to the third do this and he doth it. So one that is of a meek Spirit, he can say to the passion of anger, go and it goes, and come and it comes, As God's faith to the proud sea, Hitherto thou shalt go and no further: So a meek man, he faith to his anger, hitherto thou shalt go and no further. If a man should keep a dog in his house that is fierce, and would fly upon every one, he had need to keep such a dog in Chains; many mens passion of anger, is like a furious mad dog, that when it sets upon an object it cannot be called back, you had need to keep such dogs in chains, that when once they are upon a thing you cannot call them off. If a shepheard should have such a Dog, that he cannot call off when he sets him upon the sheep, it would be a great offence to the master, it is not enough to say, I had such a dog to bring in the sheep, but he must keep such a one that he can call off. So if indeed you be of a meek Spirit you can let out your anger thus far when you see sufficient cause, and call back your anger again, and this meekness is of great use. In Psalm, 78, 38. But be ingful of compassion forgave their iniquity, and destroyed them not, yea, many a time turned be his anger away and did not stir up at his wrath, So it is in the latter translation, but in the other translation it is thus. He called back his anger, and did not stir up at his wrath. The latter clause may be referred to the first thing we spake of, That God doth not stir up at his wrath upon
every occasion, but now this is for this particular of calling back his anger, that is a meek man. In Numb. 1. 2. There it is said of God as it is translated in your books, that be is furious, but indeed the word in the original is, that be is the Lord of Anger, he is one that is able to rule his anger as he pleaseth, though sometimes to be the Lord of a thing, notes the abundance of a thing, from the Hebrew root, but we may apply it here, that as God is the Lord of anger, so every Christian should labour to be the Lord of his own anger. We know that when the nerves and sinews of a man are distempered and there is sickness upon him, they will move whether he will or no, as a man that hath a palsy, his hand shakes and moves, when indeed he would not have it move but it moves whether he will or no. Now when it is so in the body, we say there is a great distemper upon the body; so in the Soul, when any passion in the soul shall move, whether the soul will or no, it argues a great distemper in the Soul. But now if the Soul be in a right temper; if it would have this affection move, then it shall move; if it will have it stand still, then it shall stand still, how unright are the passions of many men and women, though they are convinced of the Evil of it, and perhaps have been humbled for it, and their consciences have terrified them for the violence of their passion, and they have covenanted, and vowed, and perhaps fasted and prayed, and yet cannot rule them, this is a sore evil. As who is there almost but you shall hear them upon occasion Speaking of the unruliness of the passion of anger, or if they do not complain of it themselves, yet others do, and when perhaps they go to prayer, they confess it to God, and so they judge themselves for it, and condemn themselves for the unruliness of their passion, and yet notwithstanding continue as passionate and as sordid as ever, after they have been at prayer, and it may be condemn themselves for their passion in the day, yet before the Sun goes down they
Anger moderate in respect of the Measure.

except Prayer, or speak a sinful word, if it doth not concern your self, you can put that up well enough: a great deal of disturbance there is in your Family. But I ask you, when was there any disturbance but it was about the things that did concern your self, not the things that did concern God? Truly, without breach of charity I may say, take one family of a hundred, when is anger in a Family meerly for offence against God? There is a thousand times more anger for things against your self. Now how canst thou think that thy Soul should be precious in God's Eye, when his honor is not precious in thine Eye? If thy Servant should say unto thee, when thou biddest him do such a thing that he will not, Oh! How wouldst thou take upon him and be angry with him? But now if he offend God, there thou cannot bear with him. And so one Servant against another, wrangle and fall out for offences one against another, but they never fall out for any thing committed against God. Yea, many, they blush at any time when they speak in God's cause; I put this to you, when you have been in Taverns amongst company, and there you have heard many speeches against the ordinances of God, and the cause of God, and you have not had one word to speak for them, but if in this company there be but a word fal by the by, that seems to disparage you, you cannot bear that, certainly your anger for your self is too much, when it is not enough in the cause of God, whereas one that is of a Meek Spirit, he is more angry in God's cause then in his own. And thus now we have gone through these things, how Meekness moderates Anger. First in regard of the Object. Secondly, In regard of the Time, and Thirdly, In regard of the Measure.

CHAP.
Of the moderating Anger in respect of the grounds and end. 1. The ground must not be sinful. 1. Not pride, the several workings whereof to cause Anger, is set out in Eight Particulars. 1. It makes us think we are too great to be crossed. 2. He thinks himself too good. 3. A proud Heart makes his will the rule of his actions. 4. He hath great apprehensions of himself. 5. He thinks all be doth, Right. 6. He thinks himself only ought to be satisfied. 7. He cares not what others suffer. 8. He thinks it dishonorable to pass by a wrong.

The other that remains to be spoken of are the Grounds of Anger whence it ariseth, and the Effects of anger. The Grounds of Anger are these two, Pride, and inordinate lusts in mens Hearts; pride Particularly, and inordinate lust in the Heart more generally. But above all it ariseth from pride, pride is the maine cause of Anger. I will give you some Scriptures for it, in Prov. 21. 24. Proud and Haughty scorne is his Name, who dealeth in proud Wrath. Oh, You that are of passionate Spirits, take this Scripture along with you as a looking Glass; and set it in your windowes to look in, you that are proud, and of Haughty Spirits, proud and Haughty scorne is his name, who dealeth in proud wrath. So much inordinate passion, so much pride, pride is as
much seen in frowardness and passion as in any thing. That is a certain rule, so far as passion prevails in a sinful Heart, so far pride prevails, and that man or Woman that is of a passionate Spirit, is of a proud Spirit, let them seem to be never so humble in other things, yet this is a certain rule; never plead thy Nature, or one thing or other, (for that we shall answer more afterwards) this is a true rule, that there is a proportion between sinful passion and pride in every mans heart, and thou that hatest the one, shouldst hate the other, and this is the Reason that Meekness and humility is joined together in the Text, Learn of me, for I am Meek and Lowly in Heart. Those then that are of froward and passionate Spirits, they are not Lowly in Heart; nor Meek in Heart, but proud in Heart.

And so likewise in Prov. 13. 10. Only by pride cometh Contention. Contention cometh only by pride, because it is the chief cause, it seems to be made as if it were the only cause. Indeed there is never any contention in a Family, and in a Town, But there is pride in it, if there be Contention, it is by pride, passionate and haughty Spirits are proud Spirits. We shall afterwards, when we come to speak of Meekness and Humility, in the opening of the excellency of that Grace, shew unto you what an Evil thing pride is, but now our main work in this is, to shew how pride doth make a man or Woman to be angry, from whence it is, the several workings of pride to cause anger and passion, there are some seven or eight Particulars observable in a proud Spirit, whereby you may see in all of them, how of necessity a proud man or Woman must needs be an angry man and Woman, that those that are angry are proud.

First, Pride raiseth those thoughts of a mans self that he thinks he is too great to be crossed, he thinks that he is in too high a condition for any to cross his, or cross
Anger moderate in respect of the ground.

her will; hence those expressions, *Shall I bear such a thing?* often you shall have a proud Spirit have the particle, *I, I will never bear it;* and *I will be thus and thus,* and *I will make you know what it is to do such things against me,* looking upon themselves as if they were not to be crossed, whosoever were. But I pray, Who art thou? and who are you that must not be crossed in any thing? God himself, that is infinitely above you, is crossed every day, and you your selves dare presume to cross him; and yet you think much yourself to be crossed in your mind and will.

Secondly, A proud heart thinks himself so good, that he can never deserve any cross; that whatsoever he doth, deserves no contradiction at all, whereas he is ready to make misinterpretations of anything that another doth, but for himself all is well, there is nothing that a proud Man or Woman doth, but he thinks he may maintain it, and thinks that others do him wrong to be offended at it, or to complain of it: and hence it is that a proud Spirit is hard to be convinced of any thing that is amiss in him. Now this causeth a great deal of passion in a Man and Woman, not to be convinced of any evil that they do themselves, and ready to misinterpret every body else in what they do, no marvel they be of proud spirits; whereas now meekness helps both these, a meek heart hath low thoughts of himself, and never thinks himself too big to be crossed, he thinks, *What am I, a poor Worm that is crossed,* and what great matter is this? And a meek Spirit is easily convinced of any thing, yieldable to any thing that any one shall say, and so by this means moderates his passion, he easily conceives that it is amiss that is done, and therefore will not be easily angry.

Thirdly, A proud heart makes his will to be the rule of his actions, yea, and would have it to be the rule of other mens actions too, and such a one cannot but be of a froward Spirit; and therefore proud people are at
waies wilful people; and so are angry people; and it is from their pride, because pride makes the will to be the rule of action, and in this proud heart lifted up itself even to the highest. God himself for it is the property of God to have his will to be the rule of his action. But we shall have occasion to speak somewhat more about the nature and evil of pride afterwards, but only now so far as it hath reference unto passion, pride it makes his will the rule of his actions.

Fourthly, The great apprehension that a proud heart hath of himself makes him to think of all things that are done against him to be very great; a little offence that is done against him is great in his eyes, Why? Because he hath such great apprehensions of himself, whereas if he had but low apprehensions of himself then that which is done against him would seem to be little, but according to what apprehensions any man or woman hath of themselves, so they will judge of any thing that falls out cross unto them, and will be affected with it. Hence it is that proud hearts if any thing be done against them, they will aggravate the evil abundantly, that is the reason of those expressions in a family, if a servant doth any thing a little amiss, What are you mad? are you drunk? as if the thing were so great, as none but a mad man or a drunken man could do it. What makes it so great? It is because you are so great in your own eyes.

Fifthly, A proud heart, whatsoever he doth in himself though never so unreasonable, he thinks it is right, he thinks he doth well, Why? because he is conceited of himself, and he thinks in his pride whatever he be, and whatever others think of it, he thinks he doth well, and this nourisheth his anger more and more.

Sixthly, A proud heart, he doth so look upon himself as if he were the only creature that were to be satisfied in his mind and will, and doth not regard at all
Anger comes from Pride.

the satisfaction of any body else, he doth not confide that others that he hath to deal withal, they must have some satisfaction as well as he, and they have Souls as well as he, and they have comforts to look after as well as he, but a proud heart regards only his own satisfaction, and doth not at all mind the satisfaction of other men, which a meek Spirit will, a meek Spirit looks at the satisfaction of other men as well as himself. It is impossible but that man or woman should be angry and froward that only regards to satisfy themselves, and do not so much as take a consideration that others should be satisfied. The truth is, were our hearts truly humbled as they should, the Master or Mistress, though they were never so high, they would think, that the Servant ought to have some satisfaction or other, Job did so, he gave satisfaction to his servant. What is the world made al for you, that one must have al, and others have nothing? The meanest in the world must have something to content them, and this consideration would mightily meeken the hearts of men and women in their dealing with others, do but think, I am set upon my own will, and I would fain have my will, and have content, and why should not others? No, it is no matter for them, But you are to look to the meanest wretch in the world, the meanest servant, poorest creature, and think that they ought to have something to content and please them, as well as you should have that which should content and please you, so it is where meekness is.

Seventhly, A proud heart doth not care what others suffer neither, but is ready to look upon others rather as Dogs, let others suffer what they will, they take no compassion of them, but a meek Spirit is compassionate, as we opened you know before concerning cruelty, those that are passionate are void of compassion, passion makes one so cruel, and pride is the cause of cruelty, it is the cause why men are not at all sensible of what others
Eighthly and lastly, a proud heart thinks it to be a dis-honour to pass by wrong, what if I pass by such and such a thing? I would scorn to bear, scorn to suffer such a thing that such a one doth, I would scorn to let them speak so, and do so. Herein he goes quite contrary to the Scripture, that faith it is an honour to pass by an offence. As afterwards we shall see when we come to shew the excellency of this grace of meekness. Thus we see pride is the cause of passion, and meekness, being joined in the text with humility, that moderates pride, and so moderates passion.

CHAP. CV.

The second ground of anger is inordinate lust; in regard whereof, and the several ends of it, it is layed by meekness.

The second ground of anger is inordinate lust in the heart, this lets in passion. That place is remarkable in James, 4. 1. From whence come wars and fightings among you? Come they not hence even of your lusts? Hence come the wars and fightings that war in your members. There are wars, contentions, brablings in your families, from whence come they? you will say, it comes from this cause, and that cause, that this servant doth nor do what he should, and the husband what he should, and the wife what shee should, you are ready to attribute it to somewhat without you, but if you would have the cause in scripture, it is from the lusts within you. Remember this Scripture, when there are contentions in your family, and you are angry, if any should come into your house, and say, what is the matter? from whence
comes at this strife, and at this stir, that there is in this family? you would hardly give the cause of this to be what the Holy Ghost doth in this text, to say, well, I may attribute it to this or that, but the truth is, it is from the lusts in our hearts, let but the lusts of your hearts be curbed, and all will be well. As we know it is with the body, when it is in a disease, it can bear nothing, come to a man that hath a sore in his body, and if you doe but come near him, and touch him with your finger in the least, he cries out, why? because it is sore, the place is distempered: certainly, just so it is in the hearts of men and women, that are passionate, they are very sore, they are like raw flesh, that cannot bear a touch, if you lay but fill upon it never so soft, it can scarce bear it, when the flesh is raw, and when there is a disease there in the body; passionate men and women have diseased spirits, and raw spirits and such spirits can bear nothing; whereas meekness is the health of the soul, this grace of meekness doth as it were skin over the raw flesh, and indeed men do gal their own spirits by their srowardness. First, their spirits are distempered by their proud lusts, and then their spirits by their srowardness are galled more and more, and grow into passion, this comes from the distempered that are in their hearts.

And then all this comes from weakness; it is the speech of Seneca, *weak things are complaining*, those that are weak are full of complaints, as a body, though it be not full of sores, yet if they be weak, they are very touchy, they cannot bear when they are weak; so it is in the hearts of men and women, when they cannot bear things, it is a signe they are weak, and that makes them so sroward and passionate. The bramble, that is one of the weakest things, yet it is full of prickes, and scratches most a weak bramble, if you come neare it, that will scratch most, so a weak spirit, will scratch and tear those that come neare to them. It is true, your angry passionate spirits.
Spirs, they think that it is through the strength of their Spirits that they do thus. What! shall I bear it? Shall I do thus and thus? I remember Seneca that was a Heathen, hath such an expression. It is not the greatness of the Spirit but the swelling. As now, if a man's arme swell, and his leg a sore leg, a gowry leg, we know it is bigger then another man's leg, but yet it is weaker: So a passionate Spirit seemes to be bigger, and there is more pride in it then before, but it is a great deal weaker, it is through weakness that it cannot bear any thing that crosses it. Now meeknesse strengthens the heart of a man and woman, and makes it able to bear that that is crosses without passion. And this is the rise of anger.

And then for the end of anger, a word or two of that, now what is it that a Passionate man aimes at in his anger? What would he have?

First, In the first place, truly he cannot scarcely tell you what he would have but only this, he would satisfy a stroward peevish Spirit.

Or else Secondly, That they may bring others to be under them, that they ayme at, at nothing else but to bring such and such to submit to them, and be under them.

Thirdly, That they may seem to be some body in the world, what! If I should put up all, I should be counted a fool, be thought in my family to be a fool, now a man thinkes by his passion to be thought to be some body in the world.

And then he thinks by his passion at one time, to get his will more at another time; he thinks that others will be more afraid of him another time, and at another time that he might revenge himselfe in a sightful manner.
there are the chief ends of a passionat spirit, I only name them, I shall not shew the evil of them, that may be done more afterwards in the application of the point: But now meekness allays the spirit in regard of anger in these regards, that if he be angry, it is not to satisfy himselfe, but that he may bring things in order, to see that God may not be dishonoured, that they should not be under him, but under God, not that he may appear to be somebody, but that the glory of God may more appear, not that he may have his will more at another time, but that his brother, his wife, his children and servants may not sin against God, and offend against the will of God more, not that he may avenge himselfe, no, but that he may do good to others. A meek spirit, though he may be angry sometimes, yet he never aimes at more good to the party that he is angry withal, then he doth at that very time that he is angry. And hereby you may know whether your anger be right or no, you are provoked unjustly, that is right, but can you say as in the presence of God, I am angry at my wife, but God knows I never desire more good to her then at this time, and I could never pray for her then at this time, and there is good reason, for when you are provoked, you thinke she doth some evil, now then she never hath more need of your help then at such a time, and are not you made to be a help unto her? And so the wife to the husband, it may be she is angry with her husband, but can you say as in the presence of God, I never desire more good to him then at this time, and I could never pray for him then at this time, when have you caueth to seek the good of your husband more then at that time when you see that it is ill with him? When doth a loving wife seek to do good to her husband more, then when he is sick and ill, there never more love appears from the wife then at such a time, now if your husband be in a passion, it is theickness of his soul, and though you may be troubled at it, yet at such a time seek to do him more good then at another
The effects of Passionate Anger.

another time. And so for a parent, when the parent seek to do a Child more good, then when it is sick? and now thus it is, when you see Husband, Wife, Brother, Parent, Child to be sick, Soul sick, then you should en- deavour to do them most good, and so long as you keep this way, you can say as in the presence of God, you can then endeavour to do them good, so long you keep the meekness of your spirits.

CHAP. CVI.

Of the effects of Passionate Anger. 1. It blinds the reason. 2. It disquiets the heart. 3. It disturbs all we converse withal.

Well, but to come to the main thing of all, (for more of this you may meet with in the application) the main thing is the Effects of Anger, meekness alyes Anger in regard of the effect of it, the evil effect, and indeed there are very many, there is no passion that produceth more evil effects then the passion of anger. We read of the Maniches, that they hold two principles, one to be the Principle of all good, the other to be the Principle of all evil, and if there be any thing that is the principle of all evil, it is a froward spirit, the principle of Anger, as God is the Principle of all good, and that of all evil, for there is nothing in a mans soul that is the cause of so much evil as this passion; and in regard it is the cause of so much evil, we must labor to search into the several Effects of a froward and passionate spirit, to see what a deal of hurt it doth to the Soul, so that by that you may come to see what an excellent grace meekness is, which we are afterward to come to open to you, and the use of meekness in hindereth those evil Effects that this passion would produce. There are ten several evil Ef-
The effects of Passionate Anger.

...of the Passion of anger, we will reduce them to ten several heads, perhaps there may be more thought of, but I suppose the chief evils that flow from the passion of Anger may be reduced to ten several heads.

First, Passion doth mightily Blind a mans Judgment, and blind Reason exceeding much, it doth even almost put out a mans eyes, as when you make a great fire there wil be a great smoak, that wil even blind your eyes, you cannot see things truly. Thus it is for all the world, the heat of passion, the fire of Passion when it is kindled, it causeth a great smoak to come up to the understanding, and judgment, and even puts out your eyes, puts out your reason. Or as it is in the water, when the water is al in a roul and stirring, when there is mud in the water, and al stirred, you can see nothing in the water, whereas before (perhaps) you might see somewhat lye at the bottom, when the water was quiet and not stirred, but in troubled waters you are able to see nothing; So it is with the heart of a man, when a mans Spirit is meek, and al in a quiet, there is a clearness in his understanding, but when once the heart is put into a trouble, into a passion, there is no clearness at all, al is muddy now, and you are able to see nothing, and understand nothing. So you have it in Prov. 14. 29. there it is spoken of meekness, how that helps the understanding. He that is slow to wrath is of great understanding, meekness doth mightily help a mans understanding, by allaying frowardness, it plainly shewes us then, that passion hinders the understanding of men, that they are not able to discern of things. Passion, it is a drunkennes, a man may be drunk with passion, as well as with beer or wine, now you know drunkennes takes away a mans understanding, lest a man be of never such excellent parts, yet when he is drunk he hath no understanding. Wo to them that are drunk but not with Wine, I remember Christesome speaking of that scripture, Wo to them that are drunk but not with Wine, faith.
faith, how can that be? he answers, that is with passion
And so passion it is a Tyrant, Tyrants they will kill all the
counsellors of the Land, or any that shall join with them
in their government: would it not be (think you) a ri-
annical thing to destroy a Parliament, the council of a na-
tion? now reason in the Soul it is as it were the Parlia-
ment, the council, the great council of the soul, now
passion that comes like a tyrant and would kill and des-
troy it, it thinkes it can never be well till the great Par-
liament of the soul, reason, be destroyed. I remember I
have read of a poor woman, that being to be judged by
Phylip of Macedon, and perceiving that the judge did
not go right, upon that (faith she) I appeal; faith the
King (laughing at her) appeal, pray thee, to whom
wilt thou appeal? faith she, I will appeal from thee un-
to thy self, I will appeal from thee that art now angry,
to thee at such a time that thou art not angry, noting
that he would have a better judgment then to judg of her
cause: so indeed one may very well appeal to many an-
gry people, those that are Masters, Husbands, or Wives
their Children or Servants may appeal from them when
they are Angry, to them when they are not Angry; how
ordinary is it for men to be Angry, and think themselves
right when they are Angry? They think themselves the
rightest when they are in a Passion; now you need no bo-
dy else to be their judge but themselves when they are
out of a passion, they wonder how they should be in a
passion, they see things so quite contrary to what they
were when they were in a Passion, thy passion took away
thy understanding. Indeed take some men and women
when they are out of a passion, you shall have them speake
as excellent reason, and with such understanding in all
their discourse, and be able to give such right judgment
concerning things, but when once they are stirr'd, and
are sroward, and in an anger, they do things so irrationally
that on could wonder and say is this the same man or
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the same woman, that we discoursed with the other day? one can hardly think them the same men and women, it doth so take away the reason of them. In Job, 5. 14: There you have a notable expression, The counsel of the froward is carried headlong, A man or woman that is froward, cannot have any counsel, but he runs headlong, he runs in a rage to such and such things, and knows not what he does, or what he faith. It is usual for men and women in an anger to run headlong upon business, and know not what they would have done, the counsel of the froward is carried headlong, there is no time that men and women are more resolute what to do, more resolute that they will have this, and will have that, but the truth is, there is no time in the world when we are so unfit to resolve. Why? Because then our counsels are carried headlong, we have no use of our reason and understanding. It is said of Theodoret, that was the tutor of Augustus Caesar. That when he grew old, he would go from the court to the country to take his ease, and when he was going from the court Augustus Caesar asked this request before he went, Leave some rules to order my self, it may be I shall not see you again for a long time. and so Theodoret held his peace a while, and at last he gave him this rule, that he should never do anything when he was angry, rather sit still, do nothing while your passion is over; Because he knew that what he did then, he was like to miscarry in. Men are never so active as when they are angry, whereas the truth is, a man is never fitter to sit still then when he is angry. As when a man is in a distemper, in a heat, it is the best for him to go to bed. So the truth is, when people are angry, it is best for them to go to bed, to lie down, and do nothing. That is the first evil of anger which meekness helps, For the scripture tells you that A man that is slow to wrath is of great understanding.
Secondly, another evil effect of anger is this, it is a great enemy to the quiet of a man's own heart, it is a great disturber of a man's or woman's own peace, we may say of it as the wise man speaketh of cruelty, in Prov. 11. 17. He that is cruel, troubleth his own flesh, so those that are of froward spirits, they trouble their flesh, and trouble their spirits too, they prove to be burdens to themselves, and hence it is that your angry people cry out thus. No man so plagued as I am, I know no body so crost as I am. Why? because indeed they are a plague unto themselves, and crosst themselves, they having no quiet in their own spirits, nothing without quiet to them, they are exceedingly burdensome to themselves, anger carries the punishment of it self with it. Though a froward man or woman would have his will in many things, yet the truth is, he is fain to crosst himself in many other things, so that to have a man's own will in some one particular, makes him that he is forced to crosst himself, though they would not have other take notice of it, if we look into their boses we shall find, that there is no such discontented spirit as an angry spirit is, you would fain have your will, now you that are of such a disposition, you can never have your will, for there wil in spite of your heart be nothing but confusion and trouble in your own spirit. Now meekness keeps down passion, passion raiseth distemper and tempests in a heart, the greatest tempest that ariseth, it is in a man or woman's own heart, and it is just that it should be so. But O! a meek spirit finds so much contentment in his heart that he would not lose for a world, he wil not he wil not lose that sweetness that is in his spirit. What! because such a one crosst me, shall I lose my contentment? no, I wil not lose that sweetness that is within my soul, whereas your passionate people, if anything crosst them, they look up on that which crosst them, and think it is more to be crosst in that, than there is good in all the quiet of their heart. The truth is,
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when others are angry, perhaps you will rise against them in great passion too, and be angry at the same time, but you need not, do not trouble them they have enough in themselves; as one that is not used to drink Wine, it goes down sweetly and readily, but when he hath done, his head aketh, and his body burns, and he goes home, and lies down, and is sick, and vomits, and what a deal of trouble doth he bring to himself, besides what he brings to others so being drunk by passion, What abundance of trouble brings such a one to himself and to others? and blessed be they that the Lord shews them the evil of their passion by this, to make them to consider and think, What good do I get by this passion? What! Had it not been better for me to have put up such wrong, than to endure so much vexation to myself? This is now a second evil effect of anger, which meekness doth help.

Thirdly, Another evil effect of anger that meekness doth help against, it is disturbance of Families, and all those that we do converse withal. An angry man and woman, is a very troublesome and burdensome creature in the world wherefover they are, and if they be so to themselves, they will be to others too. As in a Family, if they be froward, Oh how extremly burdensome are they to that family? as if the head of the family be froward, how extrem burden some are they to that Family? or if a Child or Servant be of a froward spirit, Oh, how an extrem burden is it. And therefore in Prov. 22. 24. see what the Holy Ghost there saith, Make no friendship with an angry man, and with a froward man thou shalt not go: he is not to be a friend. One that is an angry man, although he should be a man of never such excellent parts, you shall get no good by him, the meek spirit is the only good companion. A froward spirit troubles his own house. And mark what is said of such a one in Prov. 11. 29. He that troubleth his own house
house shall inherit the wind: that is the doom of those that trouble their own houses. Now I appeal to you, in the name of God, Have not you (many of you) troubled your own houses? When you have come home to your houses, you have been a trouble to your own houses, it is just with God that you should inherit the Wind, that God should blast you in all your ways, because of the extreme trouble that anger brings in a family, I remember I have read in the history of the Romans, of Pompey, travelling in a place, he met with a people that had no houses, but only caves in the mountains, he reports of them, that this was the manner of them, that they had always two caves, the man one and the woman another, and being asked the reason why they had two caves, the reason was given, in these parts we live but a little while, and we would fain live quietly while we live, and that we might live quietly, we have two caves; it seems they were much given to passion, and to quarrellomnes, living one with another. And indeed, thus troublesome is passion between man and wife, as they can hardly dwell together under one roof, and they had need to have two caves, not to spend a great part of your life in troubling one another, and cut off that time of your life now; and not reckon it, for, is your life worth any thing? take but one day that you have been passionate and sordid one with another, May not you wel not account that day to be your life? for is that day worth living? and therefore angry people must never account it their life, and then their lives will be very comfortable. And hence it is one house cannot bear Husband and Wife, nor one table bear one another, because their lives are so uncomfortable one to another. And this is the reason the Heathen had that in the sacrifices they offered to Juno, the Goddess of Marriage, they would be sure to pull out the Gall of the Beast that was offered in Sacrifice, thereby holding this truth, (for their sacrifices
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Hold out many moral truths) in marriages, they should have all Gall taken out. Marriage would be extremely troublesome if there were Gall in Man or Wife, for passion is an unruly thing, and mighty troublesome wherever it comes, trouble to our Families, to our Wives, to our Towns, a troublesome Spirit in a Town, what a deal of time is spent for allaying of his passion? And so in meetings about any business, what a mighty trouble is a sordid Spirit in those meetings? Now Meekness doth keep men and Women, that as they are not troublesome to themselves, so not to others, a Meek Spirit, though perhaps he may do something that you would not do, because you are not able to understand all that he doth, yet he will not be troublesome to you, he will live in places so as none shall have cause to complain that he is troublesome to any.

CHAP. CVII.

Of the four Effects of Anger, that it hinders all good. 1. Prayer and the Worship of God. 2. By making us Sullen.

Ourthly, Another Evil Effect of the passion of anger is this, That it is a mighty Hindrance of any good; blinds Reason, disquiets our own Spirits, makes us troublesome where we live and hinders us the performance of any good whatsoever, and that many ways, take but some General expressions of Scripture.

The First is in James, 1.20. The wrath of man accompliseth not the righteousness of God. If a man or Woman be once in a sordid temper, they can never accomplishe
the Righteousness of God; they are not fit to be set about God's work, it is a very excellent Scripture to be taken notice of, not only generally, how it hinders us in any good, but in this, when men will seem to aim at the glory of God, and in things that are very good, yet will shew themselves passionate, know that God hath no need of thy wrath, it is true, he hath need of thy zeal, but that is not thy wrath and passion, to break out in our ragious speeches, and ill speeches, God hath no need of the wrath of man; the wrath of man accompliseth not the righteousness of God. And let a man have never so excellent parts, yet he will not be able to do any good almost, if he be a froward man; he is like unto a Candle that is lighted up, but is all wet with salt brine, were a Candle with Salt brine, and though it be a great Candle, that might give a great deal of Light in the Room, it can do nothing but spit up and down from one place to another: So it is with many men that have excellent parts, they are of such Rigid Spirits, Genorous Spirits, so froward, that all their Life is but like a candle wet with Salt brine, they spit up and down, and are very unuseful in the places where they live. Thou mightest be of very good use in the place where thou livest, but being of a froward Spirit thou art of no uses. Yea, it hinders thee in all ordinances, there is no ordinance but a froward Spirit hinders. What canst thou do in a passion? What! wilt thou go to pray? Thou art the most unfit Body in the World to go to pray when thou art in a passion. In 1 Tim. 2. 8. See what the Apostle saith there unto Timothy, I will therefore, that men pray everywhere, How? Lifting up holy hands, But how? Without wrath, you must be sure when you lift up your hands in prayer, that there be no wrath, that you do not go to prayer in a passion. When Men and Women are in a passion one with another, and they come to prayer, call for a cushion. Kneel down, Oh! What a kind of prayer is there, certainly, this prayer is not an acceptable
prayer. And therefore that place is very remarkable in 1 Pet. 3:7. There the Apostle doth set Sarah as an example to other Women, and commends Sarah for the quietness of her Spirit, and so Exhorts the Husband to do this Duty, that is, To Dwell with his wife according to knowledge, giving Honor unto the wife, as unto the weaker Vessel, and as being Heirs together of the Grace of Life. Now mark the very last words of the 7. verse, That your Prayers be not bindred. Be you daughters of Sarah, of quiet Spirits, let a man live as a man of knowledge, and therefore he must be a man of a quiet Spirit, or else he cannot live as a man of knowledge, and giving honor unto the Wife as unto the weaker Vessel, to what end? That your Prayers be not bindred. As if the Apostle should say, except ye be very careful in this, certainly, your Prayers will be bindred, you will never be fit to pray one with another except ye be very careful in this. Now me thinks, this one argument should be a mighty means to make you all to be watchful over your passion as long as you live, as thus, if I give way to my passion, I know I am of a Passionate Nature, well, and I shall meet with many things that will disturb me, now if I give way to my passion, what then? I shall not be fit to pray in my Family. And hence it is that when there is any passion between a man and his Wife, they go to Bed without Prayers, perhaps no Prayer all that day, perhaps two or three days together and no Prayer, Oh! Cursed is that anger and that passion, that the worship of God must give way to it, what a horrible wickedness is this in a man or Woman's Heart, that they are in such a passion and go on in a passion, that the very worship of God must give way to their passion. Dost thou think thou canst stand before God another day and answer this? Forswear Spirit, the worship of God must give way to the forwardness of thy passion! Plead what thou wilt, that the Husband do not do his Duty, or the wife do not do her Duty, yet take this as a Rule, whatever one
hath done, or the other hath done, certainly, if it comes to this pass, that it hinders you that you cannot pray one with another, and that with freedome of spirit, know that you have sinned against God by your passion. O! do you prize prayer at so low a rate, that you cannot lay down your passion for it? O! just were it with God to meet with thee that night, that thou goest away from thy wife and family in an anger, and goest frowardly to bed, just were it with God to meet with thee that night; thinke of this, perhaps you have not had thoughts of it before, but now thinke of it, and let men and women walke with meekness that your prayers be not hindered. Remember this, that if I be angry and passionate, perhaps it may hinder me in the worship of God, hinder me from praying in my family. Tertullian in his Apology for the Christians, Hath this Expression; We (saith he) When we are at supper do so eat, as to Remember we must pray before we sleep, and therefore eat Moderately: So if thou beest at any time angry, if any thing displease thee, Oh that thou wouldest have this thought to allay thy passion, this or that displeaseth me, O! but I must not be so displeased, but I must remember that I must go to Prayer, and I must take heed that it do not displease me to pray, Oh it is a jarring tune in the ear of God when men and women go to prayer in a passion. If a musician were to come to play with an instrument before the King he would be very careful to have all his strings in tune, the instrument al in tune, no discord nor disagreement, now know that thou art called, not to play but to pray and not before a king, an earthly King, but the King of Heaven and Earth, upon whom thy present and everlasting estate doth ly, thou must come into his presence and pray before him, and thou hadst need take heed that thy soul be in tune now, I but thy passion puts it out of tune, and there wil be many strings that wil sound very harsh in thy duty if thou goest to prayer in a passion. And so for other duties, if it be to hear the word, Receive the word
with meekness (as the Apostle) And so for the Sacrament, to come to the Sacrament in a passion, that you are convinced in your own consciences that you ought not to come to the Sacrament in a passion, when you are angry one with another, and hence many men and women will rather lose a sacrament then come in a passion. Come to many and say to them, why do not you come to the Sacrament? They answer, my neighbour and I fell out, or my Husband and I fell out, or my wife and I fell out; now what a vile thing is this, when there is a sacrament that thou art otherwise convinced thou oughtest to come unto and now the breaches that are between thee and thy wife hinders thee.

Quest. Well, You will say, But would you have us to come then.

Answ. No we would have you to lay down your passion, that you would rather yeild one unto another, that if the hath been in fault, that you would yeild; or if he have been in the fault, that you would yeild rather then hinder your comming to the sacrament, but many men and women by their giving way unto their passion and frowardness, are made unfit to hear, and to read, and pray, unfit to admonish, it is but like the spitting of a candle wet with brine (as I told you before) you know there will be a little light when the candle doth thus spit, but doth that light do any good? And so if you come by way of admonition unto any when you are in a passion, doth that do any good? If any brother have fallen, you must restore him, How? With the Spirit of meekness, You cannot admonish and counsel your child at that time when you are in a passion, it hinders you in all duties, what a deal of mischief doth this passion do in the world? now meekness doth so allay passion, that it shall never hinder us in any duty, though God give me leave to be angry at
things justly, I say, such a meek Spirit, let me take heed that it do not hinder me in any Duty, and indeed, this is a true meek heart, that knows how to be offended, he may be offended, and yet at the same time is fit for any duty, is fit to pray, and as fit to hear, & as fit to receive the sacrament: such a one hath done me wrong, but why may not I receive the sacrament because of that? it is a deceit of the devil to make men leave the ordinances because of their passion, if thou dost not come with leaven in thy heart, thou mayest receive the sacrament, now a meek Spirit keepeth its heart in such a frame of Spirit, that though it be angry in one thing wherein God would have it angry in, yet it keepeth itself fit for any duty.

Secondly, to proceed a little further for the enlarging of this, that inordinate passion doth mightily hinder the doing of good. The wrath of man accomplisheth not the righteousness of God, as it hinders in the violence of it, so there is another way of Passion hindring of us in doing good, and that is, by making of people to be full, there is a Sullen Anger, as well as a Raging Anger, there is a Dumps Anger, as well as a Furious Anger, it is not enough for men and women to say, I said nothing, no, that was perhaps because of an inward fretting of your Anger, that you would not speak, many times in a family, it is between man and wife, they go moping, and in a dumpsish way, and scarce speak a word from morning to night, one to another, perhaps for two or three days together scarce speak a word from morning to night, one to another, now it is not enough to say, that I do not speak, I but have the evil fruit of anger, to keep them from speaking, and so from that duty that you owe one to another, you take away by this means, the comfort of one another's duty, for your tongue is not your own, either to speak when you will, or hold your peace when you will, but it is given unto you, then by it you may glorify God, and by it you may be useful in the place that God hath set you, and therefore do not think that in any forward humor
you may hold your peace, and go up and down and speak nothing, for God will call you to account as well for your sinful silence, as for your sinful anger. And so Servants, when they are eaten up with anger, and speak not a word, or Children, know that this is a sinful anger, this dumbish spirit to go up and down, and drail their legs after them, and have no lift to do anything, but sit still in a hole: and never come to meals or to their work; this is very sinful, and therefore, saith the Apostle, in the 5. of James and the 9th, Grudge not one against another, now the word translated in your Books: Grudge not one against another; is, Do not sith one another, for there is a great deal of disordered anger in sitting alone sullenly and sulkily, whereas if your hearts were meek and quiet, if there is any thing amiss and you have been troubled at it, you would go and plead it in a meek and quiet way with him that hath done you wrong, but especially for the weaker sex. As now for Women that are weaker, or Children or Servants of that Sex, they perhaps when they are angry, some of them are of such dispositions, that they will not speak much, but will get alone, and sit sulkily, and be sorely, and so they become sullen and sullen in the places where they live. And the truth is, where there is such a sullen dumbish spirit upon any occasion when you are crossed, it is an evil distemper, and it is very hard for a sullen dumb Devil to be cast out, as you shall find in Mark 9. Compare the 17. and the 29. verses together. At the 17. verse, And one of the multitude answered and said, Man, I have brought to thee my Son, which hath a dumb spirit, and wheresoever he taketh him, beareth him, and he faileth and gnasheth with his teeth, and pineth away, & I spake to thy Disciples that they should cast him out, and they could not. He had a dumb spirit that did tear him, and did cause him to gnash with his teeth and to pine away, and he was
brought to the Disciples that they should cast this dumb spirit out, but they could not. Then at the 29. verse, he saith unto them. (For the Disciples wondered why they could not cast out this dumb Devil, they come to ask Christ privately, Why could not we cast him out?) Christ answers them. This kind can come forth by nothing, but prayer and fasting. Where there is a dumb Devil, a sullen, moping, dumpy, distemper of heart, it is a very hard thing for such a one to be cured, for they be bold in their sullenness, and dumpy, and it is very hard for any such to be cast out but by fasting and prayer. You that are sullen or dumpy, if your Governors, or Parents cross you a little, you will sit all alone, pining and be dumpy, and so are made unfit for any thing. I say, you had need fast, and pray for the casting out of this distemper, now meekness in this; let there be any thing done against a meek spirit, any wrong, such a one is able to go and plead it out, and is able to go about his business as before. Indeed, he may be grieved there is a miscarriage in such or such, I, but shall not I do my duty therefore? I may go and do my duty by pleading with them, and by speaking to them, I will do my duty.
CHAP. GVIII.

Of the fifth and sixth Effect, hinder ing receiving Good. And depriving of the Good we have before.

Again, Another sinful Effect of Anger is this, as it hinders doing good, so it hinders receiving of good; a froward spirit is unfit for to take in any good, as well as to do good, there is no dealing with them when they are in their fit. As there is no Physick to be given unto a man when he is in the heat of his Fever; Physicians do not use to give Physick then, but stay while their fit is over, and so there is no medling with men when they are in a flame, you must come to them when they are quiet. And indeed, this is the horrible distemper of this passion, that when it is up, God and men must stay til it is down. How often hast thou made God to wait upon thy lust in thy passion? it is too much that God should wait upon a poor creature upon any tearms, though we should be never so pliable: But for the Lord not only to wait upon our person to do us good, but to wait upon our wicked, vile, base lust, that he must stay til that be over, before we are fit to hear him speak to us. We would account it a very ill thing, if a Servant be in the house, and we must not only wait upon him, but wait upon his humor, and his lust, now it is a measter thing to wait upon a mans humor, than to wait upon the meanest creature in the world, it were much for a King or a Prince to wait upon a Scullion Boy in the Kitchin: But Oh for the infinite God to wait upon a lust it is more, that there is nothing can be done til the fit be over with them. As you know it is when a house is on fire, a man (with the noise of the fire...
The effects of passionate Anger.

and of the people, and the confusion that is there) hears nothing that you say to him, nor minds nothing, is unfit to be spoken unto; and so it is when the fire of anger is up in mens hearts, they are fit to hearken to nothing, the Soul is on fire, the House is on fire, and fit to hear nothing, Abigail was fain to stay for Nabal while his fit was over, before she spake to him: And it is Austin similitude, that a Vessel that is soured with Vineger, spoils every thing that you put into it, so it is with a Soul soured with passion. I remember I read of an Emperor, when one told him that there was much wrong and violence done in his country against his Laws, faith he, I cannot hear you for the rattling and sound of war, I cannot hear what you say, noting that in a country where there is war, there the Laws cannot be kept that are made for peace. It is true, now there may be many complaints of a great deal of injustice in our own Land, but there can be no hearing, because of the noise and rattling of warlike instruments: And so when the heart is up in a passion, speak what you will; Such a Soul cannot hear you, it binders from receiving good: but now faith the Apostle James. Receive with Meekness the ingrafted word, Meekness fits the Soul to receive any good; Such a Soul stands before God and faith, Speak Lord for thy Servant hearteth. Let God come at any time to a meek and quiet Spirit, and it is ready, to hearken what God faith unto it, and receives any good from any one.

Sixthly, And then further, in the next place another evil effect of passion is this, it not only binders the receiving of good but deprives us of the good that we had before, as they say, some pearls may be dissolved by Vineger, So there are many excellent things in men and women but they are dissolved by the Vineger of passion, many excellent parts and gifts of Gods Spirit that men and women have, but all is dissolved and stained by this Vineger
Vineger of passion, you know that Vineger wil stain and
so the Vineger of passion it doth stain the spirits of men
and women, and causeth them to lose that beauty that
they had before, it doth lose much of the sweetness of
the injoyment of God himself. The Lord doth not love
to dwel in Babilon, but in Salem, now Babilon signifies
Confusion, And where is there so much confusion, as
there is in a passionate spirit? here is the confusion, Ba-
bylon, the Lord loveth not to dwel there, but in Zion and
in Salem, he loves to dwel in peace, where there is a
peaceable and quiet spirit. The scorching heat of the
fire wil take away the sense of the heat of the Sun,
though the warm beams of the Sun shine upon you, you
wil not feel the heat of them, if you come to the scor-
ching heat of the fire: So the scorching heat of passion
takes away the sense of the warm beams of the Son of
righteousness, of the shine of the love of God upon the
heart; A froward heart hath little sense of Gods love,
though possibly he may be a Godly man, or she a Godly
woman, yet they can have little sense of the love of God
towards them, because of frowardness, your froward
Christians have little comfort of the love of God to
them, and there remains such a bitterness a long time
upon it, that it hinders the sense of the sweetnes of Gods
love a long time after. But now the heart by Meeknes
is kept in a constant way of the injoyment of the light of
Gods face, and hath a thousand times more sweetness in
denying his passion, than you have in your passion, where-
fore is it that you give liberty to your passion, but for
comfort and contentment that you would have to your
selves? but you lose a thousand times more contentment,
which I shal afterwards shew, in opening the Grace of
Meekness, but in these things as I go along, the excellency
of the Grace of meekness is much discovered.
CHAP. CIX.

The seventh Effect of Anger is. That it causeth abundance of Sin; 1. It makes us Flee in the Face of God. 2. Banisheth the fear of God. 3. It regardeth no relation. 4. It makes desperate. 5. It causeth cursing and railing. 6. Quarrelling and Fighting. 7. It makes a strange difference between a man and himself. 8. It is revengeful. 9. It discovers Shame.

But now the greatest of all is to shew how Meekness doth help against the evil effects of Anger, passion doth not only hinder doing good and receiving of good, but it is the cause of abundance of sin and wickedness. Were there no Evil Effects then what hath been named, yet I suppose you cannot but see what a horrible thing this passion is, and how necessary the Grace of Meekness is for a Christian. But I hope in the opening of this thing that I am now about, the shewing of the abundance of sin that passion doth cause, that doth set out the excellency of Meekness, and in that you will see what Meekness doth for us, in keeping of us from abundance of sin, you will be in Love with the Grace of Meekness when you see what abundance of sin it keeps us from.

Now passion. That causeth abundance of sin in Prov. 29. 22. An angry man stirreth up strife, and a furious man aboundeth in transgression. Mark what the Holy Ghost saith here, a furious man aboundeth in transgression.
transgression, have any of you furious spirits, certainly, you abound in transgression, the Holy Ghost tells you that you abound in transgression, your sins are not ordinary, but they have increased abundantly. Oh! Sometimes in one quarter of an hour when one is put into a fit of passion what abundance of sin is committed? More sin committed sometimes in one quarter of an hour, by a Man or Woman in an Anger, than a Meek spirited man commits in a quarter of a year, perhaps in half a year, Nay in a twelve month, or the greater part of their lives, he abounds in transgression. The Practices of some are commentaries to this Text, and I suppose there is scarce any but have seen it or found it in themselves, or in others, and they can understand and do know what this Text means, they can say, surely a furious man abounds in transgression, and can see it in others when they are in an Angry fit, how they abound in transgression. And truly, if you did but examin your own Hearts afterwards, you would find, that you have abounded in transgression very much after a passion. The Hebrew word that is used to signify, passion and Anger, doth signify to transgress too, the word from whence passion comes, signifies to go beyond bounds too, because of all men and Women in the world such will go beyond their bounds. It is hard to keep fire within its bounds, it is much to keep water within its bounds, but fire much more. We read of Moses, when he came down from Mount Sinai, and had the two Tables in his hands, and saw the people what Gods they had made, (he did it in a Holy Anger) he threw them down and brake them, Now what Moses did in Holy Anger, breaking the two Tables of the Law, do passionace and Angry people in a wicked Anger, even break all the ten Commandments. You break the Laws that are Written in Tables, sometimes in one fit of a passion you have broken all Commands of the Second Table in pieces, all the ten Commandments have been broken in some fit of passion and Anger.
Anger. In Lev. 13. 24. We read of the Leprosy, the priest must take the Lamb, if there be any flesh in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish or white, then the priest shall look upon it, and behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin, it is a Leprosy broken out of the burning, wherefore the priest shall pronounce him unclean, it is the plague of Leprosy. Here there was a Leprosy that breaks out of the burning, and it is usual, when there is a hot burning of passion in the hearts of men and women, there is a Leprosy comes from them, so that they that stand by them, they have cause to pronounce them unclean, and it is very rare for a man or woman to break out into passion, but there is a Leprosy breaks out from them, sometimes it breaks all over, that your hot people are all over leprous before they have done their fit of passion. The philosophers say of the inferior orbs, that if their motion were not stayed somewhat by the first mover, they would set all the world on fire with the quickness of their motion, and so indeed it is here, these unruly passions, that are the inferior orbs of the soul, if so be that they be not by natural wisdom, or by grace, kept back in their motion, but are suffered to run wild, they are ready to set the whole world on fire: So, much evil is done by passion, it is a fire that warms all the snakes that lay before as dead in a man's bosom, the lusts of a man's heart, are like to snakes in the cold time, many men and women are very fair when you please them, they will live very fairly, and you are not able to find fault with what they do, but let them once be put into a passion, and then you shall find what is in them. As if there were a bed of snakes, if the weather be cold in the winter they will not stir, but bring them to the fire, and let them be once heat, and then they hit's at you. And so the lives of men and women are beds of snakes, that is, mens vile, wicked, and sinful
The effects of Anger.

lusts, and when they are pleased, these snakes, as in the winter, in the cold stir not, but when once the heat of Anger doth arise, that warmes these lusts, and then how do they hiss and spit upon those that are about them, and sting every one, when they are warm with heat. As it is with the stream, you know when there is a Landftood, when the brookes get over the bankes, and overflow the meddowes, they carry with them a great deal of loil, and a great deal of filth, and therefore your husband-men count it a great loss to them, if a little before their mowing a great deal of filth comes in by overflowing of the river: Just thus it is in the overflowing of all Affections, but especially in the overflowing of the affection of anger, there comes a great deal of filth, of filth along with it, when at any time it doth overflow. Many times a man or woman sacrificeth to the Devil, even his soul, when he is in a fit of passion, and that that is dearest to him in 2. Kings, 3. and the two last verses, we read of a strange fit of a King, it is the King of Moab, And when the King of Moab saw that the battle was too sore for him, he took with him 700 men that drew swords to brake through, even to the King of Edom, but they could not; Now he was put into a mighty passion, because he could not have his will, Then saith the text he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall, and there was a great indignation against Israel. He was in a fuming fit of anger, because he could not have his mind, and he takes his eldest son and offers him to his idol upon the wall in an angry fume. So many people in an angry fit, they offer unto the Devil that which is dearest unto them, any thing in the world they do, and offer their very soules in a sacrifice. It is with their hearts, as it is with a glass that is shaken that bath lees at the bottom, it is all in a mud when it is shaken, so when their hearts are shaken they are all in a mud. But now if you would have the sinful effects that come from this anger I shall present you with some.

First,
The effects of Anger.

First, It causeth men and women, even to flie in the very face of God himself when they are angry (for anger I have spoken already in regard of God) but now as to their fellow creatures, you shall have many men when they are angry, what do they? They do swear, and blaspheme, and rage presently, what an evil thing is this? Thou art angry with men, and thou flyest in the face of God himself. A man that hath been abroad and is angry, he comes in, and he flies upon all in the house, upon his Servants, upon his children, I appeal unto the consciences of all, whether are there not many, that when they have been provoked to anger, they have fallen a swearing, and blasphemying? and do but think seriously of it, how many oaches thou hast sworn in an angry fit. Oh! That God would bring them to thy mind, if God would set them before thee. They would be as so many daggers at thy heart.

Do not say that he provokes you, What? Because he provokes you, must you provoke God? What infinite unreasonable is this? and what boldness, and presumptuousness is this? He provokes me, and I will right my self upon God, I will swear, and take God's name in vain, because my servant provokes me; there is so much evil in it, that it is impossible for any to utter, it is such an abominable thing. I say, that is the best way to see it out, only to admire how it is possible for any creature to be so wicked, that upon any child or Servants angering of you, you should presently go and right your selves upon God, and fly in the face of God himself? Have you not done so many times, some of you, when you have been at ease? Perhaps, if a servant do not pull a rope, or do not do any thing you would have him do, what do you? You swear presently, and fly in his face. Now a meek spirit can bare all this, and what an advantage is this? you perhaps, when you have been in a storm, and your servants have not done as you would have them, you have
have regard, and sworn, and forty oaths have come from you; another that hath a meek spirit, he hath been in a storme, and he hath done his work with a great deal more ease, and he hath saved so many hundred Oaths.

Secondly, Again in Anger, the fear of the great and dreadful majesty of the infinite God, and the dreadfulness of the Authority of the Fear of God that is al gone, God is nothing with men in time of their Anger, and the word of God is nothing with them. That word by which thou must be saved, that must cast thee for eternity, it is nothing with thee in an Anger. One would not think, to see some men in a passion, one would hardly believe that these men did ever acknowledg that there was such a thing as God, that there were such a thing as a Divine Nature, Indeed the violent heat of passion burns afunder all the bones of the Divine Nature, and lets al loose. We read of the fire that the three Children were cast into, in Daniel, it burnt afunder the bonds, and they walked up and down; but the fire of passion doth burn only afunder the bonds of al unruly lusts. The unruly lusts that are in mens hearts are like to a company of Tigers, and Beares, and Lions, and Wolves, and indeed at sometimess they seem to be tied up, and then men are pretty quiet, but when the fire of passion comes, it burns afunder all the bonds of lusts that tied them up, and al is let loose, you would account it a great evil, if so be all the Lions in the tower were let loose, and all the Beares that are kept about the City sometimess, Truly a man and woman in a passion, the lusts of their hearts are like such Beares, and Tigers, that are let loose, and running up and down doing mischief, sinning against God, and their brethren, it is a signe that the Fear of God is gone.

Thirdly, And then al relation is gone, So that in passion the Child forgets the relation that it stands into the father or mother; you shall have many children when
they are Angry, will speak to their father or mother as if they spake to inferiors, as if they spake to servants, and so servants speaking to their governors in their passion, forgetting their relation that they stand in, but in time of their passion, know no Governor, or Magistrate, or Minister, or any superior, yong ones know not Aged men and women, speak to them as if they regarded them nor, al is forgotten, and Wives speaking to their Husbands as if there were no kind of superiority at al, or as if God had not set them over them any way, and so one friend speaking to another, not taking notice of any friendship at al, which is a very sore and a great evil.

Fourthly, And further, it is that that causeth men to be desperate in their waiies, desperate against themselves, to be ready to mischief themselves, and mischief others about them, care not what they fling at Children, and Servants, and sometimes tearing their own flesh, and their own hait, and running upon such waiies and courses that they are in danger to mischief themselves, and care not for any thing when they are in a passion.

Fifthly, And likewise, it causeth this evil of being desperate against others, Alexander in an Anger, slew Crates that was his dearest Friend, and afterwards was ready to kill himself when he considered it. It causeth sometime cursing as well as before swearing, & flying in the face of God, as cursing those that we are Angry with. How many times do Masters curse their Servants, when they do not come when they would have them, or do not what they would have them, curse them presently with such excrections that are not fit to be described. And so parents cursing their Children, & sometimes Children cursing their parents, & that is more dreadful. In Judg. 17.2, there you have an Example of cursing in time of Anger; it is in the story of Micah, when there was a little mony that was
lost that had been reserved a while, and afterwards the Child brought it to the Mother, and said, here is the money for which thou cursedst. He said unto his Mother, the Eleven hundred Shekels of Silver that were taken from thee, about which thou cursedst, and spakest of also in mine Ears, behold the Silver is with me, I took it. She had lost her Money, and she was put into an Anger, and she fell a cursing, for which (faith he) thou cursedst, and spakest of also in mine Ears, here it is: How many of you have done so, when you have thought you had lost any thing? You fell a cursing presently, cursing such a Servant, that you thought it was through their Negligence, Oh this cursing thou hadst need to Lament with Tears of blood. Yea, sometimes it is so with Children to Parents, not only Parents their Children, but Children their Parents, as I remember in Levit. 20. 9. There you have a place I hope that may cure or stop this wickedness, it is of Children cursing their Parents, mark what is the doom of such Children, For every one that curseth his Father or his Mother, shall surely be put to Death, And I do not know why the equity of that Law might not abide to this day, why it should not be as Criminal an offence for a Child now to curse his Father or his Mother, as it was then under the Law. Consider this you Children, that cannot bear any thing at your Father or Mother that displeaseth you, but are ready to whis some ill to your Father or Mother, your Father out of whose Loins you came, if there be any such, know, that by the Law of God you are to be put to Death, and thou hast cause of great Humility before the Lord for this sin, and indeed, what evil wil not passion do. True; it is a very sinful and ungodly thing for the Superior to be Angry or passionate with the inferior, for the Husband to be Angry with the Wife, or the Parent with the Child, or the Master with the Servant, or the Magistrate with the subject, this is unbecoming, but now for the Wife to
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Speak in an unseemly way to the Husband, in an Anger, or Children to speak to their Parents in an anger, or Servants to their Masters, or Subjects to their Magistrate, that is a great deal worser, but all is forgotten in time of Anger. And what abundance of Evil is causeth in railing speeches, as in an Anger, what kind of speeches and railing is there! Whereas the Scripture saith, no such shall enter into the Kingdom of Heaven, in that of the Corinthians, naming a bedrole of wicked people, amongst others he brings in railers, that should not enter into the Kingdom of Heaven. 1 Cor. 6. 9. Know ye not that the unrighteous shall not inherit the Kingdom of God, be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, those that Revile one another, Shall not enter into the Kingdom of God. You know that Christ when he was reviled, he did not revile again, that is his Example, he did not raile upon those that did abuse him, but answered them with a great deal of quietness and Meekness. In John, 18. 22. When one of the Officers Stroke Christ with the Palme of his Hand, Jesus Answered him, if I have spoken Evill beare witness of the Evil, But if well, why smitest thou me? He Answers him with Meekness though he was struck in the Face, and that in the Face of an open Court, Why strikkest thou me? Though others provoke you, yet you should speak gently. It is said Jude, 9. of Michael the Archangel when contending with the Devil, he disputed about the Body of Moses, durst not bring against him a railing acculation, but said, the Lord rebuke thee, there is all, Michael the Archangel, though he contended with the Devil, and he had the right caule, he contended for the Body of Moses, it seems the Devil would have had the Body of Moses for to sacrifice to Idolatry, and Michael the Archangel contended with the Devil about this, but yet he gives him no railing.
speches, brings no railing accusation against him, but
said, the Lord rebuke thee, he durst not rail upon the
Devil; though he was a Devil, he did not, Nay he
durst not rail upon him, but all he said was, the Lord
Rebuke thee. Therefore you are not to take up this
plea and say such a one railes and behaves himself unwor-
thily towards me, doth he behave himself worse then a
Devil? Is there as much difference between thee and him,
as between an Arch-Angel and a Devil? Now when an
Arch-Angel contended with a Devil, he durst not bring a
railing accusation, but said, the Lord rebuk thee.
When you are to deal with your superiors you are
ready to bring railing accusations, take heed of it, it is
a great Evil.

Sixthly, And again further, The mischief that it
brings is this, quarrelling and fighting, and contention
by Law, and undoing one another, where Anger is, it
is violent, that though a man be of never such a Covetous
disposition, and will not spare a penny for a good use,
but it comes from him as drops of Blood, yet if he be in
an Anger, may be he will spend a hundred pounds to go
to Law with one, I say, this is the wickedness of mens
Hearts, if they should give forty Shillings, or three or
four pound to maintain the Gospel, they would think
this a work of Supererogation, but to do their neigh-
bours a mischief that hath Angred them, they care not
if they spend a hundred pounds. Indeed this Passion of
Anger sets God in the meanest way, and sets the poor
creature even above God himself. One thing should
have been mentioned more, about that of cursing in
Anger, that thereby thou mainstest boldness, to call
God to put in execution thy lust, that he must come to
be subervient to thy lust. If you should call your su-
perior, cal a Nobleman, or a Prince, to come and be a
Servant to you in some base work, would he not scorn
at it? Now when thou callest upon the name of God in a

way of cursing of those that thou art angry with all, thou saiest, Oh Lord, come and serve my Luxt, Oh thou shouldst fear that some kind of Thunderbolt should strike into the head and heart of such a one. You will say Perjury is a great evil, to call upon God's name to bear witness to a lie, that is the sin of Perjury, now truly cursing is as great, for thou callest upon the name of God to come and execute thy filthy lust, you would count it a great evil for a neighbor to say, thou art a perjured man, and I will prove it, it is as great an evil for one to say, thou art an angry man.

Seventhly, And then for the close of this, abundance of evil may be seen in this, the abundance of difference that may be seen in a man, that is in one that was before quiet and is now angry, you shall have some that are sometimes in a melting vein towards God, Oh! their hearts melt to Godwards, and are in a yielding disposition, to do any thing that the Lord requires at their hands, and now, Oh, how sweet is their temper to God and men, come at another time and see them in a passion, then stout, then presumptuous, and bold in wickedness, there you shall see them proud, and sometimes perhaps swearing, then you shall see them desperate against themselves, and care not what they do, or what they speak. Is this the same man and the same woman? What, the other day were not thou at prayer and there melting before God, and professing thyself unworthy of any mercy, and wondering that thou art out of Hell? and now thou art a little crossed, thou art all on a fire, and abundance of wickedness comes from thee. Is this the same man and woman? You have one example of this wonderful difference between men when they are in a passion, to what they were at other times, and that is, the example of Asa, in 2. Chron. and Chap. 15. and 2 Chron Chap. 16. Compare the disposition of Asa: At Chap. 15. you shall find that upon the Prophet coming to him, he took courage, and put away all the
abominable Idols out of the Land of Judah and Benjamin, and out of the Cities which he had taken from mount Ephraim, and renewed the Altar of the Lord that was before the Porch of the Lord. And he gathered all Judah and Benjamin and the strangers with them out of Ephraim and Manasseh and out of Simeon. And at verse 11. They offered unto the Lord the same time of the spoil which they had brought Seven hundred Oxen, and Seven thousand sheep, verse 12. And they entred into a Covenant to seek the Lord God of their Fathers with all their hearts, and with all their souls, that whosoever would not seek the Lord God of Israel should be put to death whether small or great, man or woman, and they sware unto the Lord with a loud voice, and with shouting, and with Trumpets, and with Cornets, and all Judah rejoiced at the Oath, for they had sworn with all their heart. And so he goes on still in describing what reformation Asa did: A Godly man, and how he entred into Covenant with all his heart to serve the Lord: What a Gracious disposition of heart was this man in at this time? But mark at Chap. 16. When there came another message to him, (he was affected with this Message the first time) But when there was another Message came to him, at verse 7. At that time came Hanani the Seer, to Asa, King of Judah, and said unto him, Because thou hast relied on the King of Syria, and not relied on the Lord thy God, therefore is the Host of the King of Syria escaped out of thy band. Were not the Ethiopians and Lubians a huge Host, with very many Chariots and Horsemen, yet because thou didst rely on the Lord he delivered them into thy band. For the Eyes of the Lord run to and fro throughout the whole Earth to shew himself strong in the behalf of them whose heart is perfect towards him, wherein thou hast done foolishly therefore from henceforth thou shalt have Wars. Now mark the tenth verse, then saith the Text, Asa was wrath with the Seer, and put him.
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in a Prison house, for he was in rage with him because of this thing, and Asa oppressed some of the people the same time. This was, that in the Chapter before, entred into a solemn Covenant with God, and with too much rejoicing, was so glad at the heart, that both he and the people had bound themselves in Covenant to serve the Lord, yet now being put into a passion, and that by another Prophet of God, speaking some things that were displeasing to him, he was wrath with him, and put him in Prison, and oppressed some of the people. Oh, see what a mad Bedlam Anger is, he is worse then a mad Man that is in an Anger or a Passion, for a mad Man cannot help his madness, though you perhaps say they cannot help it at that time.

Eighthly, And further it is not a sin for a man to be lunatick and mad, it is an affliction, not a sin, but this is not only a sin but the cause of sin, as he said of original sin, it is a sin and the cause of sin, and therefore worse then madness. And then madness doth but dechore reason, and put it out of its place, but Anger makes it a slave. It is something for a King to be depoised and put out of his place, but he may live a private life notwithstanding, but for a King to be depoised and put into the kitchen, and be made a slave and to do drudgery this is worse. So passion doth not only depose a man, but brings a man to be a slave to a lust, for no men think there is more reason for their Anger then Angry people do, and so I should shew you, there is a taking revenge in passion also, and how derogatory that is to Gods honor, for God saith, "Vengeance is mine;" but now meekness that gives way, and keeps the Hearts of men and women from revenge. In Rom. 12. 19. Dearly beloved, avenge not your selves but rather give place unto wrath, for it is written vengeance is mine and I will repay faith the Lord. Avenge not your selves but rather give place to wrath, what is that? What wrath must we give place to? Surely by what follows, it seems to be meant the wrath of God, Avenge not
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yourselves, but give place to God's wrath, for it is written, vengeance is mine I will repay, saith the Lord, that is thus, have any wronged you? Well, do not you rite in wrath to Avenge your self, no, but give place to the wrath of God, saith God, let me come in, it is my place to revenge, if this man do deserve revenge, let me come in, I will revenge it, but now an Angry man saith, no, I will do it my self. As a master that stands by his Servant, and sees him do a work not well, he saith, come, let me come in, I will do it my self, I see you do but bungle at it, I will do the work my self. So an Angry man, he saith, I will do it my self, I will revenge it my self, whereas vengeance belongs to God, and therefore the Apostle saith, give place to the wrath of God that will come out against such a one if he do not repent, thus meekness will do.

Ninthly, Another Evil effect of passion is, the opening and the discovering of shame; there is nothing that doth more open and discover men's shame then their passion and Anger, and therefore it is observable what abundance of times the Scripture couples passion and folly together, and makes passionate people to be the foolishest people in the world, you can never know men, though you have lived among them a long time, till they be provoked, and then you may know what is in them, if there be any shamefull thing in them, they will quickly discover it then, and indeed it is one of the heresy trials the Scripture speaks of, this doth discover what is in a man, it discovers such a shamefull carriage in people, that all that are about them are ashamed of them, the Servants ashamed of their Master and Mistress, and Children ashamed of their Parents, their carriage is so foul and vile in their passion, and one would wonder indeed to see the shamefull carriage of a Man and Woman in a passion, that it would be a means one would think to help
the distempers of men in passion. I remember I have read of the Spartans, when one was drunk, they would call their children out into the streets to look upon the drunken man, to see how he carried himself like a beast, that they might loathe drunkenness. And so passion, doth make men loathsome, and one would think the very looking upon another in passion, might make a man or woman to loath passion; do you see such a one in a passion? Just so are you when you are in a passion, if a man or woman had but a looking-glass to see themselves it would make them loath themselves. As the fable of the Fox that saw the Ass in the Lion's Skin, (as I showed when I spake of the constancy of Anger) he was afraid a little at first, til he saw the Ass's ears come out, and then he could scorn him, and ride on him; so many men and women they think to be terrible to others in their passion, but they discover so much folly, that they make themselves all their lives contemptible, and there is none so contemptible as your passionate people, because every one can see such folly, such rashness, and distemper in their passion, that all their respect and authority is taken away by children and servants, there's nothing deprives them of their authority more than this constant passion of Anger, though you think to gain your authority hereby, yet you are deprived of it. Thus the Lord doth cross you in the very thing wherein you think to gain, and I verily believe that there is nothing that a man or woman is more ashamed of afterwards, if he can remember how he carried himself in a passion, how he stampt, and swore, and raged, throwing up and down perhaps the stools in the house: And so children. I remember it was a way that a grave minister would convince one by, that had been in a passion, he standing at a place that he could see the
Wife in a passion, throwing stools up and down in the House, and he the next day comes to the house, and desires to speak with the Woman, and when he comes into the House, sits down, and said nothing, but presently riseth & throws the stools & Chairs up and down, and clapt the Dores together, and makes a very great disturbance, and then faith to her, do you think this is a comly behavior? Do you think this is well? This was your carriage the other day, this he did meerly to see before her what she did the day before, And indeed, if one would see before you when you are in your right mind, your shameful carriages when you are in a Passion, it would make you ashamed of your Anger.

Hence you find in Scripture in so many places, that folly is attributed to Passion, besides those places which were named heretofore to this purpose, As that in Ecclesiastes, Anger rests in the Bosome of Fools. But to add that in Proverbs, 12. 16. A Fool's wrath is presently known, but a prudent Man covers shame, A Fool's wrath is presently known, and so he doth discover his shame, but a prudent man, that is, a Meek man, (for so the Scripture doth usually oppose prudence and Wisdom, to wrath and passion) he covers shame. And then in Proverbs, 14. 17. He that is soon Angry dealteth Foolishly, He thinks he deals wisely but he dealteth Foolishly. And at the 29. verse, He that is slow to wrath is of great understanding, but he that is hasty of Spirit Exalteth Folly. And then in Prov. 27. 3. upon other occasions we have made use of that scripture before. A Stone is Heavy, and the Sand weighty, but a Fool's wrath is heavier then them both. Thus continually the Scripture doth befoole Passionate people, and I do not know that in all the Scripture there is any one sin so much befooled as the sin of passion.
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and Anger, annexing Folly to it so much the more, and it is to check sordid people because there is none think themselves wiser than Angry people do, and especially in the time of their fit, so that it opens their shame. Jerome, in an Epistle, faith of Noah, that in his drunken fit he opened that shame of his that was covered sixteen hundred years. And so in Anger, there is many times the opening that shame that is covered all ones life, that perhaps for forty years before was covered, and was not known, but then it comes to be known. As now what a shameful behavior is there in some people in time of their Passion, and Anger? What clamor and cry and what debasing the very Image of God, in their Bodies? In their countenances? We may well come and say to them as Christ said, whose Image and superscription is this? They shew Christ a piece of Silver, and he asks Whose Image and Superscription is this? And they say unto him Ceasars, and he faith, give unto Ceasar the things that are Ceasars, and unto God the things that are Gods. So come to a sordid passionate Man or Woman, and you shall see them quaver, and their countenance so uncomly, that you may say, whose Image and superscription is this? Surely not Gods, but rather the Devils Image, and then as Christ faith, give unto Ceasar the things which are Ceasars, and unto God the things that are Gods: So say we, they that have Gods Image let him have them, and they that have the Devils Image let him have them, and there is none do manifest more an Image and superscription of the Devil, then Angry and passionate people. And therefore the Heathen was wont to call the Devils by the Name of Furies, Fury and Devil are all one in their phrase, and so indeed men and Women that are furious, they have very much of the Image of Satan in them, and thus they...
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discover their shame, whereas meekness allayes Anger, and keeps in shame, as we shall see afterwards in opening the excellency of the grace of meekness, it puts a great deal of glory upon the soul but of that by and by.

Tenthly, And then another evil effect of Anger is this (which is as evil as any other, and yet proceeds from that hath been said) that it grieves the Spirit of God. 

You that are of froward, passionate Spirits, you may please yourselves, but you grieve the Spirit of God it is ill to grieve your friend, as none are more greivous to a friend then froward & passionate people, you grieve your friend, there comes a friend of yours to your family, and he sees you in a froward and passionate temper, O, it grieves him, & thou grievest the heart of thy wife (may be) too, she goes and complains of it to God, and thou grievest thy friend, and he goes and complains of it, Oh, but, thou grievest the Spirit of God, In Ephes. 4. 30. And grieve not the holy Spirit of God whereby ye are sealed to the day of redemption. How do you grieve the Spirit of God even by your passion and frowardness? therefore mark what follows in the 31. verse, Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil Speaking, be put away from you with all Mallice if you would not grieve the good Spirit of God, by which you are sealed to the day of redemption, let all bitterness, and wrath, and Anger, and clamour, and evil speaking, be put away, in your passion presently your voice is up with a clamor, and that is one thing which discovers shame, which might have been spoken of before. I remember in Socrates, it was a signe he was very Angry when he began to speake softly, upon this reason, because he found that naturally upon his Anger, his Anger would put him
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He would be sure to speak more softly at that time then before, and it were a good rule when you begin to be Angry, to let there be a more relents voice, to speak with more relentsness then before, it is a moast uncomly thing to speak lowd before them that you are Angry with, and especially in the female sex, for women to speak loud when they are displeased, the rather, because the Holy Ghost in the Proverbs attributes this to a Whore, that she is loud, In Prov. 7. 11. She is loud and stubborne, her Feet abide not in her house, that is one thing among the rest, she is abroad in the streets, and she is loud and stubborn, therefore all that would shew themselves Matron like, and have a Spirit of wisdom, though they be never so much provoked, yet never to be loud, that is a Clamor, and evil speaking out-criers, It is said of Christ, Isay. 42. 2. His voice was not heard in the streets, it is a very uncomly thing for to hear loud cries, and their voice to be heard in the street, that as soon as ever their servants offend them, they speak aloud, their voice is heard in the streets. But that which I quote this text for is, the greiving of the Spirit of God, you grieve your friend, I but remember, you grieve the Spirit of God, and remember, it is the Spirit of God that did enlighten you, if you be inlightened, that did soften your heart, that did draw your heart to Jesus Christ, the Spirit of God that did comfort your heart, and wil you grieve the Spirit of God that hath done you so much good? yea it is the Spirit that is appointed by the Father, and by Jesus Christ to be your Comforter, the Comforter of your Spirit, and wil you require it thus to grieve it? Oh, you think it an ill thing, if you be of an ingenuous Spirit, to grieve your friend, if you hear that you have done that that hath grieved your near friend, it grieves you, now know, that in every
fit of Passion, you do grieve the dearest friend that you have in the world, you grieve the holy Spirit of God, he goes away even to heaven, sadly. If a friend should go away with a sad heart out of your house, it would make you think what you have done, now the Spirit of God goes away with a sad heart to heaven when you are in a fit of passion, hereby you grieve the Spirit of God.

Eleventhly, And then lastly, the last evil effect of the Passion of Anger is this. That sometimes it doth hurt to the Body, and meekness will help against that, for certainly the very body is much affected with the working of the affections, and the keeping of the affections in a right temper is a very great means to keep the health of a man's body, though a man be of a weakly constitution otherwise, yet if he can keep his Passion, his affections in a right temper, it is a marvellous means to keep his body in right temper. I have read of an Emperor that being in a Passionate fit, upon this ground, because the base people of the Gothers did shake the Empire of Rome, he was thereupon so vexed, and looked upon it with such indignation, that it put him into a fever and killed him, and I make no question but many are put into fits of fever, and endanger their lives by the fit of Passion, and therefore Moses, he was a meek man, as you shall hear more presently, and that is given by some as a reason of the health of his body. In Deut. 34. 7. And Moses was a hundred and twenty years old when he died, his eyes were not dim, nor his natural force abated. And surely this may be very well one reason, even the constant quietness and meekness of the Spirit of Moses, for certainly, as all grace doth help to the health of the body so this especially. In. Prov. 4. 22. Attend to my words, incline thine ear unto my say
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ings. Let them not depart from thine eyes, keep them in the midst of thy heart. For they are life unto those that find them, and health to all their flesh. They are health to the flesh, and health to the bones, and health to the navel; So it is likewise mentioned in the Proverbs, Wisdome is not only health to the soul, but health to the body also. And like to the example of Moses, there is one this day alive, though he be alive I may speak of him, that he is the meekest man upon the earth, and that is that reverend divine Master Dod, that wrote upon the Commandements so many yeares ago, whose books you have in your houses I supposle many of you, the man was lately, and is supposed yet alive, and those that knew him, knew him to be one of the meekest men upon the Earth, nay he is about fourscore and ten yeares old, and lately preached twice every Lords day, and the constant health of his body is such, (not many years ago my self was in his company) that he was able to do more then a stronger man could do in continuing heavenly discourse til midnight from day to day, and all the day long preaching til midnight, and his Spirit not failing at all, and I verily persuade my self upon this ground, keeping the constant frame of his Spirit, as he was hardly known to be in any distemper of Spirit, and so he goes on and is serviceable to the Lord, and this now helps against the distemper of Passion, and the evill effects of it. Thus much for allaying the Passion of Anger, how meekness doth allay the Passion of Anger in several things.

CHAP.
CHAP. CX.

Of Meekness as it doth good positively, and the excellency thereof in many particulars. 1. It is the glory of Christ. 2. Of God the Father. 3. Of the Holy Ghost. 4. It is a principal fruit of the Spirit. 5. It is the glory of the Disciples of Christ and of Moses. 6. It is of great price with God. 7. It is a fruit of Election.

NOW the next thing is, to open to you the preciousness of this grace of meekness, what a precious grace it is. Learne of me for I am Meek, truly, that that hath been said already, one would think might commend this grace of meekness, the abundance of evil that it doth prevent, some of you (perhaps) after you have had a fit of passion, if you could buy it off, you would give a world that that evil might have been prevented that your Passion hath brought; now meekness would have done it, and will do it for time to come, if there were no more said, it doth mightily commend this grace of Meekness.

But meekness is not only a negative good, to keep from evil, but it doth abundance of good positively, we may say of this grace of meekness, as Tertullus the Orator unto the High Priest in Acts. 24. When he comes to make an oration before the High Priest Ananias, he saith at yeer. 1. There was a certain Orator named Tertullus, who informed the governor against Paul; when he was called forth, Tertullus began to accuse him, saying seeing that by these he enjoy great queensess, and that very worthy deeds
are done unto this nation by thy providence. This was
his colloquing Speech, that he might have the more
favour with the high priest pleading against Paul;
but that which he spake flatteringly, we may say
truly of this grace of meekness, we may say of
meekness, seeing that by thee we have great quiet-
ness, and that many worthy deeds are done in the
world through thine excellency, through thy
sweetness worthy things are done, and the whol-
world injoyes, and families, and townes, and chur-
ches injoy a great deal of quietness. There is as
much difference between a froward passionate man
and woman, as between a stormy, dark, tempe-
rous night, and a fine, sweet, calme, Sun-shiny
summer day: Certainly, a Passionate Spirit is full
of darkness at that time, for the light of reason
is put out, and it is winter and stormy weather with
passionate people, but a meek Spirit is as the sum-
mer, sweet, calm day, meekness is a very excel-
 lent grace. I wil put al together about this grace
of meekness, many particulars we have hinted as
we have gone along, in the opening of it now I will
speak of those, and name them, and put others to
them, that I may give you a general view of the
grace of meekness. Omitting therefore the pre-
venting of evil, and in general the abundance of
good that it doth, that I spake of. The excellency
of it wil appear further in this of my text, that
Christ culs it out, naming but two graces, and
one of those that he names is meekness, Meeknes
and humility, and the first is meekness. Blessed
Savior, what wouldst thou have us learn? Saith
Christ, the first lesson that I would have you learn
is Meekness. Learn of me for I am meek.

First, It is that which is the glory of Christ, it is
that that hath put a glory upon Jesus Christ him-
The excellency of Meekness.

Self, and therefore must be very excellent: certainly, if it did not put some glory upon him, he would not profess himself to be meek, when he sets himself as a pattern. In the 45. Psaume, a clear prophesie of Christ, the 4. verse, And in thy majesty ride on prosperously, because of truth, and meekness, When the glory of Christ is set forth as riding prosperously, and in majesty, then his meekness comes in, because of truth and meekness, so that Christ hath majesty in him because of truth and meekness.

Secondly, It is the glory of God the Father likewise; therefore when he would set forth his glory to Moses, and God said that he would cause his glory to pass by him, the text I suppose is known to all of you, in Exod. 34. God told him that he would cause his Glory to pass by him, his glory what is that? at the 6. & 7. verses, And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful, and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin. Long suffering, gracious, abundant in goodness. So in other places, how to Anger; this is the glory of God, and therefore meekness is a glorious grace, it is a principal evangelical grace, it is the glory of Christ, and it is the glory of the Father.

Thirdly, It is the glory of the Holy Ghost too, and therefore the Spirit of God is set out appearing in the form of a dove which is the meek creature, but that likewise we made use of formerly.

Fourthly, The excellency of meekness appears in this, that it is reckoned up as a special fruit of the Spirit of God in the hearts of the Saints, where ever the Spirit of God comes and makes any gracious...
work in the heart, this same of meekness is the principal, and indeed it is so the principal, that it is all, for so in the Epistle to the Galatians there is a place that sets forth the fruits of the Spirit, more distinctly then any place in the book of God: Wel, having set forth the fruits of the flesh, how vile they are, and among them wrath is one, In Gal. 5. 19, 20. Now the works of the flesh are manifest, which are these, Adultery, Fornication, uncleanness, lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Heresie. Hatred, variance, emulation, wrath, strife, sedition, all these now belong to passion, and mark how these are inquired about, they are joyed in the beginning of the verses unto witchcraft, and the latter end of the twentieth verse unto heresie, noting the vile fruits of the flesh, but now he comes then to reckon up the fruits of the Spirit, at the 22. verse. But the fruits of the Spirit are Love, Joy, Peace, long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance. Here seems to be a great many excellent fruits of the Spirit reckoned up; but I appeal unto you, when we come to examine them except it be one, which is Faith, that is the mother of all grace, and the other seems to be the several expressions of this grace of meekness, there is meekness named, love is a meek spirit, a meek spirit is a loving spirit, there is joy, a meek spirit is one that hath continual sweetness in him, and makes his conversation delightful, there is peace, who are they that makes peace where they dwell, but meek Spirits? There is long-suffering, where is there such long-suffering as where meekness is? there is gentleness, what is gentleness but a Synonymy of meekness? and there is goodness, who do good to one another but meek Spirits? and then comes in Faith; and then he names meekness, and temperance, temperance of
The excellency of Meekness.

ones Spirit in allaying this passion of anger, this is meekness too: so that though in Scripture we have many fruits of the Spirit, some nine fruits of the Spirit, yet the truth is, almost all these are but the several expressions of meekness, so that there is nothing almost but meekness named, as if to be that were at; and indeed that man that hath true Christian meekness in him, he hath all graces; he hath all the fruits of the Spirit; the Spirit of God rules very much in the heart of meek Christians, take a Christian that hath true Christian meekness, there the Spirit rules and dwells in the heart, and fills the heart; and this text doth manifest it as fully as any Scripture, when the Scripture sets out fully the fruits of the Spirit it names almost nothing but meekness.

And then Fifthly, It is the description of the Disciples of Christ by being the sheep of Christ, and the Lambs of Christ, but that likewise we mentioned before.

For the excellency of this grace, it is that that is recorded of Moses to all posterity; rather then any of his famous acts, that he hath done that is recorded of him, that he was the meekest man upon the earth, God would honor him in that above all other graces, certainly, Moses was honored in respect of other graces, but that of meekness God will honor him above all other graces. In Numb. 12:3. Now the man Moses was very meekest above all the men which were upon the face of the earth. Now the man Moses; Marke here, why is it said here, the man Moses? to note that Moses was a man as well as others, and yet marke, you are ready to say, what would you have us do, we are but men! Now the man Moses, and he is subject to the like passions as other men, and yet the man Moses. I remember Ambrose
Speaking of him, faith, he was loved for his meekness, more then admired for all the great works he did, and that is one of the reasons too that Chrysostome gives, why God did so much delight in him that he spake to Moses face to face, it is not said, that he spake to others of the prophets, but to Moses, why? Because he would honor such a man as was so meek, he would speak face to face to him. And the Jewes have a tradition among them, that when Moses died, God appeared in a bodily way, and sucked out the soul of Moses, now we have no warrant in the scripture for that, but to shew the high esteem they had of Moses, but thus far we may make use of it, that the Lord delighteth in a meek spirit, and loves to honor a meek Spirit, and if there be any spirit that the Lord would suck into himself that the Lord would give such an honorable death, to come and suck out his soul to himself, he would do it to a meek man.

Secondly, another particular is this, that the scripture gives this commendation of this grace of meekness more then any one grace, that it is of great price with God: I do not read of such an encomium of any grace as this of meekness, and that you have in 1. Pet. 3. 4. It is spoken there unto women especially, that women should adorn themselves in the hidden man of the heart, in that which is not corrupt, even the ornament of a meek & a quiet spirit, a meek and quiet spirit is commended to women especially, it is an ornament to men too, but to women especially: What then? what follows? which is in the light of God of great price, give me a text where it is laid of any of the other graces though your graces are precious with God, but a meek spirit is in the light of God of great price, it is worth a great deal; many women love to weare rich ornaments, if they could get mo-
ny from their Husbands, they would have rich laces of thirty or fourty Shillings a yard, and they would have rich Quoyves, Oh! They think this is rare: now here is a thing that is of great price, in the sight of God, many things are of great price in the sight of man, but not in the sight of God, a foole counts a bable to be of much worth, and so we poor weak Spirits think our babes here to be of much Price, but God counts them worth nothing. But now here is that that is of great Price, and in the sight of God it is of great Price, and it is exceeding pleasing to God, as it is in some of your Books, when God sees a man meek, saith God, here is one that hath a Jewel of great price. Kings, and Princes, and Noble men, they wear Jewels sometimis about them worth a thousand pounds: now every Meek man and Woman that goes up and down, he wears a Pearl worth a world, The world, the Scripture speaks contemptibly of it, Love not the world nor the things of the world, And al the nations of the Earth are less then the drop of the bucket, but saith God, here is a Jewel, a Pearl that is of much worth, and God is a Skilful Lapidary, he knows the worth of them. If we see a stone that is of much worth in the sight of a cunning Lapidary, we think it worth much, you use to say of a friend that comes to see you, Oh! That I knew what you Love; if another sees you put a high price upon such a thing, if he loves you, he wil certainly let you have it, now would you know what God Loves, what he prizes? He Loves and prizes a meek Spirit above any thing, O Let him have what he Loves.

Seventhly, And a Seventh particular is this, That it is a fruit of election, an evidence of an elect Person, of a man or woman that is elected by God, it is not an argument of an elect
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elect man or woman because they have so much in the World, so much coming in yearly, so much authority, but the Lord doth manifest to all the World, that he hath separated such from all eternity to honour such, a man that hath a meek Spirit, that when he looks upon a piece of Clay, that he would make such a man of, he said, well, this will make a Vessel of honor to all eternity, and that is plain from that Text in Coloss. 3. 12. Put on therefore, as the elect of God, Holy, and Beloved, Bowels of Mercy, Kindness, Humbleness of mind, Meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfection. And let the peace of God rule in your Hearts, &c. And do this now as the elect of God, put on as the elect of God, Holy and beloved, as if he should say, you are godly, and how shall it be manifest? How shall you carry your selves as the elect of God, but only by this, putting on the Bowels of Mercy, Kindness, Humbleness of mind; Meekness, long suffering, forbearing one another? Here is an evidence of one that is the elect of God, and will you lose the comfort of this evidence to satisfy your selves in a fullen froward fit? No Marvel that you are full of fears and doubts in your forwardness, and passion, and fullen fit: if you would deliver your selves from doubts and fears and have further evidence of your election, be of meek and quiet Spirits.
Of the excellent promises made to Meekness in Scripture, and the Text Explained in divers Particulars, as, 1. They are kept from Law suits. 2. They do not Exasperate others. 3. Others are loth to wrong them. 4. They enjoy what they have quietly. 5. Others' Love to deal with them.

And then in the Eight place, (and that is a large one) The excellency of the Grace of Meekness appears in this: In the many promises that is made in Scripture to this Grace, I know no Grace in all the Scripture that so many excellent promises is made unto as to this, and I hope in setting these before you, it will ingage your Hearts to a Meek and a quiet Spirit. I know you that are Christians would be loth to lose your part in these privileges, what are they? First in Psalm 22. There you have a promise to Meekness; and indeed, David was a Meek man, and it is suitable to his Spirit, at the 26. verse. The Meek shall Eat, and be satisfied, they shall praise the Lord that seek him, your heart shall live for ever. The Meek shall eat and be satisfied, you that are poor people, many times among poor people, for want of Education, as well as Grace, there is a great deal of Claiming and Cry, now consider this, the Meek shall Eat and be satisfied, and it may be it is one Reason of your poverty, why the Lord cuts you off from these comforts, and you have not that which satisfies you in your Family.
the Lord rebukes thy proud and froward spirit, he promises the meek shall eat and be satisfied, thou art froward because thou hast not that which thou wouldst have for thy family, now be meek, and thou shalt eat and be satisfied, the meek shall be satisfied, many rich men, they eat more then the poor, but they are not satisfied because they have not what they would have, may be, they throw away the dish in an Anger, and in sullenness eat nothing, and shew a great deal of frowardness, that indeed they make their meat bitter to them by the state of passion, passion is the worst sauce, you will never be satisfied if you have not meek spirits, your rich men, they are not satisfied when they have abundance, whereas a poor man and woman, that hath this Christian meekness, when they sit at table and have but a dish of herbs, or a piece of bread and an onion, and small drink, the man bids the wife, much good may it do her, and so the wife the husband, and there is a great deal of sweetness in the enjoyment of it. The Scripture saith, Better is a dinner of herbs where Love is, then a stalled Ox and butted therewith. If there be but a piece of bread, and small drink among servants and children in a house, if there be meekness and quietness, it is sweeter than a stalled Ox where is contention, and such shall praise the Lord that seeketh him.

But there is another promise not far from this, that hath abundance of sweetness in it, and that is in Psalm 25:19. The meek will be guide in Judgment and the meek will be teach his way. Mark how it is repeated again and again as if the Holy Ghost delighted to mention it, the meek, the meek, in a short verse he names it twice, the meek, he will guide in Judgment, and the meek, he will teach his way, as if the Holy Ghost should say, there is the man
Promises made to Meekness.

and woman that I will guide in judgment, passion will carry a man headlong, but would a man be guided in judgment, let him be of a meek Spirit. This one verse is more worth than all the world to a gracious soul that knows how to prize a promise. Is it not a great privilege for one to be guided in judgment, and that by the infinite wisdom of God, in all one's ways to have the wisdom of God to guide one in judgment, that he shall not miscarry in his outward affairs, and inward affairs, he shall not miscarry in things of this life and the life to come: what is the reason that you that have forward Spirits you come home in a passion? Oh! such a business doth not succeed, and therefore you are forward, had you been of meek Spirits the Lord would have guided you in judgment, and you should not have miscarried in your business, yea, and the meek will teach his way: Christ calls upon us to learn meekness, and if you learn this meekness, then the Lord hath engaged himself to teach you his way, you are many times in a strait, and you come to your acquaintance and friends, and you say, Oh! what shall I do? what shall ye do? let that be the first thing, quiet your own hearts, and then the Lord hath promised to teach you his way, you shall have many come ringing their hands, come clamoring and crying, Oh! what shall I do now? That is the counsel that I would give you, first quiet your heart, and then improve this promise. Lord thou hast promised, that the meek thou wilt teach thy way, I am now in a strait, and I desire to wait upon thee in meekness, Lord teach me thy way, and they that have meek Spirits, I make no question but they have found this promise made good to them, that is the second promise: And then the third promise is that in the 37 Psalm 11. But the meek shall inherit the
peace. They shall have peace, abundance of peace, and delight themselves in the abundance of peace, they shall have the earth, and inherit the earth. And this promise is the more remarkable, that it is not only a promise in the old Testament, but there is a renewing of it in the new Testament. Christ in his Sermon upon the Mount, saith that the meek men are blessed men, that is the general, and comprehensive indeed of under it, what can a man desire more then to be blessed? Now Christ in the 5. of Matt. there he reckons up several beatitudes, and then comes in the promises, and a distinct thing from them, Blessed are the Meek, for they shall inherit the earth, the intail is not cut off. So that both under the Law, and under the Gospel, this is the blessing of the meek, they shall inherit the earth. There was indeed in the times of the Law many promises for outward blessings, that was a particular covenant, for so I make no question it was, a Particular Covenant that God made with the people of the Jews; there was not only the covenant of works that God made with Adam in Paradise, and the Covenant of Grace, but there was another Covenant, a special Covenant of Works, that God would bless them in the Land of Canaan, upon their obedience, God made that Covenant, and the giving the Law upon Mount Sinai was especially that Covenant, though the duties of the Law, they were bound to them as it was written in their heart, by nature, but the Law was renewed upon another ground, upon a special covenant, the Law in Mount Sinai, a special covenant that God made with them concerning the Land of Canaan, and the right understanding of this, I believe would answer a great many of objections of those we call Arianists, we are delivered from the Law they say, so
Promises made to Meekness.

Far we wil willingly grant it, the Law given upon Mount Sinai, as it was a covenant given to the people of the Jewes as a blessing upon Mount Sinai, so far we are delivered, and the Law is often spoke of as such a covenant that was given to them, and therefore it is said, We have a better covenant, Established upon better promises, yet we have the same covenant too, and they were bound to the same duties at the same time, and though we are bound to the same duties as they were, yet not as it was given to them in the Land of Canaan, so this promise of inheriting the earth was given to the Jewes, and do you think that I will abolish this promise? No faith Christ, whatsoever belongs to them I will renew this promise, they that are meek, they shall inherit the earth in the times of the Gospel. You will say, shall they inherit? the meek of men are the readiest to be injured, if I put up all and be so meek as you speak of, I may quickly be spoiled and lose my estate, and be a beggar, and subject my self to every beggar. Now Christ he foresaw all this, and he faith, not only blessed are the meek, they shall go to heaven, but blessed are the meek, for they shall inherit the earth, as if so be Christ should say, carry your self meekly, and trust me with al, and you shall lose nothing by your meekness, no not in this world and indeed if you consider it well, God doth make this promise Good.

First, Meekness will keep men that they will not be suing and Lawing as others are, and how many men of contentious spirits that exhaust their estates by Law, and there men spend all their money, and it is a just judgment of God upon straueur spirits, that it should cost them dear, the passions of many men and women costs them very dear, as I have said heretofore, many men that are both to spend five shillings for the maintaining of the Gospel.
Promises made to Meekness.

Gospel, yet to have their will in a froward passion care not, what they spend, using these speeches, it shall cost me a hundred pound or five hundred pounds but I will have my will.

Secondly, And then, as they do not spend in suing and lawing with others, for they do not exasperate other men against them, many men suffer much in the world, and they cry out, Oh, they are wronged in the world, but such may thank themselves, why do you provoke them to do you wrong? Now a meek man provokes not others, and so lives more quietly, and doth not suffer as others do.

Thirdly, And further, Those that are meek, every one is kept from doing them wrong more then others, if a man see a froward man, he cares not what he doth against him, how he wrongs him, because he is a froward man: but if a man be a meek man, if one hurt him, every one cries out against it, what! wrong such a man, that lives so quietly, and gently amongst those that he hath to deal withal? every one cries out against him.

Fourthly, And then this promise is made good in this respect, that they shall inherit the earth, that is, they shall enjoy all they have in quietness, and that shall be better then great possessions, as in a dish of herbs, they shall have more quietness then those that have great tables, and thereby they inherit the earth, whereas other men that are froward, they have not the use of the earth, though they have many things they do not enjoy them; but now a meek man, he hath the use of the earth, your rich men that have most, do not inherit the earth, but those inherit the earth that have the most comfortable use of things here in this world.
Promises made to Meekness.

Fifthly, And then, they shall inherit the earth this way, that others will love to deal with them, as thus, if I go to buy any thing, if I know there is a servant where such a commodity is to be sold that is snappish, or of a froward temper, I will not go there, and therefore your shopkeepers think it very much to have servants snappish, and of curtish dispositions, but now if a man have a meek Spirit, it helps him in his trade, in respect to the custom of his shop. And so servants, if a man hear that there is a man servant, or a maid servant, that will be snarlish and froward, and cannot agree with any, they will not be troubled with them, they say, who would be troubled with such a one? But now, if there be one of a meek Spirit, every one will be ready to entertain him, and if he should after go away, they will rather mend his wages than let him go. And so in a match, if one be to choose a wife, one of the first questions he will ask (if he be wise) is whether she be of a meek Spirit, though little portion, yet he will be sure to match with such a one that is of a meek Spirit and so comes to inherit the earth. If a man be a travelling, if he hears of an Inn, where the people are meek and quiet, he will lodge there, but if he hear that the people at such an Inn are forward and passionate, he will not come there.

But yet there are a great many other precious sweet promises that are made to meekness, in Psalm 76. 9. When God arises to judgment to save all the meek of the earth. Here the glory of God is let out, how terrible he appears in rising to judgment, but who doth God aim at to save? all the meek of the earth. Oh! saith God, is there one of a meek spirit, and is he wronged? I will arise to judgment to save such a one that is meek. And therefore surely, saith the next words. The wrath of man shall praise thee, the remainder
remainder of wrath shall those restrain. What if there any that rise up in wrath against my meek ones? faith God, I will arise to judgment to save them, and will be terrible in Judgment to Princes. And when he will be terrible to them, he will be comfortable to the meek of the earth. And such a kind of promise you have in Psalme, 147. 6. The Lord listeth up the meek, he casteth the wicked down to the ground. A meek body you are ready to say thus, if I be meek, and gentle, and bear wrong that others offer to me, then every one will trample upon me. No, the Lord will cast the wicked down to the ground. If thou have a wicked proud spirit, it is not men so much, as God that casts thee down, but if thou be a meek Spirit, the Lord will lift thee up. And so in Psalme, 149. 4. The Lord taketh pleasure in his people, he will beautifie the meek with salvation. He will not only save them, but save them so as to beautifie them, for faith God, these meek spirits are beautifull in mine eyes, and therefore I cannot but do them right to beautifie them with my salvation.

And again further, in Ps. 29. 9. There you have another sweet promise for the meek ones; The meek also shall increase their joy in the Lord, and the poor and mean shall rejoice in the holy one of Israel. When you are troubled and vexed, the meek ones shall rejoice, and they shall increase their joy, and increase their joy in the Lord; wouldest thou live a joyful life? Wouldst thou rejoice in the Lord? Wouldest thou increase thy joy in the Lord? then be of a meek spirit.

And then the last I will name for the present, is that excellent promise in the time of common calamity in the world. In Zeph. 2. 1. Mark how the Lord
Lord hath a special regard to men and women of meek spirits. Gather your selves together, yea, gather together. O nation not desired, before the decree bring forth, before the day pass as the chaff, before the fierce Anger of the Lord come upon you, before the day of the Lords Anger come upon you. As if he should say, take heed the day of the Lords Anger is coming upon you, gather together, and seek the Lord, repent, and seek the Lord: But who must seek the Lord? All the meek of the earth, which have wrought his judgment, seek righteousness, seek meekness, it may be you shall be hid in the day of the Lords Anger, as if the Holy Ghost should say, if there be any people in the world that shall be hid in the day of the Lords Anger, it shall be the meek of the earth, and therefore do you seek the Lord. You will say, but the Lord is provoked. Oh, but the Lord will be intreated by the meek before any people in the world, the Lord will have regard to them that seek him to deliver a nation. Thou art a sordid man or woman, and thou correct to seek him, the Lord will not hear thee nor hide thee, but faith God, if there be any in the world that shall be hid, it shall be the meek ones of the earth. There are a great many other things that I thought on to set out this grace of Meekness, I will give you one or two more.
CHAP. CXII.

Further considerations of the excellency of meekness.

1. Christ was appointed to have a special regard of such.
2. The meek interest God in their cause.

First, Another is this, That Jesus Christ is appointed by God, designed to this office, to have special regard to meek ones, when he comes to preach the Gospel, and so are all the Ministers of the Gospel; they are to have a special regard to the meek ones when they come to preach the Gospel. In Isa. 61. That famous place of the Prophetic of Christ, verse, 1. The Spirit of the Lord God is upon me, because he hath appointed me (that is Christ) to preach good tidings, to whom? To the meek. As if Christ should say when he came into the world, the Father sent me into the world, and I am appointed to preach good tidings to the meek, if there be ever a poor meek Spirit, know that the Spirit of the Lord hath sent me, and I am filled with the Spirit of God to this end, that I might preach good tidings to the meek, what an excellent grace is this grace of meekness then?

Secondly, And then one more, and that is this; A meek man doth interest God in his cause, he needs not be careful at all in righting himselfe in any wrong that he hath, but God presently takes his cause into his own hand, and this helps against any objection against meekness. Men say, why should I put up wrong? I say, the Lord, if thou be meek presently
presently makes thy cause his own, he comes in and interests himself in it. I will give you two Texts of Scripture for it, one is in Numbers, 12. Miriam and Aaron are Angry against Moses, because of the Ethiopian Woman whom he had married, it was envy that made them speak against Moses, and they said verse, 2. Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? What Aaron that was Moses his Brother, and Miriam his Sister, and both gracious too? And yet come to contest in a bitter manner? And what say they? Hath God spoken by Moses, hath he not spoken also by us? Moses, he hath got all the credit, hath not the Lord spoken by us as well as by Moses? Well, but though Moses was thus spoken against by his Brother and Sister, that were godly, and eminent, and that were in place, yet Moses was very Meek for all this, he was not provoked, but then marke the latter end of the 2. verse, it is said, The Lord heard it, and at the 4. verse, after the commendation of Moses his meekness, it is said the Lord spake suddenly unto Moses and Aaron, and Miriam, come out ye three unto the Tabernacle of the congregation, as if God should say, what is this Meek Servant of mine wronged? I will not see him wronged a moment, the Lord spake suddenly. The best way to have our cause vindicated, is to carry it with Meekness, Then the Lord spake suddenly to Moses, Aaron, and Miriam, come forth all of you, and we will try the cause, what cause there is for Miriam, and Aaron to speak against Moses. Well, faith the Text, and the Lord came down in the Cloud, and stood in the door of the Tabernacle, and called Aaron and Miriam, and they both came forth, Come ye forth, faith God, and let us see what is against Moses, and saith he, If there be a Prophet in all my House, I the Lord will make my self
known unto him in a Vision, and will speak with him in a dream, My Servant Moses is not so, who is faithful in all mine House, with him will I speak mouth to mouth, even apparently, and not in dark Speecr, and the similitude of the Lord shall he behold. Wherefore then were ye not afraid to speak against my Servant Moses? See how God honored Moses, Moses that was the meekest man upon the Earth, although he was wronged, presently he calls them out, though they would have disgraced him and hindered him in his work, (that is the policy of Satan to cast aspersions upon men to hinder their work,) but now mark, God comes and calls them to account, and he honors Moses the more; faith the Lord, have I spoken to Moses more than to you? I, that I have faith God, 1, and more than to any Prophet, God come to a Prophet, and make known my mind by vision, and by a dream, but my Servant Moses is faithful in my House, whatever you speak against him, whatever aspersions you cast upon him, yet Moses, he is faithful in my House, unto him will I speak mouth to mouth, and the similitude of the Lord shall he behold, I will not trust any man to behold the similitude of the Lord but only Moses, Wherefore then were ye not afraid to speak against my Servant Moses? Such a Meek man, such a godly man, such an eminent Magistrate? But then much more my Servant Moses, were ye not afraid to speak against my Servant Moses? If he were a Moses, a publike man, ye were not to speak against him, but my Servant Moses, wherefore were ye not afraid to speak against my Servant Moses? See how God doth interet him in the cause of those that are of Meek Spirits. And then the other Text is in Psalme 38. 13. verse. You shall see in the former part of the Psalme, how David was wronged by his Lovers, at the 11. verse. My Lovers.
friends stand a toose from my sore, and my Kinsmen
stand a far off, they also that seek after my Life lay
snares for me, and they that seek my Hure speak mis-
chievous things, and imagin deceits all the day long.

But I as a deaf man heard not, and I was as a dumb
man that openeth not his Mouth. Here is the
Meekness of David, mark what Follows, Thus I
was as a man that beareth not, and in whose mouth
are no reprooches, For in thee, O Lord do I Hope, thou
wilt hear me, O Lord my God. I heard not when
they spake such mischievous things, I took notice
of them, I could not but take notice of them; I
could not but complain to thee of them, but I
heard not, I gave no reviling speeches again, but I
committed all to thee, thou wilt hear, O Lord my
God. The less we do bear reproaches and wrongs
that are done to us, the more will the Lord hear,
and therefore if so be that you think there be any
thing in Scripture, if you can lay the weight of your
Souls upon Scripture for your Salvation, O medi-
rate upon these Scriptures that I have shewed to you
for the commendation of this excellent Grace of
Meekness, that you may come to Learn this Grace
of Meekness of Christ.

CHAP.
Chap. Cxiii.

The Excellency of Meekness continued in Eight Particulars more. 1. It is a convincing Grace, 2. It argues a Magnanimous Spirit. 3. Wisdom. 4. It gracest our calling. 5. It giveth advantage against an adversary. 6. There is daily Use of it. 7. It keeps continual peace. 8. It makes eminent in all other Graces.

There are many other commendations of this Grace of Meekness, I will but briefly name them that so we may come to the Application of the Point.

First, Another is this, Meekness it is a mighty convincing Grace, there is no Grace that hath more power to convince men than the Grace of Meekness, it hath a convincing power; it is almost impossible to stand before the convincing power of Meekness, for thereby whatever men may speak against one that is of a Meek Spirit, yet certainly their consciences will be convinced and tell them, that they can do what themselves cannot, and that convinceth, whereas Christians do manifest that they are able to do what other men cannot do, then men are convinced that there is some power in Religion, and never till then. Now when they see them since they made profession of Religion, that they are able to put up more wrong than before, this convinceth them that there is a power in Religion, and there is no better way to gain men than by Meekness. We
think to gain men by giving them as good as they bring, that will not do it. I have read of one, that railing against Philip of Macedon, one of Philip's friends would have had him to have punished him, for he was the Emperor. What! faith he, will you suffer such a one to be railing upon you? But he would not listen to his Friend, to use him harshly and severely, but he sends this man divers gifts that did so rail on him, and useth him very courteously, and within a few days he comes to his friend, and faith he, I pray tell me, what doth this man say of me? Oh! faith he, speaks the most honorably of you that ever any man did. Well, faith he, you see then have been a better Physician than you, you would have had me to have cured him by punishing of him, by frowardness, but I have done it by Meekness. This was the manner of a Heathen; and indeed, those that are gained this way are gained for ever. Perhaps when others do oppose you, you will be froward, and let forth your wrath against them, and perhaps you may for the present keep them down, yet it may be it will stir up more strife, but suppose you get the victory to keep them down, yet it will not gain them to you, but they will wait another opportunity to do you a mischief, but if you gain them by Meekness you gain them for ever; you may overcome one for a day, but he that you overcome will wait for another opportunity to be as bad as ever he was, but now you have gained for ever it may be the Soul of your Brother by your Meek carriage. So Josephus reports of that Agrippa, though he was a wicked man it is about the Nintecath Book of his upon the Jews Antiquities, the Seventh Chapter, the story of Agrippa, that heard one Simon a Lawyer that spake very ill of him, said, he was a Prophaner man, and he sent for him, and when he came, 'Come, faith he,
The excellency of Meekness.

I pray thee tell me what Agrippa hath done? This Simon his mouth was stopp'd, he was able to say nothing then when he come to it, but falls down and deuises pardon, and Agrippa pardons him, and bestowes many favors upon him, and by this gains the man to be a freind to him. Afterwards, it is a mighty convincing grace, even so far as Heathens have had it, and their meekness to this Christian meekness was but as a Christall stone to a precious pearle, it was but as the outside, but very convincing among them, much more among us.

Secondly, And then it is a grace that argues a Magnanimous and Heroick Spirit, you know what the Scripture saith, That he that overcometh himself, is stronger than one that overcomes a City. Now it is a glorious thing for a Souliedier to overcome a City, but one that can overcome his own passion is more valiant, and hath a more excellent Spirit than one that overcomes a great City. And so some creatures that are more heroicall, are more meek and gentle than others are, as the Lion is of a more generous Spirit then the Wolfe is: The greater any one is the more is he of a peaceable disposition, & their anger sooner pacified, for it is enough to fall down before a Lion, a Lion is pacified if you fall before it, but for the Wolf and Tiger, and other baser creatures, they will tear tho' that fall down before them, but meekness argues a more Magnanimous Spirit than frowardness doth.

Thirdly, And besides, it argues more wisdome than frowardness doth, in Prov. 17. 27. A man of a cool spirit, as the word is, it is a place that up-on some occasion you have had before, A man of understanding is of an excellent Spirit, it is in the original of a cool Spirit: A man of understanding is
of a cool Spirit, your hot Spirits are not men of understanding, but more of that was spoken when we opened unto you the folly that is discovered in passion and Anger heretofore.

And then again further, this grace of meekness, excellency of it is in this, that in that we do walk worthy of our calling by manifesting meekness in our conversation, in the exercise of that grace we walk worthy of the glorious calling that the Lord hath called us to; That place in Ephes. 4. the beginning sheweth, so much. I therefore Paul, the prisoner of the Lord, beseech you, that you walk worthy of the vocation wherewith you are called. Now if the Ephesians should say, wherein Paul should we walk worthy of the vocation wherewith we are called? Mark what followeth in ver. 2. Walk in lowliness and Meekness, with long Suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of Peace. This is to walk worthy of your vocation. And doth it not become Christians to walk worthy of their calling? If you would walk worthy of your glorious calling, it must be in lowliness and meekness, and long-suffering, forbearing one another, endeavouring to keep the unity of the Spirit in the bond of peace; this is to walk worthy of our calling, the calling of a Christian is a glorious calling, and it should be the study of a Christian; so to walk as they may walk worthy of their calling; O, it is a glorious mercy of God to call thee to be a Christian, and thou must labor to walk worthy of this calling; without meekness, those that are of froward Spirits, they dishonor their calling. It was a prohibition of Alexander for two Christians that were wrangling one against another, be prohibits them to be called Christians, because they walked so contrary to the example of their master, because they walked so unworthy of their
calling, that is another commendation of this grace of meekness.

Fifthly, And then in further commendation of this, a meek Spirit it is one that hath the greatest advantage of an adversary that can be, no man hath such advantage against his adversary as a meek spirit, by this means he comes to be above his adversary, we can never be above them by passion. It is an usual speech of passionate people when others anger them, I will be even with them, such and such have done thus and thus, and I will be even with them: truly, there is a way not only to be even with them, but to stand above them, to say I will be even with them, that is no more, but he is evil towards you, and you will be evil towards him, he carries himself sinfully towards you, and you will carry yourself sinfully towards him. But now were it not better to be above them? who would not get his adversary under him? When you come to be meek you get all your adversaries under you. Many men that are of froward spirits are vexed with nothing more than to see others that they are froward withal, yet will not be provoked, you shall sometimes apparently see, when one is in a pettish mood, if you can but compose your spirit, and keep your Spirit quiet, and not be provoked with their pettishness, this vexeth them more; they are vexed that they cannot vex you, and Angry that they cannot Anger you; you think when they anger you, you will Anger them again, this is but to feed their humor, your anger doth but feed the humor of an Angry body, but if you be patient, quiet, and meek, you vex them, and thereby they see themselves to be under you, and you have overcome them.

Sixthly, And then, the excellency of this grace appears, in the daily use of the grace of meeknes.
we cannot live among men but we must use this grace of meekness every day, now that which we have so much use of every day hath an excellency in it. As now the Sun hath an excellency in it, not only because of the excellent effects of it, but because of the use that we have of it every day, and so bread and water, and other elements have an excellency in them because of the constant need that we have of them every day. There are some graces that we have not so constant need of the use of them as this of meekness, I know not one grace that we have such a constant need of the daily use of it, as we have of this grace of meekness, only the grace of faith, that must set a work at other graces; you have need of the use of it in respect of God, if you come down into your family, and have to do with your wife, there may be failings therein you will need meekness, come to your children, and you have need of Meekness, come to your servants, and you have need of meekness there, and so among your neighbours, if you go to prayer you have need of meekness there, when you come to hear the word, you have need of meekness there, in every holy duty, in all your bargainings, buying and selling, in every thing, if meekness be not there, every thing will miscarry, except the heart be possesse with meekness, and therefore it is a most excellent grace.

Seventhly, It is that grace whereby men and women come to have fair weather all the year long, it is a comfortable thing to have fair weather to continue but two or three weekes together, and you know rainy weather and drooping weather is very tedious and irksome to us, and we say it is pitty fair weather should do any hurt, but now where there is meekness in a family, there is fair weather every day at the week long, and on the other side...
where there is frowardness and passion, there is rainy weather all the week long, and therefore the scripture sets out frowardness by a continual dropping. The contentions of a woman is as a continual dropping in rainy weather, where the rain comes in and drops upon your bed and tables, and every where as you sit, it is very troublesome. But on the other side, when the Sun comes in at the window, there is a sweet pleasant dwelling, this is comfortable. Many times you know the Sun riseth very fair, but it raineth mightily before night; so in many Families, though there is a great deal of quietness in the morning, and there seems to be a great deal of love between Husband and Wife, Parents and Children, Master and Servant, yet what a storm is there before night; but now where there is meekness, there fair weather continues all the week long, yea, all the year long.

Eighthly, Yea, yet further, by meekness we shall grow to be eminent in all other graces, thus you have it in Prov. 3. 32. The froward is an abomination to the Lord, but his secret is with the righteous. Now the opposition one would think should be thus, the froward is abomination to the Lord, but his secret is with the Meek, and ordinarily in the Proverbs it is thus, one opposes evil to another, the froward is thus, but the righteous is thus, why doth he not say, that the meek is thus, the reason is this, because all righteousness doth thrive in a meek spirit, say of a man or woman that he is truly, Christianly meek, and all righteousness gowes in him, and therefore here righteousness is put for meekness. And in Prov. 11. 20. They that are of a froward heart (again) are abomination to the Lord, but such are upright in their way is his delight. Now the opposition again should have been thus, such as are meek,
in their way, but as if the Holy Ghost should say, it is all one to say, a meek man is an upright man, a meek woman is an upright woman, such as are upright, such as have meekness, and keep but meekness in their hearts, they are God's delight. It is observable, that when the people of God were in danger, you know that Moses hands were lift up, I suppose all of you, that are acquainted with Scripture, know the story, that when Moses his hands were lift up Israel prevailed, and when Moses his hands were let down, then Amalek prevailed. Now why was not Aaron's hands lift up, for Moses was the Magistrate, and Aaron the priest, and one would have thought, that Aaron should have been the praying man, but it seems when the people were in great danger and their deliverance was upon prayer, Moses was the man that must pray, and the reason is because Moses was more eminent with God than Aaron, and especially eminent in the grace of Meekness, for so it is clear. For in Numb. 12. you find, that Aaron was of a peevish froward Spirit towards Moses, but Moses meek, so that Moses he grew to out-stripped the High Priest his brother in meekness, as many that are eminent godly men, that are tradesmen, they may have a minister to their brother, and they may grow more eminent then himself, thus it was with Moses, and certainly those that are more eminent in meekness, they are more eminent in prayer.

CHAP.
CHAP. CXIV.

The Application of the Doctrine of Meekness in Two Branches. 1. In rebuking them that want it: wherein the Impediments of it are removed, the Danger of frowardness laid open, and the vain reasons for it Answered.

Well, I shall not proceed for the present any further in the comendation of the grace of meekness, what may be further said, may come in afterwards in the application of the Point.

Now therefore, having spent much time in opening of the Grace of Meekness, what it is, and the wonderful excellency of it, laboring to set it out and commend it to you, we come to apply the Point, and that in two Branches.

First, In rebuking those (especially Christians) that are wanting in this Grace; a use of reprehension and Exhortation, for many things hath been said Applicatory already in the opening of it, now I shall only speak of reprehension. Christ would have us to Learn Meekness, O! How few Schollars hath Christ in the world? How few hath he in the Church? How few Proficients (at least) hath he in his School? How few are there that have taken forth this Lesson that Christ would have us Learn of him? Little Meekness there is in the world, Yea, Among Christians, where Christ expected most. I suppose by what hath been opened, there is not one but hath seen already, cause to lay his or her hand upon their Hearts, and say, Lord, how far have I come short of that Meekness that hath been opened
opened to me, that Christ would have me to Learn of him? There needs many buckets of tears of Repentance to quench the Fire of our passions. O! That God would cause you to see the Evil of the want of this Grace, I have opened it very largely, in shewing, how Meekness moderates Anger in the Evil effects of it, and therefore need not to inlarge it now, but the maine thing that now is to be done, is, to take away all the vain pleas of a froward spirit. It is true, you have shewed what Meekness is, and the excellency of this Grace, and the use of it, so as we cannot but be convinced that it is that that we should all labor for: but that that hindereth very much this Grace, it is the pleas that carnal Hearts have against it, there is nothing more unreasonable than mens passions, and yet nothing that Men and Women plead for more than for their passion, they are ready to say to Ministers or Freinds, Yea, to God himself, as Jonah did when God asked him; Jonah, Dost thou well to be Angry? Yea, I do well. Come to any froward spirit and say to them, is it wel to be angry? Dost thou well. Yea, After you have heard so much of this Grace of Meekness, if any of your neighbors should come to you when you are in a passion, and say, do you well still to be in this passion? Perhaps, you will be ready to say, Yea, I do wel, as Jonah did, now it would be in vain further to exhort you to Meekness, till I have taken away the lets and impediments of this Grace of Meekness, which are the pleas of mens Hearts.

PLEA, I.

First, You have many that will satisfy themselves in this; it is true they are passionate, Yea, it is in this one thing that they faile, but in other things,
they make conscience, & they hope they walk close with God, and frequent Gods ordinances, follow the word, and prayer, and fasting, may be, and pray in their Families, and Closets, and other Duties, they are careful and conscionable in the performance of them, and there is nothing that God requires of them that they know of but their consciences tells them they do what the Lord requires of them, only this one thing of passion, that they cannot help, and we are ready to say of men, O! Such a man is a very good man, but he is of a hafty Spirit, a very gracious Woman, but of a hafty Spirit, Truly, it is hard to say of any man, Yea, I shall shew you by and by, we can hardly say, they are gracious and yet passionate, but for being very gracious, it can be said of no man, or no Woman, that they are very gracious that are in on ordinary way overcome with passion, but because this is the great plea, that it is but in this one thing, they are in other things right and well, but in this one thing of passion.

Now to answer this in this one thing, passion is the cause of abundance of evil, anger, it is a complex evil, it hath in the bowels of it abundance of evil, there is pride, and self-Love and stoutherness, and stubbornness against God, and unbelief, and abundance of evil in the Womb of passion, and therefore you cannot say, it is one. But then, suppose it were but one, yet it is a special fruit of the Flesh that must be mortified, in Galatians, 6. Where the Apostle speaks of the fruits of the flesh, and the Spirit, he tells us, That they that are Christ's have crucified the flesh, with the affections and lusts. You will say, What are the fruits of the flesh? That he hath described before at verse, 20. Idolatry, Witchcrafts, Hatred,
Impediments of Meekness removed.

hatred, variance, emulation, wrath, strife: Wrath and strife, these are the fruities of the flesh. Now they that are Christ's, have crucifyed the flesh and the fruits thereof, certainly, where there is any fruit of the flesh that is not crucified, where there is I say, but one lust of the flesh that is mortified, there certainly such a soul cannot have any evidence that they are in Christ, they that are in Christ, have mortified the flesh with the affections and lusts, that is, all the affections and lusts are mortified, he doth not say, all removed, but all mortified, where the lusts of the flesh, any one lust of the flesh remaineth unmortified, that soul is not a member of Jesus Christ. You may think it a hard truth, but it is a certain truth, and I suppose no Minister of Christ but holds in the doctrinal part of it to be a truth, and this place in the Galatians doth shew it, they have mortified, that is, they have been willing to put the lusts of the flesh, to a shameful death to crucify the lusts of the flesh, that argues a more violence of spirit against the lusts of the flesh, then to say, they had mortified them; as it noted the desperateness of the Pharisees hearts against Christ, that they would not only put him to death, but crucify him, so every one that is in Christ, hath that desperate hatred against the lusts of the flesh, that he puts it to death, by the most cruel, and painful and shameful death that may be, that is another answer.

But further, you say, this is but only in one thing, O! this prevails you acknowledge: I shall now shew you, what a dangerous thing it is for this one thing to prevail, that it is this one thing that is the most opposite in the heart of a Christian, and I will give you these several demonstrations of it. As

First when Grace comes into the heart of a Christian, it shews unto him his own vileness, that is the
Dangerous to be without Meekness.

least thing it can do, it discovers to him what a vile, wretched creature he is, a fire-brand of Hell in himself, and now deserves for ever to be cast off by the Lord, and to be trampled under Foot, this Grace doth in the lowest degree: now there is nothing more opposite to this than a froward heart, a froward heart is a proud heart, it is from pride that thou canst bear no crosses at all.

Secondly, The first Lesson that Christ teaches those that come to him, is to deny himself: now if thou hast not learned that first Lesson, how canst thou say, thou hast Grace?

Thirdly, Grace in the meanest work of it, makes us see the infinite need it stands in of mercy, and can this stand with that? Can a froward passionate heart against those that cross thee, stand with the deep sense of thy own infinite need of mercy? Certainly, that soul that doth so, must needs be of a meek spirit, and wherever there is any Grace, that soul doth see this, and is sensible of this. But these will likewise come in, in the Means that we shall mention against frowardness of heart afterwards; only I name them now, to shew how incompatible the reigning passion in mens hearts is with Grace.

Fourthly, Grace subjects the heart to God; the main work of Grace is to bring men to the Will of God; not to make mine own Will the Rule of my Actions: but to subject to God, to make his Will the Rule of my Will, and his Law the Rule of my Actions: This is the genuine Work of Grace; the least work of Grace doth this where ever it is. Now a passionate spirit is the most opposite to this that can be, to the subjection of the soul to God, to make the Will of God the Rule of his own Will: when thou art in thy passion, and froward distemper, there is nothing but, I will, and I will; but
where is the will of God, your will you make to be the Rule of your own actions, this is the most opposite to God that can be.

Fifthly, Grace whereever it comes, makes the Heart to favor the Spirit of Jesus Christ, true Grace comes from the spirit of Christ, and therefore such a one must needs favor of the Spirit of Jesus Christ, and nothing more opposite to the Grace of Jesus Christ, than a froward and passionate spirit, I am Meek, saith Christ, and what Grace do you see shine in Jesus Christ (if you read the Gospel) more than Meekness? And therefore Meekness makes thee smell Savory of Jesus Christ, thou smellest rank if thou hast not Meekness.

647 If there be Grace in thee, then it brings light into thy Soul, and gives thee Heavenly Wisdom, though thou seest never so weak & foolish before, it makes thee a Child of light, and gives thee Heavenly Wisdom; but now there is nothing that hath more folly in it than passion; folly appears in none more than in those that are passionate, now where doth thy Grace lie all this while? Truly, one that is gracious, and professeth Religion, one would wonder where their Grace lies. You will say, they hear the word, and go to Duty with Gods people, I but if Gods people Anger them, they are froward, and passionate, and they pray, I but though they pray, yet they are full of passion, and therefore, I say, I wonder where their Grace lies, and therefore if there be any in them, it is like a little spark of Fire in a great deal of ashes, one that comes in the morning to make a Fire, Rakes in a great deal of Ashes, and at last finds a little spark of Fire: it may be so, when we come to a passionate man, though a godly man, we may hate, and hate; and perhaps at last find a little spark of Grace, but under a great deal
of Ashes. You will not think that a drunkard hath any Grace. Why should you think the one that is drunk with passion should have Grace? I do not say, but godly men may have some passion in them, but where it doth reign, there it is hard to discover Grace.

And further, to shew you that it is opposite to Grace, that which is a special Commendation of the Gospel in the Scripture is this, that it shall make the Wolf, and the Lyon, and the Ox to lie down together, that place in Isa. 11. 4, where the times of the promise of the Gospel is spoken of, When Christ shall come, He shall judge among the Nations, they shall beat their Swords into Plowshares, and their Speares into pruning Hooks, and Nation shall not lift up themselves against Nation. Abundance of peace in the times of the Gospel. And so that other Scripture where it is said, The Wolf and the Lamb shall lie down together, and feed one with another, and the Lyon Eate Straw like the Ox. That is, the Gospel shall meeken the Hearts of men, the dispositions of men wherever it comes. Now if thou hast Grace, the Gospel hath prevailed in thy Heart, and where is it? What hath the Gospel done, if it hath not changed thy forward Heart into Meekness? The Gospel hath not had that fruit in thy Heart if thou hast not Meekness, for it is not only because there is some sin in thy Heart, for that indeed men and Women should not do, always call the Foundation into question, because there is some sin, there may be some Grace though some sin abide, but this sin, I say, is the most opposite of any sin, and if there be any thing whereby one may call Grace in question (except sins of purpose and directly against knowledge) I know nothing whereby a man may call Grace more into question, then for a Passionate forward Spirit, and I give you the
Vain Reasons for Anger Answered.

grounds why it so appears, and therefore it may justly be very suspicious whether there be any grace or no where there is this constant reigning of this passion in those that profess themselves to be Christians.

PLEA. II.

And further, another plea is this, but I am wronged, and the cause of my Anger, it is just, and would you not have us Angry when the cause is just indeed. Now to that I Answer, that the Scripture indeed in some cases doth bind us to be Angry, yet when we are Angry with our Brother, it would hardly have us Angry with him almost in any case. In Matth. 5. 22. Whosoever is Angry with his Brother without a cause shall be in danger of the Judgment. I but some passionate people will say, I am not Angry without a cause but upon just cause. I remember, Austin, in his 19. Chapter of Retractions, he mentions this Scripture, and faith he, in Ancient Copies in the Greek Testament, these words, Without Cause, is left out, and he descants upon the Text, faith he, we are not to be Angry with our Brother upon any cause, but, faith he those that are Angry with sin, are not Angry with their Brother. And so Jerom, he faith, that in ancient Greek Copies these words are left out, because indeed people should take heed of being Angry with their Brother in any case, there is so much danger in the passion of Anger.

But I answer further, That a just cause is not enough for a just Anger, there may be just cause, and yet my Anger unjust, there must be many things go to make a just Anger, there must be many ingredients, just measure, and just proportion, and
a right managing, many things required to a right Anger, as well as a just cause, and therefore it is a great fault, for men and Women to think, that I am justly Angry, because I have a just cause. Therefore in Psalm 78:50. It is said, he made a way to his Anger. Now Arianus Montanus, he saith, that he weighed his Anger, the Lord when he is Angry he weighs his Anger. He weighs a right proportion to his Anger. Indeed, as it is with Apothecaries, when they are to make a compound of Physick of some things that are very violent in their operations, very strong, they had need weigh to a dram, they had need to be accurate, that they do not put in one dram more than they should, they may kill a man, if they should; and it is not enough for the Apothecary to say, I put in nothing but what the Physician prescribed, I but if he put in more than he prescribed, he may be guilty of murder, he may say, it is but two or three drams, I, in other things it might have passed, but in this it may kill a man; and so in this thou hast need to weigh thy Anger, to make a proportion between the cause and the Anger.

Further, Thou sayest the cause is just, but when dost thou judge it to be just? Dost thou judge it to be just before thou art in thy passion, or when thou art in thy passion? Do you before your passion advise and deliberate about it, and consider, is there cause for me to be Angry? And how? For ought I to be Angry? And is there cause from God to be Angry? Were your Judgments informed before your Anger rise? Did you forbear your passion till you were able to judge? Many people, when they are stirred up in a passion, they will therefore think the cause to be just because they are Angry, but indeed, they should be Angry because first before their Anger they judged it to be just, it is very seldom
that our judgment is before our passion, but afterwards, and that is seldom good.

And further, When can a Christian exercise mercy, but when he hath a just cause to be angry? If the cause were not just, then you had no object for your mercy, now God calls upon you to be merciful, to forgive your brother, if you will never forgive when the cause is just, when will you then? There is no place for forgiveness, therefore when you apprehend just cause for anger, think, is there not now a place for mercy, and if you would weigh these two when one hath done you wrong, whether is it better to manifest the grace of mercy, or the affection of anger? Which is best, either to be angry or passionate? I must be merciful sometimes, and I can never be merciful but when I am wronged: why therefore not merciful now?

And further, Dost thou plead thou art angry, because thou hast just cause? How often hast God just cause to be angry with thee? And yet he shews mercy, but now though the cause be just, yet thou must look to behave thyself justly in thine anger upon this just cause, there can be no cause given to make thee so to be angry, as to make thee sin against God: there is never any such just cause to provoke thee to swear, never so just cause to make thee so angry as to hinder thee in thy duty, in thy prayer. Yea, though there be never so just cause, as thou canst not at the same time go to prayer, and pray for them thou art angry with, I say, pray for them, that God would be the manifestation of thine anger, then the justness of thy cause will not be sufficient to plead before the Lord.
PLEA. III.

Thirdly, Another Plea is this, O! but, it is my Nature, I am of a hasty Nature, will another say, indeed you teach us to be of meek and quiet Spirits, it is good if I could be so, but I am of a hasty Nature, I am willing to do what God would have me, but the Lord knows, my Nature is so hasty that I cannot tell how to help it. This is generally the Plea of all hasty Spirits, and so plead for themselves and their Friends, indeed such a one is hasty of Nature, and so make that a Plea for all the wickedness committed in Passion.

To which I answer, what art thou hasty by nature hast thou a froward heart naturally, then thou hast a nature that is abominable to God. I gave you two scriptures before, in Prov. 3. 32. And in Prov. 11. 20. I say, art thou hasty by nature? then know that thou hast a nature that is abominable to God, and therefore do not speak of thy hasty nature by way of excuse, but rather to accuse thy self more for the scripture saith, the froward heart is an abomination to the Lord. And again, Art thou hasty by nature? it is not that nature that God made thee in, God made man upright, God made man after his own image, like himself, and God is slow to wrath, it is the Glory of God to be slow to wrath, full of mercy, and kindless, and gentleness, this is God's nature, and God made man according to his own image, certainly therefore, this nature thou speakest of, is not God's nature, that which thou sayest is thy nature, is nothing but thy original corruption, and therefore the scripture saith, in Jam. 1. 20. The wrath of man accomplisht not the righteousness of God, and is this any comendation of a branch, that hath a corrupt root? thou art froward, and thy o
original corruption is in the strength of it, is this any
lessening of the evil of the root that it hath a rotten
branch? And so here is a wicked child, and this child
hath a wicked parent, doth this lessen the evil of the
child? And so, here is a passionate man, and he
hath a passionate nature, now for thee to say, I am
not only occasionally sordid, but I have a disposi-
tion to be sordid again, whenever any occasion is
offered, what a strange plea is this? you would
think it a strange plea, if a thief should come before
the judge, and there he is accused before the judge,
and he pleads he must have favor, and shall say, I confess
my Lord, the thing is done, but I have a nature so
disposed to the every, that I know not what to do,
would this be a sufficient plea? yet this is the plea
before God, thou art sordid, and thou art hasty,
and passionate, and it is thy nature so to be. And
so for Murder, one murders a man, and when he
hath done, he saith, he hath a murderous nature,
why, this is thy plea before God, Lord I have done
this wickedness, and Lord, I cannot but do it ev-
ey day more, and more, it is my nature; it is worse
to have a nature evil, than to have a thing evil ac-
cidentally, as a Toad, we hate it because it is natu-
urally poisonous, So thou being so by nature, it
should indeed be thy humiliation, the more thou
shouldst go and lay it upon thy heart, and say, the Lord.I have been overcome by passion, but thou
saith I have a vile nature, that hath been overcome
again and again, and overcome by this vile disem-
pair.

But besides, I have this more to say, that if thou
hast nothing more but nature, thou shalt never go
to Heaven. Hast thou nothing to overcome thy na-
ture? If thou beest a Godly man or woman, thou
art born again, made a partaker of the divine nature,
so the Apostle saith, every man or woman in the
world, that hath the least degree of Grace, is made
partaker of the divine nature, now the divine na-
ture, that prevails, that reigns, and that rules in the
heart, and therefore to plead nature, it is as much
as to say, that I am yet the Child of wrath, for by
nature we are all the Children of wrath, an heirs of
Perdition, and slaves to Saran, if thou hast nothing
but nature; and therefore, Oh! that Christians
would never make that plea to say it is their na-
ture.

PLEA IV.

Fourthly, Another Plea is this, That which is
Annexed to this, it is extream difficult, it is ex-
tream hard to pass by wrongs, how can we do it?
we are but Flesh and Blood, we are Flesh and
Blood, I shall put those together, and how are we
able to be of such quiet and meek spirits when we
are wronged?

For the First, we are but Flesh and Blood, I but
yet, you are reasonable creatures, you are not
beasts, you have Reason to Rule Flesh and Blood,
you are not flesh and Blood, as Tigers, & Bears, and
Wolves, and Dogs are, but some have such Flesh
and Blood, as if they had only Dogs Flesh, and
Blood.

Secondly, The Heathen were Flesh and Blood,
and yet they moderated their Anger more than
you do, and God may bring them against you an-
other day.

Thirdly, Are you but Flesh and Blood? you
may make this an Argument against all your Anger,
What! Shall vile Flesh and Blood take so much up-
on it, that if it be crost in any thing, fly in the Face
of God and their Brethren, and crost Gods will,
What! Shall Flesh and Blood do this? You should
Vain Reasons for Anger Answered.

take a consideration, from your being but Flesh and Blood, to be willing to bear anything, I am but Flesh and Blood, and is it fit for Flesh and Blood to stand so much upon it? It is an Argument of Basis, that Godly, Holy, and eminent Divine, in former times, he brings this very Argument, doth any speak ill of You? Consider you are dust, and to dust you must returne, and again, doth any speak ill of you, consider you are a Worm and no man.

Yea, Further: If you be saved, and come to Heaven, you must be more than Flesh and Blood, Flesh and Blood shall never enter into the Kingdom of Heaven, and therefore when this Plea comes into your mind, when you are passionate, I am but Flesh and Blood, let this Answer you, Oh, but flesh and Blood shall never enter into the Kingdom of Heaven.

Further, In that you say, it is so difficult, To that I answer.

First, All good things are difficult; it would not be so excellent a grace were it not so difficult.

Secondly, Difficult it is, but to whom? To those that have no gracious principles in them, where there is no gracious principles, there it is Difficult.

Thirdly, It is Difficult but at first, but not Difficult afterwards, indeed at first when you set upon it, to deny your passion, you will find it Difficult; but do but deny it often, and you will find it not difficult. I remember I have read of the Phrygians, the Spartans they looked upon them as great in number, and thought never to overcome them, but after they had overcome them once and twice, they feared them not: So you think it is Difficult, and
mighty hard to overcome your passion, but do but try once and twice, and you will find so much sweetness in your Spirits, that you will not find it so much difficult, almost all the wages of godliness are so, as we shall see afterwards the Lord willing, when we come to the verse after, My Yoke is easy, and my burden is light, Even this Yoke of Christ is easy, as well as all other Yokes.

And further, you say, it is difficult, you incline more Difficulty in your Anger, a great deal then you should do in Meekness. It is a notable Speech of Seneca, Oh, faith he, it is a heavy thing to suffer and bear, Miseris, thou liest (fa th he) who is there th at cannot bear wrongs, that is able to bear wrath? It is a greater burden to bear wrath, then to bear wrong, this a Heathen man could say. And if you examin your own experience you will find it. You say, you cannot bear wrong, it is so difficult, faith Seneca, thou liest, whatever difficulty you find in bearing wrong, there is more burden in the distemper then in putting up the wrong, then in bearing of the wrath; and I appeal to you in your experience, you cannot put up such a wrong, after you come to your selves, ask your consciences this question, suppose I had put up this wrong, had it not been more easy to me than to distemper my own Heart? I am persuaded you would have found it a great deal more easy then you did in your passion, for though Men and Women will not yeild, yet they find their passion troublesome, and another that puts up wrong, doth not find that trouble as he that doth put up wrong, and therefore consider this, the frowardness of my Heart for the wrong, God knows it, I feel a great deal more trouble in the passion of my Heart then I should have had in the very wrong it self.
There are many other Pleas. As you would count me a Fool, and it would harden others in wickedness if they should be let alone, for the Heart of man is vile to find out Pleas to satisfy their lusts, I but I Hope you shall find the vanities of these pleas, and if God would but stifle this, that the Fig Leaves may be taken away, I Hope abundance of good may be done, and it will further us to be good Schoolmen in this Lesson, to Learn of Christ to be Meek as he was.

CHAP. CXV.

Divers other Vain Pleas for inmoderate Anger taken away and Answered.

To proceed unto some other Pleas that passionate Spirits make.

PLEA, V.

Fifthly, Another Plea is this (which is one of the greatest of all, and that passionate Hearts think they have most to say for themselves in) I am provoked, and if he had not provoked me, I should have been well enough. I live quietly in my Family, and among my neighbors, except I be provoked; and it is their fault then that do provoke me; I suppose this is the Plea that many of you have made many times, and you have all heard it at some time or other.
Vain Reasons for Anger Answered.

Now I beseech you lay it to heart, what I shall say in way of answer to this, and so of the other, I hope if you will but lay them to heart, and lift up your hearts to God for a blessing upon them, these will be taken away; and if these please be taken away the mouth of the froward is stopped, and if so, then the other use that comes after for the conclusion of all, to draw our hearts to meekness, that will be mighty prevalent, consider what I have to answer for this of being provoked.

First, There were no need of the Grace of Meekness, if there were nothing to provoke us, we use to say, the Devil is good if to be he be pleased, for you to think you are meek, when you are meek only when you are pleased, that is no meekness, the Devil can be meek when he is pleased, now is the time to exercise meekness when thou art provoked, so that for thee to say, thou art froward only when thou art provoked, this is as much as to say, I am not froward but when God calls me to exercise meekness. For ever when thou art provoked that is the proper time to exercise meekness. A Godly man, in the first Psalm, is said to bring forth fruit in due season, that is the excellency of true Grace, to work in due season, and what is the due season of meekness, but only when thou art provoked, that the season of it and every thing is beautifull in its season, and so would this Grace be beautifull in its season.

Secondly; It is a sign of a very carnall heart, to put off their sin to the temptation, to plead for themselves, and think to put off the guilt of their sin, and the evil of it, upon a temptation. It is ever a sign of a carnal heart, as usually we find those that are very carnall, when they have done evil,
they cry out, Oh, this wicked Devill that tempts them! and such and such that tempt them, so they will ever put it off from themselves, and put it upon another, whereas those that are truly gracious, and of tender spirits, they are ever ready to charge themselves to the uttermost with any evill, yea, they will rather charge themselves too much, than too little: and therefore you shall find, those that have tender Consciences, that when they have any dreadfull injections to evil, to curse God, they charge their own corruptions with it, and think that all of it ariseth from the wicked corruptions of their hearts, whereas indeed, many times they are no other injections than the Devil did cast into Christ, he had no sin at all, and yet the Devill cast in such temptations to sin upon him. And so in the Saints of God, there may be such hideous, monstrous things cast in by the Devill, that are the Devils sins and not theirs, and yet they are ready to charge their own sins with it. Mark the difference, some will charge corruption with all, and others will charge temptation with all. A carnall heart, is so far from charging his corruption with that that comes from Satan only, as he will rather free himself, and discharge his corruptions from that that doth arise wholly from corruption, and from no other principle: though there were no temptation, yet for all that, certainly, his corruption would be enough to cause such and such evills that he doth now charge upon temptation. We had need take heed of this; it is a subtilty of the Devill, to hinder the humiliation of our hearts for sin, to make us beleive, that it comes from temptation, and not from corruption; if we examine our own hearts we shall find, that it is our corruption rather than the temptation that doth cause this distemper, or passion. I remember Luther in his Comment up-
on Genesis, he tells a History of one that he was acquainted withall, a Monk, and that was very dear to him in the time that he was a Papist. And faith he, this man, he was mightily overcome with passion, and frowardness, and he was so vexed with himself, he saw the evil of it, yet because he thought those that he lived withal were the causes of it, that they gave him such occasions, and so provoked him to it, he resolved he would leave all Company, and go and live in the Wilderness, he would be free from all temptation, he thought the chief cause was from the untowardness of such that he lived among, and that he might prevent passion, he would go and live alone. And living alone in the Wilderness, he went to take up some Water in a vessel, and by some accident the vessel did turn aside & spile the Water, he was in an anger against the vessel & took the vessel & broke it all to pieces, & when he had broken it all in pieces, he begins to think thus, now I see it is not my temptation, but my corruption that makes me froward, now I see when I am alone I am froward. I thought when I lived among Company, that was the cause of my frowardness, but now I live alone, I see my frowardness breaks out, and therefore I see it is my corruption, and upon that returns again to live where he did, and to falls a studying to mortifi the corruptions of his own heart, and acknowledgeth, that the distemper of his passion came from the evil of his own heart. And though it may be many of your thoughts, when you live in such a family, you think, if you lived alone you should be quiet, truly if God do not sanctifie your heart, you would be froward with your selves, and froward with every Creature that you had to deal withall, and therefore labor to put it upon the corruption of your own heart, and were but that.
there are, you would not be so overcome with passion as you are.

Thirdly, Another Answer to the Plea is this, you are not so easily provoked to good works. Why are you so easily provoked to sin, and not to good, you have as strong means where you live to provoke you to good as you have to sin? In Heb. 10. 24. faith the Apostle, Let us consider one another to provoke to love, and to good works. You have such means where you live, to provoke you to love, and to good works, now all the means where you live in the Ministry of the word, cannot provoke you to love and to good works, as some little occasion in the family can provoke you to passion: Now accuse thy heart for this, all those Sermons I hear too, one would have thought might have provoked me to good, they do not provoke me to good, but if I come home, and any Child, or Servant, or Neighbor provoke me, I am provoked to evil, accuse your heart for this.

Fourthly, Another Answer is this, you say, you are provoked, Is there any thing in the world that should provoke you mischief your self? You cannot provoke a Beast to do that, bring a brute beast to the brink of a pit, your Horse, Are you able with all the blows you give him, to make him leap into it, especially if there be a fire in it? And are you so easily provoked to go and mischief yourselves in the fire of passion? Can any man provoke you to leap into fire? certainly the passionate fit may be as great an evil as to fall into fire. If you should see your Child fall into the fire, or your Wife or Husband fall into the Fire, What shrieking would there be in the family? Truly there is as great a Cause to shriek out, when you see them fall into a fiery passion, for a heart fire is worse than a hearth fire a great deal, and if you wil not be pro-
voked to that fire. Why are you to the fire of passion.

Fifthly, I have one Answer more, and that may be more prevail with you more than the others, and that is this, we read of Moses, though he was a meek man, yet he was once overcome with passion, and he was overcome with passion by being provoked, and for all that God would not spare him: It would not serve Moses his turn, though such a Holy Man, such an excellent Servant of God, that did the Lord so excellent Service as any man in his age, never any did a more excellent service than he did before him not in all the time in the old Testament none after he was a man of Holy, did God so much Service, and a man that was so very meek in his constant way, and so seldom overcome with passion, and yet being once overcome and that with a kind of zeal for God, for so it was, when the Children of Israel murmured. Ye Rebels, shall I give you water out of the Rock? and so smote the Rock, and one would think it was no great matter, God bad him speak to the Rock, and he not only spake to the Rock but smote it. What great matter is this? Many times, when God would have you only speak to your Servants, and Children, you finite them: God would have you instruct them and you fly in their faces: you lin in this as Moses did, God bad him speak to the Rock, and he smote the Rock, yea, and they provoked him to this by their stubborn-ness and rebellion, yea, God himself doth testify that they did provoke him, in Psalm. 106. 33. Because they provoked his spirit, so that he spake unadvisedly with his lips. They provoked him, it was in a passion that he spake, yet now mark, this would not serve Moses his turn. One would think that if any man might have been excused, Moses might have been excused, Moses that was the meekest man upon the earth, that suffered so many wrongs, only
at this time being provoked, he spake unadvisedly with his lips, and smote the Rock, and yet (this is that I would bring it to) the Lord would not spare Moses for this, it cost Moses the loss of the Land of Canaan, God would never be intreated by Moses to let him go into the Land of Canaan for this, which was the greatest affliction in this world that could be inflicted upon Moses, there was nothing Moses desired more in this world than to go into the Land of Canaan, and the Lord would not grant this, but denied him, and that because of this one angry fit. At the 32. verse of that Psalme it is said, They angered him at the waters of strife, so that it went ill with Moses for their sakes, they did provoke Moses and anger him. You will say, Why do they anger me? they did anger Moses, I but it went ill with Moses for their sakes, so ill that he might not go into the Land of Canaan, and God gives the reason in another Scripture, it is because he did not sanctifie him in this. O! consider this, and never plead this Plea of being provoked. They anger you, I but it may go ill with you for all that. If the Lord will not spare such a precious Servant of God as Moses was, that was not ordinarily passionate, and thou art ordinarily passionate, What art thou? Thou art a man of little use in the place where thou livest, Moses was a choice man, of the greatest use of any that lived in his time. Besides you should consider how you provoke God continually, and you should labor to be as God is, he is not upon all your provocations so angry as to fly upon you, he can bear though you provoke him, Why should not you bear when your fellow creatures provoke you? And that is the answer to that Plea of being provoked.
Sixthly: Another Plea is this: I am abused, and
no man like me, saith all so many froward passionate
people, there is never any so abused as I, certainly.
never any such Children as I have, never any one
that had such Servants, never any one such a Wife,
or such a Husband as I have: And this is the ordi-
nary Plea of all when anything falls out to cross
them, they say presently, that their affliction is
greater than ever any ones was.

Now to that we answer:

First of all, That it is the Pride of thy heart that
makes thy affliction seem to be greater than others;
as a proud heart being great it self, will make great
mercies appear but a little, they are nothing; so
they make afflictions to be very great, and such a one
thinks it a great matter to suffer any little thing, it
is a great matter for such a one as he to suffer, it is
thy pride, hadst thou an humble heart, thou
wouldst not think it a great matter to suffer.

Secondly: Thou thinkest never any one so abu-
osed as thou art; God is more abused every day than
thou art.

Thirdly: Thou sayest, Never any meets with
such afflictions as thou, and so abused as thou art:
May be thou art one of the worst that livest, and if
thou hast an humble heart thou wouldst judge so;
What! Doth the Lord send such afflictions upon
me more than any? The Lord sees I have a more
vile heart than another: that is the way of an hum-
ble heart, to judge it self worse than any; and if
you do so you will not think your afflictions worse
than any.
Vain Pleas for Anger Answered.

Object. I but you will say, Why should we judge ourselves worse then any? We see others are more vile and wicked then we.

Answ. I but a man may know more evil in himself then he can see in another. But you will say, I see others are more wicked, I, but yet I may give a better judgment upon my self then I can upon another, I know what means I have had, I know not what they have had, I know what workings of Gods Spirit hath been upon my Heart, I do not know what hath been upon them. Your prophane people it may be would have been drawn, if they had had the means that I have had: I do not know what work of conscience they have had, I know what work of conscience I have had; Now considering what work of conscience I have had, I am to aggravate my sins more then any man living, because I cannot know what work of Conscience hath been upon any, so as I can in myself, and therefore if I meet with more affliction then any do, yet I am to lay my hand upon my mouth, it may be I am viler, and have a viler Heart then others have.

Fourthly, Yea, Further, It may be it is because thou art more forward then others are, that thou meetest with so much more evil then others, it is many times a just Judgment of God upon many, that they shall meet with stumbling blocks according to their sins, because thou art a forward man the Lord sees thy Heart so vile in thy forwardness, and thou tendest not Gods Glory, therefore he tenders not thy good. There is no people in the world, that meet with so much occasion to vex them as forward people do, therefore when thou hast that Plea for thy self, that none are so abused
as I, think, it may be, it is because there is no man hath such a froward, peevish Heart as I have.

Fifthly, And further, if thou didst pass a right judgment, thou wouldest find that others suffer as much as thou dost. Nay more, Yea, may be, they suffer as much by thee as thou dost by them; it is ordinary for people to say, there is none suffer in the Family as I do, Yes, it may be they suffer more, and that by thee, thou art more afflictive to them than they are to thee.

Sixthly, And the last Answer that I give for this is, if thou be godly that thus pleadest, if it were compatible to one that is godly, which is rare I confess, to find one that is godly to plead for such a distemper as this, but if thou best godly, if God do not lay any sore affliction upon thee for thy sin, then God doth it for thy trial, and then know, that if God intends it only for thy trial, that thou hast forer of temptations then any one, then it is that thou shouldest manifest more Grace than any others. The Scripture, in 1 Pet. 1. 7. faith, That the Tryal of our Faith is more precious then Gold, Not only our Faith, but the tryal of our Faith, the tryal of thy Grace of meekness, may be more worth than Gold, then all thy estate, and the greater thy tryal in thy Meekness, if thou overcome, thou wilt find more comfort then in all thy estate, and then all thy comfort in all the world can afford thee, and so thou mayest make this advantage, it may be there is none hath so much tryal, I but, what if my heart in this tryal continue in the meekness of it, Oh! What comfort then will this be? Do not yield presently to a temptation because it is a great tryal, Consider it may be God will help me through this tryal, and then what joy and comfort will there be to my Soul? And how acceptable unto God will it be that I should overcome such a great trial as
Vain Pleas for Anger Answered.

this is? When Alexander was in great trouble, faith he, now there is a danger fit for the spirit of an Alexander; so if there be such a great tryal now, here is a tryal indeed to manifest abundance of Grace, is it not thy glory to manifest abundance of Grace? By this means thou wilt manifest abundance of Grace, and so much shall serve for that Plea.

PLEA, V II.

In the Seventh place there is another Plea, that Men and Women have, and that is this, They are sroward with me, and why may not I return them as good as they bring? I am not sroward first, but they begin with me, and I do but return Anger for Anger, and passion for passion at most. Now many think that it is a very good Plea for themselves, that if they see others to be sroward, or angry, that they therefore may be sroward and Angry again. Now I beseech you consider what I have to say for this.

First, Thou takest a quite contrary course to God in this; I will give you Gods way in Anger, with angry passionate people, in two Examples, how God deals with them, that we may Learn how to deal with those that are passionate and sroward with us. One Example is in Genesis, 4. 5. In Gods dealing with Cain, Cain was a wicked man, and because his offering was not accepted; It is said Cain was very Wroth and his countenance fell. He was Angry with God, and Angry with his Brother, even to lay violent hands upon him, and Murder him, and but mark how God deals with Cain; verse, 6. And the Lord said unto Cain, Why art thou wroth? And why is thy Countenance Fallen? Why art thou Angry, Cain? And why doth thy Countenance fall? If
Vain Pleas for Anger Removed.

Thou dost well, shalt thou not be accepted? And if thou dost not well, sin lies at the door; And unto thee shall be his desire, and thou shalt rule over him. See in what a gentle manner the Lord speaks unto Cain. Again, when Cain talked with Abel his Brother and slew him, the Lord came again to Cain in verse, 9. and faith to him, Where is Abel thy Brother? See how froward Cain is to God, What know I, am I my Brothers keeper? As a froward Servant faith, what know I? And see how God labors to convince him at verse, 10. What hast thou done? The voice of thy Brothers Blood cryeth to me from the ground, then indeed at length God comes unto him, Now the ground hath opened her Mouth and thou art cursed from the Earth because of thy Sin. But a gentle way, a Mild way God doth take, why is thy Countenance so, and so? God Reasons the case thus with Cain. May be when thou art Angry, thou wilt speak more angrily to thy Father, or Mother or to thy Brother, or Child, or perhaps thy master, or Mistress; God speaks gently to Cain, when Cain is in a fit of passion, to teach us, that when others are in a fit of passion, to speak gently to them, not to be froward with them. The other Example is that of God with the prophet Jonah, Jonah was one of the most froward spirited men that ever we Read of, an Angry prophet he was, and Jonah was in a peevish fit when he lost the gourd insomuch that he would have his Life taken away. First he was in an Angry fit when God spared the City, and so his credit should be lost, in Jonah 4:2. Was not this my saying, when I fled from my Country. Was not this my saying? He speaks like an Angry man. Well, I said so before; many Angry people will have such an expression, I said this before, And yet at this very time he acknowledgeth God to be merciful,
Vain Pleas for Anger: Removed.

Merciful, and slow to Anger, and of great kindness, and yet at that time he is in a fit of Anger, when he acknowledgest God to be slow to Anger, And now he faith, O Lord take away my Life, for it is better for me to die than to live. He would have God take away his Life, he was in such a fit of Anger. But now mark, the Lord comes to him, and faith, Dost thou well to be Angry? Here is all, God doth not come and die in his Face, in his wrath presently, but in a gentle manner, dost thou well to be Angry? So one Child with another, or one Servant with another, or one neighbor with another, when you see one another to be hot with a passion, remember these words of God to Jonah, dost thou well to be Angry? Neighbor, Friend, dost thou well to be Angry? Well, but for all this, this would not do with Jonah. Afterwards Jonah fell into another fit of Passion, The Lord prepared a gourd for Jonah to be over his Head, but God provided a Worm to eat up that gourd, and God prepared an east Wind that beat upon the Head of Jonah. Now Jonah was in a passion again, and God faith ag in to Jonah, Dost thou well to be Angry? This is Gods way, dost thou well to be Angry for the gourd? Mark what Jonah faith, Yea, I do well to be Angry even to the very Death. And so you may meet with many that will say so to you, when you say to them, do you well to be Angry? Yea, They will say, I do well to be Angry, that is the first Answer. You say they are frownd with me, and I return to them but as good as they bring, consider this is a quite contrary course unto God himself.

Secondly, If others be passionate you must not; (I remember I mentioned this when I spake of the unse sonableness of Anger) this is but to pour Oyl into the fire, thou seest another kindle a Fire, and
thou art bound to quench it, and thou throwest Oyl into it.

Thirdly, The special Answer is this, others are passionate, it is their Disease, and thou shouldst pity them. Wilt thou be Angry with thy Child, or Wife because they are in a burning Fever? Thou shouldst rather look upon them and pity them. I remember Seneca tells Pisistrates, he was a Prince, and when he was wronged very much by one in a Passionate way, his friends wondered he was so Meek towards him: Now saith he, I was no more Angry, than if a Blindfold man should come upon me, and run upon me, why should I be Angry? Truly, when men are in passion, they are as blindfold men, and they run upon us blindfold, and should we be Angry? No more than as if a Lame man should stumble and fall upon me, should I be Angry? It is their weakness, and therefore thou shouldst rather pray for them, than be Angry with them. And then I remember Basil, in a Treatise he hath about Anger, saith he, Do you dislike it in others, and yet make them that you dislike it in, Examples to you? You cannot but condemn it in them, and yet you follow their Example, to find fault with one that be doth otherwise than he should, and yet to follow his Example, this is a most unreasonable thing.

Fourthly, And then further, this is another answer, if you be mild upon the passion of others, then they are only sinful, all the sin lies upon them, but if you grow to be passionate too, then you come to make their passion to become your sin, and truly, you need none of that, you have no need to contract the guilt of the passion of other men, but that certainly you do, when you are Angry at the Passion of others. One is Angry with you, Well, and upon that you are Angry with him, now the guilt
of all the others Anger comes upon your Score and you have brought the guiltiness of your own, and all the other mans Anger upon you too.

Fifthly, And then that may be another answer, when will you be friends? They are so because you are so, and you are so-because they are so, and at length there will be no end. I remember Christ stone hath such a speech, they are to yield because they have done the wrong, faith he, if they yield first, they get the Glory from you, they get the Crown that yeild first, it is as much as to say, let them get the Crown, let them yeild the Glory; in other things you would not have it so; you would get the Glory, and the Crown, now they that yeild first, they get the Crown, the Honor, and the Glory, it is nothing to yeild when others have done it before you, they have got the Crown that yeild first.

P. L. E. A. V. I. I.

Eighthly, There is another Plea to be added, and that is this; Who doth otherwise? You see there is no Body but if they be provoked they will be passionat, and therefore why should we be so much charged with this Sin.

First, Now to this I Answer, First, you see what the Text saith, you must Learn of Christ, and not to Learn of others, Christ was Meek, and lowly in Heart, Learn of Christ, not of others.

But Secondly, This is safe, God hath a great many to bring (and I will afterwards shew it to you when I propound the Examples of Meekness) God hath many others to bring of his people and servants to rebuke you for your passion. Yes, hereafter I
Vain Pleas for Anger Answered.

shall shew you the Examples of many Heathens that did overcome their passion; at the day of judgment a passionate Heart shall have thousands to convince him that they did overcome their passion, those that had as little means and were as passionate by Nature as you.

But I answer Thirdly, If it be a general sin, such an Epidemical sin, then you had need be more careful of it, when there are Diseases general, then you had need be more careful: when there is the Plague in a few Houses, then they do not care so much, but when it comes to be general, then they will not go out of their Doors fasting, but take something to preserve them, some preservative with them to secure them. And so if the Disease be Epidemical, and general, you should take the more care of your self, and you should consider, is it not enough that God is dishonored by others, but must he be dishonored by me? And consider, you see others Angry and passionate, I but, you know not what it costs them afterwards, what Humiliation, and Heart-melting and breaking afterwards.

PLEA. IX.

Ninthly, Nay, You will say, if that be so (this is another Plea) I am well enough, God knows it costs me much, the world knows not what a great deal of Heart-smart, my fits of passion costs me.

First Doth it so? Then I answer, Godly sorrow works Repentance: Repent, (you will say) I do repent, I, it may be repent for the foulness of it, but yet the Holy Ghost saith, that godly sorrow works Repentance, he doth mean Godly sorrow doth work amendment, for when Repentance is in way of distinction from sorrow, it is certainly
meant amendment, for to say: I am sorry, that is but the first part, but Godly sorrow works repentance, and therefore were thou sorrowfull for thy passion as thou shouldest, it would work amendment. Godly sorrow is a healing sorrow, the tears of true repentance have a healing vertue in them, they are like the Pool of Bethesda, they heal all that come into them, those waters that come from Godly sorrow, they are of a healing nature, they will quench thy passion: Thou sayest it cost thee dear, know thy passion is so much the more aggraved, if thou be still overcome with it. What shal God awake thy Conscience, and thou come to confess it before God, and yet thou fall into it in the same manner, and the same degree as much as ever, I say, the confession of thy passion unto God, doth aggravate thy passion so much the more.

Secondly, And further, Certainly thy sorrow is not deep and thorough. Yes, God knows (you will say) it is thorough. It is not so thorough as to bring thee down before the Lord, as to make thee vile in thine own eyes; for thou art proud still, so far as thy sorrow prevails it will make thee vile in thine own eyes, and they that are so, will ever after reason thus, What is it for me to suffer crosses that am so vile?

Thirdly, And further, If it were true sorrow it would make thee accept of the punishment of thine iniquities, make thee suffer any thing at Gods hands, yea, it would be more bitter to thee, than ever thy passion was contentfull to thee, and the thoughts of what it cost thee, would make thee feartfull for to entertain it again.

Fourthly, Yea, and it would make thy passion more grievous than the bearing of any thing else in this world. I remember Chrysofome, in a Sermon.
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that is, hath about Anger, faith he, some of you will say, you are troubled for your Anger, and yet you cannot overcome it, and the like. But he puts this case, you cannot forgive such a one that hath wronged you, and the like: but suppose you were condemned to be burned in the City, and the fire were preparing, and the Chain that should tie you to the stake, and you were to be put into it, you were condemned to this by Justice, & you were ready to die? Suppose this were offered to you, if you would be reconciled to such a one that hath wronged you, you shall escape this fire? O! how would you run to them and fall upon your knees, and acknowledge yourselves ready to forgive them: Now you would then overcome your self in another case. O! you say; you cannot overcome, faith he, Are not the threatenings in God's word as powerful to prevail with you as any death that can be? Is not Hell threatened to punish this fire of passion withal? Why should not that prevail with you? So certainly, if we were so troubled with our passion as to make it more grievous than all outward sufferings, we would find cause to overcome our passion; but when we content our selves only with confessing of it in our prayers; then it prevails not.

PLEA X.

But yet there are more Pleas, faith another; if I should do nothing, I should be counted a fool, that is another great Plea that some have, they would count me a fool if I should hold my peace.

To that I answer:

See how your nature doth cross God's: there is nothing more ordinary in Scripture than to account Anger Folly; and Meekness, Wisdom; the Lord counts anger folly; and thus the worlds Proverbs
are ills by the Scripture: It is ordinary for men to have their Proverbs cross to God; As thus; As good be out of the world as out of Fashion. Now saith God: Fashion not your selves according to the world. And so, What must we be singular? Saith Jesus Christ, What singular thing do you do? And so, to put up wrong I should be counted a Fool: saith the Scripture. Anger rests in the bosome of Fools, and the wisdom that is above is pure and peaceable; the worlds Proverbs are cross to the Scriptures. And so, Honesty is good, but if a man use too much he will die a Beggar. Saith God, Godliness hath the Promise of this life and that which is to come. First seek the Kingdom of Heaven and the righteousness thereof and all these things shall be added. Thus the worlds Proverbs are the Scriptures contradiction, and in nothing else. I shall be accounted a Fool if I put up wrong. That is the first answer.

But Secondly, Thine own Conscience will not tell thee thou art a fool, thy own Conscience will applaud thee to be wise after thou hast put up wrong, yea Godly, and wise men will see the Grace of God in thee, and magnifie thy wisdom.

PLEA XI.

I but I shall harden them in their sin, if I should not shew myself angry, they will grow worse and worse, and I shall harden them in their sin.

To that I answer:

First, Leave that to God, thou maist punish them for what they have done, and yet without passion, that thou maist do to morrow, and the next day, and that without passion; if one deserves punishment to day, the guilt remains till to morrow, and if thou wouldst punish them, thou maist do it to morrow. So the Heathen Plato, he desired his friend
friend rather to punish his Servant than he, because (faith he) I am angry.

Secondly: And further; know, that Gods displeasure against his sin, may as well soften his heart as thy anger give place to Gods anger, as you heard before. Leave it to God, and Gods manifesting his displeasure, is as powerful a means to soften his heart as thy displeasure. It is true, thy passion rather hardens them, nothing more hardens than thy passion towards them.

PLEA XII.

And further, Another Plea that some may have is this: I am soon angry, yet I am soon pleased; and therefore it is not to great a matter, I am soon angry, but I thank God, I am soon pleased again, and we say, good natures do so.

Now to that I answer:

First: That is a sign thy anger is slight, upon slight grounds, because it is so soon over, because thou art angry for little or nothing.

But Secondly: A little time wherein thou art angry, thou maist do a great evil that may stick by thee all the daies of thy life, yea, to all eternity, and therefore let not that be thy Plea, that thou art soon angry, and soon pleased.

Thirdly, The evil that thou thinkest thou hast not in the continuance of thy anger, thou hast in the frequency of thy anger, and thy frequent anger may make up as great an evil as of long continuance: As many and frequent distempers of heat, though but short, may make up as great a danger as a continual Feaver; may be thou hast fames, and heats, and they are very frequent, and the frequency of them may make them desperate in the conclusion, and therefore make not that thy Plea, that is not enough
enough, to commit a sin, and then undo it again, to commit it again, and undo it again and again, this is dallying with God, as in the other Plea, committing sin and sorrowing for it, and committing it again, and so sorrowing for it again, these are the principles that I thought on for the Pleas.

PLEA XLI

Now one more I will name, and that hath been in effect before answered, and so I may leave it too: Such a one is in the wrong, and why should he have the victory? Why should I yeild to him when he is in the wrong?

That I conceive was answered in the former thing that hath been spoken, I told you that he that puts up the wrong is the Conquerer; but only one thing more, I remember a speech that Basil hath for this, faith he, That man that overcomes in a strife, and a contention, he goes away the most miserable, he is the most miserable man and goes away loaded with the most sin, and the Scripture faith, Be not overcome with evil; if thou art overcome with the passion of others, thou art overcome with evil: but if thou overcome evil with Goodness, then thou art the Conquerer. Well, thus you have the greatest Pleas of coward and angry spirits: Now, Oh! that God would bring these things that hath been answered to mind reasonably, for that indeed is the use of the word, when the Spirit of God shall bring the word of God reasonably to the hearts of men and women, when they shall have most use of them, when such Pleas come into their minds, that then these truths shall come into their mind also.
CHAP. CXVI.

An Exhortation to Meekness, and whom it chiefly concerns. As, 1. Inferiors. 2. Such as are joined together by the bonds of nature. 3. Of Marriage. 4. In publick Service. 5. Such as have opportunity to do good. 6. Such as are proud. 7. Such as are in affliction. 8. Or troubled in Conscience. 9. That have much meekness in themselves. 10. Those that are of different judgments.

But we proceed now to the use of this Exhortation, and that is the main thing in the Application: and indeed I could not come to labor to Work this Grace of meekness upon your hearts, till I had taken away the vain Pleas. Now, hoping that your Consciences are softened in regard of the Pleas for passing then what remains but that what Christ doth teach you, you should learn: O that we could be Proficients now in Christ's School in this great lesson of meekness, having such a Master: one that is so meek, and propounds his example so. One would think we should be willing to learn of such a one, and especially you, having heard the excellency of this Grace: Therefore, that that remains now is to exhort you in the words of the Apostle, As the East of God put on Bowsels of mercy and loving kindness, and Meekness, and Humbleness, in Collos. 3. 12. As the East of God, let us labor to put on these Graces, and to beautify our holy profession by them. We read in Numb. 6. 3. that the Nazarites, as they must not drink new Wine, so they must drink no Vaineger. Now what is a Nazarite, but a Type
of one that is separated for God, for so Nazarite signifies, one separated, Christ was a Nazarite, and so all Gods people are Nazarites, and they are those that were typified by the Nazarite in the 6th of Num, that is, All the Saints of God, they are Men and Women separated for God, God hath set them apart for himself. Now God would have you that he hath set apart for himself as it is said of the Godly man, that God hath set him apart for himself; I say, the Lord would have you drink no Vinegar: That is, he would not have you be of four spirits; but of sweet, meek, and gentle spirits: Now as this is a Duty for all sorts, it concerns All: If he or she would appear to be an Eleth of God, they must have Meekness as a Badge of it; So there are some more especially whom this Grace of Meekness doth concern. There are these Two things that I intend in this use of Exhortation. First, To shew whom more especially this Grace of Meekness concerns, and should labor for it: And the Arguments to work our hearts unto this Meekness, together with means for it, and then we shall have finished the Point.

But in the first Place, every one of us should be of Meek dispositions. But especially:

First: Those that are inferiors unto others, they should learn this lesson of Meekness: It is comely in all, but more comely in them; Forwardness and Passion is uncomely in all, but it is a great deal more uncomely in one than in another. As thus; It's true, Fathers must not provoke their Children to wrath, and it is an uncomely thing for a Father to be passionate with his Child; but it is more uncomely for the Child to be passionate with the Father or Mother: In Heb. 5:9, faith the Scripture there. Furthermore we have had Fathers of our flesh which corrected us, and we gave them way.
Exhortation to Meekness, whom it concerns.

Though that Fathers of our Flesh did not only speak angrily to us, but corrected us, we did give them reverence. As a thing implanted in Nature: now I am not neatly therefor for Children if the Father or Mother speak angrily, Ye, though they do correct them, to speak cowardly and perversly again unto their parents, especially if they come so railing speeches and curses. That you heard before, that God would have a Child to bestoned to Death; But Children should be so far from that, that though their parents should be never so godward, as not only to proceed to angry words, but to correction, yet they should give them reverence. And you that are Children, that do profess Godliness, you are to manifest your Godliness in this, to carry your selves with all quietness of spirit before your parents, though they be passionate with you.

And so Servants, it is true, passion is very uncomely in Governors, yet it is more uncomely in Servants than it is in them: And therefore you may observe what the Apostle faith in Tit. 2. 9, that Servants to be obedient to their own Masters, and to please them well in all things, not answering again. You will say, I but they are hard to be pleased: But is it not a sin against God? If it be not, you are to Endeavor to please your Governors in all things, and this is a Command from God, as well as that you should not steal, and Swear, Not Answering again. Here the Holy Ghost meets with the ordinary corruption, that there is in the Spirits of Servants. If their Governors do displease them in any thing, they will give them word for word, as good as they bring them, either answering in a proud, violent, and Malepart manner, or otherwise in a Grumbling way; when they go out of their presence, they go away murmuring and Grumbling.
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and for giving word for word when their Governors displeased them, I do admire how many Servants that are of froward Spirits in their Family and yet profess Godliness, can read such a Scripture as this is, that is so dear. That Servants are not to Answer again.

Ques. You will say, What shall we say nothing at all, if our Master or Mistress shall desire that is unseemly and wrong? Yea, I绶.

Ans. Know the meaning is, That whatsoever you must not answer again in a passion, in a froward and passionate way.

Ques. You will say, May we not plead our Cause?

Ans. Yes; after wards you may, after the fit of passion is over, both in your Governors and Masters, you may desire in all humility and reverence, to those that God hath given you to plead the case with them; and it were a happy thing in any Governor to deny that to a servant that hath come with meekness, and humility, and reverence, to desire to Reason the case, and beseech them that they would consider of such and such Reasons, that they had to do in such and such things, and to be informed in such and such wares. Nay, no Governor that hath any common Reason can deny that; much less any that profess Godliness. And then another Scripture you have for Servants is in the 1 Pet. 2:18. (ye are to know, that the Scripture doth not only Teach us to love God in the Immediate Duties of his Worship; but in the Duties of our outward callings too.) Servants be subject to your Masters with a Fear. But you will say, I could be
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Subject to such and such Masters, but they are so froward, what would you have us do? Make the words: Be subject to your masters with al fear. Not only to the good and gentle, but also to the froward! You must be subject to the froward, and that with al fear: not subject with murmuring, and grumbling, and passionate thoughts, to be froward: you must be subject with al fear. It is not enough for you to say, never any had such a froward Master or Mistress as I have. But when God doth call you to that condition, you are to exercise Grace, to be subject to the froward as well as to the good. For saith he, in verse 19. This is thank-worthly. If a man for conscience towards God endure grief, suffering wrongfully, for what glory is it. If when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. You are often ready to say, it would never trouble me, if I had been guilty. If I had done as I am charged, but I know I am innocent, and what would you have me to do? Yet be meek, though you suffer wrongfully. For so saith the Holy Ghost, it is thank-worthly. If a man for conscience towards God endure grief, suffering wrongfully. Though you are wronged, yet you are not to answer.

Amy: You will say, Should I suffer from my Master or Mistress when they wrong me?

Answer: Though not in respect to them, yet to God; you must look beyond your Master or Mistress, and in conscience to God, you must be willing to suffer. For saith he, in verse 20. If your Governors should not only speak passionate to you, but you should be buffeted for your faults, that were no great matter. The Holy Ghost makes it to be, that Servants should not think it so much to bear patiently, if they
should be buffeted for their faults: but if you do well and suffer for it, and bear it patiently, This is acceptable with God. For here lies the Emphasis: this thing is acceptable with God. For even when you were called: it is one thing that God intended when he did convert your souls. That is the meaning when God did call you out of the common condition of the world, when God did convert your souls. It was a special thing that he intended in the conversion of your souls, to make you of a meek and quiet spirit towards your governors, to be willing to suffer wrongfully rather than to be sordid, and passionate before them. As if God should say, here I see one indeed of a turbulent and violent spirit, that is not able to bear any thing when he is angered, but I will convert their souls, and put grace into them, and it shall be for this one thing among others, that they might show forth the power of grace, by a meek spirit towards their governors: That so they may convince the very heathens that they live among, that grace in a servant is able to make them bear great things. It was God's end in calling your souls to himself, that you should manifest such a grace, as that of meekness when as your governor deal familiarly with you: So that when you are sordid when they are sordid with you, you do what in you lies to frustrate the very end of your calling by God when he called you out of your natural estate. That is the first sort of people, that above all should labor for meekness of spirit. That are inferior to others.

Secondly, Such as are joined together by the bonds of nature; sordidness and passion between strangers it is very uncomely and very evil. Till wrangling, and sordidness, and passion among brethren, that is a great deal more uncomely. It is good and comely for brethren to deal together in unity. As the
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Psalms speaks, and commendeth it to highly by many Similitudes: Psalm, 133. 1. Then the contrary must needs be a very unsanely thing, for Brethren to dwell together squabbling and straiving, as if they were not Brothers and Sisters, but Dogs and Swine, that were together; In Gen. 13. 8. See there the reasoning of Abraham. And if you would shew yourselves to be the Children of Abraham you must follow Abrahams steps in that, there was a Contention between the Servants of Abraham and the Servants of Lot. They did not contend themselves, But saith Abraham to Lot, Let there he no strife I pray thee between me and thee, and between my Bonds-men and thy Heards-men, For we are Brethren. Here is Argument enough. Many times the Cause of Contention among many it cometh from their Servants as much as any thing, the Servants they cannot agree together, and the Servants falling out, it causeth the Governors to fall out too; as here, the falling out of the Servants of Abraham and Lot, occasioned the breach between them: And therefore, we should take heed of that way, of provocation, therefore Abraham cometh in this mild and gentle way, Oh saith he, let there be no strife, I pray thee between me and thee, and yet Abraham, he was the better and the Elder, And though he calleth Lot his Brother, yet Abraham was Lot Uncle indeed, and Lot should have come to him, but he came to Lot and said, I pray thee, let there be no strife between us: For we are Brethren, and so in Acts 5. 7. 26. There we have the story of Moses when he saw the Israelites striving one with another, the Text saith, The next day he showed himself unto them as they were, and would have set them at one again, saying Sirs, ye are Brethren; why do ye wrong one to another? Now I remember the word is, Men, Brethren: ye are Men, and therefore why do ye strive one with another, it is most humane to be striving. It is for Dogs, and Cats and
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and strive to be striving one with another, but ye are Men, that were enough, do but Consider ye are men, but put the other, Men brethren, and yet strive one with another, Oh this is a most unseemly thing; and therefore those that are Join'd by the bonds of Nature, they should carry themselves meekly and gently one towards another; where wilt thou have an intimate Friend, if thou dost not keep thy Brother that Nature hath united to thee. Oh, thou wilt say, he is of a cross disposition, and my heart can rather live with a stranger, then with him, I remember Plutarch, in that Treatise that he hath about curbing of Anger, saith he, this is just for all the world, as if a man did not care for his Leg, but he would get a wooden Leg, as if that would do better then, his own natural Leg; so those that are Brethren, by Nature God hath Join'd them in a natural way for union and mutual help, and the way that others come in to be a help to thee; it is not in a kind of Artificial way, indeed a stranger may come in to be helpful, but it is but as a wooden Leg; and therefore you that God hath Join'd together by natural bonds, you should labor to be quiet one with another, and not to wrangle and jar one with another: And that's the second fort.

The Third is, Such as God hath Join'd by the Holy Ghost's ordinance of Marriage, that indeed is a greater bond then the bond of Nature, which shews a mighty power in that ordinance of Marriage, it is a greater bond then the Child being contained in the womb of a woman, Marriage is a greater bond then any Natural bond, the strictest Natural bond is but between Mother and Child, but Marriage is nearer then that, for so the Scripture saith, a man must forsake Father and Mother, and cleave unto his Wife. Now though forwardness be
Very uncomely still among all, and Meekness is lovely; but more uncomely between man and wife, and more lovely is the other between man and wife, they should walk sweetly and lovingly together, when God by such an Ordinance of His, hath united them in such a near way of communion as they are united; and therefore much is said in Scripture about that. Wives, see that ye reverence your Husbands: when as you provoke your Husbands, and speak in a froward way, I appeal to thy conscience, Dost thou reverence thy Husband? You will say, He doth not deserve it. Whether he doth deserve it or no, you are to reverence him; you must reverence him in your words, and reverence him in your gestures, and actions, and in your very hearts. And so that place, Husbands, be not bitter to your Wives; for by this means you do profane this great Ordinance of God: God hath made Marriage an union, for communion, for love, for help, for peace, for delight; and thou dost what in thee lies, to frustrate the very Ordinance of God. Know, that God will not bear it at thy hands, that thou shouldst frustrate that great Ordinance of His. Moses had a very thievish woman that was his Wife (Zipporah), and called him bloody Husband; yet we do not read of Moses to give her any provoking speeches again. And so it should be with the Husband, he should consider the Wife as the weaker Vessel, and bear very much: And so the Wife should consider of the Husband, as one that God commands that she should reverence; she may come under the first head of Inferiors: God hath put her in an inferior condition, and therefore frowardness and passion is very uncomely in you; not only because of the hindrance of that sweetness and quietness that you might have in your lives, but because of the evil that comes to the Family.

Fourthly: The Fourth sort of those that should especially labor for the grace of Meekness, is, Such as God
hath joined together in any publick Service: If there be any (I say) that God joins together in publick Service, they should take heed that passion comes not between them; they should bear very much one with another, before they should suffer any passion to come between them so as to hinder any publick work. If it be in a Town, those that are joined in Office together, take heed that occasions of passion come not in, and make one draw one way, and another draw another way. And so if they be employed still, and rise higher and higher in Publick Affairs of the State: but above all in publick work of the Church; Ministers that are joined together in any publick work, they should take heed especially. It is a very great policy of the Devil, to seek to divide them by stirring up of Agents to cause passion to arise between one another, and therefore they above all should deny themselves, and be willing to bear exceeding much; yea, to bear any thing but sin, rather than to make breaches by any way of passion. As it is a most abominable thing, for any to be Agent for the Devil, to seek to do it; so it is a very abominable thing for any to give way to their passion: it is as much as to say, Let all God's Work lie aside, rather than I will let go any passion. I remember Themistocles and Aristides, they were cavilling about State Affairs; and being fallen out one with another before, as they were travelling, said, We have had very many breaches between us, but let us lay down all our wrongs upon these Mountains, that the thoughts of those may not hinder us in our work. So we should not suffer passion to come in to hinder any publick Work. And so it is likewise reported in the History of the Council of Trent; there's the example of a Venetian and a Bavarian Ambassador: They began to fall out one with another, who should be first, at length the Venetian Ambassador, though he acknowledged himself to have the highest place, yet faith he, seeing me a great about matters
of Religion, I will never contest here, I will rather yield than contest about matters of Religion. So if there be any thing wherein Religion is like to suffer, we should be of yielding dispositions, and never stand upon our own terms; nor never work wrongs upon our own spirits to kindle our hearts by any thing that we apprehend our selves at any time to be wronged by: Thus in publick Service.

And then Fifthly: Not only those that are join'd together in publick Service: but if any of you have any opportunity, though finely, to do any good to any, Oh take heed that your passion come not into hinder good: I shewed you before, in the opening the evil effects of passion, what a deal of good it hindered: Now you that God doth Imply in any Service, Take heed you do not lose an opportunity of doing good by your passion; for in meetings many times, one man may do abundance of good, but there happens a word in the meeting that he is offended with, and he takes it ill, and upon that, one word happens upon another, and all the opportunity of doing good is hindered, and for that we have a notable example of our Savior Christ in John 4. when the woman of Samaria spoke in a scornful way, I wonder how you should offer to ask water of me that am a Samaritan, you are so strict and precise? What doth Christ say? If thou hadst known the gift of God, and who it is that faith unto thee: give me to drink, thou wouldst have asked of him and he would have given thee living water. If Christ had been as passionate as thee, he might have lost a Soul; he would have said, what a rugged disposition are you of, It's true, you are Samaritans, and wicked Idolaters, and you do delive that none that have any humanity or Religion should have any thing to do with you; but that would
have spoiled all, and therefore Christ rather forgets his water, and her passion, and speaks in a great deal of Gentleness, and solels the Woman of the water of life, that he was willing (notwithstanding she denied him a cup of cold water) to have given unto her. One that goes a fishing, or fowling how still he will be, and low, creeping he will go, and lie down if it be upon the very ground, that he may catch the Fowl, when he goes to shoot a Fowl he doth not go making a deal of clutter and noise, but goes as softly as ever he can, so as there should not be the least noise made. So when we are about gaining of Souls, we should be willing to bow our selves, and to go with all the quietness and gentleness that possibly we can for the doing good unto others.

The Sixth. So such as find themselves prone by nature to be passionate, they should above all labor for Meekness, the more we are prone unto any sin, the more we should labor against that sin, I keep me (saith David Psal. 18. 23.) from mine own Iniquity, there are some sins that our natural Constitutions put us upon more than others, now where there is Grace, there will ever be a laboring against that sin more than others: and this is a special sign of true Grace, If thou findest this, that thou art careful to examine thy heart and life, what sin is it that I am most prone unto? Some will find Lusts, some Passions, some worldliness, and some sluggishness, and some one, and some another, but where there is true Grace, there is laboring against that sin above all: Therefore if thou beest of a truer nature, then know it is the work that God requires thee to labor against that sin rather than against another, others are not so bound to this Duty as thou art, thou art to go into Christ's School to learn that Duty rather than any other.
Meekness, whom it concerns.

Beast a man (saith the Holy Ghost Prov. 23. 1, 2, 3.) given to thine appetite, when thou sittest with a Ruler, put thy knife to thy Throat. Another man needs not be so severe that is not so inclin'd to be overcome with inordinate eating. And so others, that are of weak bodies, that a Cup of Wine will quickly overcome them, they are bound in Conscience to be the more watchful over themselves because of their weakness, and so are thou that art so prone to thine sin of passion, as some Men and Women that have Diseases of fainting fits, they will be careful to carry something about them to help them, that if they feel a fit coming upon them, they may be relieved, and so you that have such experience, that you have bin so often overcome with passion, above all people you should carry that with you that may help you against that fit when it is ready to come upon you.

7. A Seventh sort of People that should be careful of passion, is, Such as are in in an afflicted Condition, such as are under afflictions any way. And therefore the Hebrews have the same word that signifies Affliction and Meekness, Meekness and Affliction they express by the same word, noting thereby that when God doth afflict us it is that he may Meeken us, and the truth is, the Lord hath seen that we have had rugged spirits one towards another, and have bin ready to be striving one with another, and contending & brabling one with another. O! what little agreement hath there been in those places where the Lord hath kept the Adversaries from people, therethey have been ready to persecute one another. Therefore it is just with the Lord to bring us yet lower, and the truth is, since there hath been lately such Contentions from variety of opinions. & such bitterness of spirit together with the difference of
Meekness, whom it concerns.

opinion, I confess my heart hath trembled every time I have thought of our Army abroad, as even concluding almost in mine own thoughts, that the Lord would bring us lower than we have been, that he might meeken us, for so God doth expect that when he comes to afflict people, that they should be Meek under his hand of affliction, and if this should be the end of Gods bringing us lower, to make us of more Meek & gentle Spirits one towards another, to be able to bear and forbear one another, then though the affliction be very hard and bitter, we shall have cause to bless God: You know men that are of cholerick stomachs, if they eat much Sugar & sweet things, it will turn into choler within them. And so, because we were of such cholerick stomachs, the Lord saw us unfit for most of his sweet mercies, therefore the Choler is first to be purged out before Sugared Mercies may come in. No question could we agree one with another, and be of peaceable and quiet spirits one with another, the Lord would do well enough with our Adversaries: When we are in affliction, then the Lord expects that we should be of Meek Spirits, though we find it many times quite contrary through the pride of mens hearts: many men are very plausible when they are in the Sun-shine of prosperity, but when things go cross, when the hand of God comes against them to cross them, it makes them mightily froward: and so in time of sickness, many that are of quiet spirits when they are in health, yet if their bodies be distempered with sickness, they are more froward: Oh! charge it upon thy Soul when thou art upon thy sick bed, and art cross in thy estate, Oh! with God come upon me to afflict me, it is to meeken me. It must not be with us as with the Seas, if a Calme is, then they are smooth, but if a Tempest arises, then there is souling, but when Gods tempest
Meekness, whom it concerns.

pest upon us then we must be the more smooth.

Eighthly, Another sort of people that should be more meek then any is, those as heretofore have known what trouble of Conscience meant, if there be any of you that have ever known what trouble of Conscience hath meant, me thinks you should be meekned all the days of your lives, For if you have been acquainted with trouble of Conscience, then you have been made sensible of the wonderful guiltiness that is upon your spirits and the wonderful things that God had to charge your Souls withal, then God made you sensible of the infinit need that you did stand in of his mercy, and will you be of sroward spirits? That the Lord hath made you sensible of so much need of such infinite mercy as your Souls have, if you have been acquainted with trouble of Conscience, I suppose you could not be often set into Gods presence, giving up your Souls to God, and desire Gods mercy and pardon whatsoever become of you, Lord; do with me what thou wilt in this world, no matter what I suffer, for be it, my sins may be but pardoned, and the Lord may be reconciled to my Soul: hast thou never thus pleaded with God? Art thou thus sroward toward thy Brethren: What have you such knowledge of Gods goodness, in forgiving you so many thousand Tallets, and do you catch your Brothers by the Throat upon any little offence: All of you that ever knew what trouble of Conscience meant, know that God speaks to you a deal aloud to you for ever to be of meek and quiet Spirits.

Ninthly, And then another sort are they that have Abundance of Meekness in themselves: there's a great deal of Reason they should be Meek towards others, that are so ready to be offensive unto others: If others should take advantage against shee, and have
have their passions alwaies up when thou dost manisest thy weaknesses, thou wouldst live a very uncomforable Life: But that we shall make use of afterwards as a means for the helping of our Meekness, namely to Consider of our own meekness.

Tenthly, And those that are of different Judgments from others, and must have others to bear with them because of the difference of their Judgments they had need be of meek and quiet spirits, they had need indeed be willing to be Servants to all men in any thing that is not against conscience, there they must be Servants to no man; But such men as are of different Judgments with others, perhaps different from the generality, the most Ministers, the most Godly; this is thy condition, that thy conscience doth put the upon such and such things wherein (I say) thou dost differ from the generality of the Godly among whom thou liest. And thou art not able to see the Reasons and Grounds why such able and Godly Ministers, and why the state should do such and such things, but thou goest on in a different way from them but thou art troubled and afflicted because there is such a difference: But now what an infinite unseemly thing were it for such a one that must expect to be born withal by Ministers, by Magistrates, by the generality of people, and yet for such a one to have a high, haughty Spirit, for such a one to be of a froward Spirit: that can bear nothing, Certainly, such are not fit to be born withal, that when they know their Brethren must bear so much with them, yet they can bear nothing themselves: Thou shouldst make this use, the Lord hides from me that which my Brethren see, for thou art to think, it may be they see more than I do; I cannot help it for the present, but for the mean time, that I am of a different
Judgment, I should desire that they would bear with me; therefore I will be sure to give no offence in any thing else to them: I will observe them in all other waies, that they shall be convinc'd that it is not through stoutness, and stubbornness, but meerly out of Conscience. And therefore they shall find me as gentle in all other things as possible may be: they shall not bear with me in other things, but in those I will be serviceable to them, to do them all the good I can, to bear any thing of them. This should be the disposition of all such that should be of different Judgments from others: But we find it quite Contrary.

Now these are the principal sorts that this Exhortation belongs unto, that I am now about for Meekness: but still I confess the main thing is yet behind.
CHAP. C XVII.


Now you will say, what should we do? Many things have been said for the shewing the evil of passion, and the excellency of the Grace of Meekness, and the abundance of good it might do. Oh that we had this Grace, what should we do for the obtaining of this Grace of meekness? For indeed, I may spare motives, because all that hath been spoken already are arguments and persuasive motives: The main thing of all, it is the means.

MEANS, I.

1. It were a good way for help if you would set a high price upon the quietness of your Spirits, that you would not be easily deprived of the quietness of it: your forward, passionate people, they do make nothing of the quietness of their Spirits they will loole it for a trifle, little things are enough to get from them the quietness of their Spirits.
Spirits and hereby they shew themselves to be, of a very Childish disposition: If a Child have a piece of Gold, bring an Apple to a Child, and you may get away the piece of Gold, so, the quietness of our Spirits we should account it better then all Riches and shall any one by a word speaking get away the quiet of our Spirits? God forbid we should shew our selves so foolish, you have heard that God sets a high price upon a quiet Spirit, and therefore we should set a high price upon it too, and therefore resolve with thy selfe, through Gods Mercy, I find my self now that I could bear Crosses, and I find a great deal of comfort in this temper that now I have, Well, it shall be some great matter certainly that shall make me loose this, It shall cost me dear but I will keep it now: If a Friend or a Neighbor give a froward word to you, do you prize the quiet of your Spirits so, that you think there is no more good in that, then there is evil in the bearing of a Cross word: If one should throw Dirt at me, and I had a Golden Ball in my Hand, should I throw that at him, because he threw Dirt at me: others do disquiet you, they do not know the price of a quiet Spirit, and they have nothing but Dirt to throw upon you, as soon as ever they are Angry, they have nothing but reproaches to cast upon me, and froward speeches, and froward words, they have no other weapon to help themselves, they have unquiet Spirits, and they think that you do not prize the quiet of your Spirits any more then they: Some men and Women never knew in all their lives what the sweetness of a quiet Spirit meant, and so there are some Families that scarce ever in their lives knew what it was to enjoy one quiet week in a Family, I but you that have Families that have known the sweetness of it, you should not so easily be disquieted as they are that know
Means to get and keep meekness.

no better, and therefore it is not so much wonder
that they are to: Oh prize a quiet Spirit at a high
rate, and be willing to suffer much for it, seek af-
ter peace, and follow after it, it is worth the suf-
ferring much for it, because there is so much good
in it.

MEANS, II.

2. You think it a hard thing to over come passion
when you are Angry: Renew your Resolutions and
Covenant with God but for one day, and when you
have done that, then the next day renew it again,
as thus: I find I am naturally overcome with pas-
sion, but when you rise in the morning think but
thus with your selves: I may meet with occasions
this day to disquiet my Heart: I have had experi-
ence, that though the day hath been fair in the mor-
ning, yet it hath been foul before night: I see I am
weak, and I have promised and Covenanted with
God against it, but I have been overcome again,
But if I cannot do it for a day, I will Covenant till
noon, I will now bind my self in Covenant with
God that till Dinner time, whatsoever falls out,
through his Grace, I will bear it quietly, and if I
be wronged I will plead it at night, or, the next
day; Now if you have any thing fall out that hath
croft you, and you have born it quietly, you will
find a mighty deal of sweetnes in it: and if you have
born it once, then after Dinner, renew the promise
again, that whatsoever falls out I will bear it till I
go to bed, and I will rather plead my Cause next
morning, then I will Answer in a sroward way this
night. Now do you think this such a hard matter,
to be tied one foresoon, or an afternoon to bear
whatsoever any Body should do against you to pro-
volve you, that you would not Answer them in a
Means of meekness.

...passionate way? If you have tryed it but one day thus, then try it another day, yea, try it untill we meet again this day sennight, one day after another, and so what may be done in your Family, & put one another in mind of it. If you find passion and anger to arise, what have not you Covenanted this day with God: As Christ faith, What can you not watch with me one hour? So I may say to you, Cannot you be Meek one forenoon? If there be any wrong done, it will be as well for you to right it afterwards: As Photian said to the Athenians upon Alexander's Death, Oh they began to be all in a hubbub upon his Death, saith he, he be still. If he be dead to day, he will be dead to morrow: And so, such a one wrongs me thus and thus, if it be a wrong to day, it will be a wrong to morrow, except he hath repented, and if he hath not, then you will have as much cause to seek to right it to morrow as to day, and therefore there is no necessity that you should be passionate one day, and if this course were but tryed, I do verily persuade my self, as the Apostle faith of the Corinthians in another case, That he had Caught them with a Holy Guile. So it would be a secret kind of Guile, to gain upon the heart to overcome passion, and if it were but done a little, it would not be so hard to overcome it afterwards.

Means III.

3. Take this rule, and it will be of marvelous use in this and other cases, if you would overcome your passion and be Meek, it is not enough for you to let upon resolouton, but you must be humbled for what hath been past, and in the strength of humiliation for what hath been past you must set upon the contrary Duty and Vertue. There is a great mistake of people in this, they perhaps may be convinced
Means of meekness.

that such a thing ought not to be done; well, they
will resolve to do it no more, and so let upon the
contrary Duty in the strength of resolution, but not
in the strength of humiliation for the sin we have
committed, now this is the Reason why resolution
doeth so little and comes to nothing, because you do
not go on in the strength of your humiliation for
what hath been amiss heretofore, I do not mean the
strength of your humiliation, so as to exclude the
strength of Christ and Faith, for it is the strength
of Christ when I go on in the strength of that Grace
that I have from him still, as drawing strength from
Christ in the exercise of that Grace, for so there
is strength drawn from Christ, not only in the ex-
ercise of the immediate act of Faith; but in the ex-
ercise of the immediate act of Faith, but in the exer-
cise of every Grace of Christ. So the heart must
first be humbled: To be humbled for sin in gene-
ral, would meeken the heart exceeding much, if
the Lord did make my Soul sensible of the evil of
sin, it would very much meeken my heart. As I re-
member a Speech of Seneca (faith he) If so be
Neighbors be wrangling one with another, if there
were an out-cry of fire in the next street, or near by, it
would make them quickly to leave wrangling one with
another, it would take away their railing one at an-
other: So when the heart is on fire with passion, if it
could be humbled for sin in general, and be sensi-
ble of the wrath of God due to sin, and consider of
that fire, it would help against the passion. And
so he hath another speech (even a Heathen) to
the same effect, faith he. Where a great fear doth
appear, there is no leisure to be striving with lesser E-
vils. So, if the heart were troubled for sin, and
possessed with the fear of Gods wrath that sin doth
deserve, it would never stand striving and strug-
bling with lesser evils; Humiliation in general is a
mighty
Means of meekness.

Mighty means to allay passion, but that I do not aim at so much, but humiliation for the particular sin, there is no hope that you can be delivered from passion, or can be meek, till your hearts be thoroughly humbled, bitter things do purge out choler, Physicians do prescribe many bitter things to purge out choler, and so the bitterness of humiliation, may serve to purge out anger. We read of the Israelites, that they were very sroward with Moses, and because they had not been humbled for their former srowardness, they fell to it upon every new occasion. So in Exod. 16. 2. They were hungry and wanted Bread, and then they fell to murmuring. And again in Exod. 17. they wanted Drink, and then they fell to srowardness, because they had not been humbled for their murmurings past; humiliation mortifies it at the root, as that is the time to get up weeds when they are moistened at the very root, and not at another time when the ground is dry: So when the heart is humbled for a sin at the root, the bitter tears of repentance, if it pluck it not up, it will mortifie it at the root. And this humiliation must be constant, so humbled, till you find some victory got, it is a way that men use with wild Beasts, to keep them much in the dark, and tame them that way, by taking away their sleep, and keeping them in the dark: and it is the way to tame the heart, the constancy of the work of humiliation, then the heart will be brought to a Meekness. When the Lord humbled Saul, and cast him off his Horse, and troubled his Spirit, he that was of a boistrous Spirit before, came to be of a meek, and a quiet Spirit afterwards.
MEANS IV.

4. Another Help unto Meekness against Passion is this: Take heed of the first beginnings of Passion. As if a man were poisoned, if a man felt poysen begin to swell in his Body, the way is not to delay any time, but presently to run and take some Means or other, take Sallet Oyl, or somewhat presently: So when thou beginnest to be in a passion, and to swell in it, then thou beginnest to swell with poysen, and thou hadst need take somewhat presently, else thou knowest not what dreadful effects may come: a little thing will quench Fire when the Fire is new kindled, but if you stay a while, then Buckets of water will not do it, though a little water cast out of a Porringer may do it at first: So many times, if men did but observe the beginning of passion, they might put it out presently, but when it is continued, it is a mighty hard thing to put it out. As in a Fever when it begins, if a wise course be taken, to go to the Physicians presently, it may be helped presently, but if you stay till it hath gotten power over you, then the Physician tells you, it will cost you more. In Prov. 17. 14. The beginning of strife is as when one letteth out water, therefore leave off contention before it be medled with. There are many Neighbors fall out, now if in the beginning there had been some wise men to mediate between them, it would have stayed their strife, but when it is continued, and they go on to Law one with another, they come to be both weary of one another, and know not what to do. These troubles that are among us, one would have thought they might have been easily remedied, and indeed, had there not been a desperate design driven on, otherwise no discontent that was of late on
either side, but might have been taken up, but now it is past the wit of man to think of waies of reconciliation with security, and God must come in an extraordinary manner to give us Peace with safety. And it is so with passion between man and man, if it be left alone a little while it grows desperate. A man looks upon his Neighbor, and Brother, and thinks his countenance is not so cheerfull towards him as it was wont to be. Well, and that makes a little boiling in his Spirit, and upon that perhaps he looks a little lowering upon his Brother; for after continuance, then there begins to arise some surmises one of another, after surmises misinterpretation of one another's actions, after misinterpretation, when others perceive a strangeness, then there is a carriage of this tale, and the other tale to incense one another, and after they are fallen out that way, then they come to speak some hard words against one another, and afterwards they do some ill turns to one another, and after some few ill turns, even to make such breaches, that all should take notice of it, and their spirits are irreconcilable. Thus it begins meekly, after some looks, meekly that they have not that respect to one another as they were wont to have, from little sparks of fire doth the fire come. You are to take as great care of the beginning of anger, as you would be careful to quench a little spark of fire that is in the midst of a great many Barrels of Gun-powder. I remember Justinian, in his writings tells of two of the Dukes sons of Florence, having been a hunting, there was a contest whose Dog took hold of the Hare first, and one he would have the honor of his Dog, and the other the honor of his Dog, & so they began to be in a heat one with another, for the honor of the Dogs, and from heat grew to words, and from words at length one takes his Sword and runs at his Brother, and runs him
into the Thigh, and kils his Brother, and the Servant of him that was kil'd he seeing his Master killed, draws his Sword and runs at the other and kils him; it began so little, and yet this was the effect at length. And it is reported by Camerarin of two Brothers, walking out in the evening, and seeing so many Stars in the Firmament, one of the Brethren was a Grasier, and faith he, would I had as many Oxen as there are Stars in the Firmament, and faith the other, if I had a Paffure as big as the world, Where would you keep your Oxen? he answered, In your Paffure, what faith he, whether I would or no? Yes, and so they fell to words, drew one upon another, and killed one another. Thus you see the fire of contention from a little, riseth to a great deal. As Milk upon the fire, when it begins to boil up, you must take it off, or else you will have it all in the fire; and so when you find Passion begin to rise like Milk, look to it then and take it off the fire. It is a dangerous thing for a Man or Woman to be engag'd in an angry fit, it is a hundred to one if ever you come off well, there is scarce one of a hundred that comes off then, and if you will watch your hearts well, you may perceive when it begins, you may perceive confusion and disturbance in your spirits, and you may perceive it by your voice, when there is the elevation of the voice, though you stand near one another, yet you lift up your voice, and speak as if you were at a great distance, and sometimes from thy gesture and alteration of countenance, so you may begin to perceive the risings of Anger. As Socrates, ever when he began to be angry, he would be sure to keep down his voice, that is the fourth.
MEANS V.

5. Another Rule for the helping against Anger, and that you may be of Meek and quiet Spirits, is this: You should all make account before hand, that you shall meet with that, that might provoke and anger you. Saithe Seneca, in a Treatise of Anger, presume before hand that you must suffer something while you are in the world, if the mind be before hand possesst that there must be suffering, if things fall out cross, it will be more fit to bear it, saith he, the mind is strong if it come prepared to a thing, any man's mind will have strength in it, if it come prepared before hand, and therefore saith he, think before hand what you must suffer, that it may be no more to you when it comes than the cold in winter, as saith he, Will any man be troubled when the Winter comes, and when he goes to Sea, and it is cold? No, he made account of it before. As it is said of Anaxerges, he was not troubled when he heard of the death of his Son, because saith he, I begat him mortal; and so when thou marriest a Wife, if any thing fall out to trouble thee, think, I know I married a woman that had many infirmities, and so when thou marriest a man, and so when thou hirest a Servant, when things fall out cross, if thou didst but reason thus, I made account I hired a poor Creature that had many infirmities, when thou begettest a Child, remember thou begettest a Child that hath many distempers in his heart, and thou art the means of conveying many distempers unto him, and that is a means to make thee to take many gracious waies to reform thy Child, because the evill that is in thy Child, thou waist a means to convey to him, think before hand that things will fall out amiss. When Mariners go to Sea, they know
Means of meekness.

what the Sea means, when the tempests and storms arise, they are not presently in a passion, because they made account before they went to Sea they should meet with tempests at Sea. It were a mad thing for a Marriner when he comes to Sea, to be up in a passion at every storm; the world is our Sea, and if we have any Wisdom at all, it cannot choose but teach us that we must meet with storms and tempests at Sea, and if we would possess our selves with this, that I must make account of troubles and crosses aforehand, it would be a marvellous help against passion, and the furtherance of meekness.

MEANS, VI.

6. Another help is this: Consider but thine own frailty, and that will meeken thy Spirit towards others: how ready thou art to provoke others, and that will make thee meek when others provoke thee. It is the Argument of the Apostle, in Galat. 6. 2. yea.

The second part, we will make use of the first by and by. Bear ye one another's Burdens: and so fulfill the Law of Christ. The Burden must be mutual, that is the Argument, one another, that is, you are to bear his burden, and he is to bear your burden. You live in a Family, and there are things that are a Burden to you, you must bear them, because it may be they do bear your Burden; can you live in a Family and not be offensive to others? You must bear with others when they offend. There are many of froward and passionate Spirits, that can bear no offence from others, and yet none so offensive as they are. Bear one another's Burdens. It may be, you will say, his Burden is greater than mine, I do not Burden him so much as he doth me; if I must bear this burden, I must bear the greater. I answer: We are ready to think that the Burden;
thou hadst as Malicious, a froward, vile Heart, as others, remembering what thou wert before thy conversion, should make thee Meek towards others that are not converted, Yea, towards those that are converted, God not having given them that power over their Corruptions, as he hath to thee, And so the Argument of Solomon in Eccles. 7. 21. 22. Solomon Reasons after the same manner from the common frailty of men, Also take no heed unto all words that are spoken, least thou hear thy Servant curse thee, for oftentimes also thine own Heart knoweth that thou thy self likewise hast cursed others, faith be, do not take heed to words, for thine own Conscience tells thee that thou hast spoken Evil of others, And this Argument of thine own conscience will tell thee that thou hast spoken evil of others. And this Argument of thine own conscience will tell thee, that thou hast been guilty thy self, and hast done that that will provoke others, should be a mighty means to make thee meek towards others when others provoke thee. If so be that passionate men and women would have so much command over their Spirits when any thing provokes them they could go aside and consider, Oh, but have not I provoked others? Have not I been ready to provoke others upon every occasion, to take pet at every thing? Why should not I then bear with others when they provoke me?

MEANS, VII.

7. Another help is this, and that is a great help indeed, that which hath been hinted divers times, and therefore I will not be long upon that: The laboring to keep peace with God, that I spake of in handling the great Point of Reconciliation with God.
God, keep but the evidences of thy peace with God found, and it will make thee to be of a quiet Spirit with all the men in the world, if there be not a scolding conscience within, it will keep thee from scolding with others, if God be not angry, it will keep thee from being angry. In Phil. 4. 5. Mark what the Apostle saith there, the Argument that he hath, Rejoice in the Lord alwayes, and again, I say, Rejoice. Mark then what follows, Let your moderation be known to all. This will be the consequence of it, if you can keep your joy with God, if you be able to look upon the Face of God with joy, and all peace between God and your Souls, then this will follow, Your moderation will be known to all men, you will be of moderate and quiet Spirits; the Reason that there is no moderation in the carriages of men and Women towards one another, is, because you have no joy. Saith the Apostle in 1 Cor. 15. 31. verse. By your rejoicing I die daily, Certainly, If rejoicing in Christ Jesus, will enable one to die daily, then it will enable one to put up wrong. The Example of David is very remarkable for this, in Psalme, 57. No man more provoked than he was, and at that time by a wicked instrument, by Doeg, that sought to do him all mischief in his Life, but mark what quiets Davids Spirit, Doeg, he had sought to do mischief to David, David saith at the 2. verse, Thy Tongue deviseth mischief like a sharpe Rasor, working deceitfulness, thou lovest Evil more then good, and Lying rather then to speak Righteousness, Selah, thou lovest all devouring words, Oh, thou deceitful Tongue. See what a provocation David had, But now what quieted his Heart? Verse, 8. But saith he, I am like a green Olive Tree in the House of God, I trust in the Mercy of God for ever, and ever, I will praise thee for ever, because thou hast done it, and I will wait
on thy Name, for it is good before thy Saints. This is that that quieted David, when Doeg did speak so bitterly against him, and so let others speak bitterly against thee, though his words be as a sharp Razor, yet if thou be able to make this thine own, in the 8, and 9. verses, But I am like a green Olive Tree in the House of God, I trust in the mercy of God for ever and ever. Blessed be God I enjoy Peace with God, I am as a green Olive Tree in his House, And I have the mercy of God to trust unto, and therefore let them do what they will. The Argument likewise of the Apostle to this purpose, the assurance of Gods mercy, and Gods Love, in Ephes. 4. 31. Let all bitterness, and wrath, and clamour, and evil speaking, be put away from you with all Malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you. What is the Argument why you should do all this, Even as God for Christs sake hath forgiven you, keep but this, and it will make you kind one towards another, And wrath, and clamour, and evil speaking, will quickly be done away. The Example of David is very remarkable, in 2 Sam. 19. 22. And David said, what have I to do with you, ye Sons of Zerujah, that you should this day be adversaries unto me; shall there any man be put to Death this day in Israel, for do not I know that I am this day King over Israel. Shimei, He had railed on him, and now when David was established again in his Kingdom, they would have had David to revenge himself upon railing Shimei. Sayeth David, No, mark how he carries himself void of all revenge, faith he, Do not I know this day that I am King over Israel? This satisfies him, this is enough, the Lord hath been pleased to restore me again to my Kingdom, this satisfies me, and therefore I can easily put up this wrong. So now if thy Soul keeps it, and peace with God.
God, if thou knowest, and art able to say, Well, the Lord hath been merciful to me, pardoned my sins, I am this day a Child of God, and an Heir of the Kingdom of Heaven, why should any thing in the World trouble me? If God hath given me this assurance, that I am an Heir of the Kingdom of Heaven, why should I think of taking revenge for any thing in the World, I am this day an Heir of Heaven, and a Coheir with Jesus Christ, I have enough to satisfie me.

MEANS. VIII.

8. Another help is this, Convince thy Heart of this thing, that there is nothing thou canst do in Anger, but thou mayest do it better out of Anger; thou canst have thy mind in nothing in an Anger, but thou mayst have thy mind, and better, out of an Angry fit, and therefore why shouldst thou be Angry? Truly, Considering the great danger there is in Anger, one would think it were ones Wisdom to make use of it never but when there is much need, but now then, if I can convince you that you have no need of it, but you may do the same thing without it, that you would do with it, why should you meddle with it? Consider you have your Anger stirring, what would you do in your Anger? I would reprove such a one that hath done amiss, you may do it without Anger, *Restore with the Spirit of Meekness*, Your reprove should be as Phylick, you do not use to give Phylick scalding hot, you may reprove your Husband, Wife, Child, or Servant without Anger, as vwel as vwith Anger.

But what would you do vwith Anger? You would correct them, you may correct them without Anger, as vwel as vwith anger. *Socrates would*
not correction Plato in an Anger, it would be thought to be your fury, your Servant would think it to be rather from your fury then from his fault that you correct him. Some will say, except I do it in mine Anger, I cannot do it at all. That is a sign of a foolish Heart, you may do it better when your passion is over, then in your passion.

What would you do further in your Anger? Would you do any special Service for God? And you say, anger will quicken me. Saith the Apostle in James, 20. The Wrath of man accomplisheth not the Righteousness of God, God will not be beholding to the wrath of man for any thing. It is the Speech of a Heathen, That fortitude hath no need of Wrath, no need of Gall and bitterness, and Choller, but it will do well enough without Choller.

Again, What would you do more? I will make him to be sensible of his wrong that he hath done to me. You may do that too without Anger, So saith the Wise man, in Prov. 25, 22. If thine Enemy hunger give him Meat, Not be angry with him. And if he Thirst give him Drink, for in so doing thou shalt heap Coales of Fire upon his Head. That is, thou shalt make him sensible of his wrong this way, as well as any way in the World, that it will either melt his heart, as Coales of Fire, or trouble his Spirit till he have made thee Restitution, and come and confess his fault; he cannot when he lies in bed sleep, if thou convincest him this way, there is no way in the world to make a man quiet, to acknowledg his fault more then this. I warrant you he will be troubled enough, if he shall see, that notwithstanding all the wrong he hath done to thee, thou labourest to do him all the good thou canst; this will trouble him,
Object. But some may say, I, but Anger is the Whetstone of the heart, and it may help sometimes and be of use.

Answer. To that I answer: But never the wrath of man, the Anger of man shall never do good without the dregs of it be first purified, there are many things that are good and Physical, if they be clarified, clarify some things, and take away all the dregs, and they may do some good, but if you give them unclarified, they may do hurt. So Anger may do good if clarified, but take it in the proper part, and there is nothing that you do, but you may do it without Anger, that is, clarify it with Prayer; when your Anger arises, get to Prayer, and clarify it, but take heed of making use of Passion till you have clarified it, that is, till you have spent some time in meditation between God, and your own heart what is fit to be done, and till you have Prayed to God, this is the clarifying of Anger. Plutarch observes this as the way of the Barbarians, it was more proper for them to make their instruments in war, they would poison all their weapons, that they might do the more mischief, I, but faith he, this were more proper to the Barbarians, but others that lived more civilly, they scorned to do so, they would carry all on with valor. A Fool may do mischief that way as well as a man of valor, by giving them a touch with our valor. So when you aim at one that is angry, you will poison your weapons, that is, you cannot do it but in anger, you cannot oppose, those that wrong you and do yourselves right, but you must poison your Arrow with anger. Well, that would be a special help if you could be convinced of this, that there is nothing that we can do in anger, but may be done better out of anger.
 Means IX.

9. Labor to turn the course of your affection, turn the channel of your affections another way, as Physicians observe in bleeding, when a man or woman bleeds at the Nose very violently, the way to stanch the blood is, to let them bleed in another Vein: So those that are passionate, they should labor to turn the channel of their affection another way: As for instance, What! Do I feel my anger to stir, let me stir up fears. Oh! let me have the fear of the great God, and the fear of my sin before me. Doth Anger stir? let me stir up mourning. You are angry because they have done you wrong, mourn for their sin whereby they have provoked God more than you. And so for the affection of love, they are angry with you, labor to stir up the affection of love, we are called upon to love our enemies, if we could have loving hearts one to another, that would cause Meekness, the heat of love would take away the heat of anger. As the shining of the Sun upon the fire deads the fire, and takes away the strength of it. So if we had the beams of love one towards another, of love to God, and love to his Saints, the fire of passion, the base drossy fire of passion would not be very strong. Yea, labor when thou art crosseed to rejoice in all the mercies of God towards thee, get alone, and get some scripture, some promise of God that may sweeten thy heart, go to the word, and unto the promise, and chew, and meditate upon the promise to sweeten thy heart, and to rejoice thy soul, and thus by a while, as it were, thou maint gain power over thy affection, if thou canst turn it another way. As it is a marvelous help against unclean and basephemous thoughts, if they could have but other thoughts, and turn their thoughts another way,
Means of meekness.

way, not so much to stand to answer their thoughts, but to turn to some other thing. As with your Children, your Children are froward, the way is not always to go and satisfy them, and give them the thing they would have, but if they are fullen, and in a dogged mood, if you can bring some other thing and make them play, if you can turn the stream of their passion another way, it will be a great deal better than to whip them, it would be a great deal the better, taking them off out of their fullen and dogged fit, to take them up that way, and those that are discreet in bringing up Children, they make use of this rule, when they see Children in a dogged fit, not to beat it out of them, but to turn their spirits another way: As we find by experience in Children. So it is with all our hearts, for we have all Childish hearts, we are many times fullen, and dogged, and froward, and it is not opposition that will help, but if we could turn our affection another way, this would help us.

MEANS X-

10. Another rule is this: Take heed of too much business, do not put yourselves into too many businesses, those men and women that have too many Irons in the fire, will hardly escape burning their fingers, and the ground is this, because there is no business that you can undertake, but there is somewhat or other will fall our crosst in it, you must make account of this. Now if something in every thing will fall crosst in it, then when we have a great deal of business, then there will be multitude of crosstes, it is usual, when Men and Women are very busie, you presently anger them, that is the reason your Cooks are very angry, come and meddle with them, and presently they grow angry, therefore do not
put your self into a greater clatter of busines: than God calls you to.

MEANS XI.

11. Take heed of too much curiosity, faith one, Would you not be an angry man, be not curious, I mean curiosity in prying into every little thing. As now in a Family, if the Governor in a Family be curious and dainty, and prying into every little thing in the Servants at every turn, and upon every small trifle, it is impossible but that they must be of very sroward tempers, and dispositions. But now if you would not be angry, you must pass over a great many things, you must have a kind of holy negligence of a great many things, and pass over, and see, and not see, and turn away your ears from many things. So it is in that place before quoted, in Eccles. 7. 21. we made use of verse 22. before, There the wife Man would have us not so much as to hear: Take no heed unto words that are spoken, there are many things fall out in a Family, that men and women should take no heed unto, if a husband will be curious, and prying into every thing in his wife, and make as much as he can of every thing she speaks, and so the wife of the husband, and Master of the Servant, there will be occasion to be provoked, but if the things be not of consequence, rather let them know that you do not take notice of them, but if you will be taking notice of every thing, it is impossible but there will be a great deal of disturbance in the Family.

MEANS XII.

12. Labor to convince thy Soul of this: That it is a great deal better to bear wrong then to do
Means of Meekness.

Wrong, there is a great deal of excellency in it, and there lies the danger, not when others speak against me, and do me wrong, but when the Devil shall come and tempt me by that to be in an angry fit, there lies the danger. And Austin hath a very excellent similitude to express this, saith he, when the Fowler hath set a Net to catch Fowls, then he comes, and throws stones in the Hedges to fright the Birds. So the Devil doth not so much care for this, meere to stir up another to disturb you but he looks beyond your disturbance, the Devil sets another to put you into a disturbance, that so he may take you in his temptations, in his net, and you should think this when you are disturbed, take heed of the Net that the Devil hath on the other side the Hedge, there is no danger in it if I bear the wrong.

Means XIII.

13. Another Help is this: Labor to keep thy heart spiritual. Take heed of carnality, and sensuality, the more spiritual things are, the more unity there is amongst them, they are as the beams of the Sun, that are of a kind of spiritual substance, thousands of them will unite in a punétum, and the more spiritual men's hearts are, the more they will unite in a punétum. You know the Stars, they are in the inferior and middle regions; they are not above, there is no Storms, and Tempefts: So the Tempefts, and Storms of frowardness and passion arise, when men's hearts are low, when they are but in the middle region, when they have not got up to the upper region. Saith the Apostle in 1 Cor. 3. 3: There are contentions and strifes among you, are you not carnall? you are not spiritual, you are carnall, and ye walk as men: Were ye spiritual, there would be no such thing, Nay, it may be said of some...
Means of meekness.

14. Another Rule is this. Take heed of multiplying words, there is a mighty deal in that, in Prov. 26. 21, 22. ver. As Coals are to burning Coals, and Wood to Fire, so is a Contentious man to kindle strife. The words of a Talebearer are as wounds, and they go down into the innermost parts of the Belly. Ye say, that words are wind, what wind are they? They are wind to blow up the Coals of contention. It is a great deal better to be silent, if it be not in a full and silence, to forbear much in words, it may come from doggedness, and fulness to be silent so, (but that I have spoken of) but ye may speak somewhat, but not in provoking words, there is nothing provokes more than words, wrongs do not provoke, real injuries, do not provoke so much as words do.

Means. X V.

15. Another help is this, which may be of very great use, because many of you have weak memories, and cannot remember all these, I will give you one that you may remember, and that is, make use and lay up several Scriptures that I shall name unto you, let them be a readiness, when passion ariseth, Oh, that ye could but have so much liberty over your own Hearts, as you could get one half quarter of an hour alone, and read over these Scrip-
tues that I shall name unto you, and often read them over, it would be a mighty help to you against passion. You know it is said of one, that he would have the Greek Alphabet read over before he would punish an offender. So before thou art in a passion, go and read over these Scriptures, you may turn them down in your Books, or Learn them by Heart. The first Scripture is, in Prov. 3. 32. They were made use of before, but now I put them together, that they may be as a rule to help you against your passion. For the froward is an abomination to the Lord, but his secret is with the Righteous, Thou wouldest faine know the secrets of the Lord, that is not with the froward, but with the Righteous. Oh, the reading of this Scripture may put you into a trembling, lest you should fall into a froward fit. The Second Scripture is in Prov. 8. 13. The Fear of the Lord is to hate Evil, Pride, and arrogancy, and the Evil way, and the froward Heart do I hate. Thou art ready as soon as ever thou art stirred, to have a froward mouth. It is with the Mouths of many in a passion, as it is with the mouths of men in a Feaver, many men, (especially f url bodies) in a Feaver, the Physitian comes in the morning, and bids them put out their Tongues, and their Tongues are all furred, and that must be scraped all off, or else other things will do them but little good; Truly, When you are in a Passion, you have such a Furr upon your Tongue, that had need be scraped off with the Knife of Repentance. Oh, Remember this Scripture, The froward Mouth I hate, I hate, I hate, you are froward many times, and you say, shall I bear? and shall I bear? I but remember what is said in this Text, the froward Mouth I hate. Methinks the reading of this Text should stop your Mouths, The froward in Heart is an abomination to the Lord, and the froward.
ward Mouth do I hate, You think you speak rarely, when you have a froward Mouth, and others will commend you, God faith, I hate it. And the other Scripture is in Prov. 11. 20. They that are of a froward Heart; are abomination to the Lord, but such as are upright in their way, are his delight, God hath no pleasure in those that are froward. It were a sad thing for one to live in a place, in a Family, and that no body should delight in them. Truly, those that are froward, no body delights in them, no not God. And then in Prov. 16. 32. He that is slow to Anger, is better than the mighty; and he that Ruleth his Spirit, then be that taketh a City. Here are four places in the Proverbs, lay up but these for to meditate upon, you that are of passionate Spirits. And then in Eccles. 7. 9. Be not hasty in thy Spirit to be Angry, for Anger retheth in the bosome of Fools. And in Matth. 5. 22. There Christ makes Anger to be murther, He that is Angry with his Brother unadvisedly is guilty of judgment, As he that kills his Brother is guilty of judgment, but if it break out to his height; Thou Fool, be is in danger of Hell Fire. Many more I might Name but these are the principal.

MEANS, X VI.

16. Now then, there is one thing remains, and that is the setting before you the Example of the Saints, and especially the Example of Christ, the setting before you the Example of the Saints. Some will say no Body can deny their passion. Yes, I will give you the Example of the Saints for it. That of Abraham, in Genes. 13. 8, 9, Read there what a quiet Spirit Abraham had. And then of David, in 1 Chron. 28. 2. He comes to his sub-
jefts, and calls them Brethren. My Brethren, thus, and thus, and speaks in a most gentle manner, even to those that were under him. You cannot give a good word scarce to one that is above you, but those that were under him, he calls them Brethren. And again, in 1 Sam. 17. 29. verse, When his eldest brother Eliab was angry with him, very peevish, I know thy pride, and the naughtiness of thy Heart, for thou art come down that thou mightest see the Battel. When David went in the uprightness of his Heart, and did but speak to Goliab, that did despise the host of Israel, his eldest Brother, he comes unto him, and faith, I know thy pride and the naughtiness of thine Heart, for to see the battel art thou come down. Mark the 29. verse, What have I done? Is there not a Cause? And he turned to another, he faith no more, Brother, What have I done? Is there not a cause? And so the Example of Steven, in Acts, 7. and the last verse, When they stoned Stephen, he prayed for them, that the Lord would forgive them, and so fell asleep, and said, Lord forgive them. Thou hast about thy Eares but hard words, and he had about his Eares hard stones, and yet the hard stones did not so much disturb his Spirit, as hard words doth thine. And to Paul, in Galath. 4. 12. Paul was before of a very boyftrous Spirit, almost as any man, but of what a meek Spirit afterwards? The Galathians provoked him very much, and were become his enemies because he told them the truth. But faith he, Brethren, be as I am, I am as you are, you have not injured me at all, I am content to pass by any thing, you have spoken hard things against me, and you have joyned with false Teachers, and though you asperse me what you can, and take away my good Name, and indeed, they had dealt much with false Teachers, God used him as a great instrument for good
unto them, and the Devil had no such way to hinder the good that Paul had to do among the Galatians, as to lend fall Teachers to asperse Paul, and take away Paul's credit among them, and they began to listen to it, though they had got so much good by Paul, and were ready to Pluck out their Eyes, and cryed, Oh, the good we have got by this Paul, yet when fall Teachers came into their houses, and scandalized Paul, they had almost gotten the heart of the people from Paul, and begun to speak of him as if he were their enemy. Yet faith Paul; Brethren, I beseech you be as I am, for I am as you are, ye have not injured me at all, You cannot desire my heart to be more to you then it is, I am content to suite my self to you as you can desire, You have not injured me at all; but come, Brethren, be as I am, come let us join together till, and further the work of the Lord, and I am as your hearts can desire, and whatever injury I have had let it all be buried in Oblivion, I am as you are, you have not injured me at all. And so the Example of God himself, in his dealing with Jonah, Dost thou well to be Angry? So in Exod. 34. Slow to Anger. And in Psal. 103. 8. 9. But especially this of Christ, set the example of Christ before you, and set it before you constantly, till you find it work, for we are to know this, that the Example of Christ, doth not only work morally as an Example, but works efficaciously, by way of efficiency, there is a great efficacy to work upon us. By setting Christ before you, we set him before you as those in the wilderness set the Brass Serpent before them. I have read of a noble Earl of St. James, his Wife did wonder at the quietness of his Heart, and asked him what course he took to quiet his Heart, and to his Neighbors likewise, he gives them this Answer, when any body wrongs me, I presently
tume my thoughts to the injuries that Jesus Christ hath suffered, faith he, I never leave from ruminating upon and remembering the injuries of Christ until I find my Heart wholly quiet; so you should not only think that Christ was meek, but be meditating and never leave setting Christ before you, and thinking on his Meekness, till you find your Spirit's Meek. I might set before you many other Examples besides the Scriptures, I remember it is said of Beza, he was a man without Gall. And so Theodosius the Emperor, no man could ever see him Angry. And so likewise Calvin, it is said of him, Luther being somewhat of a hot, Furious Spirit, and speaking somewhat against Calvin, he gives this answer, Well, Let Luther call me a Devil, yet I will acknowledged him to be the Servant of Jesus Christ. And indeed this is a notable Example to Ministers, that are joy ned in the work of the ministry, though Calvin and Luther was joy ned together to promote the same work, he saw that Luther was so instrumental in the work, that he resolved he would not fail out with him, because he would not hinder his working. And so I might Name many Examples of Heathen, Anaxagoreus, he heard one of his Soldiers speak evilly of him behind the Cloath, he comes to him and faith, take heed you do not speak so as the King may hear. And so Plutarch, when one was railing upon him all the day in the marketplace at night he goes quietly all the way home, though the man still railed at him, and then he faith to his man, take the Lanthorn and light this man home, this of a Heathen. And many other Examples I might Name, it is the Speech of a Heathen, faith he, that can never be too much spoken of, that can never be too much Learned, that is an expression of a Heathen man; So that virtue that can never be enough Learned, we cannot speak too much of
of it though we have spent much time about it. Therefore to conclude all. Now these things ye have heard, if ye know them blessed are ye, you must not use these means that I have prescribed to you, as you use Physick in the Body. I remember Plutarch hath this expression when he propounds some means, I but faith he, you must not use these means as Physick that must pass quickly through the Body, but make use of them as nourishment, neither must we use them as unsavoury stews are brought to those that have the fits of the Mother, they bring some stews that may perhaps for the present quicken them, you bring Feathers to smell upon when one hath the fits of the Mother, I but that takes not away the distemper, the Body within still hath the same distemper. So you may not make use of all these helps meerly as a smell, as a favour to help you out of a present fit, but labor to turne them into your Heart, and keep them in your Heart to do you good. Oh, That the Lord would be pleased to bless what hath been said, that so that may be fulfilled that is spoken of in Isa. 60. 18. There is a time a coming that violence shall be no more heard of; Oh, That that time might come but in Families where there hath been such carriages, that violence might be no more heard of, no more violent carriages and words, what an honor would this be to the word? As I hope the Lord hath not carried on the point so, but that he will have it to prevail upon some, what an honor would this be to the word? Perhaps your Husband or Wife comes to the word, now if you be changed, and your carriage more meek then heretofore. what an effect may this have upon your Husband? He may say, I will go and hear it too, and so your Children and Servants, the Parents that hated the word before, they will be in Love with the word too. As you would honor God,
God, and the word, and your selves, labor to be of Meek and gentle spirits. Certainly, that meekness that comes by the word is the best meekness, a man may have meekness upon other grounds: Perhaps from strength of argument, and reason, he sees the inconvenience of his Passion, but that meekness is not so good, but that meekness which comes from the word, that is the best meekness. As that Sorrow for sin that comes upon men upon their sick Beds, and death Beds, that is not so good as the Sorrow that is wrought by the word: So of meekness, Now the Lord hath presented many things out of his word to meeken your Hearts, and if you be Meek upon the hearing of the word, that will be acceptable meekness, except this word prevail with you: if it do not qualifie your Anger, know it will encreaſe Gods Anger. I have set before you many things about this meekness, but if you be passionate and Angry after all this, God will make these things come against you another day, God will say, Were you not in such a place, and heard so many things of Meekness and frowardness, and yet you were as froward as ever? Oh what is become of those Sermons of meekness? Yea, and put one another in mind of this, not in a scornful way as others, when some are Angry, I this is your going to Sermons, and this is your Conſcience, Oh this is a vile way, but speak with Gravity, and Sobriety, Do not speak in a Jeering way in the Nose when you speak of Conſcience, but speak with Conſcience. And thus the Husband may put the Wife in mind after the passion is over: and take heed of the next temptation to passion, for there is a great deal to be considered of that, this is the way of the Devil, when any Duty is prescribed, he labors to get a man or Woman to make one breach; and then he knows that all that that hath been said about the Duty,
Means of meekness.

is enervate and comes to nothing. When a Sermon is made upon any Duty, there remains some strength, but when the Devil hath prevailed with thee to sin against the Sermon all is gone, the Devil is afraid of none of those Sermons. I make no question but the Devil may be afraid, that what hath been delivered in the word may prevent sin in the Family, the Wife and Husband may live better, and Neighbors and Neighbors, Servants and Servants, but now if the Devil can prevail to put you into a Passion, to sin against these Sermons: Now faith the Devil all these Sermons are gone, now I have overcome their Consciences, and the word, now it is all gone, there hath been a great deal of pains taken by such a Ministry, but now all is gone concerning such a Soul, and I make no question but he wil be as passionate as ever.

CHAP. CXVIII.

Five Rules to make the Spirit of others. 1. Observe their temper. 2. Give soft Answers. 3. Withdraw gently from angry Men. 4. Acknowledge thy own Offences. 5. Observe fit Seasons.

NOW before I close up this Point, I would give some directions how to carry your selves towards others, to take heed of being a Provocation to any other. For so, we must not only desire to be Serious selves, but Senators, Healers of others, that is, if others be passionate, carry our selves in such a way as may be no offense to them.

I will give some rules for that.

First,
Means of meekness.

First: Take away the occasion, observe the temper of Neighbors, or Wife, or Husband, or Brother, and take heed of laying a stumbling block before the blind, Passion makes one blind, thou knowest such things will provoke them, and thou angreest them, this is to lay a stumbling block before them.

Secondly: Again, Give soft answers to others that are Passionate, as in 1 Sam. 25. 24. There is a notable story concerning a soft answer; it is in Abigail, how she appeased David, She came and fell at his feet, and said, upon me my Lord, upon me, let this Iniquity be, let thine Handmaid I pray thee, speak in thy audience, and hear the words of thy Handmaid, let not my Lord I pray thee, regard this man of Belial, even Nabal, for as his name is, so is he, Nabal is his Name, and folly is with him, but I thy Handmaid saw not the yong men of my Lord whom thou didst send, now therefore my Lord, as the Lord liveth, and as thy Soul liveth, seeing the Lord hath withheld thee from coming to shed blood, and from avenging thy self with thine own hand, now let thine enemies, and they that seek evil to my Lord be as Nabal, And now this blessing which thine Handmaid hath brought unto my Lord, let it even be given unto the yong men that follow my Lord, and thus shee goes on with a curious and excellent Speech. A notable example for Women, this Abigail was of a Meek and quiet temper, a gracious, sweet temper, and she had as churlish a Husband as could be, and by this means she alayed and hindered a great deal of blood that would have been spilt. And so in Judges 8. 3. that soft answer there quieted the Ephraimites. And in Prov. 15. 1. See what is said there concerning a soft answer. A soft answer turneth away wrath, but grievous words stir up anger. There are many, they can die as soon as deny themselves from speaking quick, now
Means of Meekness.

faith the Holy Ghost here. A soft answer turneth away wrath. And again in Prov. 25. 15. There faith the Text, By forbearing is a Prince persuaded, and a soft Tongue breaketh the bones, though a man be never so stout a boned strong man, his spirit be never so stout, and strong, yet a soft answer will break the bone.

Thirdly: And again another Rule, Let there be a gentle withdrawing from men that are Angry, not a Furious withdrawing, when you see a man Angry, to fly out of his presence, the Wife from the Husband, it is good for our selves sometimes to withdraw when the fit is beginning: as those that have the fits of the Falling sickness, they have the Symptoms of the fit, and when they feel the beginning, they withdraw into some bye room, that others may not see their gasply visage in such a fit. And so it is good for us when we feel a fit of passion to arise, to withdraw in regard of our selves, and from others too, not in a violent way to fling out of their company. In 1 Sam. 17. 30. It is the place before quoted, the carriage of David to his Brother, he saith, What have I done? Is there not a cause? And he turned from him towards another, Not in a flinging way, but turning from him in a gentle way: So it is good, when you see others in a passion, to turn from them, and go and mourn for them.

Fourthly: And again, As far as you can, Acknowledge your own offences; this is a mighty way, to convince those that are Angry, in Prov. 31, 32, 33. If thou hast done foolishly in Lifting up thy self, or if thou hast thought evil, lay thy Hand upon thy mouth. Surely, the Churning of Milk bringeth forth Butter, and the wringing of the Nose bringeth forth Blood, so the forcing of wrath bringeth forth Strife. We must not force wrath in others, but rather if we have done
done foolishly, and done evil, Lay our hand upon
our Mouth, and be willing to acknowledg, and if
they see we are willing to acknowledg in some
things, they will think, that if we had done amiss
we would acknowledg it now, and it would be very
convincing, if you would acknowledg that which
you have done amiss. You shall have many froward
people, that will never acknowledg they have
done amiss, those that are Women, that have froward
husbands, if you alwayes stand to justifie
yourselves, is there never a time that you can take
advantage of your own Hearts to convince you
that you have done the wrong, there would more
good a thousand times come this way than the other
and so the Husband the Wife.

Fiftly, And again, Observe fit Seasons one to
another, that is, when there is mutual Loving
expressions one to another, as Husband to Wife, and
mutual Love one to another, take that time, when
thy Spirit is most gentle, then take that time to
plead the cause one with another; say, now, come
Wife, and come Husband, let us now Reason the
thing, let us see who is in fault, if I am, I will ac-
knowledg; if you are, you must acknowledg it, at
this time, it may by this means melt your Hearts
for your Passion, and that would be a mighty means
to Meekness, if Men and Women that live crostly,
one to another, if they could but find such a time to
break their Hearts this way, and lament for one
another, and fall a Weeping over one another, be-
cause of the Disturbance that hath been in their Fa-
mily, because of the untowardness of their Spirits,
May, God would have abundance of Glory, and
you would find it to conduce to the peace and com-
fort of your lives exceedingly. Now then, we
must observe these Rules, not only once or twice,
but till they have done their work, til you have got somewhat. Do not say, you have shewed many Rules, and I have observed many of those Rules, and he is as dogged still, no good comes of it; and so the Husband of the Wife, and the Parent of the Child. Well, but then observe them again, and observe them again and again, continually observe them, *Sow thy Seed in the Morning, and in the Evening with draw not thy Hand*. May be the time is not come, may be the next time will do it, thou dost not know, but that still going on in a constant way, there may be that done that thou couldst never have thought possibly could have been done; Yea, go on this way, and certainly, thou shalt not looke by it. Oh! Thou wilt say, if I were sure by going on this way, I could prevail over the Heart of my Husband, Nay, I could be content to loose half my estate to live quietly; Now try yet. But suppose it do not help, yet it will be worth thy labour and pains in this respect, it will keep thy own Spirit in a meek Frame.

Yea, And again, know that the Lord will recompence it upon thy self, this I can assure you, either it will do the deed, and recover thy Husband or Wife, that you shall ever hereafter live quietly together, or thou shalt have some other good by it, that shall be as much good to thee as that. Oh, You will say, nothing in the World can be so good if I could but get that: Well, But if God deny thee this mercy, the Lord may have some mercy in store that may be as good to thee, that thou shalt afterwards say, Well, though the Lord denied me the mercy of quietness in my Family, the Lord hath turned it into another mercy that is as good. But Oh, if I could remember these Rules, will some say, I should put them in practice. To that I An
Swcr, make use of what you can of your selves to help you, and some Particulars that most nearly concern you, if you would remember them in Prayer to God, and turn them into Petitions, that would help you to remember them. And further, know that if thou hast a heart unfeigned to practice them, it is the work of the Spirit to bring them to remembrance, so faith Christ. In John, 14. 26. I will send the Spirit, and he shall bring them to Remembrance. Go to the Lord in Prayer, and beseech him to bring them to remembrance, and what things shall be brought to remembrance, labor to keep them warm upon your Heart; for Physick must be taken warm, I mean by meditation, and Prayer, keep them continually warm upon your heart, and what you do remember put into practice, and then though they should slip out of your mind, the effect will rest in your Conversation: As we use to say, shew me not the Meat, but shew me the Man, in a brute Beast you desire not to see the meat, but the strength of the beast, so in this, though you be weak in your memory, yet if the effect of this abide upon your Heart, that is, if your heart be sanctified by this, that there is more meekness and gentleness in you then before, ye may see this though you do not remember all. Now then we have done with this; Oh labor that these things may sink into your Heart, faith Christ, learn of me to be meek as ever you would do any thing after my Example, do this, learn of me, for I am meek. And thus lay the charge of all these things upon your Hearts.

FINIS.
THE SECOND BOOK
On Matth. 11. 29.
VIZ.
CHRIST
THE GREAT TEACHER
OF SOULS that come to HIM.

Wherein is shewed.
1. What Christ's Yoke is.
2. That believers must take Christ's Yoke on them.
3. The more we are under the Yoke of Christ, the more REST we have.
4. Christ is the great Teacher of his Church and People.
5. In what manner Christ Teacheth. 1. He is a Meek Teacher. 2. An Humble Teacher.
6. The Learners of Christ must be Meek.
7. The Learners of Christ must be humble.
8. Christ teacheth by his Example.
9. Wherein Christ's Example is to be followed.
10. What kind of Pattern Christ is.
11. We must not follow the Example of the World.

Also a Treatise of Meekness and Anger.
1. What Meekness is.
2. Learn of Christ to be Meek towards God; And the Reasons thereof.
3. The Dreadful Evil of Anger and Frowardness towards God.
4. Meekness towards God Exemplified from Scripture examples.
5. Meekness towards Men which consists in ordering Anger. 1. To the right Obj. 2. To the right Time. 3. To the right measure. 4. To the right end &c.
6. The sad effects of Anger.
7. The Excellency of Meekness.
8. Promises made to Meekness.
10. Exhortations to Meekness.
11. Means to get and keep Meekness.

By JEREMIAH BURROUGHS, Preacher of the Gospel at Stepny and Cripple-Gate, London.

London, Printed by Peter Cole, Printer and Book-seller, and are to be Sold at the Sign of the Printing-Pres in Cornhill, near the Royall Exchange. 1659.
A Testimony to the Reader

What we have by way of Preface set before the several Books already published of this Reverend Author, Mr. Jeremiah Burroughs, may sufficiently serve for all that are come forth: So that we only need now give Letters Testimonial to the World, that these (viz. The Sermons on Matthew, the 11. Chapter. 28, 29, and 30. verses) We avouch likewise to be the painfull and profitable Labors of the same Author, and published by the best and most Authentick Copies.

Thomas Goodwin, Sydrach Sympson, William Greenbil, Philip Nye, John Vater.
THE FIRST BOOK
Christ's call to all those that are weary and Heavy Laden to come to him for Rest.

Wherein is showed First.
1. The Burden of Sin. 2. The Burden of the Law. 3. The Burden of Legal performances with the Misery of those that are under them. 4. The Burden of Corruption. 5. The Burden of Outward Affliction.

Secondly, Christ Graciously offers to them that come to him REST from all those Burdens.

Wherein is showed.
1. What it is to come to Christ. 2. That Christ requires nothing but to come to him. 3. Several Rules to be Observed in right coming to Christ. 4. Means to Draw Souls to Christ. 5. That in coming to Christ God would have us have respect to our selves. 6. That there is No REST for souls out of Christ; And the Reasons therefore; with some conclusions from it.

Thirdly, There is showed.
1. The Rest Believers have from Sin. 2. The deliverance from the Law by Christ is. 3. Privately. 4. Positively. 5. The Rest believers have from the Burden of the Law by coming to Christ. 6. How Christ gives Rest from the Burden of Legal performances. 7. How Christ gives Rest from the Burden of Corruption, wherein is showed how Sanctification and Holiness comes from Christ only.

7. Some Directions how to get Rest from Christ in Spiritual deftions.

THE SECOND BOOK
Christ the Great Teacher of Souls that come to him.

Wherein is showed
1. What Christ's Yoke is. 2. That believers must take Christ's Yoke on them. 3. The more we are under the Yoke of Christ the more REST we have. 4. Christ is the great Teacher of his Church and People. 5. In what manner Christ Teaches. 6. He is a Meek Teacher. 3. An Humble Teacher. 6. The Learners of Christ must be MEEK. 7. The Learners of Christ must be humble. 8. Christ teatches by his EXAMPLE. 9. Wherein Christ's EXAMPLE is to be followed. 10. What kind of Pattern Christ is. 11. We must not follow the Example of the World.

We must imitate Christ in MEEKNESS.

1. What Meekness is. 2. Learn of Christ to be Meek towards God; And the Reasons thereof. 3. The Dreadful Evil of Anger and sourness towards God. 4. Meekness towards God. Exemplified from scripture Examples. 5. Meekness towards Men which consists in ordering Anger. 1. To the right Object. 2. To the right Time. 3. To the right measure. 4. To the right end, &c. 6. The sad Effects of Anger. 7. The Excellency of Meekness. 8. Promise made to Meekness. 9. Many Vaine Reasons and Pleas for Anger Answered. 10. Exhortations to Meekness. 11. Means to get and keep Meekness.
New Books of Mr. Jeremiah Burroughs.

THE THIRD BOOK
Chrift the Humble Teache of those that come to him.
Wherewith is shewed.
1 What Humility or Lowline is.
2 What that Lowlines of Heart is that Christ would have us to Learn of him.
3 Arguments from the Lowlines of Christ to work Lowlines of spirit in us.
4 The properties of a humble heart towards God.
5 The Properties of an Humble and Lowly heart in respect of Our selves.
6 The properties of humility in respect of others.
7 It is fearful of giving or taking offence.
8 It gives due honor to all.
9 It is tender to others.
10 It's not needlessly singular from them.
11 The Excellencies of Humility.
12 Humility brings REST unto the Soul.
13 Means to get Humility.

THE FOURTH BOOK
The only Easie way to Heaven.
Wherewith is shewed.
1 The way to Heaven that Jesus Christ Teacheth, is an Easie way: six Evidences thereof.
2 The Difference between the E A S E a Carnal heart bath, and the E A S E a gracious Soul bath in Religion.
3 The Reason why some gracious Souls complain of difficulty in God's ways.
4 What it is that makes the ways of God so Easie.
5 Consequences from the eares of God's ways.
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all Sin. 5. It's a base Sin.
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7. There is more to be feared than to be desired in Riches.
8. We should Mortise our desires after Riches.
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10. What Unbelief is is that is here spoken of.
11. The best way to deal with Unbeliefs.
12. That Unbelief is a sin against the Attributes of God.
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5. That we should be quick and ready to believe.
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12. Several sorts of this Sin of unbelief.
13. Means to convince us that unbelief is so great a Sin.
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15. God hath pardoned unbelief, and will pardon it.

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SECOND BOOK

CHAP. LII.

Sheeweth the scope and drift of the words in verse, 29.

Take my Yoak upon you.

And thus we are come to the finishing of this blessed promise of Christ, to give Rest unto his people, to endeavor to help your Souls to have Rest in him in these troublesome times, and yet you must know, when all this is done, though God doth ease you of these several burdens, yet mark what follows, Take my Yoak upon you; you may not think to live now as you did, now I am free, and I may take liberty, No, the very next words that follow is, Take my Yoak upon you; learn of me for I am meek and lowly in Heart, and you shall find Rest unto your Souls. There is the promise over again, but it is promised upon these terms, that you would take Christ's Yoak upon you, and for
The Yoke of Christ.

The want of this many people have little Rest in their spirits, you are believers indeed, but is the yoke of Christ upon your neck, you are believers. I but had you learned of Christ to be meek and humble, as he should say, though you be come to me, and you have some Rest that you shall be saved in the great day, but as for the Rest of the sweetness and comfort that you have in me, perhaps you have not that. That is the meaning of the second Rest. The first is the rest of justification, and sanctification, and so glory hereafter, but the rest that follows now in the 29. verse, that is, the rest of comfort, and therefore he faith, come and take my Yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest unto your Souls. Believing in Christ, though it brings some rest, yet it brings not all, we must add to our believing in Christ, the taking of his Yoke, and learning of him, to be meek and humble as Christ was, and then we shall have added at the rest that was before, the rest of the soul in Christ.

Christ's invitation of Laden burdened sinners to come to him, with the promise of rest, you have heard opened at large unto you, but now that those that are burdened and have Rest promised unto them might not think to live as they live, loosely and negligently, being eased of the burden, therefore Christ adds this exhortation unto his invitation, Take my Yoke upon you. Indeed, I promise to give you rest, to ease you of your burden, but you must live under a Yoke for all this, and you must be willing to it, you must not have the Yoke put upon you, but you must take my Yoke upon you. But this must be my Yoke, I will indeed deliver you from the Yoke of man, and you must not bring any upon your selves, but my Yoke take my Yoke upon you. And because the hearts of men is very forward and proud, Yea, the hearts of those that are godly have much forwardness and pride yet left in them, therefore Christ
brought them to learn of him, propounds himself to be the pattern of meekness, and lowliness, I am meek, and lowly in heart. The greatest example for meekness and lowliness that ever was in the world, and if you do this, then the promise is renewed, you shall have rest unto your souls, you shall find the comfort of the rest before promised. But here there is an addition unto what was promised before, it was only: And I will give you Rest, here it is, And you shall find Rest unto your Souls: And that was that they might not think, that when they were come to Christ, they should then be freed from outward troubles. No, Christ intimates in this, that though you be come to me, you may meet with much trouble from the flesh, much outward trouble in the world, therefore that is not the rest that I intended, to deliver your outward man from affliction, you shall indeed have rest unto your souls though under affliction, the rest that I promised before is rest unto your souls, though you should endure never so much trouble to your bodies. And that those that come to Christ might not be discouraged, and say, blessed Savior, what help have we here? We were under a burden, thou didst promise us rest here, but we must come under a Yoke now, it seems, and another burden. Therefore saith Christ, to take off that objection, in the last words of the Chapter. My Yoke is easy, and my Burden is light. It is true, you must not live without a Yoke, but this Yoke shall be an easy Yoke to you, and though I will give you rest from the burden you were under before, and it is true, you must some under another, I but that burden shall be a light burden to you; and thus you see the scope by this short paraphrase of these two verses, the meaning of the Holy Ghost in these words.
CHAP. LIII.

Sheweth what is meant by the Yoak of Christ in four Particulars, 1. The Yoak of Doctrine. 2. Of Obedience. 3. Of Discipline. 4. Of the Crost.

We come now to the more distinct speaking of them. In the words of this 29. verse, you have a double exhortation, and a promise. The double exhortation is. First, Take my Yoak upon you. Secondly, Learn of me. The Lessons are two, Meekness, and Humility: For I am meek and lowly in Heart. Or we may have a further consideration of this Meekness and Humility. Christ propounds himself as to be the doctor of his Church, and that he may encourage his people to learn of him, he propounds himself as meek and lowly in Heart. As if he should say, I am a gentle teacher, lowly in Heart, and meek, I will shew my self meek and lowly in teaching of you. So that, this meekness and lowliness of Heart, either hath reference unto the qualification of Christ as a teacher, that he is one that will teach thee this meekness and lowliness: or else, they are a specification of what special things we are to learn of Christ, that is, Meekness and Lowliness of Heart, and then the promise is, You shall find Rest unto your Souls.

Now for the First, Take my Yoak, That is the first Exhortation, we must take the Yoak upon us, the Yoak of Christ. What is this Yoak of Christ that we must take upon us? Interpreters make a four fold Yoak of Christ that we must take upon us.
First, The Yoak of Doctrine, and indeed the Doctrine of the Gospel may be called a Yoak in this regard, because it doth curbe the unruly lufts of mans heart, which are remaining in part, even in beleevers, there are many lufts that would be unruly, were it not for that that is revealed even in the Gospel, Christ hath a Yoak for the curbing of them. There are many truths, in the Gospel; not only in the Law, but truths in the Gospel, that are curbers of the lufts in the Hearts of men and of beleevers. Now we must take up the Yoak, that is, if there be any truth in the Gospel, that comes most close unto thy heart, or makes most against thy sin and would curb thy luft, be sure to yeild to that truth be not loath to receive in that true, and acknowledg and beleev it. There are many truths in the Gospel that are not so directly against the lufts of mens hearts, and do not so curbe them, and those truths are received generally of all, there is no opposition of them. As for instance now, the Doctrine of the Trinity, that there is one God, and three persons, Father, Son, and Holy Ghoist, here's a Doctrine that the papists have all been strong maintainers of against all Hereticks whatsoever. All Papists and others whatsoever, have maintained this, and yet this is a great and Fundamental Doctrine, the Doctrine of the Trinity. Why should they be found right in this Doctrine, and alwaies to maintaine it? And also many other true Doctrines that we have in the scripture? But because this is a Doctrine that doth not cast a Yoak upon mens lufts, this Doctrine doth not so directly curbe the lufts of men, but a man may acknowledg this to be a true Doctrine, and yet the lufts of his Heart may still continue. And so there are many Doctrines in the Gospel, in the word of God revealed, that though a man doth acknowledg the truth of them, yet he cannot see how these Doctrines make against the sinful distempers of his heart. But now there are other Doctrines that make against the sinful distemper of a mans heart, that
calls for self denial, mortification, and the like, now these the heart of man is, very much opposite unto, for those are Yooks, those that are against sects fins, and for the power of godliness. We have many men that are Orthodox, that is, they hold the articles of the creed, that are no Arians, that hold Christ to be the Son of God, that yet are great enemies to many other truths that are in the Gospel, those truths in the Gospel that are Practical Doctrines, that is, that urge the strictness of a mans life, such as teacheth us to make conscience of our thoughts, and bring every thought into Captivity to the obedience of Christ, but we are to take in these Doctrines into our Consciences and hearts, and be willing to lay the bonds of God's Authority upon our Consciences that is revealed in such Doctrines as these are. Take this Yook of Doctrine upon you, that is, when you hear any Doctrine or truth revealed out of the word, that makes against any Particular fin that you live in, and that urgeth to the greatest strictness of godliness, be sure to receive this Doctrine into your Hearts, and do not cast it out, and do not say, I acknowledg the Trinity, and the articles of my Faith only, but if you would be true beleevers, you must take the Yook of Doctrine upon you.

Secondly, Another Yook of Christ that we must take upon us is the Yook of obedience. As the scripture faith, Servants are under the Yook, that is, under command, that is a Yook to flesh and blood while we are here, obedience shall never be a Yook in heaven, and here also to a gracious heart it is not a Yook. But a Yook it is, faith Christ, if you would have Rest unto your souls, you must be under my government, you must have the Yook of my authority and government upon your hearts. You must not think to go and live without rule, and without government, but you must walk according to those rules of obedience that are revealed in the Gospel, take this Yook upon you.
The Yoak of Christ.

Thirdly, Another is, the Yoak of discipline, we might put these two together, but yet there is a further consideration, obedience is general to the commands of Christ as a law giver, but now in that the discipline hath a more special reference unto the order of the Church, and I make no question but this is partly in this scripture intended, Take my Yoak. That is, when you come to me, and profess to be a Christian, then you must joyn with other beleivers, you must joyn your selves together into a body, and there you must set up that order of mine that I appoint you in my word, you must there live in a spiritual society one with another, and take heed that you do not give any offence by a scandalous life, and if you do give offence one to another, you must give satisfaction one to another, satisfaction in any offensive way. You must not think it much to give satisfaction to any brother that is offended by your loose Conversation; and likewise you must be willing to bear admonition by another privately, and if that do not do it, you must bear it publickly. Yea, you must acknowledg my authority in the assembly, the spiritual society that you come to joyn withal, that they have power in my name to cast you out of that society. And if you be cast out there, to be cast out from the partaking of mine ordinances, and this you must acknowledg to do as an ordinance of mine, as that that must Yoak your Corruption, and you must be willing to take this Yoak upon you.

Christians must not think to live at liberty, and loosely, and not to be accountable to any for their lives, but they are to joyn in such a society, that they may so set up all the ordinances, brotherly admonition and authority and the ordinance of casting out those that are unruly, and the ordinances of the word, and of the sacraments. Now this is a great Yoak and it doth mightily Yoak the Corrupt Hearts of men, and because it is such a Yoak to keep them within bounds, therefore it is
that the Hearts of men are to oppose unto it. And
howsoever there hath been a great deal of abuse in this
order of Christ, yet do not think that I speak now to
you any new opinion, but it is that, for ought I know,
that all the godly ministers, and godly people in the
Nation, that understand the way of Christ hold, the
same thing that I now do. This will be made apparent,
however in the managing of it there may be some differ-
ence, that this all Christians are bound to, to live in a
spiritual society and corporation, and not to think that
every one must look to himself, and no brother hath any
thing to do with him, but to live in such a spiritual soci-
ety, wherein they are to set up all the ordinances of Christ,
wherein they are to be accountable one to another for any
scandalous offence, and to be willing to receive admo-
ition private and publick, Yea, and to acknowledge the
authority of Christ, and to acknowledge, that if they
walk offensively, and do not reform, that they are under
the censure of the society, to be cast out from the ordi-
nances of Christ, and to acknowledge it to be the power of
Jesus Christ, and to fear it as the ordinance of Jesus
Christ, and to walk watchfully over all their ways.
This is a Yoke that all carnal Hearts cannot endure, but
yet it is such a yoke, as all that are godly do desire, many
will acknowledge the yoke of Doctrine, to receive all
doctrines in the word, and to receive, in general, the
commandements of God and of Christ, but to come under
such a discipline of Christ as is revealed in the word, that
they think to be extrem hard, but this is required
here.

Fourthly: And Lastly, Another yoke is, The Yoke
of the Cross, and that seems to be as hard to flesh and
Blood as any other. Take my Yoke, the yoke of the
Cross, as if Christ should say them, true, when you come
to me, you shall have rest to your Souls, you shall have
deliverance from the rigour of the Law, from the guilt of
your sin, and the like, but you must expect with this.
much persecution in the world, therefore you must deny
your selves, and take up my Cross, you must expect
that the more you are for me, the more the world will
persecute you, and you may suffer exceeding hard things
here in this world for my name sake, and if you expect
rest to your souls, you must be willing to bear the Yoke
of the Cross, and endure any persecution whatsoever.
It may be, if you come to me, your dearest friends may
hate you, you shall be hated by your Father, Mother,
Kinsmen, Neighbours, you may be brought before rulers
for my names sake, you may be rejected, and counted
the offscouring of the world, well, you must be willing
to be under this yoke.

You will say, These are very hard things. Now
were but the other Lesson learned that comes after,
Learn of me for I am Meek and Humble, These would
not be hard. It is the frowardness, and pride of mens
Hearts that makes any of these seem hard, Christ
professes that his yoke is easie, and his burden light. And
so, God willing, when we come to the last verse, we
shall shew unto you, that all these yokes of Christ are
easie yokes, and though they seem to be a burden, yet
they are light burdens to a gracious heart. And thus you
have these words opened.
CHAP. LIV.

Containeth the several Doctrines concerning the Yoak of Christ to be handled in the following Chapter.

NOW to handle them largely would take up a great deal of time, therefore I will not handle them in particular, but generally, Take my yoak, we shall go no further then the general at present and we shall handle it thus.

First, Consider it in it self or else.

Secondly, In relation unto those two promises that is on each side of this yoak; it is very observable, here's a yoak it is true, I but it is between two very gracious promises, I will give you Rest, In the end of the 28. verse. And you shall find Rest to your Souls, in the end of the 29 verse. Therefore first if we shall speak of it as it is in it self, then there is these two Doctrinal points.

First, That those that come to Jesus Christ, they must be under the yoak, they may not live without the yoak.

Secondly, They must not only be under the yoak, but they must take it upon them, they must be willing to it.

Then if we consider this as in reference unto the two promises that are on both sides of it, then you have these two useful observations likewise.

First, That the free Grace of God in the Gospel, the free Grace of Christ in the Gospel doth no way tend to loosiness, I will give you rest, take my yoak and you shall have Rest to your Souls, here on both sides is Rest, and...
Beholders must be under the yoke of Christ.

Secondly, The more any Christian, any believer comes under the yoke of Christ, the more Rest such a one shall have in his Soul. I will give you rest, take my yoke, and you shall find rest to your Souls.

So that you have these four Doctrinal Points in these words thus Considered in themselves, and in reference unto the promises on each side.

CHAP. L V.

Containing this Doctrine that believer's must not live without a yoke, and that of Christ, and that for six Reasons. 1. Christ takes a far heavier yoke upon himself for believers. 2. We are not able to govern ourselves. 3. Christ hath all power in his hands. 4. God hath glorious things to bring to pass by the members of Christ under his yoke. 5. Christ hath redeemed us. 6. The Glory of Christ is much in the obedience of his people.

The First is, That Christians, believers that come to Christ, must not live without a yoke, they must live under the yoke of Christ. Surely then no believer must be a Child of Belial, you hear in Scripture many times speaking of the Children of Belial, such a one is a Child of Belial, such are the Children of Belial. Now the meaning of that is this, to be a Child of Belial, it is, to be one that will not endure a yoke, for so the Hebrew word
from whence it is taken signifies, without a yoke. So that those that are unrighteously Children, that are disobedient to parents, and will live as they list, and Servants that will live as they list, that will be under no command, and no rule, they may be called Children of Belial, that is, men without a yoke. But now believers are far from this, certainly, there must be a mighty distance between a Child of Belial and a believer, a believer must be a Child of obedience. In 2 of Ephes. 2. They were charged to be Children of disobedience, saith he, In times past ye walked according to the course of this world, according to the power of the Prince of the Air, the Spirit that now worketh in the Children of disobedience. It was in time past that you were Children of disobedience, that is all one; this Greek here is at one with that in the old Testament, Children of Belial, Children of disobedience, that would not be brought under the yoke, and the Devil wrought it. There's many Children that will not obey parents, nor Servants their Masters, they are very willful, and they will do thus and thus, and they think it is the work of their own Hearts, but it is the Devil speaks in them when they speak such proud and presumptuous words as they do, when they say, they will not do thus and thus, it is the Devil that works effectually in these Children of disobedience. So that if believers, when they were in their natural estate were Children of disobedience, but now are changed, then certainly they are not those that are without yoke, but are now Children of obedience, they are come under the yoke of Jesus Christ. All those Scriptures that call for obedience to the Gospel, are the proof of this point.

Now that believers are to be under Christ's yoke, not to live without a yoke, without bonds of obedience and order, as Christ requires of them, know, that there's infinite equity for it, that believers of all Men and Women in the world should live under the yoke.
Believers must be under the Yoke of Christ.

First, Because Christ was content to take a yoke upon him far heavier than he lays upon you, and for your sakes Christ took a yoke upon him that was a thousand times heavier than is upon you, and it was for your sakes. In Phil. 2. 6. Who being in the form of God, thought it no Robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant; That shewes he was under the yoke, for the scripture faith, a servant is under the yoke. And be humbled himself, and became obedient unto death, even the death of the cross. That is, he put his neck under a most heavy yoke. Indeed, faith Christ, My Yoke is easie and my burden is Light, he doth not mean the yoke that he bore, for that was a heavy yoke, for he became obedient to death, even the death of the cross, though he was equal with the father, yet he was content to put himself under the obedience of the yoke, the death of the cross.

Secondly, We are not able to govern our selves, and therefore it is fit we should be under the yoke, though we have received some grace to come to Christ, yet certainly, we cannot come of our selves, and if Christ should let us go where we would, and not put the yoke upon us, certainly we should undoe our selves. As it is with many unruly, wild creatures, they are loath to be under the yoke, but now take the yoke from them, the bridle from them, and they will run and undoe themselves. So, we think it hard to be under such yokes, as are in the world, we would fain be at liberty, but we do not know our own Spirits, If the Lord should let us be at liberty, we should certainly undoe ourselves. It is one of the greatest judgments in the word of God, that God should let us alone, Ephraim is joined to Idols, let him alone, will he not be under the yoke? let him alone. You think it a great ease, to have the yoke taken from you, but if God should send such a man quick down to hel, he could
Believers must be under the Yoke of Christ.

could not bring a greater judgment upon him than this to say, let him have his will and his liberty.

Thirdly, God the Father hath set up Jesus Christ, the great King and Governor of the world, and especially of his Saints, God the Father hath said himself, he hath given all power into his hand for so in the latter end of Matthew Christ faith; All power is given unto me. And in the 2. Psalm. I have set my king on my holy hill. God the father hath set his son upon his holy hill, and especially in his Church, and all power is given unto him, as in the forenamed place in the Phil. Therefore God hath advanced him above all names, that every knee should bow unto him, Christ is advanced and set up by the Father as a fruit of his obedience, and therefore God expects that all should come in and subject to him, especially believers, those that have enjoyed so much benefit from him.

Fourthly, As God the Father hath brought to pass most glorious things by the obedience of his son, so God the Father hath most glorious things to bring to pass through the obedience of the members of his son. The greatest things that ever God did bring to pass, it was through the obedience of Jesus Christ; glorious things that we understand but little of now, but shall understand further of hereafter, the greatest things that the Father shall be glorified in to all eternity, hath been brought to pass by the obedience of Christ; and next to that shall be, that which he will bring to pass through those that are the members of his son, their godlinesses, and holy lives, shall fetch about the glory of God, more than any thing that ever did, next to the obedience of Jesus Christ. Therefore God doth not only require that you should walk holily, and be under the yoke of obedience, meerly that you might testify your respect
Beleevers must be under the Yoak of Christ.

unto God, and do that which befits a Creature to do; but because he hath glorious things to bring about by your obedience, such things as shall be the matter of the Glory of God to al Eternity; the obedience of the Saints even in this World, shall be a great part of the matter of Gods Glory to al Eternity, and from thence the Lord will make it appear, how he raises a foundation of Glory to be magnified in everlastingly.

Fifty, Christ hath redeemed us, we are not our own, and therefore there is cause that we should be willing to be under the Yoke. Indeed when men and women come to their own hands, as they speak, then they think they are freed from yokes, and now they may have their liberty, and live as they lift: but, there is no Beleevers that are of their own hands, they are the purchased possession of Jesus Christ. You think it argument enough to your Servants, to tell them, your time is not your own, nor your work your own, nor your strength your own, you are in the state of a Servant: but much more may Christ say, your time is not your own, your strength not your own, nor your parts your own, I have bought them all, I have laid down my life to buy thy time, and buy thy parts, and buy thy strength, and therefore you may not squander away your time as you lift; it may be you squander away your parts, and time, and strength, and abilities as you lift; but, Christ hath laid down his life, his blood to purchase them, and therefore certainly, you must not live as you lift, but must be content to be under the yoke of Christ.

Sixty, The Glory of Jesus Christ is as much seen in the obedience of his People under him, and in the bringing of their hearts under obedience to him, as in any thing. It is that that Christ hath undertaken from Eternity, to bring thee under subjection, and it is that wherein much of the Glory of Christ appears, that he by his power shall bring thy Soul under subjection, under rule. In Acts 5:31. Him hath God exalted with his right hand
to be a Prince, and a Savior, for to give repentance to Israel, and forgiveness of sins. God the Father hath lifted up Christ to a high dignity, to what? To be a Prince, a high Priest, and to give repentance, and remission of sins. Mark, This is the exaltation of Christ, not only to be a Savior to save us, but to be a Prince to rule us, and to give us repentance, to take off the Heart from the ways of sin, and to bring the Hearts into the ways of obedience, and Christ shewes how he is exalted by God the Father, when he rules us as a Prince, and brings our Hearts into the ways of obedience and repentance. And therefore, those that profess themselves to be Christians, and yet will not live under the Yoke, they do what they can to make Christ a dishonorable Christ, they take away the honor of Christ, whereas those that are Christians, that walk as becomes Christians, as under the Yoke of Christ, they honor Christ, and Christ shall glory in them to all eternity, therefore Christians must live under the Yoke of Jesus Christ, and therefore such as will live unrulyly in their ways, and walk as they list, and will plead free Grace for it, saying, Christ hath done all, and the like, these are strangers to the ways of Jesus Christ, and the way of the Gospel, but I shall meet with them in the next point, and therefore I shall pass unto it, and that is this.
Beleevers must put on the Yoak of Christ.

**CHAP. LVI.**

Beleevers must put on the Yoak of Christ, because all their obedience is required of them in a way of thanksgiving and blessing of God.

**DOCT. II.**

We must not only be under the yoak of Christ, but take the yoak of Christ upon us; That is, not only be under the yoak, and wing, and be troubled, and the like, because the waies of God are so strict, and conscience puts so much upon us, we must not be discontent I say, and Winch, and Spurue, and Kick; as unruly Heifers, when the yoak is put upon them, they kick and Winch, and they think it a great ease when the yoak is off them. Oh no, this must not be. Many Christians whom conscience tells them, they cannot be saved except they come under the yoak of Christ, they openly and secretly do what Christ commands of them, I but they lie groaning under this yoak; but Christians must take the Law upon them, they should be a Law to themselves, they should rejoice in this Law, and Love this Law, and bless God for this Law, and count it their Glory and happiness to take this yoak upon them. So in the 150. Psalme, The people of God are called, a willing people. Christ indeed by his power doth bring their hearts to him, but he doth not only by his power bring them to do what he would have them to do, but by his power he subdues their wills, he brings them to be willing people, so that they take the yoak of Christ upon them, and indeed, there is all the Reason in the world for this, that we should not only be under
Believers must put on the Yoke of Christ.

the yoke, but take it upon us, there are many Reasons for it, but I will give you but this one special Reason, and that is this.

That all the obedience that is required of believers, it is required of them in a way of thanksgiving, of gratulation, and blessing of God. Now there is nothing more reasonable, then that we should be willing to those duties, praise and thanksgiving cannot be performed, but we must do it, joyfully and willingly, a murmuring Heart can never be a thankful Heart. Now there is no duty of obedience that thou art let about, but thou art to do it in way of thanksgiving for the great mercy of God in sending Jesus Christ into the world, and therefore thou must not do duties because thou must go to Hell, and God will damn thee else, but the great argument for believers to do duties is this, that the Lord hath magnified the riches of his Grace, in sending his Son into the world to save our Souls and he hath done such great and wonderful things for the Children of men. Now if our duties must be carried after this manner, surely, we must be willing to them, we must take the yoke freely and willingly upon us. So that a Christian in wais of obedience, he doth not look upon the yoke of Christ as an Iron yoke, but as a Golden chaine, as that wherein he glories, he being a Servant of Jesus Christ, And for this, that is very observable, in the first of James and the first, where James writing of his Epistle he saith, James a Servant of God, and of the Lord Jesus Christ, to the twelve Tribes which are scattered abroad greeting. James a Servant of Jesus Christ, he was the brother of Jesus Christ, (for to he is called in the Galatians) James, was the Brother of Jesus Christ, near to him by the flesh, and yet here, when he would speak of himself, before his Epistle, to make way to the Hearts of those that he did write unto, he doth not set forth this title of dignity. so say, I was the brother of Jesus Christ, and so an Apostle, but James a Servant of God, and of the Lord.
Lord Jesus Christ, as it so be, that James did glory more to be a Servant of Jesus Christ, then to be the brother of Jesus Christ. And indeed, it was a greater glory to be a Servant of Jesus Christ, then to be the brother of Jesus Christ. James might have been the brother of Jesus Christ in the flesh, and have perished for all that, but being the Servant of Jesus Christ, he knew he should ever live with him. As it is a greater glory for one to obey the word of Christ, then to bear Christ in the womb, for so you know the word in the Gospel, when they came and told Christ, here are thy Mother, and brethren, seeking for thee, he embraceth his disciples, and said, here are my Mother, and Brethren: And indeed, it was a greater honor to bear the word of God in her Heart, then to bear him in her Womb, to be under the command of Jesus Christ you that are Women, you would think it a great Honor, if you had been appointed by God, and that you had conceived Jesus Christ in the Womb, and born him; but if you be brought under the obedience of Jesus Christ, it is a greater honor. And so, you would have thought it (any of you) a great honor to have been a brother to Jesus Christ. If any should say, here is a man that is brother to Jesus Christ, I but, to be a Servant to Jesus Christ is a greater honor. Oh, Labor to charge this point upon your Hearts, when you look upon the yoke of Jesus Christ as a hard thing, remember, that believers must readily, freely, and willingly come and take it upon them.
CHAP. LVII.

The Doctrine of free Grace, tendeth not to disobedience: The Reasons seven. 1. Nothing so much sets forth the Evil of sin. 2. We come to know by it what Christ hath undertaken for them that shall be saved. 3. Nothing doth so much draw the Heart to obedience. 4. It is against the Nature of Sanctification. 5. It is against the end of Christ's coming into the world. 6. Christ is the Holy one of the Father. 7. It is against the Nature of the Gospel.

But the main point that I intended is, the two latter, and especially the first of those two, the reference that these two have to the two promises, Come to me and ye shall have Rest, take my yoke upon you, and ye shall find Rest to your Souls. Now the next point, the main point is this.

DOCT. III.

That the Doctrine of the free Grace of Christ in the Gospel, doth no way tend to any disobedience, but to further obedience. And I hope when we were opening of that in so many Particulars you came to understand somewhat of the free Grace of God in the Gospel. Well, but now that this may not be abused, learn this point. That none of that free Grace, although it had been opened a hundred times more, take it in all the glory and excellency of it, yet it tends no way to looseness, there is no liberty at all unto the flesh by the free Grace of Christ, but
but there is still rather a furtherance in it, to bring the Heart under the yoke of Jesus Christ.

And for that, I need not give you many Scriptures, that one place in the second of Titus and the 11. May serve instead of all. For the Grace of God that bringeth Salvation, hath appeared to all men, What doth this teach us? It doth not teach us to live as we list, No, verse the 12. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself that he might redeem us from all iniquity, and purge unto himself a peculiar people, Zealos of good works; these things teach and exhort, and rebuke with all authority, let no man despise thee. It is a Text, as if it had aimed Particularly against the wanton generation of our times. So many expressions, Teaching to deny ungodliness, That is the general. Worldly lusts, We must not grow more worldly, and satisfy our lusts more then before, not take more liberty to go into company, and drink, and lay, I but Christ hath paid for al, and satisfied al. And righteously. Not think that we may run into debt, and Cozen, and Cheat, and do any thing, and then think that all is satisfied in Christ, this is a horrible thing. But live soberly, Righteously, and Godly in this present world, not to think, we cannot live godly here, but yet we shall be Saints in heaven; Mark therefore, even in this world, those that will be Saints in heaven, must live soberly, Righteously, and Godly in this present world. I but this will make us Legal perhaps; No, Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ. Those who take liberty unto the flesh upon the Doctrine of God's free Grace, abusing of it, with what Face can they look for the appearing of the glorious
think to honor Jesus Christ, by setting up the free Grace of Jesus Christ more then others do, but when Jesus Christ shall appear in his Glory, certainly they shall not be able to look in the Face of Jesus Christ.

And mark further, Who gave himself us, that he might Redeem us from all iniquity. Many loose spirits draw this argument, Christ gave himself for us to Redeem us and therefore sin as much as you will or sin as much as you can, yet Christ hath paid enough for all, such kind of expressions, come from those that are loose spirited. But here it is, Christ hath given himself for us, that he might Redeem us from all iniquity, not only, that he might Redeem us from the Law, but from iniquity, and Redeem us from all iniquity. Further, And purifie unto himself, not only save, not only pardon, but purifie unto himself, and that A peculiar people unto himself, in a peculiar manner, that they should live in a peculiar manner from men of the world. And Zealous of good works. What! Do not think to live peculiarly, to live in that kind of way as none others do, new kind of straines, such as the Church of God hath not been acquainted withal, No, But Zealous of good works, And These things teach, and Exhort, and Rebuke, Those that shall make any other use of the Grace of Christ then this. And that with all authority. Perhaps these men will go away and jeer, and despise, and Scorn, and tell you it is meerly Legal, I but, faith the Apostle, do you go on and do it withal authority, be not afraid of their Scorns, and contempt, Let no Man despise thee. And thus you see the Doctrine of the free Grace of Christ, is no way a cloak to liberty. I will give you the main strength of the point, wherein it consists, and so intarge it afterwards, that it cannot tend to liberty, For.

First, There is nothing in the world that sets forth the evil of sin, more then the Doctrine of the Gospel: at the
terror of the Law, and threatening in the Law, doth not set forth so much the evil of sin, as the Doctrine of the Gospel doth.

Secondly, We come there to understand, what Christ hath undertaken for those that ever shall be saved. If thou understandest the Gospel aright, thou dost not only understand Christ as the great argument against sin, but thou comest to understand what Christ hath undertaken for thee (as heretofore it hath been opened) it was part of the Covenant that Christ did enter into with God the Father, not only to pay a price for the sins that shall be committed by the Saints, but he did undertake to sanctifie their Hearts and lives, and this we come to understand more by the Gospel then by the Law.

Thirdly, There is nothing that will gain more upon the Heart of a sinner that understands the Gospel aright, to be as a cord of love, or as so many cords of Love to draw to obedience. Now the cords of Love are as strong, fully to draw from sin unto obedience, as the cords of fear can be. Some are drawn from sin to obedience by the cords of fear, but those that understand the mystery of the Gospel, they come to be drawn by the cords of Love, which are as strong as any cords of fear, and therefore the Gospel must needs tend to holiness.

Fourthly, It is against the very Nature of Sanctification, if thou understandest the Rest of Christ, you know it was opened to be the Rest of Sanctification, what is this? But to bring the Heart under the yoke of Christ, therefore it is impossible the Grace of God should tend to liberty.

Fifthly, It is against the very end why Christ came into the world, and against the very purchase of Christ.
The Scripture tells us, that Christ came to dissolve the works of the Devil, and not to twist them fast; the truth is, these men that will preach so much against the Law of God, (for it is the same Law still as to him) and that under the argument of Christ's free Grace and Christ's Redemption, they are so far from dissolving the works of the Devil, as they twist them together by a stronger cord than ever was from the beginning of the world. I mean, the abuse of the free Grace of Christ in delivering us from the Law, as it is delivered and handled by many, it is the most subtile twisting of them together that ever was in the world. The Devil in all his wisdom and subtilty, though he was the subtile Serpent in paradise, yet he never had such a subtile way to twist his wares together as this abuse of the Grace of Christ in the Gospel. And it is against the purchase of Christ, for so you had it before, Christ hath purchased a peculiar people unto himself to be zealous of good works.

Sixthly, Christ is the holy one of the Father, he is the very glass of the holiness of the Father, he is the Character and ingraven form of the Father, the holiness of God, it is the lustre of all his other glory, the lustre of all his attributes, now Christ is the glory of the Father, in regard of holiness, and therefore there is nothing in him can tend to any looseness. In Hebrews, 7. 26. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners and made higher than the Heavens. Mark what a high priest we have, such a high priest became us. First, Holy. Secondly, Harmless. Thirdly, undefiled. Fourthly, Separate from sinners. Certainly, if we should have such a high priest, and it became us to have such a one, Holy, Harmless, undefiled, Separate from sinners, then it becomes likewhile those that profess to have part in the sacrifice of this high priest, to be
It is dangerous to abuse the doctrine of free grace. 25

be likewise holy, harmless, undefiled and separate from sinners, and therefore the Grace of Christ will teach thee to be separate from sinners, as do not you see apparently that these men begin to accompany with sinners, more then ordinarily they did, and more then Christians do.

Seventhly, It is against the very Nature of the Gospel. In 1 Peter, 1. 22, Seeing ye have purified your souls in obeying the truth through the Spirit. The truth, that is, the truth of the Gospel. So that the obedience to the truth, it purifies the heart, and therefore those men that think they have the truth of the Gospel, and open that more then before, except the truth purifies the soul to obedience as well as faith, certainly, they know not the mystery of the Gospel.

CHAP. LVIII.

Contains an use of Exhortation not to abuse the free Grace of the Gospel. Seven Reasons of the Point. 1. Its to abuse the best thing. 2. It is the crossing of God in his biggest ends. 3. It is against the ingenuity of a Christians Spirit. 4. It is a most dreadful scandal unto Jesus Christ. 5. It is a dangerous sign of a Reprobate. 6. It is the greatest hardening sin. 7. Nothing laies up more terror for the Conscience.

And if this be so, Oh! Let men take heed of expressing any thing that tends to looseness, and take the ride from the Grace of God in the Gospel, though it is true, when you come and examin it, Oh they say, God forbid that they should speak any thing against the Grace of
It is dangerous to abuse the Doctrine of free grace.

of God in the Gospel. Now it is true, it is impossible that they should dare to be open and plain, though some have spoken so plainly and openly such things as tend to looseness, such things as one would think never should come from any man's mouth, but the truth is, if the Devil should come to men, and intend to bring men to looseness, he would not say in plain terms, I intend to bring you to looseness, but would do it under some other color and therefore we should take heed, not only of expressions that way, but take heed of any thing that tends that way. As I suppose many of you cannot but read of abundance of expressions in many books that tend that way, which may take the Heart of many that way. As a man may by striking of fire near Gunpowder set the house on fire, possibly he may say, I did not intend to set the House on fire, but is that enough when they strike the fire near it. Let men take heed both in regard of their expressions, and more especially in regard of their lives and Conversations, that they do not abuse the free Grace of God in Christ. There are a great many things that I might mention, to shew the great Evil that there is in this, to make the promise of the Gospel, and the free Grace of God, to be but as an accidental means towards looseness. As,

First, This is the abusing of the most blessed thing in the world, to draw any thing that might further looseness in our lives, I say it is the abuse of the most blessed thing that ever was in Heaven or Earth, it is the abuse of the Son of God, being made man, and dying for man's sin, which is the blessedest thing that ever was. Take all the Glory of Heaven and Earth, it is all but as a dark, black shadow, in comparison of the Glory that there is in the Son of God, being made man, and dying for man's sin.

Now to abuse that wherein the Glory of God is most and that is the most blessed thing that ever was or ever shall be, must needs be a most heinous thing against
God. It is a great evil for a man to abuse meat, and
drink, a drunkard goes to an ale-house, and he abuses
drink, Malt, and water, but what a difference is there
between the abusing of Water and Malt, and abusing the
second person in trinity, the blessed Lord Jesus Christ,
he that was the blessed Son of God, the Holy one of
God, to be an instrument of my sin, here is a most hor-
rrible offence. And so in Gluttony, if it be so much a
sin to abuse the flesh of a sheep, or any creature, what
is it then to abuse the grace of God in Christ, the Son
of God, and the mysteries of the Gospel, and to sin a
gainst God by that, that is another matter. And those
that are professors of religion come to be guilty of grea-
ter sins than others do, because your wicked ones, they
abuse but meat and drink, and clothes, and such like
things, but professors, they make the ordinances of
God to be but as Bawdes to their lusts, that is, they will
go and pray, and be long in prayer, and al to color some
notorious sin. And so they will hear, and receive the
sacrament and al but to color some notorious wick-
edness. If God shall judge whoresmesters, and drunkards,
and such as abuse some creatures to the dishonor of his
name, how shall he judge thee, that shall make the or-
dinance of prayer, the ordinance of the word, the ordi-
nance of the sacrament, the very flesh and blood of Je-
sus Christ, to be subservient to thy lusts, yea, the ble-
shed Son of God; and therefore thy sin is far greater then
the sin of the prophane ones, the sin of hypocrites is
greater; but the sin of those men that shall turne the grace
of God in Christ into wantonness, this is the greatest sin
of all next unto the sin against the Holy Ghost, and that
is but a degree of this, but next unto that this is the
greatest sin that ever was committed in the world.

Secondly, It is the crossing of God in the highest end
whatever God did same at, to have from all his works.
It is a direct opposing and crossing of God in his
highest aim that ever God did aim at in all his works.
The greatest end that ever God did aim at in all his
workes is this, that he might have glory from the great
works of his in Jesus Christ, in his son, God hath plea-
sed himself from al eternity to think this with himself,
well, here is a world made, and there is a great deal of
sin committed, and I have little glory, little glory, I have
from my works of providence, and creation, well, but
I have a work to do, to send my son into the world to die
for man, and I shall have glory from that more than from
all my other workes. Now when God thought of this,
that this should make amends for all his other works,
that now there should a generation of men rise up that
should bring as great a dishonor to this work as ever
was; the world by their wickedness hath turned the
work of God's creation and providence to God's disho-
nor, but now, here is a generation of men, that will
turne this mighty work of God, that work that God
glories in before angels and men, will cast dirt against
this, and so cast dirt against God's holiness, (for indeed
the Law is nothing but the glass of God's holiness what-
ever men say, that it is abolished and the like) here are
a generation of men that will take the glorious work of
God in his son, and will cast that dirt in the glass of
God's holiness, so that they cross God in his highest ends,
and frustrate them quite against God's intention. It is
something to be frustrated of what he intends, but for
God to be frustrate of the highest ends that he intends,
this is that which is the greatest sin, next unto the sin a-
gainst the Holy Ghost.

Thirdly, This is against the ingenuity of a Christian's
spirit, a christian's spirit is an ingenious spirit, that will
melt at every thing of God, but this shews, that though
Christ be in their mouthes, yet there is little of the spi-
rit of God in their hearts.

Fourthly, This is a most dreadful scandal unto Jesus
Christ, and the waies of Christ, and unto the Gospel.
It is dangerous to abuse the Doctrine of free grace. According to the way that these men either teach or live, woe to them that do offend any of these little ones (faith Christ) it is a woful thing to scandalize but the weakest and poorest believer that lives in the world. And Christ tells us, that it is better that a millstone were hung about such a one's neck, and he were cast into the bottom of the sea, but these do not offend these little ones only, but the Lord Jesus Christ, the blessed Son of God, and bring a scandal upon his name and Gospel. It is a dreadful thing to count the blood of Christ as a common thing, its spoken of in the scripture as a dreadful thing, and this belongs to those that come to the sacrament, and break the bread and wine, and do it for fashion sake, they commit a desperate wickedness against Christ, but to count the blood of Christ as a vile thing, an unclean polluted thing, how much worse is that? Now this is to make the blood of Christ as an unclean thing, what a scandal would this be against the heathen, and all that should come in, the Jews that should come in? Such as we call Antinomians, that little they have, (for to far we are at against it, that the Law is not a covenant of life) but not against the obedience of it. I say, what would Jews, heathens, and pagans think of that Savior that we should trust in, that he should come into the world to dissolve the Law of God, and give liberty to men, that they shall not be tied to obedience, or at least they might take more liberty then others, this would be a scandal unto Jesus Christ.

Fifthly, It is one of the most dangerous signs of a reprobate of any in the world, to turne the grace of God into wantonness, trueely though the word may seem to sound harshly, yet God knowes I speak it in weakness and tenderness only, the argument it self leads to it, but what I speak is nothing but the word of Christ. I say this, that the turning of this grace of God into wantonness (as if this be not I know not what is in the world) it is one of the most dangerous signs of a reprobate, in al
the book of God. And for that we have a clear scripture (because this is one of the hardest things of all, I had need bring you clear scripture for it) and that is in the epistle of Jude verse the 4. There are certain men crept in unawares. Mark, crept in, they did not come at first in a public way, they would come and meet with yong converts, and women, as soon as ever the word began to work upon them, they came and crept upon them, and that under a great deale of pretence of Love. There are certain men crept in unawares who were before of old ordained to this condemnation. Though they are now but of a new opinion, they were before of old ordained to this condemnation. God did so far appoint, that it should be permitted, he did foresee it, that in such a year, in such a kingdom, at such a time, when a parliament should sit, before things could be brought into order, when things were for the present in a kind of confusion, God did see men would arise and turne at his grace into wantonness. They were before of old ordained to this condemnation, ungodly men turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. They did not deny our Lord Jesus Christ, that is, that he was not the Savior of the world, but in this, in that they did abuse the grace of Jesus Christ, and turne it into wantonness. For the word translated lasciviousness, may be read wantonness, and indeed, they do deny the Lord Jesus Christ by it, they deny Christ to be the holy one of God, they deny Christ to come into the world to dissolve the works of the Devil. And the text tells us, that they were before of old ordained to this condemnation, a most dreadful scripture against such as these are. Therefore saith the Apostle in the next verse. I will put you in remembrance though you know this, how that the Lord having saved the people out of the Land of Egypt,
It is dangerous to abuse the Doctrine of free Grace.

Egypt, afterward destroyed them that believed not, and so goes on in way of exhortation to take heed of such men as these are. There are yet many other things that do discover the evil of it, as there is no evil that is a greater hardening evil then this.

Sixthly, And further, There is nothing that lies up more matter for terror of conscience then this, though these men think that they are above terror of conscience, and they wonder that men should be troubled for their sins, but I say, nothing treasures up horror of conscience more then this. Oh that God would work upon some, for I cannot but be confident that there be many hundreds that were wont to come to the congregation, and began to be wrought upon, and they take the advantage to take them off from the good ways of God, and so to give them more liberty then otherwise they did, and so are scandalous to their profession.

I will give you one text more, that methinks is at fully against the way of this abuse of the grace of God, even against the Law. It is in 1 Cor. 9. 21. To them that are without Law as without Law, being not without Law to God, but under the Law to Christ, being not εἰρωνεύς, but εἰρωνεύς; and from thence they have the word εἰρωνεύς against the Law. But faith the Apostle I dare not be so much as an εἰρωνεύς, without Law, much less against the Law, but under the Law. What doth he mean, when he saith, he was without Law, to them that were without Law? that is thus, to those that were heathens and pagans. What say you to the Jewes? were not they under a Law? and you teach all men that there is no way to be saved but by keeping the Law, may faith Paul, I am without Law thus, but I teach there is salvation to them that do not keep the Law, that is, he teaches them that there was a way to salvation, though
is dangerous to abuse the Doctrine of Free Grace

it were not by keeping of the Law. And for the one part, the ceremonial law they were not bound to it at all, the Gentiles, but though I teach them thus, and teach them that they were not bound to the ceremonial Law, yet, saith he, when I come to God, I am not without Law unto God. I acknowledge the Law of God and of Christ. For if these men will say, they are bound to the Law of Christ, but saith he, I did acknowledge God to be the creator of heaven, and did acknowledge the Law of God. and was under the Law of Christ, though in some regards he was without Law, in point of justification, as we acknowledge that we are justified by Christ without the works of the Law, and so we teach men, and yet so as to keep ourselves under the Law of God and of Christ. Let us not make the rest we have under the free grace of God in Christ, to be a means to make us shake off the yoke of Christ, but to take so much the more the yoke of Christ upon us.

And thus we have finished the first doctrine from these words, That the grace of God in Christ, that gives rest unto the soul, does not at all give liberty to looseness.
CHAP. LIX.

The more we come under the yoke of Christ, the more rest we shall have. Eight reasons of the point.
1. By coming under the yoke of Christ, we give up our wills to God. 2. God is the more willing we should have our will. 3. We need not be careful of the success of things. 4. The soul comes under the protection of Christ. 5. We are under his promises. 6. We have the more assurance that Christ belongs to us. 7. Our Lusts are the more tamed. 8. The more we are delivered from the yoke of men and the Devil.

The Second follower, and that is this:

DOCTRINE, II.

DOCT. 2. That the more we do come under the yoke of Christ, the more rest we shall have. That is the second point, from the relation it hath to the promises, I will give you rest, so that the point is clear from hence, that the more we do come under the yoke of Christ, the more rest we shall have. I might give you many scriptures for it, but I will name but one that may serve instead of all. In Isa. 9. 6. For unto us a Child is born, a clear prophetic of Christ, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful, counsel, the mighty God, the everlasting Father, the prince of peace. Then in the 7. verse: Of the increase of his government and peace there shall be no end, He is the Prince to govern, the more he is day prince to govern there, the more peace he brings.
thee and then, of the increase of his government & peace there shall be no end. So the government of Christ, and the peace of Christ, you see are put together, and as one doth increase, so the other doth increase, as the government of Christ increaseth, so the peace of Christ increaseth. Would you have Christ's peace? come under his government, would you have more of Christ's peace? then come more under his government, the more you come under his government, the more peace & rest you shall have to your souls. So that it is clear from the scripture, and reason may make it likewise clear, That the more we do come under the yoke of Christ, the more rest we shall have unto our souls.

First, Because the coming under the government of Christ, doth give up our will unto God, gives up, I say, our will unto the will of God, for indeed, that is to come under the government of Christ, when the soul gives up the will of it unto the will of God, so that God's will and thy will is alone, in a sense even alone. Now we know all things are ordained and disposed by the will of God, and if thy will be given up to his, then there is nothing done, but indeed it is according to thy will, for God's will is thine, and all that doth concern thee, it is done by the will of God. Now certainly that soul must needs have a great deal of rest, that there is nothing befalls it, but it is some way or other according to its own will.

Object. You will say, But many things are done against the mind and will of the people of God.

Answ. But to that I will answer, They have this principle in them that they are fully convinced of this, that things are done so, as did they but know all, then they would not wish that it were otherwise, they know this, that though things be against their particular will at present, as they apprehend things, but then when they.
come to consider how all things are ordered by the will of
the infinite, Wise, and gracious God, then they Capti-
vote their understanding, and then they acknowledg,
that the Reason why my will is against such a thing, it is
because I do not understand the full compass of it, I do
not understand one thing with another. But did I
understand all, what an issue there would be of this, and
what good God would work out of this, and what end
God hath in this, then it would be no otherwise done,
but so as my will would be his. The giving up of our
will to the government of Christ, it is the giving up our
will to the will of God, to make God's will our own, and
then there must needs be Rest, and indeed, there can ne-
ver be Rest to the Soul till then. For when we have one
will, and God another will, and these stand one against
another, and are struggling whose will shall overcome,
there must needs be no Rest, but now, when thou canst
give up thy will to his will, then thou maist have Rest.

Secondly, The more we come under the government of
Christ, and give up our will to God, the more willing
is God that we should have our will. As Christ said un-
to the Woman, O Woman, great is thy Faith, be it as
thou wilt. The way to have our will, it is to have much
Faith, Men and Women would have their will, this is
the only way to get our own wills, O Woman, great is
thy Faith be it as thou wilt; So it may be as truly said,
O Woman, or O Man, great is thy Obedience, be it as
thou wilt. The more ready thou art to give up thy will
to God, the more thou shalt have thy will! The way to
have thy will, is not to be struggling and striving with
God, but to yield up thy self to God, and then the Lord
is more ready and willing that thou shouldest have thy
mind and will granted to thee. As we know it is with
the Father and the Child, the way for the Child to have
his will, it is to give up it self to his Father. So long as
he stands our against his Father, he must not think
to have his will, but let him lie down before his Father, and that is the way to have his will. And certainly, the way for us to have what we would have, is to bring our selves unto a willing submission to the will of God.

Thirdly, The more the Soul comes under the yoke of Christ, the more Rest it must needs have, because coming under the yoke of Christ, you need never be solicitous about the success of any thing in the world: what will befall it hereafter, or what shall become of this or the other thing, it needs take care for nothing. Now you will say, that Soul that is in such a condition, as needs take care for nothing, needs not at all to be troubled, about success of any thing, whatsoever becomes of the world or of itself, yet it is true of this, that all shall work for good to itself, that there shall come good by all that befall it, this Soul must needs have a great deal of Rest; now the Soul that is under the government of Christ, needs take care for nothing in the world. The Apostle in that known place in Philippians 4. 6. saith thus. Be careful for nothing, but in everything, by Prayer and Supplication, with Thanksgiving, let your requests be made known unto God, and the Peace of God which passeth understanding shall keep your Hearts and minds through Jesus Christ. But how shall they come to have the fruit of this promise? In verse 8. Finally Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Think, that is to follow those things which ye have both heard, and received and seen in me do. And then further, And the God of Peace shall be with you, That is God, as the God of Peace shall be with you.
of Christ upon you, between two promises, so it is here. Here are two excellent promises on each side of taking Christ's yoke upon them, As thus. What greater yoke can there be then in the 8. verse? Whate’er things are true, Whate’er things are honest, Whate’er things are just, pure, Lovely, of good report, if there be any virtue, any prais’ee, think on these things. That is, think to do them, think to Practice them. Here’s a Text requires as much striving as possibly may be, as many of you will say, is this necessary; Must we need do thus and thus? Cannot Men be saved but they must do thus and thus? Many will Reason against the waiyes of God, as if they would do nothing but those things that they think a man cannot possibly go to Heaven without, but this one Text will convince them, of the fluggishness, and baseness of their Hearts that suggest such kind of Reasons as these are. For this Text doth not only suggest to you those things that will bring you of necessity to Heaven, but whate’er things are true, honest, just, pure, lovely, of good report, &c. Not only to do one thing and neglect another, and say, we are all sinners, and fail all in something, but though we do fail, yet the scope of a Christian is in universal obedience. Here is six things that the Apostle mentions as to this Particular. First, Whate’er things are true. Secondly, Whate’er things are honest. Thirdly, Whate’er things are just. Fourthly, Whate’er things are pure. Fifthly, Whate’er things are lovely. And Sixthly, Whate’er things are of good report, if it be but a lovely thing, if it be but a thing of good report, if it be but a thing that is praiseworthy, a Christian must aim at it.

I but you will say, If it be so strict to come under the yoke of Christ, as not only to do those things that are required of necessity to bring us to Heaven, but if there be anything in the world that hath any goodness in it,
that is worthy of praise, any virtue or excellency whatsoever, we are bound to obey in that Particular, as we may instance in that one Particular, people praying in their Families: Many will say, must we or necessity do this? We need no other Scripture but this, I appeal to every man's conscience, is it not a Lovely thing, for the Master of a family, to call together his family, and bless God for his preservation? And for his blessing upon his Labor, and to close the day with Prayer, is not this a Lovely thing? Now mark, here is the coming under the yoke of Christ.

Quest. I, But you will say, To be so strict, will be mighty troublesome, the course of a Christian then will be mighty troublesome and Burdensome.

Answ. No, Mark the next works, These things which ye have heard and received, do, and the God of peace shall be with you, this is the promise. Such as follow the directions of the eight verse, have the promise of the seventh and ninth verse, as here, he that takes the yoke of Christ upon him in the twenty ninth verse, hath the promise in the twenty eight verse and the end of the twenty ninth verse. So that we need never be solicitous for any success of any thing in the world. As thus now, many a man or Woman that is at their own hand, they perhaps, if so be they be sick, they do not know how they shall be provided for, or if they come to want. Many young people, though they think it is a fine thing to be at their own hand when things are cheap, and they love to be at their own hand, & think it a better life, then to be in service, but now when things come to be dear, and they want work, and they come to be sick, then they know not what will become of them. But now, if they get into a good Service, then they need not care for anything but to do their work, they need not care for meat or drink, or who shall provide for them. So it is here, while we are at our own hand, and though we may think
The Yoak of Christ brings Rest to the Soul.

to live pritty wel while we are in prosperity, but the truth is, the time will come, that if we will be at our own hand, God will leave us to provide for our selves and shift for our selves. But now, come once under Christ's government, and into his family, and you need not take care for any thing in this world, Yea, unto eternity, go you on and do your Duty, and the care of Christ is for you to eternity, now is not here a great deal of Rest and quiet?

Fourthly, By coming under Christ's yoak, you will come to have more Rest, for by this means the Soul comes under the protection of Christ. As now, any master is bound to protect his Servant, while his Servant is at his work, and conscience and Reason requires it. Now certainly, when we are under Christ's yoak, we are under his protection, and therefore we may lie down and sleep quietly in this respect.

Fifthly, When we are under the Yoak of Christ, we are under the promises, we are under those promises in the Philippians, And that Famous Scripture in Heb. 5. 9. And being made perfect, he became the Author of eternal Salvation unto all them that obey him. If so be some minister should but have spoken this, and were not in this very Scripture, he would have been accounted a Legal Preacher, to say, that Christ is the Author of Salvation to all that obey him, and you must obey the Lord, else you can never have comfort, the Lord is the author of your Salvation, you must do Duty, if you perform Duty and do Duty, then he is the Author of eternal Salvation.

Sixthly, From thence there may be another argument for the Rest of the Soul by coming under the Yoak of Christ, for by this means the Soul comes to have the more evidence and assurance that Christ belongs to him. How-
soever there is another generation of people, that will have no evidence from Sanctification, that is nothing at all, they say, it is a coldness of Spirit, when God in his word shall be pleased to give us evidence for Sanctification, and marks to know what our condition is, yet they will take it morely to justification, when God is pleased to grant it to Sanctification likewise. Being made perfect he became the Author of eternal Salvation to those that obey him; Those that are Sanctified by him, and obey him in their lives. And so that Text in the first Epistle of John, 3. 14. Is most clear, Hereby we know we are Translated from Death to Life if we Love the Brethren. He puts an if upon it, As if he should say, would you have a sign, would you have a mark that you are Translated from Death to Life, This is an evidence if you Love the Brethren. So that the more we come under the Yoak of Christ, the more Rest we shall have.

Seventhly, The more Christ's government is upon us, and we are under that, the more are the unruly lusts of our own Hearts tamed, which breed a disturbance in Christians, nothing doth breed greater disturbance then the unruliness of our own Hearts, but now coming under the government, the Yoak of Christ, the unruly lusts of our own Hearts are thereby tamed.

Eighthly, The more we are under the Yoak of Christ, the more we are delivered from the Yoaks of men, and the sinful Yoak of the Devil: for those that are not under Christ's Yoak, are under the yoak of men or Devils, for I mean by the yoaks of men, those impositions of men that are sinful, which indeed are but the yoaks of Satan, now by coming under the government of Christ, the Soul casts off other yoaks, as we shall come to shew hereafter, in the easiness of Christ's yoak, and the difference between the yoak of Christ, and the yoak of sin.
CHAP. LX.

Contains the Use of the former Doctrine, and the clearing of some Objections.

APPLICATION.

Wherefore a word for the Use, Hence we may see one Reason, why many people are so unequitable in their Spirits as they are, yea why many professors of Religion are so unequitable, it is this, They do not thoroughly come under the Yoak of Christ, Come under his yoak more, and thou shalt have more quiet, more Peace. Thou art striving and struggling, and givest way to some distemper, and passion of thy Heart, and when thou dost give way to any secret distemper or passion of thy Heart, or unruly lust, no marvel if thou have no Peace.

And likewise, This Answers that Objection, that many have against the waies of God. If you will be so strict, and so much troubled for your sins, then you will never have any quiet in your Life. Now how directly opposite is this to what you have here in this Scripture, Christ tells you, He will give you Rest, He will give you Rest (twice together) the more under his yoak, the more Rest.

Objection. I, (But you will say) Many People while they lived as their neighbors did, and lived fairly, Civilly,
The Yoke of Christ brings Rest to the Soul.

Civilly, and harmlessly, as their neighbors did, they lived cheerfully, but since they begun to go a degree higher, then they were want to do, they are ever troubled.

Answ. Now to that I Answer, That the quiet that they had then, it was most cursed quiet, and they would not have that quiet for ten thousand worlds. And for the trouble that they have, it is in order to further quiet; as when things are out of order, it is impossible they should be at all quiet at an instance. As now, it is true, times are troublesome, I but, if God would give Hearts to people to joyn together, these times may bring forth a more better and glorious Peace to the Nation then ever we had before; and so the troubles of others that you look upon, they tend to more Rest. But now would you know the Reason why they are so troubled, it is not because they are so precise and so Religious, but it is because they are no more precise, and no more Religious, were they more under the yoke of Christ, they would have more Peace, and more comfort.

Object. You will say, They are more under the Government of Christ then they were before.

Answ. It is true, They have sometimes that Peace that may last but a quarter of an hour, that they would not give for a Thousand worlds, God sometimes giving them but one half quarter of an hours hope of his Love, that they are in the way of eternal Life, the very thought of that gives them so much Rest, that they would not give it for all the quiet in the world, so that it is better peace then ever they had before. But now they being but beginning to come under the yoke of Christ, they are not accustomed and acquainted with the Yoke of Christ, and
The Yoke of Christ brings Rest to the Soul.

The Reason of all their Trouble it is, because they are not accustomed to the Yoke of Christ, were they more accustomed to the Yoke of Christ they would have more comfort. As you know Bullocks, and other Creatures, that are first brought to the Yoke, they struggle and strive and it is a great deal of trouble to them: but when they come to be accustomed to put their Necks under the Yoke they are not so troubled: So Christians, when they first come to take the Yoke of Christ, upon them, they struggle, and strive, because they are not accustomed to the Yoke of Christ, and their lusts strive: But when once they are accustomed to the Yoke of Christ, then peace, peace, double Peace and Rest to them, according to that Scripture in Isaiah, 26. 3. Thou wilt keep him in perfect Peace, whose mind is stayed on thee. The words in the original are, Peace, Peace, thou wilt keep them in Peace, Peace, there will come ease and Rest unto the Soul that is stayed on God, and is fully come off from itself, and is under the Yoke of Jesus Christ.

And thus now for the taking up of Christ's Yoke, Take my Yoke upon you.
CHAP. LXL

Sheweth three Doctrines in the words, Learn of me. The first whereof (Viz.) that comers to Christ are Learners, laid open and four Reasons thereof.
1. Because the Souls of such know they have to do with an infinite God. 2. They have the fear of eternity falling upon the Soul. 3. Because such Souls see that before they came to Christ, they were out of the way. 4. Such a Soul dares not trust his own Heart any more.

The next Exhortation here to those that come to Christ is to Learn of him, to Learn of Christ, Learn of me I am Meek and Lowly in Heart, From thence we have these Notes.

First, That comers to Christ are Learners. Secondly, When young Converts are coming in to Christ, they must take heed of whom they Learn, they must be sure that they Learn of Christ. And then Thirdly, That it is our only Safety for Rest unto our Souls, to Learn of Jesus Christ.

First then, That which is here implied, when Christ speaks to such as are comers to him, Laden Sinners, Come to me and Learn of me, It doth note thus much to us. That comers to Christ they are Learners; They are such as are fit to Learn, in a disposition to Learn, they are such as are very Solicitous to Learn the mind of God. And that is the meaning of a Disciple, a Disciple is only one, That Learns one that comers to Learn, That is a Disciple. So go and Preach, faith Christ, when he
Comers to Christ are Learners of him.

gives commission to the Apostles to go forth and Preach, the Commission is, Go ye therefore, and teach all nations, the word is, go and make Disciples, so that those that are comers to Christ, they are the Disciples of Christ, they are Learners, such as are very Solicitous to learn the mind of God. Oh! It is in their Hearts to learn that they might know what the mind of God is, Oh, That we might know what the mind and will of God is, concerning our Souls, and eternal estates. This is the very frame and disposition of every Soul that is a comer to Christ. I appeal to those that ever knew what it was to come to Jesus Christ. Was not this the frame and the disposition God did then work into thy heart? Oh, that I knew what the mind and will of God were concerning my Soul, concerning my eternal estate. Whereas before, thou didst slight and disregard knowledge, didst despise the knowledge of God, wentest up and down in the world, and tookest no care at all to know what the mind of God was concerning thy Soul, this is the ordinary disposition and temper of the Hearts of men and Women in the world, they go up and down in the world, and God knows, never take care to know what the mind of God is concerning their Souls, or what the aims are between God and them, or what the Counsels of God are concerning their eternal Life, they live at ease and heavens, and take no care at all to understand the mind and will of God concerning their Souls. They think it is for Learned men, and Schollars, to come to understand the Scriptures, and the mind of God, but as for them, to be Sollicitous, they think, Lord, how shall I come to know the mind of God concerning my Soul? This is not their care.

At the very naming of this Point, you may have one note of tryal whether you be comers to Jesus Christ or no. Hath the Lord caused this to be in your Hearts, that now you are Sollicitous above all things in the world
so know what the mind of God is concerning your Soul? That it is the great desire of your Soul above all things else, that you search for Wisdom as for Silver. For so the wise Man Solomon speaks of those that are beginners in godliness, in the 2 of Proverbs, 2. verse, So that thou incline st thine Ear unto Wisdom, and apply thy Heart to understanding, Yea, if thou Cryst after Knowledge and liftest up thy voice for understanding, if thou seest her as Silver, and searchest for her as for hidden Treasures, then shalt thou understand the fear of the Lord, and find the Knowledge of God. Here is the disposition of a Heart that is coming to God through Christ, that first he Inclines his Ear to Wisdom, And Secondly, That he applies his Heart to understanding. His Ear is listening after the Counsel of God, and not only to please his Ear, he comes not to a Sermon to please his Ear, and Tickle his Ear, but he applies his Heart to it: When he comes to the word, as he listens with his Ear, so his Heart, the strength of his Spirit works after it, Oh, that I might this day understand something concerning my Soul, and eternal estate. And then further, If thou Cryst after Knowledge. Never did a Poor Child cry after the Dew to have the breast, more then the Soul that prizeth Knowledge, cries after the sincere Milk of the word. And liftest up thy Voice for understanding, What words are here! Never did he pray in all his Life for anything more then now he prays for understanding, that God would give him understanding of his mind concerning his Soul. I suppose many of you that have been in danger at Sea, you have been crying and lifting up your Voice for deliverance, but have you been crying for Knowledge, and lifting up your Voice for understanding? have you lifted up your Voice and said? Oh, That God would give me to know his mind concerning my Soul and my eternal estate. And further, If thou seest her as Silver, Many of you are very forward to get great estates, to get Silver, but now the Heart that is coming to Christ,
Comers to Christ are Learners of Him.

such a Heart seeks after knowledge, as much as ever any seeks after Silver, Yea, and he will not be satisfied with that. It is true, I have a little knowledge, and I come to the word, but I cannot yet find more, but he searcheth for it as for hid treasures, you must not only come for knowledge, but you must search for it, dig for it, you must search for the word, and take pains to get knowledge, and although you have taken pains a great while, and have got nothing, yet be not discouraged, for one that will search for hid treasures, he may not think, that as soon as he sets his Spade in the ground, that he shall presently find it, what pains do men take to dig a Coale-pit? How much more should Christians be willing to take pains, and that for a long while together to get Christ? Here is the disposition of one that learns of Christ, and such a one is a true Christian. And the Reasons are these.

First, Because, That upon the very beginning of God's work upon his Soul, the Lord doth not only reveal some of his excellencies, but besides, he doth cause the fear of his great name to be upon him. Such a soul at the very first begins to understand so much, that it hath to deal with an infinite God. Oh! I have to deal with an infinite God, I lived before without a God in the world, but now I come to see, that in all my actions I have to deal with an infinite God. Most people seek not after knowledge, because they do not understand what an infinite Deity, they have to deal withal in all their ways, but as soon as ever the soul comes to understand, that it hath an infinite Deity to deal withal in all its actions, now it strives to know the mind and will of God.

Secondly, Such a Soul hath the fear of eternity falling upon him, it comes now to understand so much at first,

and God hath appointed it for an eternal estate one way
or other, that it is eternity that concerns it, I was made for eternity, and this Soul and body of mine must certainly live in eternal happiness or eternal torment, and therefore I had need to be a learner, to know what shall become of this Soul and Body of mine when the Lord shall cause the fear of his great name, and the fear of eternity to fall upon any man's Heart, such a one should be a learner, and desire the great things of God to be revealed to them.

Thirdly, Such a Soul as is coming to Christ will be a Learner, because such a one comes plainly to see, that it hath been out of the way all this while, that it hath all this while gone upon fall Rules, I was made indeed for eternity, but I have gone all this while in fall ways. Oh, That I might Learn the right way, such a Soul will be willing to Learn.

Fourthly, Such a one as is coming to Christ dares not trust his own Heart any more, I have gone according to mine own Heart all this while, and it hath led me aside from God and his ways, and God forbid I should trust my own Heart any more, No, I must come to have another Rule to guide me, and other directions then what comes out of mine own Heart. And such a Soul dares not trust men neither, it dare not venture upon mens thoughts, and mens opinions, but he must come to Christ, and Learn of Christ. And that brings in the next point, only I intended this to bring in the other Point. Only examin your Hearts whether you be Learners, whether there be such a disposition in you that you are Learners, that you are Disciples of Jesus Christ.
CHAP. LXII.

Containeth an Use of Examination, to try who are Learners of Christ; wherein divers Objections are Answered and doubts resolved.

Now if the Lord have done this work upon you, then you will not satisfy your Souls in Learning of any but only of Christ. The Soul that the Lord is drawing to Jesus Christ, must not satisfy it self in Learning of any but only of Jesus Christ. It must not satisfy it self in Learning of wicked men. Though I do not understand what the mind of God is fully, and the misteries of the Gospel are such high things as I understand not, yet I know so much, though I know but little, that they are out of the way, although they be learned men, great men, rich men in the parish that live thus and thus, I know their ways are wrong, and therefore I will not go to learn of such men. No nor dares such a Soul venture it self not alwaies upon good men, nay though they be fair, and honest in their Conversation. Nay though they be godly men, it dares not venture wholly upon them, though never so godly and Learned. Yea, though they be ancient men, it dares not venture upon antiquity. I remember a speech of Ignatius, Christ is my antiquity, it dares not venture because such a Father faith thus, and such a Learned man is of such an opinion. I confesse, my Brethren, there is much to be attributed to men that are godly, if they be able and godly, you are to give much respect to them, and if any know the mind of God, rather they then others. There is a notable Scripture in Ezra, 10 3. Now therefore let us make a Covenant with our God, to put away all strange, and such as are
born of them, according to the Counsel of my Lord, and of those that tremble at the Commandement of my God. Do I see a man trembling at the commandement of God, I will Learn of him before any men in the world. Certainly, this rule hath done a great deal of hurt, because men are learned and godly, therefore whatsoever they shall teach it must go upon their authority, and many think there is a great deal of Reason for it. Are you wiser than such? And more Learned then such? Take this for your direction, a man may be a great deal more Learned, and Wife, and yet in some one Particular, this man may fail very sowlely. Now how do I know, but that very Particular that I venture upon, may be that thing wherein he may fail? Indeed, if it be for matter of my body, it is no great matter, but if I come for my Soul, I must not venture upon any man whatsoever. They may fail in some Particular, though never such Learned men in other Particulars, and the going upon this rule hath been the ground of a thousand Errors in the world. Ichabod been always the Error of the Papists, what wil you take upon you to teach your teachers? And did any of the rulers follow him, but the multitude? I will warrant you none of the rulers did. And Christ faith in the Scripture where my Text is, verse the 25. I thank thee, O Father, Lord of Heaven and Earth, because thou hast bid these things from the Wise and Prudent, and hast Revealed them unto Babes. You see in matters of godliness, in the mysteries of the Gospel, God doth not obverse that proportion, that those that have the most natural understanding, shall have the insight into all the matters of godliness, that is not the way of God, No. We see it apparently that God doth not observe that proportion of mens Hearts in point of Religion, but faith Christ. I thank thee, O Father, that thou hast bid these things from the Wise and Prudent, and hast Revealed them to Babes, Therefore that must not be our rule.
And another reason why it must not be a rule is this, because Whosoever is not of faith is sin, faith the scripture. Well, let a man do what he can though never so good, yet if this man have no ground for what he doth, but because such a man faith it is so, such a man sins. Suppose a man hold a truth, and doth that which is his duty to do, yet if the ground that he holds, and the rule that he doth it by, is only the judgment of such and such men, this man sins. It is apparent from the scripture, whosoever is not of faith is sin, whatever he doth though the things be good, if they be not of faith though they be good to one, they are sin to another, and therefore if I be of an opinion, I must have faith for it, and faith is nowhere to be had but in the word.

Faith you will say, Such learned men, and godly men, they do so, and is not here ground enough? Certainly, here is not ground enough for faith, for then thou must needs sin against God in all things thou dost upon that ground, if that be the only ground. It may be indeed a good help, and a good encouragement; when I search into the scripture and find, that such godly men and learned men, were of the same opinion, but it can be no ground of my faith.

Objec. You will say, What must we do then? You must Learne of Christ. I bat one faith, here is Christ, and another faith, this is the voice of Christ, how can we that are poor ignorant people know what is the voice of Christ?

Answo. To that I answer. I confess that we should give a great deal of respect unto those that are learned and godly, and suspicion ourselves first, and not to follow our own opinions without diligent search. If I see another learned godly man that is different from me, that man must not be a rule for me, yet it must make me
examin things very thoroughly, and with a very humble heart to examin things again and again. You may not slight men, and say what do I care for men. I must go to the voice of Christ only, and not look after men. No (as I shal afterwards shew you) Christ doth teach by men, by the ministry of the word, and it is a very ill signe for any one to neglect that way of understanding Christ's voice. As on one side, those that shal ground their faith upon any thing what man faith, they lin, to on the other side, those that shal neglect to make use of the godlyness and learning of men, and the ministry of the word, they certainly sin, and it is not likely they shal understand the voice of Christ, for Christ speaks in them, we must expect to heare Christ's voice through them. And for that there is a notable instance amongst the Corinthians, there seemed to be such a disposition amongst them, that as there were some that rested too much upon men, and made them the ground of their faith, so there were others again that rejected, and regarded them too little, they would learne of Christ, and not at all make use of the gifts of men that God had given them. One said I am of Paul, another said I am of Apollos, another I am of Cephas, and another I am of Christ. There were some that said they were for Paul, he is an admirable Learned man, and an Apostle, and I wil follow him, Another, Apollo he is an eminent man, and I wil follow him, And another of Cephas, he is an excellent man and I wil follow him. The Apostle rebukes them for resting upon Paul and Apollo, and Cephas. And therefore you know how noble the Bereans were, they were noble, because after the preaching of Paul, they searched whether those things were so or noe, and beloved I we wil never be angry at people for searching whether the things we preach be so or no. Wel, there were some that rest too much upon Paul, and Apollos, and Cephas, but now there were others, that would be far enough from reff-
ing upon Paul, Apollo or Cephas, but we wil look to Christ say they, now is this to be blamed. Truly, the Apostle blames such, they are al blamed there. How is it possible that men should be blamed for that, when you say they must leaerne of Christ. The text faith you must Learn of Christ. The meaning is this, as if they should say thus, talk of Paul, or Apollo, or Cephas, or who you wil, we wil look after none but Christ, and as for the ministers of the word, or gifts of men, because we may not make it the ground of our faith, we wil never regard it at all, Let them say, what they wil, we wil look not at men or the ministry of men but we wil look only at Christ.

Now this was a sin for any men to say so, we wil so learn of Christ, as to neglect the ministry of the word, and the gifts and graces of Gods people. If say, these sin against Jesus Christ, for though it is true, that Christ is the great prophet of his Church, and what we leaerne we must leaerne of him, yet Christ doth not alwaies teach immediately, the way of Christ's teaching sinners is not immediatly, but it is oftentimes by man, yea, ordinarily it is so. So that as you must learn of Christ so you must hearken after the voice of Christ in mans voice.

Object. I bat you will say, How shal we know whether it be the voice of Christ or the voice of men? A minister comes and saith, it is the voice of Christ, and brings such a scripture, but how shal we know it.

Answ. Now for that the answer is this. Christ's sheep hear Christ's voice, Christ's sheep wil hear the voice of Christ, in John 10. 3. To him the porter openeth, that is him that had a right cal of the sheppard and the sheep wil bear his voice, and he calis his own sheep by name, and leadeth them out. And then a^ at the 4. verfe, And
when he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice. And then at the 11. verse I am the good sheppard, the good sheppard giveth his life for the sheep. and at the 14. verse I am the good sheppard and know my sheep and am known of mine. And then at the 16. verse, Other sheep I have which are not of this fold, them also I will bring, and they shall hear my voice.

Object. You will say, How shall I know the voice of Christ, from the voice of man?

Answ. Truly, They that are Christ's sheep, they will distinguish between the voice of Christ, and the voice of strangers, for they know not the voice of strangers verse the 15.

Quest. But you will say, what do you mean by that, that the sheep of Christ know Christ's voice?

Answ. The meaning is this, that those that are truly turned to Christ, and follow Christ, there is a secret instinct of the spirit of God in them, to enable them to distinguish between the voice of a stranger and the voice of Jesus Christ, as you shall find by experience. Let a minister come and preach false doctrine, though those that have not learning cannot dispute against it, as the martyr said. Though I cannot dispute for the truth, yet I can die for the truth: So will they say, though I cannot dispute against it, yet it is not savory to me.

Quest. You will say, But may they not be Decei-

Answ. I Answer, It is true, that they may in things that are not fundamental, sometimes they may be decei-
Learn of Christ.

ved, and perhaps not understand the voice of Christ, but certainly, know this for the comfort of all that are godly, that the weakest godly Soul that is, Christ takes such care, that no fall teacher in the world shall ever deceive them in any Fundamental point. And it is especially to be understood in that, my sheep hear my voice, and not the voice of a stranger. Let a stranger come and speak a voice that is not the voice of Christ, and though Christ may hide his voice from them for humbling of them, and trying of them, yet for any point that is fundamental, it is not possible for to deceive them, if it were possible they should deceive the elect, but it is not possible.

And therefore though in matters that are not Fundamental, those that are godly may be at a loss, yet I say, in matters that are Fundamental there will be a secret instinct to know the voice of Christ. It is a mighty thing, when you come to a flock of Sheep, where there are thousands together, and the Lamb is playing with others, let but the Dam blear, and the Lamb will presently run through all the Rest until it come at the Dam, it is a mighty work of God. And so a Bee, Bees that are flying two or three miles from their hives, yet let there come but a Storm, and everybody will come and fly to its own Hive, though forty Hives stand together: So there is such a secret instinct upon the Hearts of those that are Christ's, that as soon as ever the voice of Christ is but sounded, such a Sheep will come running to Christ, though there be many about Christ, and seem to be like Christ, and therefore that is the main satisfactory answer to this.

And then further, if you would know the voice of Christ, examine the word, Search the Scriptures for in them you think to have eternal life.
Object. I but you will say, We may be deceived, and the sentence of Scripture.

Answ. Well, but if thou hast a desire to know all truth, then here is a promise for thee in John, 7. 17. If any man will do his will, he shall know of the Doctrine whether it be of God or whether I speak of myself. Here is a promise I say, that will help any Soul, here is a Scripture, that any minister that comes to preach hath cause to make use of. No question but many times the best minister preacheth somthing of himself, now how shall we know whether the Doctrine that he preacheth be of God, or of himself? Here is a promise, if any man will do his will, if any mans Heart be set to do the will of God; Lord I come to the Ministry of thy word as thine own ordinance, and thou knowest my Heart is to do thy will, and my Heart is willing to do thy will, Now if thou do't, Christ saith, if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

One Text more we will add for this and so go on, and that is the 25. Psalm, A most famous promise to Christians in this case, the 12. verse, What man is he that feareth the Lord, him will he teach the way that he shall choose. You say, that you are poor and weak, and you do not know the way that you shall choose, one Learned man saith this is the way, and another the other is the way, How shall we that are poor ignorant people know the way? Here's the promise, What man is he that feareth the Lord, Labor to have much fear of God in your Hearts, and then God hath engaged himself to teach you the way you shall choose, and the more thou dost fear God, the more thou shalt be taught in all other ways, that thou shalt choose, and be kept more from Error, do but observe, those that grow to Error, you shall in a little time observe looseness in their Conversations and the
Christ the great teacher of his church.

The main Doctrine that Christ is the great teacher of his Church handled and explained, with three Reasons of the Point. 1. He is come from the Father's Bosom to reveal to his Church, what he hath heard of the Father. 2. He is appointed by the Father to be the teacher of his Church. 3. All power, Authority and success of other teachers is from him.

But now we are come to the maine point, wherein the very marrow and pitch of all lies, Learn of me (faith Christ) All those that come to Christ must learn of him. There are four or five Particulars in the Explication of the Point.

First, That Christ is the teacher of his Church. Secondly, We must inquire the means whereby Christ doth teach his Church. Thirdly, What are the main and principal Lessons that Christ doth teach his people, and that we are specially to Learn from Christ. Fourthly, What a kind of teacher Jesus Christ is, what manner of teacher, so we shall proceed then to the Application of it.
First then, Christ is the teacher of his Church, we must learn of Christ, he is come from the Fathers Bosom to reveal unto all those that his Father hath given him what he hath heard from the Father from all eternity, and therefore he is a fit teacher, he must needs be the only teacher that hath been with the Father from all eternity, in his Bosom, in his very Heart, and there hath heard glorious things from the Father to reveal to his people. We read of the Apostle Paul, that he was wrapped up into the third Heaven, and heard words that were unserable, I but Christ he was in the highest Heavens, and above the Heavens from all eternity, and he hath heard those things from the Father, which though man could not utter, yet he is able to utter, and to teach those that the Father doth give unto him.

Secondly, There are most excellent sweet Texts to show what a teacher Christ is, that he is a fit teacher for his Church because he hath been with the Father, and he doth undertake to reveal to us, and promiseth that he will reveal to us those things that he hath heard from the Father, take for that these Scriptures, John, 8. 38. I speak that which I have seen with my Father, Whatsoever Christ speaks to his people it is no other but that which he had with his Father from all eternity. And then again, in John, 15. 15. Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth, but I have called you friends, for all things that I have heard of my Father I have made known unto you. Here is a Scripture worth a world for the encouragement of believers, and for the right informing of us in the preciousness of the Gospel, and the excellency of those things that Jesus Christ hath revealed to us in the Gospel (faith he) all things that I have heard of my Father I have made known to you. Why, Had he but said, as in the former Text, What I have seen of the
Christ the great teacher of his Church.

Father, that I have spoken, but here, not only what I have seen, something that I have seen of the Father, but all things that I have heard of my Father, I have made known unto you, here is a mercy indeed; we have God revealing himself in his works, the glory of God's goodness manifested there, we may see the footsteps of God in his works, I but to come to know all things that Christ hath heard of the Father, there are mysteries, other manner of the glory of God is revealed there, then the works of God can reveal unto us; and mark, Christ faith, that he hath told this to his disciples as friends. You know it is a special note of friendship to reveal secrets one to another as sometimes I have told you, let there be never so many offices of friendship, if there be a concealing of secrets, there is never any entire friendship except they do unbosom themselves one to another, they may be acquainted, and live lovingly, and never fall out, I but there is never any entire friendship but where there is an opening of the Heart one to another. The Servant doth not know his master's will, the master doth provide for his Servant, and protect him from danger, but the doth not open his Heart and secrets to his Servant, I but one friend doth to another, faith Christ here in this Text, I am not only your master and Lord, and will not deal with you as a master to a Servant, but look as a friend doth open his secrets to his entire friend, so wil I do to you. I have many things that the world knows not of, things that I have heard from my Father from all eternity, I have heard precious things from my Father, and whatsoever I have heard from my Father, that have I made known to you, and I will tel you more and more. Christ surely is a fit teacher, that hath been with the Father, and what he teacheth is what he hath known with the Father. In John, 16. 23. I came forth from the Father, &c. That shews him to be a fit Teacher, because he came forth from the Father into the world, and upon this ground Christ is called the light, or that light that enlighteneth every
every man that cometh into the world. John, 1. 9. 
*That was the true light,* John (faith he) did, but in his 
of the light, but that was the true light, that was Christ, 
that enlightens every man that cometh into the world. 
That is either thus, Look what light any man that is in 
the world hath, he hath it from Christ, though it be a 
common light, yet as the Scripture faith all things are 
committed to Christ, and to the enlightening with any 
common light, it is from him, but rather thus, he en-
lights every man that comes into the world, that is, e-
evry man in the world that is enlightened in living things, 
h Hath it from him, as if one should say, such a man 
teacheth all the Children of the town, it may be some are 
not sent to School, but all that are taught are taught by 
him; so every man that hath any light in any living truth 
h Hath it from Christ, he is the great prophet of his 
Church, the great Prophet that is sent by God to reveal 
his mind and will to his people, And therefore in the 
18. of Deuter. 18. There is a Prophecy of Christ that 
the Lord will send a Prophet, The Lord thy God will 
raise up to thee a Prophet, from the midst of thee, of 
thy Brethren &c. To him ye shall hearken, And then in 
the 18. verse, And it shall come to pass that whosoever 
will not hearken to my word which he shall speak in my 
Name, I will require it of him. Christ is the great 
Prophet of his Church, and we cannot understand Christ 
aright, except ye understand him as held out in his Na-
tures, if we would understand Christ aright, we must 
know Christ in his Natures God and man in one person; 
and so we must know him in his offices, King, Priest, and 
Prophet, and that is the meaning of the word, Christ, 
the word, Christ, signifies anointed, the word, Jesus, 
signifies Savior, Christ is the King to rule his Church, a 
Priest to offer up sacrifice, a Prophet to teach and in-
struct his Church, he is the great Prophet of his Church, 
and therefore the fit teacher of his Church. Yes,
Yea, Further, it is by him that any man hath either ability to teach, or success in teaching, it is from Jesus Christ any man hath any ability to teach, it is he that giveth ability, it is he that gives gifts to men to instruct the Church, so that if you see any man that hath more ability than others, Christ is to have the glory of it, it is but a beam of light from Jesus Christ, and it is he that gives abilities, it is he that gives gifts to men, and especially upon his ascension, then he gave gifts to men for the building up of his Church and to this very day hath continued gifts unto men, therefore Christ is to be honored in those gifts. And again, All the authority that any hath to come and teach, it is from Christ, it is he that sends any officers into the Church, and it is in his Name that they must come and teach. And then likewise, all the success that any hath, it is from him, he that hath the weakest gifts, if it please him, he can make them more effectual than a man that hath greater gifts, and the success of teaching, it is not according to gifts, but according to the operation of Jesus Christ. And therefore these three things considered, First, That Christ is come from the Father. Secondly, That he is appointed by the Father to be the great Prophet of his Church. Thirdly, That all power and authority, and success of all others teaching is from him, therefore he is a fit teacher, and there is the Reason of this Exhortation, that we should Learn of him.
CHAP. LXIV.

Christ teacheth his Church three several waies. 1. By his Word. 2. By his Ministers. 3. By his Spirit.

We must learn of Christ, why Christ is in Heaven, how should we learn of him? Let none say who shall ascend up to Heaven, there to learn of Christ, and know his mind. No, there are waies to learn of Christ, though we are on Earth.

Quest. You will say, by what means doth be teach.

Answ. These three waies.

First, by his word written, in his word there we have the mind of Christ; the word is nigh to us, you may have it in your hands, in your Houtes, and Christ expect you should have it likewise in your Hearts. Look to the word, you find in the latter end of the Revelations, there's a profession, that he that adds to the word, or detracts from the word, God will add to his plagues, and and he will take away his name from the Book of Life, therefore the word reveals the full mind of Christ, that's the great standard by which we are to try every thing.

Secondly, Christ teacheth by his Ministers, that's another way, by the ordinance of his Ministry, for he gives gifts to men for that end, and teacheth now by his word. I will be with you saith Christ, Go therefore and teach all Nations, and loe i am with you to the end of the World, I will teach by you, and he that
hears you, hears me, faith Christ therefore when you come to the ministry of the word you come to Learn of Jesus Christ. Christ doth profess, that whosoever doth hear a Minister of the word, doth hear him, that it is his voice that is there. When a Minister doth speak according to the word written, you are to take what you Learn of him as learned of Jesus Christ, it is Christ that speaks in them, as we opened at large in another Point, we in Christ's stead beseech you to be Reconciled to God.

And Thirdly, Christ teacheth by his Spirit, though Christ be personally in Heaven, yet he sends his Spirit to teach and instruct, as in John, 16. To convince the world of sin, of Righteousness, and of judgment. And here in this Scripture you shall see some special Lessons that Christ doth teach, this Scripture will help us in some, and we shall see others, that's the third that Christ doth teach and instruct by his Spirit. The light that you have sometimes darted into your minds beyond your former apprehension, it is no other, many times, but the spirits coming to instruct your Souls, only do not mistake the Spirit of Christ for a fall Spirit, for you must try whatsoever is taught you, you must try it by the standard of the word, whether it be the Spirit of Christ or no, it must be tried by that,

But the maine thing further, that I may come fully to shew you the Point, what are the special Lessons that Christ doth teach his People.
CHAP. LXV.

Eight special Lessons Christ teacheth his Church, that were little known before. 1. The absolute necessity of Regeneration. 2. The insufficiency of our own Righteousness for justification. 3. Self denial. 4. Is for the Soul to come to the Father. 5. The Evil of the Sin of Unbelief. 6. The Spiritualness of the Law. 7. Happiness in persecution. 8. The Glory of another Life.

Learn of me, Blessed Savior, what is it that thou wouldst have us to Learn of thee? The truth is, the whole Counsel of God is taught by Christ, God that did reveal his mind heretofore by other means, now in this latter Age, hath opened his Heart, and all his Counsels by his Son. In Heb. 1. The beginning. There is a notable Scripture that doth much concern this Point that now I am upon. God who at sundry times, and in divers manners, spake in times past unto the Fathers by the Prophets, hath in these last days spoken to us by his Son. Here is the priviledge of those that live under the Gospel, heretofore God spake in divers manners to others, as he spake sometimess by Dreams, and Visions, by Extraordinary Prophecies and Revelation, but now instead of all those waies that he did reveal himself to our Fathers in, he hath in these latter times spoken by his Son, that is, what God had to reveal of his mind, he hath revealed by, his Son.

But for the Particulars, There are several, Particular, special things that Christ would have us to Learn of him.
Those things that in a more special manner have been revealed by the Son of God, that were very little known before the Son of God came into the World, though God did speak to our forefathers by divers manners, after divers waies, yet he hath reserved the Revelation of the special Misteries of Godliness for the great Prophet that was to come into the world, he was to come to tell us all things, The Poor Woman of Samaria, as Christ was conferring with her in John, 4. 6. Could say thus, That when the Messias comes, he will tell us all things. And indeed, the Lord did reserve the manifestation of himself to the coming of the Messias; And this is the Reason why the World was in so much darkness before Christ's time. For the generality of the world (except the Land of Canaan, that was a Poor little Country, nothing neer so Big as England) was in darkness, and knew little or nothing of the mind of God; and for the Jews, what poor little knowledge had they of Christ, weak apprehensions had they of the great Misteries of Salvation. Those that were the most eminent among the Jews, yet what little understanding had they of the great things of eternal Life, and the Reason why there was so little knowledge in former times was, because the Lord had reserved the manifestation of himself to the coming of the great Prophet the Messias, that till he was come into the World, there should but a little light come into the world. And therefore by the way, we have cause to bless God that we live after the coming of Jesus Christ, for now light is spread abroad, had we lived in former times, we should have lived like brute Beasts, and have known little of the mind and Counsel of God, but I say, this was reserved to the coming of the Messias, and this Messias hath told us all things, as the Woman said he would do.
Now for the particulars, there are these lessons that we are to learn of Christ, that Christ hath revealed, that were little known before.

The first is this. The absolute necessity of Regeneration, the miserable condition (I will wrap up these two together) that man is in by nature, and the absolute necessity of Regeneration; little have we of this in all the old Testament. How little was this known to the world before Christ's coming, therefore Nicodemus, though he were a doctor of the Law in John 3. In the conference between Christ and him, it is said of him, that he was a man of the Pharisees, a ruler of the Jews, yea, and he was a great doctor, but Christ saith to him afterwards, art thou a teacher, he was a teacher among the Jews, as in the 10. verse, And Jesus answered and said to him, art thou a master in Israel, or a doctor in Israel, and knowest not these things? Christ told Nicodemus, verily, verily I say unto you, that except a man be born again he cannot see the kingdom of God. This is the great lesson that Christ taught, and there was never so much of regeneration taught from the beginning of the world, as is here taught in these words of Jesus Christ, that every man is in such a condition by nature, as that there must not only be some change in him, he must live better than he hath done, but he must be born again, or he must be damned to a eternity, here is a great lesson that Jesus Christ hath taught his people, and we must learn of him, that would never be known but by Jesus Christ, this was one of those things that Christ had from the Father, that none by his self was in such an estate, that unless he had a second birth, as well as the first, he must perish to eternity. Now when Christ taught this, Nicodemus did stand amazed, though he was a learned man who taught the Law, yet saith he, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? So that you may see by this, that if one that was a great man, a learned man among the
Jewes, and a teacher of the Law, if he was so ignorant in the point of regeneration, certainly it was little known in those times, and this is a main lesson that we are to learn from Jesus Christ, to know what the state that all men are in by nature, and the necessity of regeneration, which we can never understand by all the learning in the world, therefore be sure to learn that of Christ, there be many people (as we shall shew afterwards) that will seem to learn some nice questions, and things that neither they nor their teachers do understand, that are mere matters of dispute and controversy, that take up their spirits, which is the subtlety of Satan to draw them away from the great things of the Gospel; and the understanding of the great mysteries of salvation, though its true, I shall shew afterwards how we are to seek to learn every truth, but to learn it of Christ according to his teaching; Are you instructed well in the great matter of regeneration. Its true, we must acknowledge that every truth is worthy of learning; I but, you must first be instructed in the main truths, before God will have you spend the strength of your understanding and time about the other.

Secondly, The great truth that Christ teacheth is, the insufficiency of our own righteousness for justification, of any righteousness that is in us, and that lesson you have in Mat. 5, 20. For I say unto you, that except your righteousness exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the kingdom of heaven. This certainly was a very strange lesson unto the Jewes at that time, the Scribes and Pharisees, they were the only righteous men that seemed to live upon the face of the earth, and lived so strictly in their conversation, but faith Christ I that am the great teacher of the Church, the great prophet, I say unto you, except your righteousness exceed the righteousness of the Scribes and Pharisees, you can never enter into the kingdom of heaven. This we are to learn of Christ, that all the righteousness
of man is insufficient to bring him to the kingdom of Heaven. Let a man live never so civilly, never so morally, never so strictly, it cannot bring him into the kingdom of Heaven. And Christ teacheth afterwards, that not only civility, and moral righteousness, but even the Saints best righteousness, is not that wherein they are justified. And therefore in John. 16. 10. It is said, Christ will send the Spirit, to convince the world of righteousness why so? because I go to my Father. You will say, what is the meaning of that, that the Spirit of Christ will convince the world of righteousness, because Christ doth go to the Father, & he shall be seen no more? where lies the strength of the reasons? is that a reason of righteousness? can I know what is the true righteousness, because Christ goes to the Father, and is seen no more? yes, thus, I will send my spirit and that shall convince the world of this great thing, of the insufficiency of all righteousness in themselves whatsoever it is, either civil or moral, or sanctifying, though it be wrought in them by the spirit of God, yet is not their righteousness, the righteousness of their justification before the great God, but it is in me, they shall be convinced by my spirit, that it is in me. Why? Because I go to the father, this shall be the argument, that righteousness is in me, that I am come into the world, and fully satisfied God's justice, I have taken upon me to satisfy the justice of God for man's offence, and God is well pleased with that which I have done, for I go to the father, I must never have seen the face of the father again, if I had not wrought out full righteousness, for my father sent me into the world to work out a full righteousness for the children of men, that they may have that righteousness that may make them to stand before the father, and had not I accomplished this work I must never have seen the face of the father, but that I go to the father, that is an argument that I have wrought a full righteousness for the children of men, here
is a lesson that we must learn of Christ. You will hear something of Christ, and you will say, that you desire to learn of Christ, but have you learned this lesson, that all righteousness is not in man, but it is without us, the righteousness of our justification it is in Christ, God and man, and we never learn Christ till we learn this of Christ and therefore there is no civil man in the world that knows Christ, they learn to keep from grosse notorious sins, being drunk and unclean, & from swearing & to lying, but this we may learn by the light of nature, & it is true, Christ doth enlighten this, but the main thing of the Gospel, if we would come to learn of Christ as the mediator of the second Covenant, it is to learn this lesson, that there is an insufficiency of righteousness in all mankind, even in the best men in the world, wo to Abraham, Isaac, and Jacob, if they had no other righteousness but their own, then that was wrought in them, there is a righteousness beyond all righteousness that is in ourselves, yea, then all righteousness that God doth work in us. Ther's many will acknowledge this, that there must be a righteousness beyond our selves, that by the grace of God we must come to do that that shall be accepted of God, but this Christ hath taught, that there must be a righteousness beyond any righteousness that the grace of God doth work in our selves, a righteousness in Christ that is gone to the father, and there presents himself with his full righteousness for a believer, by that he stands before the father. It's true by the righteousness of our sanctification we here honor God the father, and the Lord accepts of it, as acknowledging that wherein he is honored and takes delight in it as it is said, The prayers of the righteous is God's delight, but that that doth make us stand as righteous before the father, that must be somewhat above us, that must be the righteousness of the son of God, and this Christ teacheth, learn of me this great lesson.

Thirdly,
Thirdly, A third Lesson is this, The Lesson of self denial, as you may turne to that scripture. One of the first things that Christ teacheth his disciples is this, He that will follow me, let him deny himself; this is a Lesson that no teacher wil teach so as Christ doth at the very first to teach a man to deny himself, to deny his own excellency, his own wil, his own reason, his own waies, his own soul, his own mind, selfdenial is the great lesson, and this especially must be the Lesson that men must learn to help them to learn any thing else of Christ, except they Learn this lesson, they will learn but very little of any other Lesson.

Forthly, The fourth thing that Christ teacheth, it is for the soul to come to the father, you know the scripture that no man comes to the father but by me, no man can come to the father but by Jesus Christ. Thomas answered him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life, no man comes to the father but by me. Now this is a great mystery of Godliness, there is no means for the soul to goe to the father but by Jesus Christ, by Christ as his mediator, though God the father be a God of infinite mercy in himself, and the creature be very miserable, yet there is no way for the creature to goe to this merciful God, but by Christ the mediator, this Christ teacheth, and I appeal to you as I goe along, have you learned these things of Christ.

For me to preach in general, that all must learn of Christ, this will be a point that would not I fear have any great effect upon your heart, except I come to instance in particulars. Learn of Christ, that you will acknowledge, I but the main things that were taught by Christ, were never taught so before Christ's time as in that way that now they are, have you learned these things? then you have learned of Christ. It may be you goe to God
in prayer, and do not understand the necessity of a mediator between God & you, you pray to God to help you, but how do you come? By my prayers you will lay, but here is another way to come to God by Jesus Christ, here you are taught, that prayer or coming to God is a mystery, the other is not a mystery, the Heathens do that, but the Heathens do not know how to come to God through Christ, and we have never learned Christ til we have learned this lesson, the right way of coming to the father by him.

Fifthly, The fifth thing that Christ teacheth is, the great evil of the sin of unbelief, and this is never known by any natural reason, for so I am now speaking of those lessons that are beyond the strength of any natural reason, and are most proper, Evangelical lessons, and by these things you shal know whether you understand the Gospel aright, now the fifth lesson is the great evil of the sin of unbelief. Many people they think there is a great evil in the sin of murder, and theft, but for the evil of unbelief, they never understand the evil of that, now that this is one special thing that Christ teacheth, you may find in John, 16. Christ tells his disciples, that he will send his Spirit to convince the world of sin, and why? because they believe not in him, to convince them, that not believing in me they do remain in a most sinful, wretched condition, whatsoever other sins they have reformed and amended, yet the not believing in me, doth hold them in condemnation, now for a man to come to know so much of Christ, as to see that the sin of unbelief is as great a sin as blasphemy, as whoredom, as drunkenness, as theft, as any other sin whatsoever, and indeed it is the special damning sin of all sins. This is the condemnation, that light is come into the world, when the foul comes to see this, it is an argument that it hath learned of Christ, and this only can be learned of Jesus Christ, give me a foul that trembleth at the sin of unbelief, as wel
as any other sin, and laments and bemoans that before he Lord, as well as any other sin, this is a Soul that hath Learned of Christ.

Sixthly, A Sixth lesson is this, the spiritualness of the Law, Christ speaks very much in teaching the Law, and I make no question but many things that Christ doth speak were he alive at this time, and they did not know who he were, he would be accounted by many a legal preacher, he doth teach it very much, only this, he teacheth it spiritually, he is so far from abolishing of it that he raiseth it beyond the letter of it, and for any thing further, men extremly trouble themselves with questions that do not tend to Godliness, when they make a distinction between the Law that Moses gave, and that Christ gives, and yet will acknowledge that the same thing is taught by both, but we are free from it as Moses taught it, let this be granted, but we are not freed from the Law of God no one thing of the moral Law, let it come in the band of whom it will, of any minister of God, we are bound to yeeld unto it, but especially if it come in the hand of Jesus Christ, therefore let that thing be granted that we are tied and bound unto those things that the Law of God requires though it be as Christ gives it us, for we will be willing to take it from Christ rather than any, but stil there is no abolishing of any particular duty that was not ceremonial, that indeed we are freed from, but yet we are bound to the same things that Moses delivered to us, though now it comes in another hand, in the hand of Christ. The truth is, we are (as I have told you) not bound to it if you understand it as coming by Moses, that is, to look upon it as he was a minister of the Law, but we are bound to it as any minister that brings the law of God, that doth reveal any part of the mind of God, people are not only bound to it at that time when he speaks, but to it for ever, but here lies all the controversy, that they think that Moses gave the Law as a Covenant of life
and so they think we are not bound to it. This I know, no Divine in England, that ever was accounted of for any soundness that ever taught this, and therefore for men to think that now they come to teach otherwise, to think that we are not bound to the law as a Covenant of life, and of our righteousness before God for our justification, now here is the controversy whether Moses did give it so, yea or no.

The Law was given by Moses, and yet in the hand of a mediator, and the Law was a true Schoolmaster to bring to Christ then as now, and it was given for a Covenant of eternal Life no more, then it is now, but it was for the rule of our lives in this world, but not, that any of our forefathers could come to eternal life that way, I say, here is all the controversy, whether Moses gave it for a Covenant of eternal life. Now what need we trouble our selves about this controversy, what if he did? or what if he did not? this all of our Orthodox Divines do teach, that Moses did give them the Law to bring them to Christ, for a rule to order their lives by in this world, and so we are bound to it, and it is impossible but any that will search the scripture, but will acknowledge that we are so bound to the Law, to that which is moral, so far as to know our misery, and see the necessity of Christ, and to conforme our lives unto it, to live to the honor of God, and the good of our neighbours, and if they would raise it higher, that it is a Covenant of eternal life, that we al disavow. It is true, sometimes some expressions may fall from men that others may by consequences, say, we strain scripture, for the scripture hath such expressions, as we may strain such consequences, it puts us upon many works that are to be done, and many promises are made to them in such a way, as if we take the letter of the scripture, it may seem to tend that way, but this is that which is taught in the Gospel, though we are bound to the same things that the law requires, yet we are bound to them in another way, so that now the Law is not a Covenant of eternal life,
this is taught by Jesus Christ, they had some knowledge of this in the time of the Law, certainly, they that were saved, were saved by Christ as well as we, and they did understand that, but it was not so clear understood as now, and therefore we are to learn the Law by Christ, that is, in a Spiritual way, Christ doth raise the Law higher than ever it was before, that is, for the Spiritual Part of it, he Teacheth that we are not to Rest in the Letter of the Law. Read over the 5. of Matthew, Christ saith unto them, It was said unto them of old time, that thou shalt not commit Adultery, but I say, whosoever doeth but look after a Woman, As if he should say, what do you think, that I come to destroy the Law? My Doctrine doth make the Law stricter than it was, in the 27. verse, What shall the seventh Comandement be disannulled? Do you not think it is a Rule? But now I am so far from disannulling it, to be a Rule, that I will raise it higher than it was before, known at least. And then in the 31. verse, It hath been said, whosoever will put away his Wife, let him give her a Bill of Divorcement. As if he should say thus to them, there was a time, for the hardness of your Hearts, some kind of liberty given as for the less Evil, that is, if you will do thus and thus, you must do it after this manner, but know, that I will give no such liberty, that if you put away your Wife and Marry another, you commit Adultery. And then in the 33. verse, Again, ye have heard, that it hath been said by them of Old time, that thou shalt not swear by thy self, but shalt perform unto the Lord thy Oaths, But I say unto you, swear not at all, neither by Heaven for it is God's Throne, nor by the Earth for it is God's Footstool, &c. I will keep you stricter then ever you were kept before, so that Christ doth reveal it to be more spiritual, that is, to have a more Spiritual sense, and then reveals it not to be the Covenant of Life, that indeed was revealed more clearly by Christ then ever it was before. So that you must take the Law thus, first
more spiritually then ever it was before, and that it is
not to be the Covenant of Life, though kept in the most
strictest and highest way that a Creature can do, it is ap-
parent by this Scripture, it is expected that believers
should keep that that the Law requires in a more higher
and strict way then ever they did before, not to be more
loose then you were before, but to be more strict in your
observancy to the Law of God then ever you were before.
but when you have kept it in the highest strictness,
you must not keep it as a Covenant of eternal Life. In-
deed it was so to Adam, so that we may well say, that
we are not bound to the Law in that sense, as it was given
to Adam in Paradise, but not so as it was given by Mo-
ses, for it was given to Adam as a Covenant of eternal
Life, but as a Rule of our Life, to which we are bound,
and more strictly then our forefathers were, because we
have it by Christ raised to a higher pitch, and revealed
more clearly then ever it was to Moses, this is the Lesson
that we are to Learn from Christ, if we Learn Christ a-
right, the spiritualness of the Law of God.

Seventhly, Another Lesson that is Proper to the Gos-
pel, is this, That Christ Teacheth more then ever was
taught before, as that there is a great deal of happiness to
the Saints in suffering Persecution, this was a strange
Doctrine before, for in the time of the Law, then the
way of God was to encourage his Poor Servants by out-
ward blessings by prospering them outwardly, but we ne-
ever Read so much in those times of the happiness that:
there is in Persecution, that's more proper to the Gospel,
though no Question they were happy that were perpe-
tuated for Christ's sake, and they had some sight of it, as
Moses did see greater Riches in suffering for the Name of
Christ then in Pharaohs Court, I but there was never so
much seen in it as in the Sermon of Christ in Matthew 5.
11.12. Blessed are ye, when men shal Revile you, and
Persecute you, and shal say all manner of Evil against
you falsely for my sake; Rejoice, and be exceeding glad: for great is your Reward in Heaven: For so Persecuted they the Prophets which were before you. Here is a Text more clear for the happiness of Persecution than ever was before, now if you have Learned of Christ, you must Learn this Lesson, the happiness of Persecution.

Another Lesson that we must Learn of Christ is this, the right way of the worship of God, and that is a special thing that Christ doth Teach People, and that you have in John, 4. 20. Our Fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship, Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this Mountaine, nor yet at Jerusalem worship the Father. Ye Worship ye know not what, we know what we Worship, for Salvation is of the Jews: but the hour cometh, and now is, when the true Worshipers shall Worship the Father in Spirit and in Truth, for the Father seeketh such to Worship him, God is a Spirit, and they that Worship him, must Worship him in Spirit and in Truth. Thus you see Christ instructs the poor Woman in the right way of worshiping of God, and takes her off from external Performances, that she must not Rest in external Performances in the Worship of God, and satisfies her Conscience that way. And so when we Read of Christs instructing in the things of the Kingdom of God, and when we Read of him, to be faithful in his House as Moses was, these things doth shew unto us that we must have the Worship of God taught us by Jesus Christ, and not by the Traditions of men, for so Christ comaines of men that they did Worship, not according to the way of God, but according to mens Traditions, Matthew, 5. There's one thing more that we did not observe before about the Law, that of Anger, that Christ by Anger makes a man guilty of the same punishment
that they thought Murder did deserve, in vers. 21, 22. Ye have heard that it was said by them of old time, Thou shalt not Kill: and Whosoever shall Kill, shall be in danger of the Judgment. But I say unto you, That whosoever is Angry with his Brother without a cause, shall be in danger of the judgment: and whosoever shall say to his Brother, Rache, shall be in danger of the Counsel: but whosoever shall say, Thou Fool, shall be in danger of Hell Fire. You think if a man Murder, he shall be in danger of the judgment, but faith Christ, if a man be but Angry with his Brother without a Cause he shall be in danger of the judgment. And so afterwards you shall find, when they wondere that he did not wash his Hands, he did rebuke them for making the Commandements of God of none effect by their Traditions, and they taught for Doctrine the precepts of men, but Christ would bring them to the true Worship of God; and not to Worship God in a formal way according to mens Traditions. In little things in Gods Worship, then let people be first instructed in regeneration, the necessity of that, and in the mysteries of the Gospel, that are of absolute necessity to Salvation, then they are to be instructed in the Worship of God, and labor to inquire how Christ hath shewed the pattern of his House in the way that he would be worshiped; for as on the one side, there are some men that so stick upon things that are Fundamental, that they slight smaller things, so on the other side, some stick so upon smaller things, as they reject Fundamental things. First let us be instructed in the maine Points of the Gospel, and then we shall Learn the pattern of his House in the way that he would be Worshiped. And especially though we cannot be instructed in every Particular presently yet this the weakest beleever comes to Learn of Christ, that he must not Worship God after the Traditions of his Fathers, any more; I say, as soon as ever a Soul comes to Christ, this is one of the first things, that he Learns upon the un-
understanding of the mysteries of Salvation, that he is to be justified by Christ, that he is now not to serve God by the Traditions of men, but &c. but that by the precious Blood of Christ he is delivered from the vaine conversation that was received by the Traditions of his Father.

Eighthly, One thing more we are learn of Christ, and that is, the Glory of another life, both the day of God's calling all to judgment, & the state of good and bad in the life that is to come, this was little known of in the time of the Law. The spirit shall convince the world of judgment, I know some make it to stand in Sanctification, and others that God hath a great day of bringing all to judgment, for the Prince of this world is judged, the Devil is cast out of your Hearts, but the letter seemes to carry it more fully the other way, shall convince the world of another life, of the great account that must be given, that all flesh shall stand before the great God, for the Prince of the world is judged, the Lord hath judged the Prince of this world already and cast him into Chains of darkness, and that is an evidence of the great day that God will judg the world by Jesus Christ. Now this was known somwhat of it in the times of the Law, but especially the state after judgment there was little known of that, and therefore that place is very observable, the 2 Tim. 1. 10. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished Death and brought Life and immortality to light by the Gospel. Was not life and immortality brought to light before? Truly very little, give me almost one Scripture, (except one or two) in all the old Testament, that speaks of eternal Life, but now Life and immortality is brought to light through the Gospel. Oh, This is that that Christ hath heard from the Father, he hath heard from the Father that it is the purpose of God the Father to bring some poor Souls to eternal Life, to live in eternal Life with him in the highest Heavens, and this Christ makes
known by the Gospel, this we are to Learn of Christ, life and immortality, the glorious happiness of believers hereafter, after this world is at an end, those that are believers, though they be poor and contemptible here, mean in parts and abilities, yet the Lord hath such blessed thoughts of mercy towards them, as within a while, these poor lumps of Clay, shall be raised up above the starry Heavens, to live to all eternity with the Father, Son, and Holy Ghost, and the blessed Angels, in singing praises and Hallelujahs to him that sitteth upon the throne, and to the Lamb for evermore. It is Christ that hath Revealed, that this infirme Body of thine that is weak, and matter for Diseases, shall be made like the glorious Body of Jesus Christ, shall be like the Sun shining in the Firmament, for so the Gospel tells us, even thy Body shall have as great a lustre and shine as the Sun at noon day, when it shines in the brightness of it, this Christ tells us that we shall reign with the Lord and enjoy a Kingdom, even those that are poor, yours is the Kingdom of Heaven, and an immortal and undefiled Crown of Glory is reserved for you, that there are mansions in Heaven which Christ tells us he is gone to prepare, this doth Christ teach for the encouraging of his Disciples, thus saith Christ Learn of me, that is, those principal Doctrines that are most Evangelical, that are now taught more then they were in the times of the Law, or more then ever can be known by any mans understanding that hath but meer natural abilities, be it known that I come from the Father to teach these things unto you, and Learn of me. Thus you see what are the things that Christ doth teach.
What manner of Teacher Christ is.

CHAP. LXVI.

Showeth what manner of Teacher Christ is in Seven Particulars. 1. Christ Teacheth things of a higher Nature then others. 2. Our dullness is no hindrance to his Teaching. 3. He Teacheth the Heart effectually. 4. He Teacheth suddenly. 5. He Teacheth without any mixture of Error. 6. He Leads into all truth. 7. He Teacheth everlastingly.

Now the next thing is the manner of Christ's Teaching, he Teacheth so as none other Teacheth like him. You have a Scripture to that purpose in Job, 36, 22. Behold, God teacheth by his power, who Teacheth like him? That which is said of God here is true of Christ, who is the Son of God, who Teaches like him? Christ Teaches excellent things, who Teaches such things as Christ doth;

There are six or seven Particulars wherein the teaching of Christ appears to be beyond any teaching whatsoever.

First, The things themselves that Christ teacheth, are beyond any others teaching, none can reveal those things that Christ reveals to the Soul, they are things of a higher Nature, those great mysteries of Godliness, such things as Christ himself hath heard and Learned of the Father, he comes to teach, therefore none teacheth so as Christ teacheth, in regard of the things themselves.
Secondly, None teacheth so as Christ, in that the
dulness and incapacity of the Learner, is no hinderance
to the teaching of Jesus Christ, dulness and incapacity
in others, when any creature undertakes to teach, is a
great hinderance, but when Christ undertakes to teach;
it is no hinderance at all, the Law of God gives wisdom
to the simple and to Babes.

Thirdly, None Teacheth so as Christ Teacheth, be-
cause he Teacheth effectually, he Teacheth the Heart,
none can Teach the Heart so as the Lord Christ doth, he
gives understanding to the Heart. In Job, 38. 36. *Who
bath put Wisdom in the inward Parts? Or who bath
given understanding to the Heart? Who is it, Here is
a challenge to shew who it is in this the world? What Cre-
ture is it that bath put Wisdom in the inward Parts? Or
that hath given understanding to the Heart? All the An-
gels in Heaven, and men in the world, cannot give un-
derstanding to the Heart. They may give understand-
ing to the Head, perhaps, but to give it to the Heart,
that is to Teach the Heart, no Creature in the world can
do it. It is the Property of the great Teacher of the
Church to Teach the Hearts of the Saints, who hath
given understanding to the Heart? And therefore you
are not so much to look at what understanding is in the
Head, but what understanding have you in the Heart,
hath Christ given you understanding in the Heart, then
Christ hath taught you, that is the proper teaching of
Christ, and in this he teacheth as none teacheth.

Fourthly, Christ teacheth so as none teaches in this,
that he teacheth suddenly many times, others Teach by
degrees, a little at one time, and a little at another time,
but the teaching of Christ, is sometimes on a sudden. One
that hath been a very ignorant wretch, comes to have the
Fundamental points of Religion, to be let out in a sud-
What manner of Teacher Christ is.

den way into his Hearre, that he comes to understand sometimes at an instant, more than all the great Rabbins in the world did understand, that have been studying all the dates of their lives. I do not say more particular things, but many things that they do not understand; and things of a higher Nature then they do understand. Yes, and all things that are absolutely necessary to Salvation Christ sometimes teacheth on a sudden, for if a man may be converted on a sudden, then certainly much more at the necessary points of Religion, he must necessarily know on a sudden, presently in one Sermon sometimes, the Lord comes into the Soul, and reveals himself through the mysteries of the Gospel, and reveals all the great things that are absolutely necessary to eternal Life. Indeed they come gradually to understand more and more of the mind of God, and so as long as they live they are learners, but they are on a sudden taught the Fundamental truths of eternal life, and therefore none teacheth so as Christ Teacheth.

Fifthly, None Teacheth so as Christ Teacheth, because Christ Teacheth without any Mixture of Error. Now we can confide in no man to Teach so, for though men Teach many truths, yet they are but men and may Err, and God forbid that any man should attribute that unto himself, that his Teaching is infallible, and therefore those that Teach and are as they ought, they will many times condemn themselves, and confess that they are as subject to Err, as any others.

Sixthly, Christ Teacheth as none other, because Christ leads into all truth. You know the Scripture, when he faith he will send his Spirit, that is, Christ teaching by his Spirit. And the Spirit shall lead you into all Truth. Here is a blessed Teacher, one that is able to Teach all truth. One man Teacheth one thing, and another Teacheth another thing, and one Minister is eminent in one way, and another in another way, but here is a
What manner of Teacher Christ is.

Teacher that Teacheth all truth, that leads into all
truth.

Seventhly, Christ Teacheth everlastingly, that is, his
Teaching is such as shall abide forever, that shall never
fade, and therefore he writes his word in our Hearts, so
that it shall be there. His Lessons that he Teacheth shall
be in such a manner, as the knowledge of them shall abide
to all eternity. A man may Teach another such and such
a Skill, but his Teaching may vanish, but now Christ
Teacheth so as he writes his Lessons in their Hearts. So
as to make them abide for ever. All flesh is grass, faith
the Apostle Peter, that distinguisheth between Flesh and
between the word of God: In the first of Peter the first,
the two last verses. For all flesh is Grass, and all the
Glory of man as the flower of Grass, the Grass Withers
and the flower thereof fades away, but the word of
the Lord endureth for ever, and this is the word which
by the Gospel is Preached unto you. Mark the Compa-
rison between the word and the flesh, All flesh is Grass,
but the word of the Lord endureth for ever, the word
which by the Gospel is Preached unto you endures for
ever. Now the meaning of it is this, that whatsoever
comes in a fleshly way, whatsoever you have that is na-
tural, that comes in a Human way, that is all Human
excellency, natural excellency whatsoever, it is but as
Grass that fades away. Certainly, That is the meaning
of flesh here, all Human and natural excellency, but the
word of the Lord, that which comes into the Soul by the
word of the Lord, by the Gospel, that abides for ever,
whens all natural excellency shall vanish, perhaps Parts
shall vanish. Mans natural Wisdom shall vanish, what-
soever men have Learned from men, and by any strength
of Nature, or have got from natural abilities, all this shall
vanish, it will all come to nothing, for it is but flesh; it is
all but as Grass. I say, whatsoever men have got by
their natural abilities, or meerly by man, it will all vanish
as Grass, let them pride themselves in it never so much,
and think they are brave men, that have such excellencies, but certainly it will all vanish and come to nothing. But now the word of the Lord abides for ever, look what the Soul drinks in by the word of the Lord, look what a Soul gers by the Teaching of Jesus Christ in his word in the Gospel, this abides for ever in the Soul, So that Christ Teacheth as none Teacheth in regard of the manner of his Teaching.

CHAP. LXVII.

Shewing that Christ is a meek Teacher in Seven Respects. 1. He doth not Teach in a Rigid austere way. 2. He is not provoked with the dulness of his Schollars. 3. He is a patient Teacher. 4. He will not upbraid their former Ignorance. 5. He is willing to Teach things over and over again. 6. He Encourageth the least beginnings in his Schollars: 7. He sweetens all his instructions with Love.

But now, Christ is such a Teacher too, not only in regard of these Particulars, but in regard of what we have in the Text, Learn of me, for I am MEEK and Lowly in Heart, Christ is a Meek Teacher, and a lowly Teacher, and that briefly in these Particulars, to present before your view the Teachings of Christ, Christ is a Meek Teacher in this Respect, Christ doth not Teach in a rigid way, he is Meek in these seven Particulars.

First, He doth not desire of the Soul to Learn in that rigid austere way so as other Teachers do. The Law it is called a Schoolmaster, it is indeed many times a very Austere School-master, a rigid School-master, it is floor
Christ is a Meek Teacher.

And very hard to the Scholars of it, but Christ is otherwise: Christ is a Meek and a gentle School-master, he is Meek in his Teaching, he doth draw on the Heart in a sweet and gentle way to come to understand the Gospel, and the mysteries of Salvation, and this you may Read of all along in the Gospel: the meekness of Christ in his Teaching, his Teaching in a Loving and a gentle way. He was so Loving and gentle in his Teaching, that the people of the Jews were offended, John, he came austerely, neither Eating nor Drinking, but Christ came Eating and Drinking, in a gentle way, you know the vanity of men's Spirits, whenas some would say, if Ministers would Teach thus and thus, we would hear them, and they would do us good, but they are so extremely austerely. So John, they excepted again at him, he was austerely, I but Christ, he did not come in an Austerely way, he came in a familiar way, and in a Loving way, he was not so Rigid as John was. And I suppose you know the Scripture that relates the story, it is this very Chapter, In Matthew, 11. 16 and 17. and so on. Whereas unto shall I liken this generation, it is like unto Children sitting in the Markets and calling unto their fellows, and saying, we have Piped unto you and ye have not Danced, we have mourned unto you and you have not lamented. For John came neither Eating nor Drinking, and they say, he hath a Devil; the Son of man came Eating and Drinking, and they say, behold a man Gluttonous and a Wine Bibber, a friend of Publicans and sinners, But Wisdom is justified of her Children. Thus we see the waywardness of the Hearts of People, that nothing would satisfy them, John was too Austerely, and Christ was too Familiar for them, But this shews that Christ was a Meek Teacher, for he is opposed even to the Austerity of John himself.

Secondly, Christ is a Meek Teacher indeed, that he is not provoked by the dullness of his Scholars. As it is
hard for a Master that hath dull Scholars, unless he have a very Meek Spirit, but he will be provoked by the dulness of the Child, and Parents will not be willing to send their Children especially if they know them dull, and hard to Learn, to such a Master. Now Christ he is a Meek Teacher, and our dulness doth not provoke Christ as others do men, perhaps we are dull, and Ministers are provoked by our dulness, but Christ is not, when thou art willing to Learn thou mayst be encouraged, for thou hast a Meek Teacher, and for this do but read the History of the Evangelists, and there observe the dulness of Christ's Disciples, the Apostles themselves extreme dull in Learning, Christ had much a do with them in regard of their dulness, and extreme ignorant they were in things that were of a high nature, but Christ carries himself familiarly toward them in a Meek and a quiet way.

Thirdly, Christ is a Meek Teacher, not only that he is not provoked by dulness, but he is Patient notwithstanding perverseness, that is more then dulness. Indeed we may bear somthing in dulness, but if the Learner be perversel, it is hard for any man in the world to bear that, but so it is with Christ, Christ is Meek notwithstanding the perverseness of any of his Learners, and for that you may see in John, 4. 8. In the fourth Chapter he came to Teach the Woman of Samaria, The Woman of Samaria had jeered him to his very Face. SAith he to her, Give me some Water to Drink. Saith the Woman of Samaria unto him. How is it that show being a Jew askest water of me who am a woman of Samaria? As if she should say, you Jews are so strict, and so precise, that you think we Samaritans are wicked people, and Superstitious, and what, will you that are a Jew, come to me that am so vile a Samaritan as I am? Certainly those words are very jeering. True, They acknowledged both the true God, but the Samaritans Worshipped God in a falsh way, and the Jews Worshipped God
Christ is a Meek Teacher.

in a right way, and therefore they were at a deadly en-
mity one to another. When people worship God in a
false way, they think that others that Worship God in a
ture way, they cannot Love them, but hate them, and
so the Samaritans thought of the Jews, and accordingly
the Woman jeers Christ, and speaks scoffingly to him.
But yet mark how meekly Christ answers the Woman:
Oh, If thou badst known the gift of God and who it is
that faith thee, give me to Drink, thou wouldst have
asked of him, and he would have given thee waters of
Life. He did not speak sioridally against the Woman,
but mark the Woman jeered again, I pray give me that
water indeed (faith she) that I shall never thirst again,
and so scorned him. Christ yet goes in a meek way, and
never Leaves till he had taught the woman the great things
of eternal Life to her Soul.

And so in the 8. of John, there Christ is teaching the
Jews, look through the Chapter, they did nothing but
cavil and thwart him. It is true, it is a mighty discoura-
gement to a Teacher to have his hearers cavilling at whatso-
ever he faith, but so they did with Christ, but mark, he
did not break off therefore in a violent way, but Christ
went on in a Meek and a gentle way notwithstanding this.
This is the third thing, wherein the meekness of Christ
appears in Teaching, I shall afterward Godwilling open
the meekness of Christ in general, but only now of
Christ's meekness in Teaching.

Fourthly, Christ will not upbraid thee for thy former
ignorance, and thy former folly, he will not upbraid thee
for it, he will not cast it into thy Teeth, how thou haft
neglected heretofore teaching, but if thou haft a Heart
now to come and Learn, Christ will reject all thy former
rejection of the truths of God, and also thy former wicked
waries in sinning against the light that is come into the
world, that would have enlightened thy Soul, you that
have lived under the Ministers of Christ.
Teachings of Christ, and you have rejected, slighted, and disregarded him, and now you think if you should come to Learn of Christ, Christ would reject you and say, what, do you come now to me when you are old, I would have taught you before in your younger years, and you would not regard me, but slighted and rejected me. No, Christ will not upbraid thee. Let an old man, or old Woman that have disregarded Christ all their life long, and would not come to Christ, Christ will Teach them, only take heed that you do not reject Christ, for Christ very seldom gives them a Heart to come and Learn of him, who have been rejecters of Christ and his word, and opposers of him, thou that hast been a rejecter of Christ and his Teaching, Oh it is just with God to give thee up to the blindness and hardness of thy Heart, that thou that didst neglect to Learn of Christ in the time of thy youth, thou shouldst never have a Heart to Learn of Christ. And therefore by the way look to it, you that are young, if you neglect Christ in your younger time, it is just with God to give you up, that you should never have a Heart to Learn of Christ, but if there be any of you, any old man or Woman, that hath neglected the time of their youth, and have not made conscience to Labor to be instructed in the ways of God, I say, if you have done thus, though it is wonderful if the Lord should be willing to Teach thee, yet if God give thee a Heart to be willing to Learn, that thy Heart is come down so low, know, that Jesus Christ is willing to Teach thee, and he will not upbraid thee and say, what, thou an old, ignorant, foolish tool, what wilt thou come to Learn? Perhaps, man would upbraid so, but Christ will not, if thou haist now a heart to come unto him. That Text is very famous for this, in the first of James and 5. verse, If any man lack Wisdom let him ask it of God, that gives liberally to all men and upbraided not. Here is a Text worth Gold, for the interest of theft, they have profited in the time of
their youth, and yet now have a Heart to come in and Learn, it is only for their incouragement. If thou dost lack Wisdom, whatever thou art, if any of you, I do not say, if young ones, but any of you, though you have neglected the time of your youth, if any of you lack Wisdom, let him ask it of God, that giveth to al men liberally, and upbraideth not, and it shall be given him, that the fourth thing, wherein the meekness of Christ appears in teaching, that he doth upbraid none.

Fifthly, Christ is a meek Teacher in that he is willing to Teach things over and over again, and that will require Meekness and Patience. It is a Tedious thing for a man to be so troubled as he must teach the same things over and over again. You see it in the Apostle in the third of the Phil. and the first verse. Finally Brethren rejoice in the Lord, to write the same things to you, to me indeed it is not grievous but for you it is safe. The Apostle was fain to satisfy them in this, that it was not grievous to him, for the truth is, it is ordinarily grievous, to be writing and speaking the same things again and again, to be Teaching things over again and again, but the Lord is pleased so to Teach, line upon line, precept upon precept, here a little and there a little, though I know many carry it otherwise, yet the generality of interpreters carry it so, that the Lord is willing to have line upon line, precept upon precept, here a little and there a little, again and again, to be dropping the same things into poor Souls, if Christ should not do so, there would be very few that would learn of him. And we find Christ doing it to his Disciples, and in this Christ shews a great deal of Meekness, as a School-master. Teaching things over and over again to his Scholars.

Sixthly, Christ is a Meek Teacher in this, that he doth incourage the least beginnings, any beginnings, if he doth but see a willing Heart, it he lights on one that
begins to learn a little, Christ will not daunt and discourage him. He doth not quench the smoking Flax, nor bruise the bruised Reed. But he encouraged all beginnings, in those that are learning; and those that do come to learn of Christ, they find this by experience, that when they have but a very little, Jesus Christ doth encourage them. And this is the reason, why your young converts, that are but in a way of conversion, yet they have abundance of joy, flashes of joy, and encouragement. The entrance into thy word giveth light, faith the Prophet, the very beginning gives a great deal of comfort, and brings much sweetness, Christ doth encourage young beginners.

Seventhly, Christ teacheth so, as he sweetens all instructions with love, so as he makes the soul in love with what he teacheth. A man may teach excellent things indeed, but he may teach them so, with such a spirit, that there will appear little love in what he saith, that he will not draw his scholars to love what he speaks, perhaps he may speak convincingly, but yet not draw them into love with what he speaks. A master teacheth well, when he draweth the child, and makes the scholar to love his master, and love the things that he teacheth, and no scholars thrive so much in learning, as those that are taught in such a way, as they are drawn to love their master, and love their books. Now Christ doth so teach, he never teacheth any but he makes them in love with him, and in love with their books. You may see an excellent scripture for this in David, the 119. Psalm, the 102. verse. I have not departed from thy judgments, for thou hast taught me. But that that I bring it for now is, the dependance that it hath with the next words. What then follows? How sweet are thy words unto my taste, Yea, sweeter then honey unto my mouth. Those that come to learn by the teachings of Christ, they have the word of Christ sweet unto their taste, sweeter then honey to their,
Christ is an Humble Teacher.

Mouth. Oh the truth of God is sweet unto them. And this (by the way) may be a proof, whether you be taught by Jesus Christ, Yea or No. Men may have excellent Parts, and knowledge, and abilities; and express themselves to admiration; but in a constant way, they find no sweetness in those things they do Teach. Whereas now many people, that have not so excellent natural abilities, yet in those things that they know, their Souls have admirable satisfaction. Oh, it doth them good at the very Heart: when they come to the word, and hear Christ, and Christ being there and Teacheth their Souls. Oh never was Honey so sweet to their taste, as such a word, such a promise, such a Scripture, being opened, is sweet unto their Souls. Surely, if you do find conviction to your Souls, and sweetness, Christ hath been there, and Christ doth so Teach. There was never any Scholar of Jesus Christ, but was in Love with what he taught, and though the Truth may seem to be hard, even the Lessons of self denial, as you heard before, those Lessons are sweet to the Scholars of Jesus Christ.

CHAP. LXVIII.

Sheveth Christ to be an humble Teacher in Seven Particulars. 1. In that he will Teach at all such Creatures as we be. 2. He Teacheth the Poor and Simple ones. 3. He suiteth himself to his Scholars. 4. He comes in his own person to Teach. 5. He comes to Teach unsought. 6. He Teacheth us as friends. 7. He Teacheth by his Example.

Now in the next place as Christ is a Meek Teacher, so he is an Humble Teacher too. Learn of me, for I am an HUMBLE Teacher. Pride in a Teacher is exceeding bad, but Christ that is the great Teacher...
Christ is a humble teacher.

so his Church, he is an humble Lowly teacher, and that in these several regards. In these six or seven particulars likewise the humility of Christ in teaching appears: As for his humility otherwise, that we shall afterwards open to you.

First, It is humility, that he will vouchsafe to teach at all such Creatures as we are In Psalm. 113. 6. The Lord humbles himself, to behold the things that are in heaven and in the earth. Surely, he doth humble himself, not only to behold things done in earth, but to be the teacher, the scholmaster of such poor creatures as we are. If Christ were the teacher of Angels it were an humbling of himselfe, but for Christ to be a teacher to such poor, unworthy creatures as we are, this showes his humility.

Secondly, Christ should shew himself humble, if he did but teach the Kings, and Princes, and great ones of the earth, but if we consider, that the schollars that Christ delights to teach ordinarily, are the poor, weak ones, the simple ones, despised ones in the world, and babes, he will teach them, he teacheth the poor, the Gospel is preached to the Poor, and this is set amongst the miracles of Christ. When John's disciples went to him, and asked him, whether he was the Messiah, or whether they should look for another? He made this answer. Go and tell John what things ye hear and see, the blind receive their sight, and the deaf hear, and the poor receive the Gospel; Is this an argument that he was the Messiah, that the blind see, and the deaf hear, and the Lame walk, and the poor receive the Gospel? How is this an argument that he was the Messiah, that the poor receive the Gospel? Christ takes this way to prove that he was the Messiah, that the poor receive the Gospel. It is a great miracle, but it is an argument of the Messiah, because it is an argument of his Humility. For John knew that the Messiah was not to come in with pomp and Glory, but in Humility. And Christ in giving an argument of his Humili-
Christ is a humble teacher.

...gives an argument that he was the Messiah, in that the Gospel was preached to the poor. For a man to be willing to be a teacher of princes, Children, that every one will be willing to do, but to teach poor almes people, the poorest Children in the place where they live, this argues Humility, Jesus Christ, that is the brightness of the father, and hath all the treasures of wisdom and knowledge in him, he is willing to teach the almes Children, the poorest, weakest, the meanest, those that are condemned in the world. Perhaps thou thinkest thyself too good to teach a poor Child in the family, a poor boy in the shop, but leavest him go on ignorantly, and perish in darkness because thou wouldst not instruct him, there is too great a distance between thee and him, thou thinkest. Wel, but if Christ should stand so upon his distance, what would become of thee? Christ is willing to teach the poor boyes & the poor boyes shall be taught by Christ, and thou shalt be refused, he doth refuse them that are the rich ones, & great ones of the world, & he takes poor children, almes people, and teacheth them before others, and in that he shewes himself to be lowly in heart.

Thirdly, He shewes himself to be humble in teaching in this regard, in that he furs himself to all, he speaksippingly with them, he is willing to begin with them in their A, B, C. To have a scholar to teach high notions, though to mean people, that he will like, but now to be set to teach the A, B, C and to begin with that, it argues a great deal of humility. Now Christ he is willing to begin with people in their A, B, C. And to speake according to their capacity, according to their understanding; So we find when he taught the disciples, he would teach them in similitudes, and parables, how they might understand them, and be made more sensible of what he spake. He would as it were take a fensue in his hand, and teach them by degrees, for that is the only way to bring his feres, as many do.
that go away with their Rhetorick, and high strains, which poor people understand not, and indeed many people they would rather have it thus, they would rather hear such a one, that shewes his Rhetorick, and learning and high strains, then hear a mean plain teacher. Now for one to manifest parts and abilities only in his teaching, it is intolerable pride, and such with infinite confusion of face will stand before Christ another day, but Christ he doth not so, though he have all learning, yet he suites himself to the meanest capacity of al.

Fourthly, Christ shewes himself humble in this, that he will not only send others to teach, but he will come himself to them in his own person. If Christ had sent only some servant, it were humility enough, but Christ is not only content to send others, to send Angels to teach you, but comes himself, he comes and takes our nature upon him, comes to be in the form of a servant, because we were not so capable of him till he was God-Man, therefore he comes in the form of a servant into the world, that he might be a prophet to his Church in his own person.

And that that we have here in the book of God (a great part of it) it is that Christ in his own person, in his own nature taught us, now that we should have Christ the Son of God to come and teach us in his own person, this is a great matter.

And besides, though he send his ministers, and we have not his bodily presence as before, yet there is the spiritual presence of Christ himself when his ministers preach, in another manner, then when one man sends another. Perhaps a schoolmaster may send his usher, but the presence of the schoolmaster is not there, but when Christ sends his messengers he comes himself then, yea, and he is not only willing to send Angels and men, but he sends the holy Ghost too, and this shews, his humility.
Fifthly, Christ he will come and Teach, though he be not taught. Men that have skill in any thing that is of worth, they look to be taught after to Teach any one, but now Christ Teacheth though he be never taught. As many of you, when you never thought of Christ, did not Christ come and Teach you, and open unto you the great mysteries of eternal life? I am found of those that sought me not. If Christ should not come to Teach Souls before they seek to him, how many Souls would perish? all the world would perish, they would never be taught. Now here is the Humility of Christ in this respect.

Sixthly, Christ teacheth in this Humble way, in that he doth not despise us, because of the distance between him and us, but he Teacheth us as friends. He taketh such Poor creatures when he is Teaching of them, and Teacheth them as friends, though there be an infinite distance between them and him, yet Christ doth not look at that distance, but taketh all his Scholars, and Teacheth them as friends. As he saith, I call you not Servants but friends, and I reveal to you that that I have Learned and heard of my Father. This shews his Humility.

Seventhly and Lastly, Christ is willing, not only to tell us what is the mind of the Father, but that he might Teach us indeed to purpose, to come and make himself to be an example of what he tells us, that is yet a further degree. A Teacher may Teach another such a thing, but when he hath done, he thinks it enough that he doth but tell them his Rules, I but, that he might shew them what a desire he hath that they might Learn, he cometh and doth the same things by them, that he hath taught them by Rule. So Christ, by his example hath come into the world, and shewed us the things that he would have us Learn, as we shall shew hereafter, Learn of me in a Doctrinal, and an exemplary way. And thus we have now opened this point of Christ being the Teacher of his Church.
Application of the former Doctrine.

CHAP. LXIX.

Contains the Application of the former Doctrine
in four Particulars. 1. We should bless God for
such glorious means as we have to know his mind.
2. Hereby are the Saints Honored. 3. It is an
horrible thing to continue in ignorance. 4. Think
not much to Teach others.

Now there are many things for Application of this
Point.

Application, 1.

As First, Hence we see infinite cause to bless God,
that we have such means to come to know his mind, that
we have the Son of God come from his Bosom, that knows
all that is in the Heart of the Father, and that hath been
from all eternity by the Father, to hear and Learn of
him, that he should be appointed by God the Father to
be the great Teacher of his Church. Bless God that
we have such a way to come to understand the mind of
God, and the things of eternal Life. What a poor way
had the Heathen to know the mind of God, and of their
Gods, they would search into the intrals of Beasts, their
priests must go and kill Beasts, and there Rake into their
Intrals, and see what colour they were, and such and such
signs, and by that to know the mind of God, and of their
Gods. Or they would observe the flying of the fowls,
this way or that way, and so we might name abundance
of such pitiful waies that the Heathens had to know the
mind of their Gods by. Now we may see by this, a
great deal of difference between their way of knowing
the mind of their Gods, and we knowing the mind of
God. They did know the mind of their Gods, but
how? By the intrals of Beasts, the flying of Birds, the
ascending of smook; But now, we have the eternal,
infinite, wise God to be our God, and that we might
come to know the mind of God, we have Jesus Christ,
God blessed for ever, equal with the Father, and he
is appointed by the Father to be the Teacher, the great
Prophet of his Church, to Teach every Soul that be-
longs unto him. It is the excellent condition that we
are in above the Heathen, that we may come to know
the hidden things, that were hidden from eternity, Oh
bles God for this! And since Christ came to take our
natures upon him, since that time, there hath been
glorious revelation of Truths, and indeed they were
kept to that time, and it was one special Reason why
there was so little of God made known, because the
Lord would reserve the manifestation of those great
things, to the coming of the great Prophet, we are to
bles God that we have the spirit of Christ shed abroad,
that he hath sent his Spirit, whereby we come to know
so much of God, as to speak in your own language, you
that are Mariners, what poor waies have you had to
Learn the art of Navigation, to go from place to place,
and you durst not go to the shore, you know it was
dangerous to go to the shoar, and yet that was all the
way they had to saile by, to saile by sight of Land, this
was before the knowledge of the compass, the point of
the Needle, before you had the knowledge of the com-
pass what poor waies had Mariners to Learn their Art,
but now after God had revealed this skil to men to know
the uses of the compass, what abundance of knowledge
have men in the Art of Navigation since that time? And
how have they been raised since that time? And what
great things have been done by Mariners since that time?
They can now go up and down into the world, from the
East to the West-Indies, and though they see no Land a
twelve-month together, they can go by that. Now we
may Reason thus, that if the Lord Teaching men in such
a Poor thing as that, to know but the use of the Needle
of the compass, doth so raise the Art of Navigation, and
is so mighty advantageous to mankind, for so it is, and
you have so much cause to bless God for that help of
your compass, then say I, what infinite cause have you
to bless God for Jesus Christ, the Son of God, that
comes to Teach you the art of Divinity, the Art of Eter-
nal Life, the way to come to know the Father, and all
the deep Counsels of the Father? If the compass be
such a blessing to mankind, what a blessing then is Jesus
Christ! For my Brethren, before you come to under-
stand Christ, I appeal to your consciences, what poor
thoughts you had of Jesus Christ. Any of you that
Christ hath undertaken to Teach, I appeal to your own
consciences, before such time as you felt your selves
taught of Christ, what Poor thoughts had you of the
waies of God? What poor thoughts had you of God
himself? What poor thoughts had you of Religion?
What strange conceits had you of the things of Religion?
What Poor imaginations had you of the way to be
reconciled to God after you had sinned, to come
to make your peace? All the thoughts you had of him,
you thought God was a good man, you think him to
be an old man in Heaven. And others though not so
grossly, they think if they have sinned they must go and
pray, and so make God amends, and there is al. I but now
thou comest to understand a way, to make Peace with
God by the satisfaction of infinite justice, and cant tel
how by the hand of Faith to tender up to God the price
for thy Soul, and that that will stand before the infinite
burning wrath of God, and is able to keep it from thee,
thou comest to know this now by Christ. And there is
a hundred times more difference between the knowledge
that a man or Woman hath of God, and of the things
of Eternal Life before Christ Teacheth them, and that,
that they have after Christ Teacheth them. That as
the difference is in the Art of Navigation, before you had
the compass, and the use of that; one that had not the
knowledge of that Art, he was fain to creep along the
shore, but now he is able to go over the whole world.
Such a difference there is, between the knowledge that a
man hath of God before Christ Teacheth him; and after
Christ comes to Teach him. Now Jesus Christ comes
to Teach the Soul, and raiseth thy Soul infinitely higher
then the mariners, or the poor boat-man on the Thames.
Certainly the difference between the knowledge we have
of the mysteries of Salvation when we come to be taught of
Christ, is above the knowledge of any natural man in the
world that is not taught of Christ, therefore bles God
for Jesus Christ.

Application. 2.

Secondly, Here we may Learn this, what an Honor
God puts upon Religion, and upon his Saints. What
an Honor, (you will say) is put upon them? Thus,
they have God the Father and God the Son, and God
the Holy Ghost, to be their Teacher. God the Father:
He that hath heard, and Learned of the Father, comes
to me, The Father he Teacheth. And then the Son:
Learn of me, He is the great Prophet of his Church. And
then the Holy Ghost: I will send my Spirit to lead you
into all Truth. So that such as are Godly, as mean as
ever they are, they have the Father, Son, and Holy
Ghost, sent to be their Teacher, and in this they are
Honored.

Application. 3.

Thirdly, What a horrible thing then is it for People,
especially living under the light of the Gospel, to con-
tinue in gross ignorance, when Jesus Christ is appointed
by God the Father to be the Teacher of his Church, and
Application of the former Doctrine.

yet thou an ignorant fool, yet not understanding the things of God, yet continueth in darkness, and lovest darkness? Oh thou art a wicked wretch, it is an argument surely, that either thou dost not belong to Jesus Christ, or Christ must be unfaithful in his teaching, one of these two it must be. But a third and there is a full enumeration. Either Christ is unfaithful in his office, or I am not one that is given to Christ by the father. Or I must have knowledge by his teaching. Now if thou remainest ignorant, first to say, that Christ were unfaithful in his office, that were blasphemy. And that Christ is appointed by God the father to instruct and teach every one that shall be saved, that is certain. Then here is at the touch, whether I be given to him by the father, yea or no.

You will say, I hope to be saved by Jesus Christ. Now take this with you, whosoever shall be saved by Jesus Christ, shall be taught by him, and thou canst not believe in him as a priest to offer unto his father his life to save thee, to redeem thee, but thou must believe in him likewise, as a prophet to instruct and teach thee. Hath Christ brought thee into his school? Art thou a scholar in the school of Christ? And hast thou learned there the mysteries of the Gospel, such things as thou canst say, thou wouldst not for all the world but have learned, then that is a good argument that thou shalt be saved. But certainly, though thou beest not book learned, do not plead that, you say, had I been brought up as others have been and had been book learned and the like, do not make such thy plea. It is true if thou hast none to teach thee but man, I but Jesus Christ he is the word of God, and he was appointed by the father to instruct and teach, and therefore remember this point, that Christ is the teacher of his Church, and all that come to him, must come and learn of him. Either be a learner of Christ, or else thou canst not be saved by Christ. Ignorance of God in the time of the Gospel, is as great an argument of God's re-
Application of the former Doctrine.

I will give you but one scripture for that, in the 2. Cor. 4. 3. But if our Gospel be hid, it is hid to them that are lost. It is one of the terriblist places, you that are ignorant people, you had need look to it, for here the Spirit of Christ tells you what you are. If our Gospel be hid, it is hid to them that are lost. It is true, there are many that the Gospel is hid unto, but what are they? They are lost people, that is a dreadful sentence, to say to any man or woman, you are a lost man, or a lost woman. Oh, you will say, it hath bin hidden from me. I but you do not know it may continue, if it do so continue, certainly thou art a lost creature.

Application. 4.

Fourthly, Is Christ the teacher of his Church? Let us never think much to endeavour what we can to teach others, and to learne others as much as we are able, to learn those that are under us. Shal Christ undertake to be a teacher of his people, and to be your teacher? Have you learned of Christ, and hath he taught you? Surely, this cannot but be a mighty argument to prevail with people, to be willing to teach all those that they have any opportunity to teach. As it should be a mighty argument for ministers, to teach those that they are set over to teach, to be meek and lowly, to be humble, and to suit themselves to the meanest, and especially, in that one thing of teaching the principles of Religion, of that that they call Catechisme. Oh! It is that that I am persuaded many that have taken the charge of souls, will answer for one day before the Lord, that they will not take the pains to instruct young ones. Surely, if they had learned of Christ, to know how willing Christ was to condescend to them, they would be willing to condescend to others. And it is a principal cause of all the prophanes-
ness in the world, and the cause of the evil in this place, little instruction that way, by way of Catechising, and yet no place in the world that hath more need, none more need then mariners, because they carry little youths to sea, and perhaps trafficque years, and there is nothing but reading the book of common prayer, and I confess, I have had sometimes many thoughts (though I hope that much good hath been done by these exercises) whether this might not have been as good, if there had been such an exercise, never will religion thrive till there be some such way thought of, to bring up young ones in Catechisme. It were good to be striving and endeavoring such a way, if you would endeavour to bring your children and servants to it, I make no question, but they might be drawn to love and delight in it; but in the meantime, you that have the charge, particularly, of servants, and children, do not you think much to catechize them in your family, teaching them that which you have learned of Jesus Christ, to your wives, Children, servants, friends and acquaintance, for Christ doth therefore teach thee, that thou mayest teach others. If thou beest converted, strengthen thy brethren, So if thou beest taught learn others. And for that end, I shall give you a notable pattern, next to Christ, and that is that of Abraham, In Genes. 14. 14. When Abraham heard that his brother was taken captive, he armed his trained servants born in his own house, three hundred and eighteen. Now this that is translated in your books, trained servants, the truth is, it may be translated, catechised servants, so the propriety of the word signifies, Abraham took three hundred and eighteen catechised servants that were born in his house, Abraham's servants were catechised servants, trained up in Religion. And that it hath this sense in it, makes me think, because God gives this testimony of Abraham; Abraham will teach his Children. In Genes. 18. 19. when he came to commune with him, to tell him about the destruction of Sodom, I know Abra-
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...faith he will do it. So that Abraham, who was a great Prince in his country, and had a family of three hundred and eighteen that were born in his house, yet did teach them. Many of you will say, Oh you have so great a family, that you do not know what to do. The greater family you have, the more you should teach them to take account of what they have heard and learned, and to instruct them, and teach them to know God, and the mysteries of salvation. If you will shew your respect to Christ for teaching you, or shew your selves the children of Abraham, you should teach those about you. Can you have such knowledge of those precious truths and mysteries of salvation revealed to you, and not reveal it to others. Therefore faith the scripture, a husband should dwell with his wife according to knowledge. And therefore the scripture bids women keep silence in the Churches, but faith the Apostle, If any woman have any question to ask, let her ask her husband at home, noting, that every husband that professeth himself to be a Christian, should be able to answer any question of his wife, that concerns the good of her soul. But this is an argument that husbands are not taught of Christ, because they are not able to answer their wives, if they ask them, what is the meaning of such a point of the minister, or if children should ask them, what is the meaning of this or that, (as it was appointed by the Law,) the father could not do it. Do not think it much to teach the poorest serving or boy that you have, Christ counts it an honor to teach you, and as you have learned of Christ, so let others learn of you, that as you have cause to bless Christ for teaching you, so others may have cause to bless Jesus Christ for you. A child may bless God and Jesus Christ for you, if Jesus Christ had not taught my father, I had not been taught, and women must be teachers too. You will lay but you would not have them preachers. Yet the scripture would have the aged women to be instructors of the young women, in Titus. 2. 3. The aged women like-
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wife, that they be in behavior as become holiness, not false accusers, not given to much Wine, Teachers of good things. The Aged Women should not go Tattling from one House to another, and telling this story of that Body, and the other of that Body, for Women to be given to juncketing, to go from this Tavern and that Tavern, but to be Teachers of good things. Verse, 4. That they may Teach the young Women to be sober, to Love their Husbands, to Love their Children, to be discreet. They must Teach Young Women to be discreet. You Women that have Learned of Christ, you are bound to Teach young Women, your maid-Servants, as Hester taught her Maid Servants, so should you drop those things that are good into their Souls. And then one Scripture more, that the Master and Mistress, and Parents in a Family are to instruct and Teach those that are under them, that is, that you have in Rom. 16. 3. There Priscilla, and Aquila is saluted, his fellow helpers, his fellow labourers. We do not Read that they were officers in the Church, that they were helpers of the Apostle. So it should be said of every Master in a Family, Husband and Wife to be a helper of the Ministry. Were this so, that in every Family we had men and their wives to be helpers of the Ministers in their Teaching. Oh what a blessed thing would that be amongst us, how would the knowledge of God prevail amongst us.
Christ our teacher to be honored.

CHAP. LXX.

1. Honor Christ as our Teacher, seeming highly of him. 2. By giving up our estates to his Service. 3. By Cleaving to him. 4. In his Ministers.

Application. 5.

First, Hence we are taught to Honor Jesus Christ as our Teacher, to Honor him.

First, By a high esteem of him as our Teacher. We require a great deal of Honor to be put upon men that are Teachers, from whom we Learn any thing, especially from whom we Learn any thing of the divine Mysteries of Religion. In that known place, the 1 Tim. 5. 17. Let the Elders that Rule well be counted worthy of double Honor, especially they who labor in the word and Doctrine. There's required double Honor to those that labor in the word and Doctrine, especially to them. It is a Text, That I wonder how it was possible heretofore, for the Prelates to evade, and to blind the minds of people, that they should not see by this Text, that every faithful Minister that Teacheth the people conscientiously, is worthy of more Honor then they were in all their Pomp of Ruling, for they did put themselves altogether upon Ruling, and troubled themselves not at all about Teaching, and so thought that to be the most honorable work to govern. Indeed it is very honorable in the Eyes of flesh, in the Eyes of the world and to he that called himself the great Pastor, the universal Bishop, the Pope, it is observed, that for these Nine hundred Years. There was never seen a Pope in a Bishop.
and yet counts himself the universal Bishop of all Churches and yet never Preached for Nine hundred years. And so heretofore, the Rulers they had Honor, but this Text is clear to shew, that those that labor in the word and Doctrine, are more to be Honored in the Church, then those that Rule in the Church. The ruling and governing in the Church, is not so honorable a work, as laboring in the word, and Doctrine, as the Teaching of mens souls; The teaching of mens Souls, is a more honorable work then Ruling, then governing of them; and God requires that those people that are taught, should give double honor unto those that teach them. Now then, I argue from this Scripture, if we are to have them in double Honor that labors in the word and Doctrine, Oh! What high, what honorable esteem are we to have of the Lord Jesus Christ, who Teacheth us in the great mysteries of Salvation, and indeed if man Teacheth us any thing it is Christ that Teacheth.

Secondly, Again we are to Honor Christ as our Teacher, by being willing to give up our estates to him, to his Service for so it is required, in Galath. 6.6. Let him that is taught in the word, communicate unto him that Teacheth in all good things. Here is an injunction from God, that whosoever is taught in Gods word, he should communicate unto him that Teacheth in all good things, if he have anything that is good, he is to communicate it to him that Teacheth him in all good things. And indeed, whereas Ministers heretofore would be mightily pleading with people for maintenance, Tithes, and the Like, and little regarded to Teach them, the Truth is they that complained so much of that, had they been conscionable in Teaching the People, and God had gone along with their Ministry, they need never have feared, but that God would have then provided means and Maintenance enough for them. It is impossible for a Minister to live among his people where he Teacheth them, if people be once taught, and
God makes him instrumental to reveal his mind, and the blessed things of his Gospel to a people, but that those people should be willing to communicate of all good things to that minister. They find so much good in being acquainted with the mysteries of the Gospel, that it is impossible but their hearts should be enlarged towards them. But now I bring this scripture, how shall we communicate our estates to Christ as he is our teacher? for what are our carnal things to those spiritual things that are communicated to us? how are we to communicate all our good things to Jesus Christ? Thus, we must give them up to the cause of Christ. Doth the cause of Christ call for your estates, do you communicate of all your good things unto Christ by maintaining his cause with your estates. And let this be an argument, Jesus Christ hath revealed that unto my soul that I would not but have knowne for ten thousand worlds. Christ hath come from the father, & made knowne the glorious things of the Father to me, and let me be willing to communicate all good things to him, that which he hath communicated to me is infinitely more then all the good things I have.

And again, to communicate to help the saints in the name of Christ. He that giveth a cup of cold water to a disciple in the name of a disciple, shall not lose his reward. And in as much as ye have done it to these little ones, ye have done it to me. When Christ saith, when they saw him in prison they visited him, naked they clothed him, hungry they fed him, when did we these things say they? In as much (as he) as ye have done it to these little ones ye have done it to me. And so to communicate to his cause, and his Saints, this is an acknowledgment that they are taught of Christ, and it were a wild thing, to see the children of any faithful minister, that hath instructed them in the mysteries of salvation, if they should see his children, or any belonging to him to want maintenance. Now Jesus Christ hath instructed you in
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things in which your souls had been eternally lost, if you had not been instructed in them. If you had but a school-master, you would be loth that he should want in regard of your children. Now Jesus Christ hath taught you in those things that concern your eternal lives, never let his cause nor children to want, if you can help them.

Thirdly, And then, we are to honor Christ as our teacher, by cleaving to him, never to depart from him, O! I have had such blessed things revealed to me since I knew Jesus Christ that I never knew before, and my soul shall cleave unto him.

Fourthly, Againe, Yea, and honor him in his instruments that he makes use of to teach, in his ministers, it is a vile thing for men to despite those that God hath made use of to teach them. I remember there is a great complaint, Plato complains of Aristotle, he was his master and Aristotle getting knowledge by him, he despised and contemned him, a great complaint there is for that ingratitude of Aristotle. Certainly, it would be a great ingratitude for any to despite those that God hath used to teach them in the matters of religion, especially to despise Christ, or to depart from Christ. How many, are there, that cannot but acknowledge, that the first inlightening that they have had, hath been by such and such a ministry, and the Lord that way hath revealed unto their souls those things of the kingdom that they never understood before, and they would not for a thousand worlds but they had known all those things, and yet how quickly are they Laid aside. It were no matter if it were but to despise his person, but to despise his ministry, and to be drawn away by the suggestion of others, and to to vanish altogether, and to looke a great part (if not all) that they have learned from the ministry of the word, it is that certainly this day the Devil prevails mightily in, because he sees now that the corruptions in the ministers of the
word must be now purged out; and the Lord is come to deliver his People from many Corruptions that was before. Now the Devil cannot prevail to keep in the corruption in the Ministry, he seeks on the other hand to prevail to make the people to make such use of the Corruptions of the Ministers, as to reject all the good of them. Hereinfore the way that the Devil prevailed with, was, by keeping the people from understanding the ways of God by corrupting the Ministers; but now, because he cannot prevail that way, he will prevail the other way, by persuading the people, that because there was so much Corruption in the Ministry before, that therefore now all is naught; And, my Brethren, give me leave to speak it, for it is in the trouble of my Heart, it is not many daies since, that I had a poor Child, of some twelve years old, brought to me, in extream trouble of conscience, crying and weeping, and this was the trouble of her conscience, one part of it, that there was a company that persuaded her, that if she should hear the Ministers that Preach here in England publicly, she should be damned. This is the vileness of mens Hearts, and that the Devil seeks more to prevail upon people by, he could not prevail the other way, but the corruptions of the Ministers must be purged, therefore now he labors to prevail this way, by telling of them, their calling was not right at first, and therefore you must not hear them, and so they would deprive people of all the good that we Hope they get every day by the Ministry of the word. Truly, Were it not for the hurt of their own Souls, we could spare such an Auditory. It is that, that the Lord is exceedingly displeased withal, and at this day is one of the sore afflictions that is upon the Kingdom, that people grow so wanton and wild, when they have but a little liberty granted unto them.
The calling of Ministers lawful.

CHAP. LXXI.

The calling of the Ministers asserted, and Objections Answered.

Now to speak a word or two of that, for the staying and establishing of the Hearts of others, because it falls in the way to clear it fully. This they will tell you, the Ministers have no true call, and therefore you must not hear them. Now to that I would Answer. First, For the calling, I make no Question, but that there are many Ministers in England, as they were, and as they are, that are the true Ministers of Jesus Christ and have a true calling from Christ.

Objec. You will say, How can that be? They hold their standing by the Bishops, and so from Anarch.

Answ. To that I answer, Take it for granted, that their Authority from the Bishops was wholly naught, and sinful, take that for granted, that it was sinful to go to them, and to have any thing from them, yet that doth not follow, but that many Ministers that had their ordination from them are true Ministers of Christ. Why? Not because of what they have had from them, but they have their calling likewise from the people of God, as well as in a seeming way from them. For we will take that for granted, that that they had from them, there was such Corruption in it, that they sinned against God, but yet mark, that doth not nullifie their call, because they had somewhat superadded wherein they sinned against God.
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Object. You will say, But they stand by their calling.

Answ. Suppose a Minister that hath a calling from the People of God, and yet should be of the mind, that he had part of his calling from the Bishop too, yet this doth not nullifie his calling, because an Error in Judgment cannot nullifie that that hath a Truth in it. As thus now: Suppose that a man have a true evidence unto such Land, and he hath another evidence that he thinks to be as true as that. Yea, That he thinks to be a true evidence, though he be deceived in that one that he thinks to be his chief evidence, yet though he have the other that he doth not understand the strength of, certainly this man hath a right to the Land. So say I, though some Ministers should think that they had their calling from the Bishops, yet if they have their calling from the People of God too, their thought and their Error in that one doth not nullifie the Truth of the other, therefore they have that that hath a Truth in it, though they have that superadded wherein they sinned against God, and therefore their personal sin, and their calling may remaine for the essence of it. So as they should be Ministers of God truly, notwithstanding there was somewhat superadded that they sinned in, and they have cause to repent of,

Object. I, You will say, If they should renounce it, then it were somewhat.

Answ. Nay, Though they should not be convinced of it, and not repent of it, yet it is their own personal sin, and doth not nullifie their Ministry.

But the maine thing that I would speak for the establishing of the Hearts of people is this, Suppose there be not a lawful calling, that there was none at all. ver-
tainly they may be heard, and Christ may be taught by them, and we ought to attend upon them, though they should not have any lawful calling to the Ministry, and that I will shew you thus.

Though they should not have any lawful calling to the Ministry, yet they exercising what gifts God hath given to them, and being but allowed by those that have to do in those places where they are to exercise the gifts that God hath given to them, that is enough to at ends unto them, and to be partaker of what gift God hath given to them for our Edification.

Objeet. I, But you will say, We justify them by coming to hear them.

Answ. Certainly this Objection lies beyond my Reason that this should follow, that if I should come to hear a man I should warrant his entry into the ministry that was twenty or thirty years ago. Certainly, be it good or Evil I may leave it to him, and it is his sin let him look to it, he enters not at his own, but my presence of hearing is no justification of the Truth of his Ministry or the Falseness of his Ministry, I only justify his present action in dispensing the gift that God hath given him, but I justify no more at all. As now I will give you an instance, suppose a man should be of a conceit, that he is the Kings Almoner, he is not so, but presumes he is, well he gives his Almes to the Poor, he gives it as the Kings almes, we suppose he gives here wrongfully, Perhaps the King hath given him something, and he gives that in way of Almes unto the Poor. Dost a poor beggar justify this man as the Kings Almoner, he may take the Almes from the Man, not as the Kings Almoner, but as a gift from him though he hath no Office to do it, and yet the thing being no more but what he may do, the poor beggar may take the Almes, and go away with it. So here suppose a man that is but merely gifted thinks
that he is in office, and he is not, and he exerciseth his gift, shall not the poor people partake of his gift. Therefore shall not those that are weak and ignorant hear any thing dispensed from him? any good gift? shall not they take it because he presumes himself to be in an office and is not? Certainly, it is a meere deceit, when any come and suggest this in your ears, and say, that when any come and heare these ministers they do justifie them in their office. And therefore if we should grant, that they were not true ministers in office, yet for all that, it were lawful and good, and we ought to come and learn of them, to partake of the gift that God hath given to them for edification. As now suppose a Jew or a Turk should come into a true Church of God amongst any people, both this Jew or Turk by hearing of them, therefore justifie this minister to be rightly called by Jesus Christ, no? he comes only to heare there, but this is no justification at all of the right calling of such a one, whether he preached Christ by office or not by office. So, when people come in their persons to heare a minister, they do not justifie a minister by their persons, what his calling is, good or bad, let it be to him, but if he have gifts, thou oughtest to receive the good that comes from his gifts, and go away and blest God for them, and therefore be not deprived of the good that ye might have. And when any comes unto you, for so they do, fal upon Children, and women, weak people, and they put into their heads, that the ministers have no true calling from Jesus Christ, he hath preached all this while, and he hath no true calling from Jesus Christ, and he stands by the Bishops; Now though you may not be able to dispute with them whether the minister hath a true call to his office or not, yet you may beable to answer thus. Wel, let his call be what it will be, I am sure God hath blest him to open mine eyes, I am sure the gifts that God hath given him is profitable to edification, and when I go to heare him I am not to justifie his call whether
be a true minister or not, but so long as God hath given him gifts, I may partake of the good that comes from those gifts, and I may pray for him, that God would open his eyes if he be not in the right, and this I am to be satisfied. If I should undertake to prove the Lawfulness of the call of ministers, that would take up the thoughts of people more. But for this there needs be no dispute, but the weakest may understand it, that I may partake of the gift of another without justification of his call, that is not to me, but to him, and let him look to that. If so be that two come together in way of marriage, suppose they come unlawfully together, without their parents content, though they do so, may not I be in their family and partake of the good in their family, because they came not together as they ought to do? My being in the family doth not justify every particular of their coming together. So when I come to hear the word, I come to hear the word, to have it applied to me, I do not come to justify the minister, or whether he came rightly into the ministry, or not, this certainly is to amaze people, and hurt their souls, & what doth the Devil seek more in this, then to deprive poor souls of the truth of Godliness, and the way of eternal life, and would fain keep them, that they should not come to understand the great counsels of God concerning the good of their souls, and the more good there is to be had by the minister, the more doth the Devil labor to take away that good from people that way, and the devil it may be can prevail with people more this way. Perhaps the Devil prevails with some thus, by persuading them not to hear, but the other prevails more, for now, let men be persuaded by some prophane men, not to hear such and such men, but now let them by providence be brought to hear them once or twice, their hearts are taken with them, and they resolve, well by Gods grace, I will never neglect to hear them more. But now the other way to persuade their consciences that it is not lawful to come to heare them, Oh! this stickes with men.
and women and prevails extreamly. Now because it comes in by that way. I thought it my duty and that which I owe to God and the good of your souls, to mention this, and because there are multitudes that have left this place, (I and I know some) yea hundreds, (as some say) and I easily believe and see, how the Devil hath prevailed that way. But I do not know at this day any one in particular that would beforehand go unto such ministers that they have got good by, and tell them their scruple they are in, in respect of hearing. It is true, some in respect of baptizing again they will tell it, and but few of them, but now in respect of the calling of the ministers that they will not tell. But suppose that were true now, that the baptizing of infants were not right, what then? therefore not hear, not partake of the gifts of men, this is no consequent, because they have not that which you think they should have, therefore have they nothing? and do they partake of no gifts therefore? And whatever suggestions you may meet withal in this kind, I make no question but upon examination of them, it will appear to be light and vain to you, without any strength at all in the world, that therefore no other should be heard. Christ doth teach by those that have gifts, if the Lord Christ doth give gifts unto men to speak to edification, and those men have liberty to be judged by others that are fit to judge, I do not speak of that liberty, that every man that hath gifts may presently go into publick without being allowed by those that are fit to judge of such a thing. I say, if God have given unto him gifts to speak to edification, and be allowed, though he should not have that formal calling unto the place of the ministry, as you think he ought to have, but should he be allowed of by those that are fit to judge, and ought to allow him to have liberty to speak to edification, this is enough to warrant any people, to come and to be partakers of his gifts.
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That one Text is often used, and because it is so often used, there's so little made of it. The Pharisees sat in Moses' Chair, and therefore Christ saith hear them. Now they sat in Moses Chair, that is, they taught the Law of Moses, and as they taught the Law of Moses, they heard them.

Object. But you will say, They were truly called.

Answ. Truly, That is more than can be warranted, for it is said, they sat in Moses' chair and taught the people, it doth not appear that they were the true officers of Christ at that time that they were in their places of Teaching, in a right office and that may appear thus.

For divers of your Pharisees were neither Priests nor Levites, those that were by office Teachers, must be either Priests or Levites, but now that the Pharisees were not, I will give that Text. In Phillip. 3. 5. Paul faith of himself, that he was A Pharisee, Circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law a Pharisee, And yet he was of the Tribe of Benjamin. Now what had the Tribe of Benjamin to do to Teach by way of office unto the people? The tribe of Benjamin were neither Priests nor Levites, and it appears that the Pharisees might be of any tribe, and yet they Teach Moses Law, and Christ bids them hear them. We Read of the Pharisees, that they were of no such office but a sect, and yet they having excellent gifts, as many of them had, they had great understanding of Moses Law, although they did absole it, and Christ bids them hear them. This may suffice for this, and if there be any thing further to be said, as God may offer opportunity, I may further speak of it, for certainly this is that I cannot but speak of out of conscience, because I see the truths of God, and the wares of God ex-
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ceasingly wronged in this kind, and many poor people that God hath begun to work upon by the Ministry of his word, Oh how are they wronged! And I make no question but they will another day complain of these, that they have led them from Jesus Christ and deprived their Souls of abundance of good that otherwise they might be partakers of by that. Thus we are to honor Christ, to have a right esteem of those by whom he doth Teach, and not to forsake them likewise.

CHAP. LXXIII.

The honoring of Christ, begun in seven Chapters: here farther prosecuted in three Particulars more.
1. By Entertaining his Spirit. 2. By Improving his Truths. 3. By the holiness of our Conversation.

And then further, seeing Christ is our Teacher we are to Honor Christ.

First, by Entertaining his Spirit, it is his Spirit that Teaches us, that hath revealed glorious things to us. When the Spirit of God doth come to draw thy Heart to clothe with any truth of God, and begins to melt thy Heart, when thou art hearing the word or in Prayer, Oh Entertain the Spirit of God, and say, this is the Spirit by which Jesus Christ hath taught me, and made the truths of God effectual to me that were taught by men, and let me ever entertain this Spirit, Oh let me not quench this Spirit by which Christ hath taught me.

Secondly, And then honor Christ your Teacher, by improving all those truths that Christ hath taught you, for that is an honor to the Teacher, when we can make
Honor Christ in Conversation.

use of what he hath taught, now Christ hath taught you this way; do not slight them but improve them.

Thirdly: Yea, Honor Christ your Teacher, by walking in your Conversations, so as you may manifest to all the world that you are taught by Jesus Christ, that you do not hear the word as others do, and have the sound of it in your Eares, but that you are taught by Jesus Christ, by walking so Holily, Blamelessly, so Humbly, so conscientiously, as all may say, Certainly, these people are taught of the Lord Jesus Christ, these are not only taught of man, but taught of God, and of the Spirit of God. To see some that not above (it may be) a Year or two ago, were Poor, weak ones, and were prophane, and ungodly, and lived very rudely, and vilely, to see these have the favour of the things of eternal Life, to admire the truths of the Gospel, to see these live holily, conscientiously before the Lord, and with all that they do converse with, every one may be convinced of these, that certainly, they are taught of Christ, they have been in Christ's School. And indeed we should all so live as it may appear that we are all taught of Christ. The Apostle, in Ephesians, 4. Speaking of the wicked waies of the Gentiles, how others walked, but, faith he, in the 20 Verse, Ye have not so Learned Christ, if so be you have heard him, and have been taught by him as the Truth is in Jesus. Whatsoever they did do, walk thus and thus, but you have not so Learned Jesus Christ, if so be you have heard him, and have been taught by him, as the truth is in Jesus, there is the Emphasis of that that I would note in this, If you have been taught by him, as the truth is in Jesus. We may be taught by men as the truth is in their Books, or in their notes, or in their brains, and yet it will not much prevail with our Hearts. But now if we have been taught as the truth is in Jesus, then it will appear in your lives and Conversations, to have the Truths of God got into my Heart as it is in Ješ.
Honor Christ in Conversation.

Thus Christ, I, this is the truth that sanctifies the heart. So we should walk in our conversation as the truth is in Jesus, that we may make it appear that we have so learned Christ, not only learned, as we may be able to speak something of the truths of the Gospel, but so learned of Christ, as not to walk as others do. These are many have the truths of Christ as it is in their books, and as it is in words, and other mens brains, but they have not got the truth as it is in Christ, that is to the honor of the Teacher, that it appears that they are taught. As now, When you send your children to a schoolmaster, and you send them to be taught, not only to know the tongues, and to work with the needle, but you send them to be taught good manners, and how to carry themselves, and whereas they were toyish and rude when they were at home, when they come home afterwards, they carry themselves very fairly, and mannerly, to the parents, and the servants, and all the family.

Objett. I, You will say, My money is well bestowed.

Ans. Now is not this an honor to the Disciples of Jesus Christ, that ever since they have made profession to be the Disciples of Christ, and to be taught of Christ, Oh, how is their conversation altered? They were servants before, and they were careless in their service, and stubborn to their master and mistress, but now they are humble, and submissive, and they are not stubborn, and they will not answer again ever since they heard the word. And so wives, perhaps they were sordid, and stubborn against their husbands before, but ever since they came to hear sermons, and to learn of Christ, now they learn to perform duties, now they are meek and humble. And so children to parents, stubborn before, but now obedient to parents, this would make us in love with the ordinances, if we would profess to be taught of
Honor Christ in Conversation.

Christ, that when we come to the word, we come to learn of Jesus Christ, and manifest it in our conversations. Oh it will be an honor to our parents and to the minister. Such a parish if it can be said, that before they had the word taught amongst them, Oh what rudeness, prophaneless, and the like, now since a good minister came, Oh what humility, what good carriage! Whereas before, nothing but swearing, and drunkenness, now they walk holy, and unblameably amongst men. You know it is said of Christ, before John Baptist came, the Kingdom of Heaven suffered violence, before John Baptist came, the Kingdom of Heaven was no look after, but now after this time, the Kingdom of Heaven suffered violence; this was an honor to John Baptist, but now, if it be such an honor to John Baptist, what an honor is it to Jesus Christ? And on the other side, know, it is a dishonor to Christ, you that come to sermons, and hear more than others, and are reading, and conferring of Scriptures, and your lives not accordingly, you dishonor your teacher, as you dishonor your minister, to you dishonor Jesus Christ. I remember I have read of a child, that was sent by his father to a philosopher to be taught, his father had been at a great deal of charge in his teaching, and when he came home, he was not allowed, and falls a beating his child, because he thought he had learned nothing, the child answers to his father, I have learned this from my master. I can quietly lie under your anger, bear your anger. So when you have lived under the means and the ministry of the word, wherein you have had excellent truths, and it should be asked you, what you have learned after all the cost and charges laid out upon you: For indeed, the truths that you hear cost the blood of Jesus Christ, it was by the blood of Jesus Christ that the Church came to have so great a benefit, as to be taught in the mysteries of salvation. And as it is in Rev. 5. You shall find it, if you read the Chapter. That when none could
could open the Book, there appears a Lamb that was slain, and he only was worthy to open the Book, none but a Lamb that was slain, thereby noting, that the opening of the book of the mind and will of God to the people, is a fruit, not only the fruit of the blood of Christ as he was God and man, but a fruit of the blood of Christ as he was slain, it was the purchase of the blood of Jesus Christ, that the Church of God hath those blessed truths of God made known unto them. Oh! that you would consider but of this argument, it would mightily put us on to seek to be taught of God. Thou comest to hear the truths of God and goest away and makes but little use of them, yet they are such as cost the blood of Jesus Christ, and God the Father hath been content to purchase thy teaching at a great rate. God hath been at great charge for to put thee out to teaching, even the charge of the blood of his Son, and for thy teaching (I beseech you consider of this) Christ did not only shed his blood that he might deliver men from hell, that is not all, but Christ did shed his blood that we might have the mind of God opened to us, it is the fruit of the blood of Christ, did people come to hear sermons thus, I am going to hear the word of God, and to be taught of Christ, for so Christ saith. He that heareth you heareth me and he that despiseth you despiseth me. Well now, when I am going to heare any of the ministers of Christ, I am going to hear Christ, and I am going to be so taught, that the truths that I am to hear, and my teaching, cost the blood of Christ, cost more then ten thousand thousand worlds is worth, I had need then look to it, that I do indeed learn. Would it not be an argument to any Child in the world, if you should come to a Child that his Father hath put out to Learning, and hath laid out a great deal of his estate for the Childs education, and should lay, you had need (Child) Learn well, for your learning is dear, certainly our learning is costly and dear. Oh would
not be a shame for a Child that perhaps should spend three or four years at the university, and he hath got nothing. Do not you think it is a trouble to the Spirit of God, whereas you shall live under the Ministry of that word, that is a fruit of the purchase of the blood of Christ, and you in the mean time have got nothing at all? Well, let us honor Christ by our Godly Conversation, and that is for the use, how Christ should be honored by our Godly Conversation.

CHAP. LXXIII.

Containeth an Exhortation, to Learn of Christ.

Application. 6.

Now the last use that I intend from this is, a Use of Exhortation. If Christ be our Teacher, and we are taught of him, then it is a use of Exhortation, to stir us up again to learn of Jesus Christ, if you would know the mind of God, you must learn of Jesus Christ. We read in Numbers, 7. 89. verse, That Moses heard the voice of him that spake from the mercy seat. The mercy-seat was a Type of Jesus Christ. Now if we would hear the voice of God that speaks, it must be from the mercy seat; from Christ, never think that any other means can instruct thee to eternal Life, but only the teaching of Jesus Christ. Therefore let us come to him, and give up our selves to his Teaching, come all young ones, though never so weak and dull, here is a Schoolmaster that will teach you, Nay, and come old ones, though you have neglected him. I have read of Cato, that when he was a very old man, he began to learn the Greek Alphabet. Oh, you that are old, though you have not learned here-
Exhortation to Learn of Christ.

to whom God knows, and your conscience tell you, that the time of your youth till now was a time of ignorance, yet bless God that you are alive at this time, wherein God affords you means to instruct your souls, do not think your selves too old to Learn, indeed, if you had men only to Teach you, ye might think so, but you have Jesus Christ to Teach you, and therefore Learn of him. Yea, though you have been prophan, though you have been scorner against Christ and his ordinances, any of you that have been scorner at the word, Hath God brought any of you by a special providence to hear his word this day, then know, that notwithstanding all thy scorning at his word, that Christ is willing to Teach thee. Indeed men would not do so, if a man should be skilful in any art, and one should scorn him, and come afterwards to Learn of him, he would reject him, no friend would he say, you scorned me, but Christ he will not scorn thee and reject thee; though thou hast scorned and rejected Christ, yet Christ will not reject thee. And I will give you one Scripture for that, In Psalm 68, 18. Thou hast ascended on high, thou hast let Captivity Captive, thou hast received gifts for men, Yea, For the Rebellious also that the Lord God might dwell amongst them. Here is a Prophecy of the ascension of Jesus Christ, that as he had received gifts so he did distribute gifts to men, and for whom? Thou hast received gifts for men, Yea, For the Rebellious also. And in Ephes. 4. It is quoted from Christ for that end, he received gifts for whom? for men. I for such and such men. That never had despised him. Yea, Sath the Text, for the Rebellious also. Though men have been never so Rebellious and scornful, Jesus Christ offers to instruct their souls in the great mysteries of eternal life, Jesus Christ offers this day to make thy soul wise to salvation. It is a great pleasure to have the Art of Navigation, and other Arts, but to have the Art of Salvation, that is a great deal better Art, you that have the
blessing to be skilled in the Art of Navigation that is a great pleasure, but what is that to you if you be not skilled in the Art of Salvation? Now the Lord Christ offers to Teach you that Art, and therefore come to him that you may be taught; for the truth is, it is of absolute necessity to be taught by Christ. All your good meaning, and good wishes, and good intentions in serving of God can never save your Souls, except you be taught of Jesus Christ. And therefore you must not look upon the knowledge of the things of Religion as indifferent things, but look upon them as things that are absolutely necessary unto eternal Life, and that will make you to come to Christ. And know, you can never learn of your selves, nor of no man's learning, except Christ Teach you, and therefore whatever means you use, be sure to look up to Jesus Christ, and this time of thy Life is the only time to Learn. If Christ had cut a slender thread of thy life before now, what had become of thee? But now thou art alive this day, that thou mayest come to Learn of Christ and be willing to Learn of Christ, for otherwise Christ may Teach thee in that way that may make thy Heart to ake. If thou comest to Learn of Christ willingly, thou mayest be taught of Christ those things that thou shalt be willing unto, and which are for thy good, but if thou shalt refuse to be taught of Christ, Christ may Teach thee in such a way, as Christ may have much glory from, but little good to thee. In the 8 of Judges and the 16. There is a strange kind of Teaching, when Gideon had got his Victory, he comes and takes the Thorns of the Wilderness, and Briars, and with them he taught the men of Succoth. Here was a dreadful teaching: and the truth is, there is many that refuse the teaching of Christ in his ordinances, that Christ is fain to Teach in another way. Thou that wilt not come to the ordinance of Christ to be taught, the Lord may send some dreadful sickness upon thee, and make thee Roar and cry out with trouble of Spirit, and with that
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he will Teach thee, and it may be said of such a man, thus hath God taught him what it is to prophan God, to sin against the ordinances of God, thus hath God taught them, he hath taught them in a way of judgment, he hath taught them to know what an infinite God they have to do withal. How many upon their sick beds, and Death Beds confess, Oh now I am made to apprehend those things that I never did believe before. Is it not a thousand times better, that God should Teach you by his word, and his Spirit, and his Son, that Christ should come in meekness to instruct your Souls in the great things of Religion, then that you should come thus terribly to be taught of Christ. Oh, The things that Christ hath to Teach your Souls, are glorious things, the Wisdom that Christ hath to Teach you is above Pearles and Rubies, and if thou hast a Heart to come in, and to be taught of Christ, thou wouldst not lose those truths again for ten thousand Worlds. How many upon their sick Beds, bless God that ever they knew Jesus Christ, that ever they heard the word of God, that ever they were taught such things from Christ, and reasoning thus, what had become of me, if the Lord had not revealed himself to me at such and such a time, but blessed be God for ever that did thus. How many are there now in Heaven, I make no Question but there are many Souls now in Heaven at this time, that heretofore lived in this Congregation, and are blessing of God for those truths they have heard from Jesus Christ? It is not so much by us, as by Jesus Christ, and therefore be you willing now to come in and Learn of Jesus Christ, that you may joyn with those that now are blessing of God for the truths that they have heard in his word. And when you come to Learn, be sure to be satisfied with nothing but Learning of Jesus Christ, be not satisfied that man hath taught you, but hath Christ taught me?
CHAP. LXXIV.

Sheweth that the Disciples of Christ in their learning, should resemble Christ in his Teaching. 1. In Meekness. 2. In Humility.

Now the maine thing in this use is to shew, that as you heard that Christ was a Meek, and humble Teacher, so you should be Meek Learners, and Humble Learners; if we would be taught of Jesus Christ, as Christ is a Meek Teacher, so we must be Meek Learners, and as Christ is an humble Teacher, so we must be humble Learners, we must be like our Master. It is usual in all Schollers to do so, if they can see any thing in their Master, they will Iute themselves to that, and so they thrive most; so we must labor to be such as are like to Jesus Christ, in all Meekness, and all humility. There are some that are so desirous to be like to their Master and their superior, that though it be a thing that is the infirmity, weakness, and deformity of their Master or Superior, they think it honor to be like them. As I remember, it is reported of the Schollars of Plato, because Plato had somewhat a crooked Back, Huff shouldered, as we call it, therefore his Schollars would go in that manner and bow down their heads that they might be like their Master in that, indeed that was their Master deformity, but they thought it to be a beauty. And so Aristotle, he had a shrill voice, and squeaking voice, and his Schollars, (though it was no such comely thing one would think) they would imitate their Master, and speak as their Master, in giving respect to him, and thought it an honor to be like their Master and Teacher.
in such things as was their deformity. But now, we can never be like Christ in any thing that is a deformity, but we have that that is our beauty, and glory, and excellency to be like Jesus Christ in, that wherein we shall honor God, and do good to our own souls by it, and as in other things, so in this Meekness and humility. It is strange that Christ should pick out no other but this, Learn of me, for I am Meek and Lowly.

CHAP. LXXV.

The Point in the former Chapter further prosecuted.
And first that they that Learn of Christ must be Meek, before they come to the word.

Now because these two qualifications, Meekness and Humility, are of such admirable use in learning, therefore I shall all a little enlarge myself in either of them. I shall afterwards open the Doctrine of Meekness and Humility, but that I shall speak to now is, how we should be Meek Learners, and Humble Learners.

First, For MEKENES. You have a place for that in the first of James and the 21. Wherefore lay aside all filthiness and superfluity of Naughtiness and receive with Meekness the ingrafted word which is able to save your souls. You must receive it with Meekness, when you come to hear the word of God you come to Learn of Christ, do you not? You come to Learn of Christ as a Meek Teacher, then you must take heed you do not come to hear in a passion, perhaps just before you come to hear the word there is a wrangling and brawling in your family, the Wife against the Husband, or the Husband against the wife; Now, Are you fit to
Learners of Christ must be meek.

Hear a Sermon. Do you but bethink yourselves when you are in a passion, am I fit now to go to hear a Sermon? Christ is a Meek Teacher, and I am sroward, and passionate, and will Christ Teach me now in such a temper as this? As Physicians, they do not give Physick in the time of the fit of an Ague or Feaver, but when the fit is off, then they prescribe their Physick; so you may think with yourselves, surely Christ will not Teach me now I am sroward and passionate, and especially upon the Lords day, methinks it should be an argument that whatever passion is on other daies, on the Lords day people should keep their Spirits Meek, free from passion, and srowardness, because then in a special manner they come to be taught of Christ.

Further, you have a most admirable Text for this, and common, in Psalm. 25. 9. *The Meek will be guide in judgment, and the Meek will be Teach his way.* Would you be guided in judgment, you must be Meek, of Meek Spirits. I told you before when that you come to hear Sermons be sure you come with meekness. In a family, if the Master, and Misstris, of a family, Husband and Wife, if they be wrangling one with another, or wrangling with Servants and Children when they go to hear Sermons, and come in a passion, they are not like to be taught of God. And therefore at any time, especially on the Lords day morning, if any occasion of passion arise, subdue it with this thought; I am to go to learn of Jesus Christ; I am to go to hear the word, and I must go in meekness. *The meek will be guide in judgment, and the meek will be Teach his way.* Many people when they are in any strait, they are presently in a passion, they are sroward with every body when they are in straits, now that is the way to keep thee in straits, if thou keep thy self in passion, for thou art not in a capacity of Gods teaching thee, For the Lord says, he will guide the meek in judgment. If you have any crosse be-
Learners of Christ must be meek.

If you would know what to do, first quiet your heart, and then God will guide you in judgment. God will shew you what to do, for he says again, "the meek will he teach in his way." There is nothing that a man doth in a passion almost, but it doth miscarriage, and he sees afterwards that what he doth and what he speaks, when he is in a passion miscarries, why? because he is not under a promise, God's faith, he will teach the meek in his way, the Lord doth not promise to teach the forward, and passionate in his way, but the meek. There is no time wherein men and women are more unjust to resolve upon a thing when they are in a passion, than when God guides them, but God doth not guide them till they be meek, therefore if you would resolve what to do, stay till you be meek, because then you are under God's promise to be guided in judgment, and to be taught in God's way. If you would have Christ to be your teacher, you must come with meekness of judgment to be taught of him. Therefore in scripture, you know the disciples of Christ were called the sheep of Christ, you must be of the disposition of sheep to bear the voice of Christ. The disciples of Christ are lovely before Christ as they are in that temper, meek as sheep and lambs. - Feed my Lambs saith Christ, to Peter, thos young ones that are at quiet, and of a Lamb-like disposition, yea we find, that Christ is anointed by God, to teach those that are of meek and quiet spirits. In Isa 61. That famous prophecy: The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings to whom? It is a prophecy of Christ, he hath anointed me, that is, made me as Christ, for so, Christ signifies nothing but anointed, and hath made me as Christ to preach good tidings unto the meek, and hath sent me to bind up the broken hearted. Here you have both together, if you would learne of Christ, you must be meek and humble, for Christ is a-
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Anointed by God the Father to preach good tidings to the meek, to bind up the broken hearted. Oh! It is an excellent text, that concerns in a special manner those that are in trouble of Conscience for their sins, and have many fears and horrors upon them, many times even those people are very sroward that are under trouble of Conscience, are sroward with God, because they have not comfort at all as they would have, because it doth not come when they would have it, because when they come to the word, they do not profit as they do desire, because when they go to duty, they cannot perform it as they would, their spirits are in a srowardnes with God. As many times in a pettish mood when they go to duty, they throw it away. Take heed as much of a passionate, sroward distemper as of any thing. No marvel you have no comfort at this while. For Christ is appointed to come and preach good tidings, to whom? not to sroward passionate spirits, that are in a disquietness in their hearts but Christ is appointed to preach good tidings to the meek, to the srowed spirited ones. If so be you can get your spirits into a meek and quiet temper, to sit at Christ's feet, as Mary did, to heare his word, then Christ preacheth good tidings to you. And Certainly, there is no such way to have Christ reveal himself to a soul, as for the soul to sit at his feet with meekness, waiting for his good time when he shall speak a word in due season to him. I have waited so long, and made use of such and such means. But I will wait longer, for I am attending upon Christ to know his mind, and therefore it is fit for me to wait, and then Christ will preach good tidings to my soul, that is the promise there, Christ is anointed for that very end.

And so likewise we have two most excellent scriptures in the Proverbs. One is in Prov. 14. ver. 29. There the scripture shews how meekness helps to understanding, and therefore is a fit qualification for a learner. He that
Learners of Christ must be meek.

is slow to wrath is of great understanding. He that is slow to wrath. Now what is that? but he that is meek. He is of great understanding. Why? because he learns much, he is of great understanding. There are no men to increase in understanding, and learn so much of Christ as those that are slow to wrath. Passion doth mightily hinder men's understanding. When fumes do arise from the stomach up to the head, it hinders understanding in the head. As those that are drunk, the fume riseth from their stomach up to their brain, and hinders their understanding; so a man may be so drunk with passion, as well as with drink, that he shall have little use of his understanding. But when we come to learn of Christ, we had need to have all our wits about us and therefore to take heed of passion. And the other text is, in Prov. 17. ver. 27. The latter part of the ver. A man of understanding is of an excellent spirit. It is in the Text so, but it is in the original, is of a cool spirit; a man of understanding is of a cool spirit, your hot spirited men, are not men of such understanding. It may be there are some men (you will say) are passionate men, and yet understanding at times. But were they less passionate, certainly, though they be passionate and hasty, were they less passionate and hasty, they would be of more understanding, a man of understanding is of a cool spirit, a cool spirit is the best temper for understanding, for one that is a learner.

In Psalm 46. ver. 10. There is the temper of heart that is required for those that should know the mind of God. Be still and know that I am God (saith the Text) mark how these two are put together, the knowledge of God and being still. Thy heart perhaps is in a passion, and a distemper, and thou art sroward, Be still, and labor to quieter and still thy heart, and then thou shalt know the Lord to be God. Those people that are most still in their hearts, and quiet in their spirits, they are those that know
the Lord to be God. Indeed your froward hearts, do not know God to be God, but your still and quiet hearts they know God to be God. As if one would weigh Gold aright, the way is not to bring it abroad into the wind, but we must be in a place that is calm and quiet, and then you may weigh it, otherwise, if so be the wind should toss it up and down, you could never weigh it aright: so we can never weigh truth aright, except we be in a quiet frame. As we can never see any thing in the water when the wind is up, and makest the water tempestuous, and drives the waves up and down. But now take water that is still, and you may see a penny in it. So our spirits, when they are still and quiet, then they are most clear, and then better for the truths of God to appear in them. As they tell us of the great hill Nymphes, that hath asses upon it, that those that go one time of the year, and come the next year again at the same time, they may see the print of their feet still abiding, and the reason is, because it is on so great a hill, that it is above the storms, and winds, and tempests, being so high, the impression of their feet doth abide there: So indeed, the heart that is above the storms and tempests of passion hath the impression of God's truths abiding upon their hearts. Here is the reason, that so many of you are so forgetful as you are, and those truths you hear do not abide upon your spirits, because you are so passionate, your passion puts out all, as ye may find by experience, many times when you have been at a Sermon, and some truth hath posset you, and have gone home and something hath put you into a passion, I appeal unto you, have you not lost all the impression you had of the word? As those that are in passion, before they go to the word, the word cannot take impression in their soules; So those that go from the word and fall into a passion, they lose all the impression of the word that was upon their hearts. And lo upon a day of a fast, though their hearts be put into a good temper, and Jesus Christ hath taught them many a lesson, yet when they are come home, and
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their Hearts are put into a passion, they have lost all. And it is the subtility of the Devil, he watcheth for it. You that are of hasty dispositions remember this note, when you are going to a Sermon, the Devil will watch to put you into a passion, or otherwise, when you have been at a Sermon, and have had some impression of the word upon your Heart; I say the Devil will watch to put you into a passion, that by that means you may lose all the benefit of the word that you have heard. Whereas, if men and Women did but keep themselves in meek and quiet tempers after they have heard the word, it would prevail exceedingly. As you say of Children that are of fretful dispositions they do not thrive, and as it is with the Body, so with the Soul, those that are of a fretful and passionate disposition, the food of their Souls doth not thrive with them, and it is because of their fretful, froward, and passionate disposition. Moses was a man that God revealed himself as fully to, as ever he did to any man in his time, Yea, or after, before the time of Christ, for the true faith, that God never spake to Face to Face to any man as he did to Moses, and we shall find, that Moses was the meekest man upon the Face of the Earth, of all men that lived upon the Face of the Earth, the holy Ghost gives Moses this commendation, that he was the meekest man. And as he was the meekest man, so he was the man that God did reveal himself most unto more than any man: So would you have Christ Teach you, and reveal himself to you, labor to be Meek, the more Meek you are, the more Christ will Teach you. And indeed, this is one special Reason, why the Lord doth many times send great Afflictions upon his own people, that he might Meaken their Hearts, and make them fit to be taught, because when they are in health, and prosperity, and lusty, and strong, then their Spirits are not in such a quiet frame, fit to know the mind of God. But now, when Gods hand is upon them, and hath allayed their Heart a little, then their Spirits are more quiet.
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and more fit to attend to know the mind of God, we see it by common experience, men that are of lusty, fool's, surly, and passionate spirits, yet let the hand of God be upon them, come to them when they lie upon their sick beds, and with abundance of meekness and humility they will speak to you. There is a great deal of difference, between the temper when they are in strength, and health, and rough in the world, and when God lays his hand upon them. As a notable example we have of this, in Isai. 29. 4. There we have the expression of a laidness of spirit in those that are passionate. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust. When was this? Before, it may be, you may hear them loud, (as passionate people, when they begin to be in a passion, they will be loud;) but now, they shall be brought down, and shall speak out of the ground, and their speech shall be low out of the dust, and they shall whisper as out of the dust, as we see in sick people, that were very loud before, if you did but speak a word, they would be louder than you, whenever you did but rebuke, and admonish them, and instruct them, but now, they do speak as out of the ground, and whisper as out of the dust, their spirits are exceeding meek now, and therefore fitter a great deal to learn.

CHAP.
CHAP. LXXVI.

Learners of Christ must be meek when they come to the word. 1. In not so much as wishing that any truth were not so. 2. Fret not at truth. 3. Cast it not off. 4. Oppose it not. 5. Throw it not away because it suits not your turne. 6. Raile not at the word, nor speak Evil of it.

QUEST.

But you will say, Indeed these Texts shew that there must be Meekness in Learning, but how shall this be express? When we are to come to Learn of Christ we must be Meek. Many more Texts might be spoken, but when I come to speak of that more fully, then we shall mention more Texts, but for this.

Answ. First, As for preparation to learning, we must be meeke, so when we come to the word we must manifest meeknesse, by watching over our hearts, and taking heed that we do not give way to our Spirits, to rise against any truth that we hear, nay, not so much as to wish that it were otherwise, for that is the first degree of opposition, the rising of the heart against the truth, and the passionate rejecting of the truth of God. I say, when people come to heare the word, and to learne of Christ, if they heare any truth from others that makes against what they have a delight in, or puts them upon duty that they have no mind so. First the heart will so far rise against the truth, as to wish it were not a truth. Labor to keep down thy heart in the first degree of opposition to the truth of God, this is the lowest degree of con-
tending against the truth of God, for this meeknes that I am speaking of is, in opposition to contention to any thing that Christ would learn us, In Rom. 2. 8. There the Apostle faith. But unto them that are contentious, and do not obey the truth, but obey unrighteousnes, indignation and Wrath. Now I take it, that this contention that is here spoken of, it is not meant to much contention between neighbor and neighbor, contention between man and man, for a man living contentiously amongst his neighbors, that God's indignation and wrath is against him, though that be true too, the wrath and indignation of God as against them that live contentiously with man, your indignation and wrath is against your neighbor, and God's wrath and indignation is against you. But I say, I understand this to be of the contention that there is in the heart of man against the truth of God, when they come to hear any truth from Jesus Christ to be taught them, their Hearts are contentious against the truth. And that which makes me to think this to be the meaning of the Holy Ghost, is the words that follow, to those that obey not the truth, so that besides the disobeying the truth, there is contention of Heart. Now the first degree of this contention is, the wishing of such a truth to be otherwise. Oh I would there was not this Truth. As it was the Speech of an unclean wretch. I would there was no seaventh Commandement at all, troubled his conscience, for he went directly against it. So there is such a distemper usually in the Hearts of men and Women, though they dare not directly go against the truth of God, yet there is such a secret rising of Heart against the Truth of God, that they wish there were no such truth, and they wish it were otherwise. You are therefore to watch over your Hearts, and to Labor to subdue your Hearts in the beginning of the rising of them against the truth of God.

Secondly, You are not only to Labor against wishing any Truth not to be so, but to Labor much more
against trettng against any Truth of God, that is a degree further, contrary unto this Meekness of Spirit that we should bring with us in learning of Christ. It is too much for a Man or Woman to wish that any Truth should not be, you should rather beat down your Hearts and say, this is the Truth of God, and blessed be God that I know this to be the Truth of God; but if there should be any such wish, Yet take heed that your Hearts do not vex at such a Truth. There was such a Truth revealed at such a time, and you vex (perhaps) at the Minister, and at the ordinance it left, and with you had not been at the Sermon at that time, and perhaps resolve never to hear him more, because there is something spoken against your lust and Humor. Thus it is with many men and Women when they come to hear the word of God, if we could but see into their Hearts, we should find a most vile and cursed vexing Spirit that many Truths of God are revealed. Now is this to Learn of Christ with Meekness? Is this Meekness of Spirit, to sit trettng and vexing at a Truth, whereas you should bless God for it? Yea, and the nearer any Truth of God comes to you, you should bless God for it, not vexing at the Minister, and saying, that he aimed at me, and some body hath told him of me, that is to vex at the Truth, but we are rather to bless God for the Truth.

Thirdly, Take heed of letting your passion rise yet a degree higher, take heed of casting it off, never to think on it more, as you know passionate people, when things anger them, they will take things and hurtle them away. And so many people, when truths are revealed to them that are against them, they will throw them away, and resolve never to have to do with them any more. Nay, labor to get so much power over your Hearts, that when any truth is revealed to you at any time, to resolve thus, that though I find it to come near to me, and cut me to the quick, and is like to pluck such a comfort from me,
and put me upon such and such a trouble, yet I will resolve I will write, and examine, and consider of it, I will lay it up in my Heart to think of it afterward. When we come in the name of God, and in the name of Christ to Teach you his will, and you hear any thing that is hard, and seems contrary to you, me thinks the ordinance might obtain so much of you, that you might resolve thus, however I will lay it up, and I wil consider of it, I will Meditate on it, I will try it, I will examine it, I will see whether it be such a truth as is presented to me at the present. We read of Daniel in the 7. of Dan. and the Last. When he heard of some words that did trouble him, he did not cast them away presently, No, As for me, my Cogitations much troubled me, and my countenance changed in me, but I kept the matter in my Heart. Though my Cogitations troubled me, so as my countenance changed in me, Yet I kept the matter in my Heart. So you come sometimes to hear the word of God, and perhaps you hear those things that trouble you, and your Cogitations trouble you, and your Countenance is changed by those truths, I but do not cast them off presently, but keep them in thy Heart still, and indeed thou hast more cause to keep that in thy Heart that troubles thee then any thing else. If men hear any thing that pleaseth them, they will keep that in their Hearts, but if they hear any thing that troubles them, that they will get out of their Hearts as fast as they can. Oh, Thou shouldst Labor to keep that in thy Heart that troubles thee more then the other. If a man take Physick, and as soon as ever he finds the Physick work, and is a little trouble to his Stomach, he casts it up, this would do him no good; though the Physick be against your Stomach and it is troublesome to you, yet you will Labor to keep it down for the health of your Body: So should you do with the word that troubles you, it is Physick for your Souls, let God have so much respect from you, and the Ministers that studies to find our Truths to
Means to Learn of Christ.

reveal to you, let them have so much respect from you, as to examine things; though they go never so crost to the graine, yet examin what they are.

Fourthly, And then further, Learn with Meekness; when you have examined the truth, if you find it rather to be truth than otherwise, take heed of opposing it, do not cast it off, if there be but a Probability that it is the truth of God after examination, charge it upon thy Heart, Ah, Let me take heed of opposing of that that hath but the inscription of God upon it, that hath the mark of God upon it.

Fifthly, And further, Take heed that thou dost not go thus far after Examination, to throw it away, if upon examination you shall find that indeed this is the truth of God though it make against me, against my ends, and my ways, yet it is the truth of God. Oh, take heed of throwing it away because it doth not suite with your Turn. I have heard very credibly of a wicked man, that reading those words in Deut. 29. 10. verse. "And it came to pass, when he heareth the words of this curse, that he bless himself in his Heart saying, I shall have peace though I walk in the imagination of my Heart, to add drunkenness to Thirst, the Lord will not spare him, but then the anger of the Lord and his jealousy shall smock against that man, and all the curses that are written in this Book shall lie upon him, and the Lord shall blot out his Name from under Heaven. And the Lord shall separate him to evil out of all the Tribes of Israel, according to all the curses of the Covenant that are written in the Book of the Law. This dreadful Scripture, one reading, he was so vexed and angry at it, that in his angry fit he took the Leaf in which it was writ, and tore it out of the Bible. And so another, an unclean wretch, (one that I knew my self) that reading some Scriptures that spake against uncleanness and Adultery, took the Bible and threw it away in an anger. We have an ex-
ample in scripture of Jebojakim, in Jere. 36. 23. And it came to pass, that when Jehudah had read three or foure Leaves, bee Cut it with the Penknife, and cast it into the Fire that was on the Heartb. There was a note that was written with the mind of God, that was sent by Jeremiab, and was read in the presence of the King Jebojakim, and the words that were there, were words of threatening, and the King knew himself to be guilty, and instead of yielding himself unto the word of God, he rose in an anger, and finding by the word, he took the note and cut it in pieces, & threw it into the fire. As a man that reads a letter, because he is vexed with the matter in it, he takes it and throws it into the fire, so this Jebojakim, when he heard the note read, in which much of the mind of God was contained, he threw it into the fire. Here was a froward spirit. And I speak of it the rather, that this was accounted to great an evil, that I find by those that wrote the history of the Jews, that the Jews did afterwards once a year appoint to keep a solemn day of fasting and prayer, to mourn for this sin of Jebojakim because it was so horrid a sin, at the people they kept a day of fasting & prayer once a year, to pray that this sin might not be laid to his charge, that when the mind of God was revealed to him that he should cast it away. Oh! It is a most dreadful thing, for any people to cast away any truth of God, though you do not throw the Bible into the fire, I, but perhaps you wish that some truths were in the fire, that you might never hear of them more. Oh! what a different spirit was there between the Son and the Father? what was this Jebojakim? You shall find in Jere. 36. 9. He was the son of Josiah King of Jerusalem, he was the son of Josiah, and yet what a temper was he in? What was this Josiah? See the different temper between the Father and the Son if you turn to the 2. Kings. 22. 19. You shall see the temper of his Father Josiah, Because thy heart was ten-
der, and thou hast humbled thyself before the Lord, when thou hearest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me. I also have heard thee, saith the Lord. Here good Josiah, now, a great King, when there was but a book found by accident, for it was not brought to him on purpose, and sent to him to be read, but by accident there was the book of some part of the Law that through neglect, it seems the people of God had not for a great while; that was found in the temple of the Lord; and this book of the Law being read, some some pieces being read before the King, and that they saw that much of the mind of God was there, that they had not understood before, and they had not obeyed as they ought, marke, this good King Josiah, hearing but a few old papers read wherein was the mind of God, his heart was tender, and (as some of your books hath it) was rent, and he farts a weeping, and weeping so as he rent his cloths, he could not be saturated, but he tends to Huldah the prophet to hear more of the mind of God, and he labors to put in practice all that was said there. Here is a pattern of a King, that upon hearing of a few papers read. He doth thus, this was Josiah. Now his son, he upon hearing the law read, flies into a rage and fury, and cuts the role in pieces, and throws it into the fire. Thus it is many times between father and son, you see grace doth not come by inheritance, the father of a melitting tender disposition, and the son of a savorward passionate disposition. It may be some of you that are here that are Children, are savorward, and turbulent, but your parents are meek, and tender hearted, and willing to know the mind of God, though you kick against it. Oh! it is a happy thing, for a King to be thus, you have many, that because they have more in the world than others, they are savorward, and proud, and of sourly spirits and think themselves too good to converse with others that are below them, but, how contrary is this to that meekness that is here required?
Sixthly. But yet further, come and learn with meekness, be yet fullest of all from railing at the word and speaking evil of it, though thy passion should prevail so far as to throw it away in an anger, yet let it not prevail so as to speak evil of the word of God, or rail at the ministers of God; this is a most horrible and cursed estate. [Luther (I remember) hath such an expression, what is it in these days to preach, but even to draw the very fury of men upon themselves. This is most horrible, when men's hearts go thus far, to go away, and instead of blessing God for any truth they hear, to raile at the truth of God, and the messenger of the truth, and so blaspheming the holy and blessed truth of God, as they did. And so there are many examples in scripture, after the preaching of [Paul], they did blaspheme. So there are many that do go away from the word many times, and they kick against the messengers of it, but the truth is, God looks upon it as blasphemy; you that raile at the word perhaps you say it is not the truth, but how if it prove to? thou wilt be found guilty of blasphemy before the Lord at the great day. Oh! my brethren, take heed of these distempers, but contrarily when you come to learn of Christ, come with meek spirits. I am the willinger to be the larger in this, because it will help you to hear many sermons, if this lesson be well learned, when you come to heare at any time, come with meek spirits, and when you see any passion to arise, beart it down presently. It is an evil thing to have a sroward, passionate heart against your child, or servant, any poor boy in your family; but to have a sroward, passionate heart against the word that must judge your soules, and your eternal estate must be cast by, Oh! this is a horrible thing. Know (beloved) that the word that we speak is above you, though we be below you, and we wil be willing to be accounted so, but know the word that we speak is above you, and therefore it is an infinite evil thing for any one to be sroward, and passionate against this word of life.
In Isa. 66. The Lord speaks of himself to be the high and lofty one. Thus saith the Lord, Heaven is my Throne, and the Earth is my Footstool, &c. Then in the latter end of the 2. verse, All these things have I made, but to this man will I look, even to him that is Poor, and of a contrite Spirit, and that trembles at my word. The man that trembles at my word, this is the disposition of Heart that the Lord expects from you when you come to hear his word, not to be passionate, and froward at his word. Passion is extrem evil in any, but when it is in the inferior towards the superior, then it is worse. It is Evil for the Husband to be passionate to the Wife, but worse for the Wife to be passionate to the Husband. It is Evil for the Parent to be passionate to the Child, but it is worse to have a Child froward towards his Parents. And so, it is Evil for Masters to be froward towards their Servants, but worse for Servants to be froward towards their Master. So if between Man and Wife, if it be so evil for the inferior to be passionate towards the Superior, how Evil is it for us to be froward and Passionate against God? And therefore you that are passionate, and froward, know that it is enough to be passionate and froward with your boyes at home, but take heed that you be not froward with the great God, for when you come to Learn of Christ, you must bring Meekness. Well, that for Meekness.

X CHAP.
Learners of Christ must be humble, and that humility explained; shewing that there is a false humility to be avoided.

Secondly, We are to Learn of Christ with HUMILITY; with a Lowly Heart too, you must be humble in your Learning of Christ, as well as Meek, and for that we have divers expressions in Scripture. In the 33. of Deu. 3. verse, Yea, He Loved the People; all his Saints are in thy Hand; and they sat down at thy Feet; Every one shall receive of thy words. Here is the Humility of the Saints of God, that come to Learn of Jesus Christ; they sit down at the feet of Christ, and there they receive of his Words. As we read ( ye know) that Paul before his Conversion, he was brought up at the Feet of Gamaliel. It Seems Schollars, in the time of the Jews sat at the Feet of their Masters; and by this you may know the meaning of this place, All his Saints are in thy Hands: And they sat down at thy Feet; Every one shall receive of thy words, So that when we come to Learn of Christ, we must come with humble, and submissive Spirits, and even sit at the Feet of Christ, and hear his word, and be taught by him. And So likewise the word of God is compared to the Rain that is distilled, that falls, In Deut. 32. 2. My Doctrine shall drop as the Rain, my Speech shall distil as the Rain, as the Small Rain upon the tender Herb, and as the Showers upon the Grass. Now we know, that Rain when it doth distill, if it come upon the Mountains, the high Mountains, it doth little good there, for it falls down and leaves them barren, that is the Reason your mighty high
Learners of Christ must be humble.

hills are very barren. Why? Because Rain falls down and leaves them, but your low vallies that the Rain falls upon, they grow, in your Meadews, there you have full grass, and to fill the sith, because the Rain descends upon them: So it is with the word of God, the word is as the Rain, Oh! That it might be so upon your Hearts. But now, what is the reason that many remaine so barren, notwithstanding so many showers they have had? Oh! They have Mountainous Spirits, high Spirits, and lofty Spirits. But now you shall have some poor Servant in the House, that is of a low Spirit, shall get more truths a hundred fold, then the Master or Mistress shall get; or some Child that is of a low Spirit, shall get more a great deal then others that are of a high and conceited Spirit. The vallies, that is, the lowly in Heart, they are those that profit by the word, they are those that Jesus Christ takes delight to Teach, and so he saith to the Father. I thank thee, O Father, that thou hast hid these things from the wise and prudent of the world, and hast revealed them unto Babes. Those that are of lowly Spirits. Children, you know, have not that pride in them as others have, so those that are low in their own Eyes, they are fit to Learn. And therefore when John the Baptist was sent to prepare their Hearts for Jesus Christ, what was he to do? He was to cast down every Mountain, and make it a plain, that was one work of John the Baptist, to pull down the hills, and make them as plaines, and indeed, we are never fit to learn of Christ, till we have plaine Hearts, and Low hearts, and humble hearts before the Lord Jesus Christ, then Christ loves to Teach us, for he knows that then his word will indeed do good.

Quest. You will say, We must be humble when we come to Learn of Christ, how is that? What humility must we shew in coming to Learn of Jesus Christ?
Learners of Christ must be humble.

Answer. You must know, that there is a twofold humility, that is a false humility, that we are not to have. Nay, there is a double humility in a Learner, that a Learner should take heed of, as thus.

First, There are some that have a kind of humility in them, that they think, that those things that are taught are too high for them, they are for Scholars, and learned men, but they are poor creatures and not Book learned, and they think them too high for them. This is a false humility, to think that though they be high, that they should be too high for thee to learn that hast an immortal Soul. Indeed, it is a sign of a foolish Heart, that saith, Wifdorne is too high, but let the poorest Soul in this congregation know, that the mysteries of the Gospel are not too high for them to learn, those things that the Angels desired to pry into, yet know, that thou art a subject capable of them, though thou beest a poor creature, yet, thou art one whom those things do concern, those high things that the Angels stand and admire at, I say, those are things that do concern thy Soul, and if we did apprehend them so, as things of concernment unto our selves, it would cause us to learn them, but many people, when they hear of election, Redemption, Adoption, and Glorification &c. They think they be too high for them. Now know, they concern thy Soul, and therefore they are revealed in God's word, that thou maist have a part in them as well as others, Yea, thou maist know those things, and understand them as well as the highest Monarch, and the greatest Scholars on the Earth, Yea, And thou maist come to the understanding of those things that the Angels admire.

Secondly, And then there is another false humility, and that is thus, for people to come to Learn, and whatsoever they hear taught them, they think they must not question it at all, but they must believe it because it is
Learners of Christ must be humble.

taught, receive it with an implicit Faith, this is a humility that is too low, and doth debase the Soul of a man, in the lowest way that possibly his Soul can be debased in. We cannot imagin a greater dishonor to a rational creature, to an immortal Soul then this, that he must subject his very conscience unto the opinions of other men, that is, that if they say so, he must believe it, this is the most abominable bondage that people are in that are under Antichrist. It is said of the Whore, She sits upon people, upon Nations, this is a dishonor that the man of sin puts upon men, that whatever he saith, it must not be questioned, though perhaps he is a base filthy adulterer, and guilty of Sodomy, and Buggery, as some of them have been, or a base Drunkard, or Whore-mastre, yet whatsoever he shall dictate, they must have their Consciences yield unto it, to venture their Souls and eternal estate upon. This is a horrible bondage, that were not great ones belotted and drunk with the Cup of Fornication, we would think it impossible that men would debase their consciences thus far. You shall have many men, that though they have high thoughts of themselves, yet they will debase their Spirits unto the Pope, so as to believe as the Church believes. And so in Turkie, We must not so much as question their Religion. Now so to subject ourselves to any thing that is taught us out of the word, this is a false humility, the Lord gives us leave to examine what we Learn.
Learners of Christ must be humble.

CHAP. LXXVIII.

Layeth out the true humility of Learners in Nine Particulars. 1. Be sensible of ignorance. 2. Of Unworthiness to Learn. 3. Be sensible of the authority of the word. 4. Take heed of Cavilling at it. 5. Be willing to Learn of the meanest. 6. Come with a Resolution to yield to the Truth. 7. Be sensible of thy continual need of Learning. 8. Give Christ all the Glory of thy Learning. 9. Let not thy knowledge puff thee up.

QUEST.

Now what is the true humility that we must bring with us, to make us fit to be taught of Jesus Christ?

Answer. It consists in many things.

First, We must come with a sensibleness of our own ignorance, we must come to be taught of Christ as those that are apprehensive and sensible of our own ignorance, Lord, I am a poor, weak Creature, and cannot understand the things of God, and this every one, not only poor weak people that are not Book Learned, but the highest Schollars in the world, they must come in the sense of their own ignorance. The Lord sees the thoughts of man, that they are vain; If any man think he knows anything, he knows nothing. And now I appeal unto you, when were your Hearts humbled for the sin of ignorance? I speak to those that have the deepest reaches, and...
the greatest natural parts, can you say as before the Lord, that you are able to understand so little of the things of God, what closet can testify, what place can witness this, that you have been humbling your soules before God, for the want of the knowledge of his will? That you cannot understand his mind and will, this would be seem the wisest man upon the earth, the greatest and quickest parted man upon the earth. If a man have a little quicker wit then others have, he is presently puffed up; perhaps you doest know more then he that comes to teach thee, what then? Shouldst thou not learn of him? Indeed, if he were to come to shew his natural parts only, then thou mightest be lifted up above him, and refuse to learn of him, and this is the reason why many will not learn, that there is so much ignorance, because many think, that men come to shew their natural parts, there wits and their learning. But you are to know, that they come to disperse the word of Christ, and Jesus Christ teacheth thee by them and Jesus Christ is able to present more truth to thee, he may hint it to thee, and may hide sometimes the depth of the truth from him, and may reveal it to thy soul, perhaps more then to him that speakes it to thee, why? because this is the ordinance of Jesus Christ, and therefore though the things thou hearest, thou dost understand in a natural way, yet thou art to come with a sense of thine own ignorance, that thou canst not understand it in a spiritual way.

Secondly, Another work of humility when we come to Learn of Jesus Christ is this, we should come with a sense likewise of our own unworthinesse, to learn to be taught, we should look upon the truths of God as excellent things, and know, that we are unworthy that ever the Lord should reveal himself to us. Have a high esteem of the excellency of Gods truths, and a low esteem of thy self, as unworthy that ever thou shouldst come to know them, As that Judas (not Iscariot) said unto Christ, Whence is it, Lord, that thou wilt reveal thy self to us
and not unto the world? Who are we, that ever we should have the mysteries of God and eternal life, those deep counsels of God that were kept hid from the beginning of the world, who are we, that we should have them revealed to us? I appeal unto you, when were you before the Lord, acknowledging your unworthiness, that ever you should have the rich treasury of God's word revealed and opened to you, and looking upon your selves as unworthy of it!

Thirdly, You should come apprehensive and sensible of the Authority of God's word, as that which is above you, we must look upon the word of God as that which is above us.

Fourthly, When you come to heare the word, take heed of giving liberty to your selves to object and cavil at it. It is true, as I told you before, you have liberty to examin the word, Paul commends men for examin- ing things that he taught, as the noble Bereans did, and this liberty we give men, to examin what we teach, I but, though you have liberty to examin it, yet not to cavil at it, but when you search, you must search with an humble and submissive spirit, do not take liberty to manifest your wit upon the word, if you should manifest your wit, how you can object, manifest that some other way. Many think themselves no body, if they cannot object against what they hear, and this is the special wit that many shew, they think to shew themselves to be men and women of parts, by being able to object against the word of God, and you shall see abundance of pride of spirit in such, they do not object against it to know the mind of God: Such a thing is delivered from the word at such a time, I but methinks this was not so clear, there was this doubt arose in my mind, and the Lord knows there is nothing I desire more then to know the mind of God and I would you could reslove me. No question this is a good way, but in a wanton, proud, objecting way to do thus, this is to be a judg of the word, for so you know
Humility of Learners wherein it consists.

It is said, thou comest to be a judge of the Law, it is a wild temper of men, to come to be a judge of the Law, take heed of giving liberty to a proud, and wanton way of cavilling at the word.

Fifthly, You should be willing to be taught by the meanest; by the meanest that is as I shewed you before, Christ is an humble teacher, he is willing to teach the meanest, and so your hearts should be humble, to be willing to learn of the meanest, if it be of a poor child, if your child should come in an humble way, (for that you should be careful of, to manifest a sensible distance) but if the child should come to the father and say, father, I find that this is not the mind of God, you should not take up your children and say, what will you teach us, no, you should not despise the meanest, it is a signe of a proud heart that doth so. Or if a poor neighbour that lives near you, and God hath been pleased to inlighten him, though you be greater in the world then he, yet do not despise to learn of him. Certainly, nothing hindereth men more from knowing the mind of God, then want of humble hearts. And for this there is a notable place, in, Isaias, 11. 6. He faileth in the former verse that With righteousness he shall judge the poor, and reprove with equity, for the meek of the earth, and then follows the meekness, The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf and the young Lyon and the fatling together, and mark for humility, and a little Child shall lead them. It is a prophecy of the times of the Gospel, that they shall be together that a little Child shall lead them. Oh! they are glad to hear any truth from God, though it be from the hand of a little child, this the Lord accepts, and such will be taught Gods mind, that are thus humble and meek.

Sixthly, Come with resolution to yield to whatsoever God shall make known to thee, those men & women that come with such resolutions as we read of in Job 44. 32. That which I see not, teach thou me, if I have done in-
quity, I will do no more. When the heart comes to this disposition, and can make use of this one verse, Abi Lord, that which I know not, do thou teach me, there are many things that I see not, I am afraid that I live in many sins of ignorance. I am afraid thou hast not that glory from me as thou shouldst, because I know not thy mind, that which I see not, teach thou me, here I am, willing to give up my self to the word, let it be never so hard to flesh and blood, Lord, here I yield to whatever truth thou shalt teach me, you that complain for want of knowledge, you cannot understand many things that are taught you, I appeal to you, have you come with such a yeelding spirit? Lord, here I am, what I know not, teach thou me, and here I give up my self to obey whatsoever thou wilt teach me. We read of such a resolution as this in David in Psalm 86. 11. Teach me thy way, O Lord, I will walk in thy truth. Those that have such resolutions, they indeed are fit to be taught by Jesus Christ. And add, the latter clause. Lord unite my heart to fear thy name. It may be some of you may have such a disposition for the present, that you can say, the Lord knows, it is in my heart for the present, that I can say, the Lord teach me, and I am resolved to walk in his truth. But, look to the latter part of the verse, and take heed thou dost not lose this temper, say also, Lord, unite my heart to fear thy name, keep my heart in such a disposition, and certainly, then thou shalt learn of Christ.

Seventhly, If thou wouldest learn, thou must be humble in learning in this, keep thy self still sensible of thy continual need of learning when thou hast learned something, do not think I have enough now, but keep thy self still sensible, that I have need of more. That is a proud speech in many, that they say, they are too old to learn, there is no such pride as in this, in unteacheableness. It is true, there is pride in cloaths, and the like, but there is no such pride as in unteacheableness, when men think themselves
themselves too good to learn, many will be ready to say, they have no pride in their hearts, hast thou an unteachable heart that is a proud heart.

Eighthly, In thy learning of Christ thou must be humble—in this? if thou hast got any knowledge, give Christ all the glory, attribute nothing to thy self, not to thy quickness, and parts, not to thy memory, no, but only to the teaching of Jesus Christ. Nay, hast thou a thousand times more able parts then thou hast, yet if Christ should have left thee, thou wouldst have been a mere fool, & never have understood the way of eternal life.

Lastly, The more knowledge thou gettest, labor to be so much the more humble, take heed knowledge doth not puff thee up, here is a Christian worth his weight in gold that shall increase in knowledge, and increase in humility, both at one and the same time. As it is with a tree, if it should grow downward, and not proportionable, it would not stand in time of storms and tempests. So many Christians, they grow in knowledge, I, but they do not grow in humility too, but here is a Christian, that will stand in time of storms and tempests, that grows in knowledge and in humility too, at the same time knowledge puffs up, and that shews the excellency of knowledge. It is a sign of a poor, weak spirit, to be puff up with fine and gay cloathes, but a man of understanding may be puff up with knowledge, knowledge puffed up the very Angels themselves, and that was the great argument of the Devil, thou shalt know if thou eat of this thou shalt know, Adam ventures his soul and all his posterity for the love of knowledge. Knowledge is excellent, and very dangerous if not sanctified, but now we are to learn of Christ, and to be humble in what Christ teacheth us. Certainly, if our knowledge puffs us up, it is poison to us. As if a man eat his meat, and as soon as he hath eaten or drunk a draught, be swells, he thinks with himself, what hath come unto me? I am poysoned, and if a man be puffed up with his estate, his estate is poyson to him, so it is with knowledge.
knowledge, if he be puffed up, it is poison to him; but we that profess to learn of Christ, we must keep our hearts down, be meek and lowly in learning, as Christ is meek and lowly in teaching.

Now these directions that I have propounded, I hope may be of singular use to help you to hear many sermons with more profit than hitherto you have done. And thus I have done with the teaching of Christ doctrinally.

CHAP. LXXIX.

Sheweth out of 1. John, 2. 6. That Christ teacheth us by his example. The text explained, and the parts laid open.

Now the next thing is the exemplar teaching of Christ. Christ doth not only teach doctrinally, but exemplarily, we must look on Christ, and see how he teacheth exemplarily, that is that which is held forth in this scripture though named more fully in another scripture. And because I would follow that fully, as a great and useful argument, I have for the present pitched upon another text, that doth somewhat more particularly and fully hold forth this truth unto us, That we should learn by Christ's example, and learn according unto the example of Christ, and that is in the.

1. John,
1. John 2. 6. He that saith, he abides in him (that is, in Christ) ought himself also to walk, even as he walked.

That is, he is to take Jesus Christ to be an example to him in all his ways, and to learn of him in way of example. There is a great deal of mischief done in the world by wicked examples, we are ready to learn almost of any one, but of Jesus Christ. Now my brethren, the Lord hath sent his Son into the world, as for other great ends, so for this among the Rest for to our example all other examples, that is, to be the greatest example to all the world that ever he shall be made known unto, and to take away from people the great evil of following other examples. There is no such way to cure this great evil that is in the world, that men get so much hurt by evil example as in this, for God to propound another example that shall outbid all examples whatsoever, Ob. It would be a very profitable work for us to take off your hearts from getting hurt by other examples, if I could obtain but this at least, for to weaken the power that there is in the examples of the world to get hurt by, to do hurt and so as for time to come you may be able to say, well, though I have got hurt by wicked example heretofore, yet I hope for time to come, I shall never get so much hurt as I have done. Certainly, there are thousands in bel, that are gone thither upon the evil examples that they have seen before them, and they have been led on thereby into the ways of death. Now therefore this shall be my endeavour, to propound as fully as I am able, the example of Jesus Christ, for to learn of him exemplarily, so as if it be possible to take away all those evil examples.
Christ is our Example.

amples that are in the world: what can be better, than to come with an example beyond all examples? if I can be enabled through God's Grace to set this example lively before your faces, I hope it shall have that power upon you, that this example shall go beyond all examples, and your hearts shall not so much be taken with other things, but you shall follow Jesus Christ in the example that he hath gone before you. And to this end I have chose this Text, to follow the Point propounded, and then (God willing,) I shall return again to the other Text.

We ought to walk as he walked.

That blessed Apostle Saint John, whose words they are, was the Apostle in whose bosom Christ did lie, in whose bosom Christ lay, and he likewise lay in Christ's bosom, for he was most dear unto him, the most beloved of all the disciples, of all the Apostles and he knew indeed much of Christ's mind, and was full of love.

In the beginning of this chapter, he doth comfort the hearts of the Saints, and gives them as strong a prop for their faith as any we have in all the book of God. If any man sin, we have an advocate with the Father, Jesus Christ, the righteous and he is the propitiation for our sins, but marke, before ever he would speak such a word that we have an advocate with the Father if we sin, faith he, My little children, these things write I unto you, that you sin not, these things, even this among others, that we have an advocate with the Father that is the propitiation for our sins, I write this very thing, that ye sin not, that ye may not sin, take heed that you do not take advantage by this to sin, this I write unto you, that you sin not, and it is very observable; what abundance of caution the Apostle gives unto believers, that they do not mistake the free grace of God to abuse it, and therefore though he doth reveal the free grace of God in Christ to the full, that if
any man doth sin, we have an advocate with the father to plead for him, he is the propitiation for our sins to the father, yet I write this that ye sin not.

Then again, in the 3. verse, as soon as ever he had spoken of this blessed Doctrine so full of comfort, Hereby, faith he, We do know that we know him, if we keep his Commandments. At the first verse he tells them, he writes unto them that they may not sin, and afoone as ever he had spoken of the free Grace of God in his Son, faith he, Hereby we know that we know him, if we keep his Commandments, the truth is, we do not understand the free Grace of God in Christ, except we keep his Commandments. Men may talk of free Grace, but they do not know Jesus Christ, and free Grace, if to be they take liberty thereby to loosens, except they keep his Commandments, and then, as if he had not said enough to keep men from abusing free Grace, In verse, 4. he saith, He that saith he knows him, and keeps not his Commandments, is a Liar. He gives them the Lie to their Face, he that saith he knows him, knows him, what is that? He that knows Christ the Advocate, at the right hand of the Father, pleading for those that sin against him, he that faith he knows he is the Propitiation for our sins, and keeps not his Commandments, is a Liar, But be that keepeth his word, the Love of God is perfected in him, That is, he declares that he hath a true Love of God, for true Love, Love that comes up indeed to sincerity, it is in the language of the Holy Ghost in the Gospel called perfection, And hereby we know that we are in him, I do wonder how this Scripture can be read, and yet the free Grace of God abused.

And again, I wonder how this Scripture can be read, and yet that we should not make use of our Sanctification, to prove our justification, and to know that we are in Christ, and to know that Christ is our advocate, and
the propitiation for our sins. I say, I wonder how it is possible, were not men's spirits extremly wanton, how they should read such a Scripture as this, and yet think that they may not take signs of their Sanftification, to prove their justification. Hereby we know that we know him, if we keep his Commandements, and be that faith I know him, and keepeth not his Commandements is a Liar, whosoever keepeth his word, the Love of God is perfected in him. Hereby we know again that we are in him, by our Sanctification, we come to know it. And now comes in the words of my Text. He that faith be abideth in him, ought himself also so to walk, even as he walked, still urging the free Grace of God, making Christ an Advocate for us; and a propitiation for our sins, he makes that still an argument for our Sanctification. He that faith be abides in him, if he makes but profession that he abides in Christ, Is there any man that speaks of God's free Grace in Christ, and faith, he is a believer, and that Christ is his, if he make profession that Christ is his, and he abides in Christ, what then? He ought himself also to walk, even as he walked, ought to walk as Christ walked, as if the Holy Ghost should say, let no man make any profession, that they have interest in Jesus Christ, that Christ is theirs, that they are members of Jesus Christ, but let them together with their profession, make conscience to walk as Christ did walk, to live as Jesus Christ did live, let his life be like unto the Life of Jesus Christ, this is a very reasonable and useful Scripture for us to consider of, that who soever shall but say, that he abides in Christ, that he hath a part in Christ, that he is a member of Christ, this is that that Christ expects from such a one, that he should live as Christ himself lived, he must walk as Christ walked, not only do some actions that Christ did, but he must walk as Christ walked, his Conversation, the tract of his way and Conversation, it must be like the life and Conversation of Jesus Christ. Certainly, If this be
expected from every one that professeth any part in Christ, that they must live as Jesus Christ lived, it may put many to a stand, as we shall hear afterwards, by that time we have opened the Point, and come to Application.

We have in the words these two things.
First, An Example, or pattern of Holiness. And Secondly An Obligation to walk according to that Pattern. The Pattern is Jesus Christ himself, his walking, it is Christ and his Life, his Conversation. And the Obligation it is in these words, Ought himself to walk as he walked. For I will not meddle with that part of the verse at all. He that saith he abideth in him, Because I chose only these words to follow the argument that was named out of the other Scripture before, because in these words it is more fully and particularly set down. I will put both together, because I would write things as close as I can, and all that I therefore intend to say shall be in this one point of Doctrine.
CHAP. LXXX.

DOCT. Christians must live as Christ lived, making him the pattern of their lives, confirmed, and Reasons of the same. 1. We have union with him. 2. God loves us as he doth his Son. 3. We have the Spirit of Christ. 4. Christians are the Body of Christ. 5. They are part of the fulness of Christ. 6. They are the Spouse of Christ.

DOCT.

That Christians that profess themselves to be in Christ, they must live as Christ lived, they must make Jesus Christ to be the Pattern of their lives. That is the Point, They must not only believe in Christ as a Savior, but they must make him their Pattern. Whoever would expect to have Jesus Christ to be his Savior, such a one must know that God expects from him that Jesus Christ should be his Pattern too. Every one of us desires Jesus Christ to be a Savior to save our Souls, but now, how do you like Jesus Christ to be your pattern? You like to hear of Christ as the Savior of the world, as the propitiation for your sins, and dying for your sins, and forgiving of your sins, you like well to hear of this argument? But now, how do you like to hear of Christ to be the Pattern of your lives, the example for you to walk by, and live by? That is the point that now we are about to speak unto. And as in this Scripture, so in many other Scriptures we find Christ to be as a Pattern for us. In John, 13. 12. verse, and so on. As here in this Epistle, so in that Gospel, he relates of Christ himself, propounding himself as a
Pattern. So after he had washed their Feet, and had taken his Garments, and was set down again, he said unto them, know ye what I have done to you, ye call me Master, and Lord, and ye say well, for so I am. If I then your Lord and Master, have washed your Feet, ye also ought to wash one another's Feet. At the 15. verse, For I have given you an Example, that we should do as I have done to you. You must follow my Example.

Now I shall not instance the Particulars to you here, because those two things of Meekness and humility, I shall reserve to the other Text that we are to go to again, though I shall instance here in divers Particulars, how we are to walk as Christ walked, only here in the general I mention this, that Christ propounds himself as an Example, for I have given you an Example that you should do as I have done to you. That that Christ faith of this particular action of his, may be said of all the actions of his Life that are imitable (as we shall in the opening shew, what is imitable, and what not) that Christ hath given us an Example in the holiness of his Life, to walk as he walked. And so in this very Epistle the first of John, 3. 3. And every man that hath this Hope in him, purifieth himself even as he is pure. Every man that hath the Hope, that he shall hereafter be partaker of the Glory to appear with Christ, and to know as he shall be known, and to be like Christ, and see him as he is, every man that hath the Hope of the Glory of Heaven, of Eternal Life, for so it is spoken of, he doth purifie himself. How? As Christ is pure, he makes Jesus Christ to be his Pattern, he looks upon him, upon the holiness and purity of Jesus Christ, and looks how he was pure, he labors to purge himself as Christ was pure. Thus you see, how the Scripture makes Christ to be a Pattern.

And then again, the Apostle Saint Peter, I will give you one or two places in him. There is a great many Scriptures that we might mention, but take two places
Christ our example.

from him, the first is in 1 Pet. 2. 21. For even herein, as were ye called, because Christ also suffered for us, leaving us an example that we should follow his steps. I cannot now make up all of the particular things, but only of the general, that Christ hath left us an example to follow his steps, so that this Scripture and my Text, you see how parallel they are one unto another. We must walk as Christ walked, so faith the Apostle Peter, Christ hath left us an example that we should follow his steps, that we might go step by step with Jesus Christ; so that from this expression of following Christ's steps, we may note that much from this word, that we must follow Christ's steps.

First: That all the actions of our lives are steps, that is, every action that we do is a step to Hell or Heaven, one of them, I say every action that any of you doth, it is a step towards Hell, or a step towards Heaven, you go on in a course of your ways towards Hell or Heaven, now if you follow Christ's steps you will certainly go to Heaven.

And Secondly: we must follow Christ's steps, we must not only do one action, but follow him step by step.

And Thirdly: It notes this much, That the way of our life here, it is a way that is very narrow, and we need be very careful how we walk in it, we must look to our steps, and be sure we tread in the very steps that Christ trode in, as you know if a man be going a way that is very dangerous, that if he go away never so little, he is in danger to miscarry, if there be any mark in his way, he will be sure to keep to that. And if any have gone before hand to shew him his way, he will be sure not to go amiss, and faith he that goes before him, be sure you tread in my steps, that I go before you in, for if you go out but one step, you may fall and miscarry. So faith the Holy Ghost here, your way to life is exceeding narrow, and you may easily go away, and ther-
fore you have not only some rules to direct you in your way, but you have the example of Christ going before you, and his steps, and therefore look to his steps, do you go in his steps, follow his steps.

And the other place is in 1 Pet. 4:1. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourself likewise with the same mind. We are to have the same mind with Jesus Christ, to do the same things (so far as we are able) with Jesus Christ.

Lord, but you will say, Lord, what shall become of us then? What, must we walk as Christ walked, and go in Christ's steps, and purifie our selves in Christ it pure? How is this possible for us poor Creatures to do? we who are flesh and blood, how can we possibly do this; to walk as Christ walked? Christ is the holy one of God, Christ is the Son of God blessed for ever; Christ had the fulness of the God-head dwelling bodily in him, and had no sin at all, no evil, when the Tempter came, he could find no thing in him, and can we be able to walk as Jesus Christ himself, that was so holy as he was? How is it possible?

Answer. Now for the answer to that, know, that you may make Christ your pattern and example, though you be not able to attain to the perfection of Christ; as a Scholar may write after his Master, though he be not able to write as well as his Master, but he looks at the Copy and writes after the Copy, because he cannot write so well as his Master's copy, he doth not turn his eyes to some of his fellow Scholars and say, it is well if I could write so well as others do, no, but he still hath an eye to the copy. So Jesus Christ is our copy, and we are to have our eyes upon him, and to make him to be as our example, though we be not able to do as he did, and be as perfect as he was. A Child may walk with his Father, though he cannot go so fast as his Father, he may go,
go after his Father at least: And indeed, this is one special work of Grace, an argument of a gracious heart, that though it doth feel the weaknesses that it hath, yet still it sets before it self the most exact rule that can be, and the highest example that can be. I say, a gracious heart though never so weak in Grace, yet manifests the truths of Grace in this thing, that though it be able to do but little, yet it will set the highest rule and the highest example continually before it, and it would not bring the rule to it self, and the example to it self, but labors to get it self unto the rule, and unto the example. Whereas on the other side, you shall find that a carnal heart, though not prophane and ungodly, perhaps, one that lives fairly and civilly in the world, such a one thinks he doth well enough: if he doth as well as others that he lives among, he thinks, I do as well as such and such do, I do as much as they do. Some wil propound mean examples, and look upon those that are under him, and to blesseth himself that he hath got as much as they, meerly that he may bless himself in his security: whereas one that hath true Grace, though never so little, will look to the example that is above him, and the rule that is above him, that is the first, that though we be weak and cannot reach them, yet we must walk as Christ walked; we must make Jesus Christ to be our pattern and example.

First: Why should we think it too much to make Christ our pattern and example? Why should we not walk as Christ walked? If we be beleevers, we are in Jesus Christ, we have union with him, I need go no further than this Text. He that faith be abides in him, if you be a Beleevver and know that you shall be saved by Jesus Christ, you are in him, you are like to Jesus Christ, you are made one with Jesus Christ, you are made a member of Jesus Christ, and shall you think it much that are in Jesus Christ, and made one with Jesus Christ, and members of Jesus Christ, that you should not walk as Christ?
Christ our example.

Christ walked? True, if there were such a distance between Christ and you, as there is between you and other men, it were another matter, but know, if you be a Believer, you are made one with Christ, you do abide in him, yea, and you are so made one with Christ, as God the Father, you should be one, or at least shall be so, and therefore you must not think too much to walk as Christ walked. In that place in John 17. 21. That we may be all one, as thou Father art in me, and I in thee. Dost thou think it too much to walk as Christ walked, whenas Jesus Christ prays that thou maist be one as he is one with the Father?

Secondly: Yea further, Why shouldst thou think it too much to have the pattern of Jesus Christ propounded as thy pattern, whenas God loves thee as hee loves the Son, if thou be a Believer? In John 16. 27. For the Father loveth you, because he loved me. Shall God love thee as he loves the Son, and shall not thou love his Son, and make him thy pattern?

Thirdly: Yea further, if thou beest in Christ, thou haft the spirit of Jesus Christ in thee, as that in Rom. 8. 9. it is said. If any man have not the spirit of Christ, be is none of his. Thou haft Christ's spirit to guide thee; to act thee, and therefore canst thou think it much to have Jesus Christ to be made an example and pattern to walk by?

Fourthly: Yea, Yet further than this. The Saints of God, as they are considered in a body, to make the Church, they are called by the very name of Christ himself, I say, considered as a body, to make the Church, they are called Christ himself. In 1. Cor. 12. 12. For as the body is one, and hath many members, and all the members of that one body, being many are one body; so also is Christ. Christ is as a body that hath many members, Christ. What is that? that is the Church, the Church, take Christ as the head of it, and the Saints together as the body, as the Church that makes up a body,
it is called Christ, for it cannot be said of Christ himself, of his own person, that he is a body and many members, nor mystically, though it is true, that he was a body and had many members, as he was a man, but he speaks it of a mystical body, and yet it is said here, that Christ is a body with many members, that is the church, that Christ is the head and the saints the members, so that the saints, take them collectively together, they are so joyed together, as they are all called Christ. Now do you think it much to walk as Christ walked, whereas you joyed together make up but one Christ?

Fiftly, Nay further than this. If you be a believer, you are part of the fulness of Jesus Christ, yes, and the glory of Jesus Christ, in Ephes. 1. 23. And hath put all things under his feet, and gave him to be the head over all things to the Church which is his body, the fulness of him that filleth all in all. Marke, here Christ is said to be the head of the Church, is it much for us to walk after our head? And then the Church is the fulness of him that filleth all in all, it is the fulness of Christ.

And then it is the glory of Christ. In 2. Corinthians 8. 23. Whether any do inquire of Titus, be my partner and fellow helper concerning you, or our brethren be inquired of, they are the messengers of the Churches, and the glory of Christ. Surely, if we be the glory of Jesus Christ, then our lives must be like the life of Jesus Christ, we must set forth the glory of Christ in our lives, every believer ought to be such a one, as his life may set out the glory of Jesus Christ, that is, in beholding of his life the beauty and glory of Jesus Christ, must walk as he walked.

Sixtly, Believers are the spouse of Jesus Christ, if they be the spouses of Jesus Christ, they must labor to conform themselves unto Jesus Christ. Many such arguments might be fetched out of scripture.
Thus is no strange thing to have Christ in all his excellency to be propounded as a pattern to you. I mention this in the beginning of this point, to take off the hardness of it; for some will say, it is a hard thing, that we must walk as Christ walked; but this will alleviate, and mollify the hardness of it, and shew you that there is reason that we should walk as he walked.

G H A P. LXXXI.

Wherein we are not to follow Christ. The particulars laid down, and doubts cleared, and how to follow him in things indifferent.

Q U E S T.

You will say, Must we do every thing that Christ did?

Answ. To that I answer, That there are three things that we are not bound to do as Christ did.

First, We are not bound to follow Christ in the work of his omnipotency, in his miracles, that is not meant that we should do as he did there.

Nor Secondly, we are not bound to do the work of a mediator, the work of his office, those things that Christ did merely as a mediator, and that were proper unto the work of his mediatorship, we are not bound to do that which is proper to his office.

Nor Thirdly, Are we tied (not at all times) to do the same individual acts that he did, that were as matters of indifference, not at all times, but we walk as Christ, if so be we do make use of the liberty God gives us as Christ did make use of his, that is, to walk as Christ walked, not to do the same individual actions. As we
Christ our example.

might name some. When Christ taught the people, he
sate, he went down into the ship and sate, (the scripture
faith) and so taught the people, and preached to them.
Now this doth not follow, that every minister, when he
preached, must sit; it was an indifferent gesture, so we
walkes as Christ walked, when we do make use of the li-
berity in such things as Christ did.

Object. But it may be said then (by the way) This
shewes then the weakness of that argument that
many bring against their kneeling at the sacrament:
they say, that Christ sate, for so it is plain in scrip-
ture however many by their wits would fain evade
it, but the action of Christ and his gesture at Sacra-
ment was a table gesture, such a gesture that they
used at meat, that is cleer, and so they went on in
that way, now you say, Christ sate in preaching,
you are not bound to that, why are you bound to
the gesture at Christ's table.

Answ. Now to that I Answer. I confesse, that this
argument, if you take it merely from the example of
Christ, as a table gesture, to prove it absolutely unlaw-
ful to use any other, I would count it a very weak argu-
ment, if there were no other thing in it, only thus far
it hath strength in it, that it is not unlawful to use any
gesture at the Lord's supper, and it quite encourageth
that kind of reason that many have. Can we use too great
severence when we come to the Lord's table? It shewes that
there is a great deal of danger in that argument, for that
any dare to reason thus, that because we have an exam-
ple in scripture, that Christ at the Lord's supper did use
an ordinary, common gesture, we should think we are
bound to use a more reverent gesture then Christ and his
disciples did, as if we should think that we have a heart
to reverence God more then Christ had, and more then
his disciples had. I say, the reasoning after this manner,
Christ our example.

is the worst kind of reasoning that can be, there is danger in reasoning thus, Why? Because there is a secret implicit accustation of Christ and his disciples for want of reverence, that we must take heed of; let us be reverent in the way that God would have us to be reverent in; and when we have the example of Christ for a thing, this is enough to prove that a common ordinary table gesture is lawful at the receiving of the sacrament.

Object. You will say, But it binds us.

Answ. Every indifferent action doth not bind us. Indeed if it were a binding action, I should think something of it, but certainly, this action of Christ's sitting at the sacrament, had somewhat sacramental in it, and it was a gesture that Christ did choose rather than another, for to signify some spiritual thing, and in that regard we are bound to follow it so far as it had any thing in it sacramental, to signify any spiritual thing in it, for now it is not indifferent: That it had so appears to me from that scripture. In Luke, xxii. it is said, when they were at the supper of the Lord, there was a division amongst them who should be greater, there was an inquiry amongst themselves who should do this thing, that is, Christ told them at table one should betray him, and they began to inquire who should be the man, and then there was an inquiry among them, who should be greatest, and he said unto them, The King of the Gentiles exercise Lordship over them, and they that exercise authority upon them are called benefactors, but ye shall not be so, but be that in greatest among you let him be as the younger, and be that in chief as he that doth serve. For whether it greater, be that sitteth at meat; or be that serveth, is not he that sitteth at meat? But I am among you as he that serveth. And then again the faith, I appoint unto you a Kingdom, as my father hath appointed unto me, that ye may eat and drink at my table.
in my Kingdom, and sit on thrones judging the twelve Tribes of Israel. The 30. verse hath the weight upon it, that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve Tribes of Israel. As if Christ should say, by my admitting of you to my table, sitting with me, this is as a type to you, or a signification to you, of the great mercy of mine towards you, the great happiness that you shall have in my Kingdom, and that there you shall sit upon thrones. You now sit with me here at my table, and eat and drink with me here, and this is to be a sign and seal to you, that hereafter you shall sit upon thrones judging the twelve tribes of Israel. So that when we come to the Lord's table, we must do such things as are suitable to that action, we would be ducking down, and reverencing God that we might pray at that instant when the bread is given into our hands, whereas Christ would have us at that time to be meditating on the great mercy of God towards us, that the Lord hereafter will grant to us to sit at Christ's table in his Kingdom, and sit upon thrones judging the world, for to the Saints shall sit upon the throne with Christ judging the world, and when you are at the table, you are to use that gesture that should put you in mind of that, So that if it were a meer indifferent thing, that were no more but significative, then it might be otherwise. But this by the way, to shew how far we are not bound to imitate Christ, not in the works of his omnipotency, not in the work of his office and mediatorship, not in all things that are meerly indifferent.

Reuest, You will say, How shall we imitate him in things that are meerly indifferent? would it be indifferent and I not know them?

Answ. Now there are these three rules, to know how to imitate Christ in actions that may seem to be indifferent.
Christ our example.

First, If it be such an action that Christ did, and we have an example in Scripture that he did it, and precepts in some Scriptures too for it, then it is clear, though you may think it to be indifferent, then certainly you must imitate Christ; For the ordinary actions of the life of Christ, if you have anywhere a rule for them in Scripture, you must be sure to do them, and then take his practice for a seal for the precept.

Or, Secondly, If so be at any time this action that he doth, though it may seem to you indifferent, yet if his example be propounded to you, if Christ shall propound his example to you, then you are bound to follow him, and though you do know no other rule, yet where you have his example propounded as a rule it is rule enough.

Or, Thirdly, Though the thing should be never so indifferent, yet at any time, if you be in the same case that he was in, that is, if there be the same reason, all things considered; why you should do it as well as he should do it, then you are bound; let the thing be what it will be that Christ did, and if the equity of the thing be the same, there is the same reason why you should do it as well as why he should do it, then certainly you must do it. So, as it may be said, there is no reason why you should not do thus, as that which he hath done. And this is but only for the opening in the general of following the example of Jesus Christ, to make Christ to be our pattern, to walk as Jesus Christ walked.

CHAP.
CHAP. LXXXII.

How Christians are to follow Christ in the General course of their lives, in ten particulars. 1. He came into the world. Viz. 2. To do the will of his Father. 2. To bear witness to the truth. 3. He did the will of his Father readily and cheerfully. 3. He was diligent in the Works of his Father. 4. He was very spiritual in all his conversation. 5. He walked Unblamably. 6. He was Universal in his Obedience. 7. He was perfect in his way. 8. He was constant in his Obedience. 9. He was faithful in his house as Moses was. 10. He sought the glory of his Father in all he did.

BUT now the main thing in the point is yet behind.

QUEST.

You will say, How should we walk as Christ walked, what did Christ? what was the life of Jesus Christ that we are to imitate?

Answ. Now the example of Christ to set it out fully to you, it is a great work, read over the scripture and there you have the life of Christ set out, and what you see of Christ which you are capable of, that you ought to do.

As for the general course of Christ's life, you must walk as Christ did walk, in the general course of your lives.
look what kind of life Christ's was, that life must be yours, and I shall instance in some particulars. For the general course of life that Christ walked you must walk, and that may be presented to you in these things.

First: Christ did account that the end why he was born, why he came into the World, was, That he might do the Will of his Father, and that he might witness unto the Truth. These the Scripture tells us are the two great ends that Christ did account his Life, for which he came into the World. I will shew the Scriptures for these: In John 6. 38. saith he, I came down from Heaven, not to do my own Will, but the Will of him that sent me. Here is a pattern for you; Christ professeth, that he came down from Heaven, he came into the World, to what End? Not to do mine own Will, but that I might do the Will of him that sent me. Now do you walk as Christ did? that is, Let every one possess his Soul with this, Christ (you may say) cannot come down into the World, I but he came hither into the world that he might do the will of him that sent him: So God hath sent you into the world, to what end? Do you think it was only that you might do your own will, and make provision for the flesh, and to sport, and play, and get estates? Is this the End why God hath sent you into the world? Was it not that you might do the will of him that sent you into the world? Christ considered that the end why he came into the world, it was, that he might do the will of him that sent him. So it should be all your care, you should often think, Why came I hither? It was not long since I came into the world; for what End is it that God sent me into the world? If Christ saith, it was not to do his will, much less have you cause so think that it was to do your will. When at any time you have a temptation rising, of passion, cowardice, wilfulness, and stubbornness, Oh! that you would consider, Is this to walk as Christ walked? I am willing now, and set upon my will, I but
Christ professes he came into the world, not to do his own will, but to do the will of him that sent him: and is not this the end why God did send me into the world, that I should do his will, and not mine own? And yet God knows, for the course of my life hitherto, I have lived as if God sent me into the world to do mine own will. Most people live as though they came into the world for no other end but only that they might do their own will. I appeal unto you, What have you done almost all your lives but in your own will? if you hear any thing that is said, if you have not a will to it, it prevails with no body at all. Men and Women pray indeed sometimes, that the wil of God may be done in earth as it is in Heaven; but they take God’s name in vain, for the truth is, they must have their wills done. Oh, consider this you that are of wilful Spirits, you do not walk as Christ walked, for he professes he was born to that end, to do the wil of him that sent him.

And then another end that he was born to, was to bear witness unto the truth, the Scripture for this you have in John 18. 37. To this end was I born, and for this Cause came I into the world, that I should bear witness unto the truth. When Christ was in danger of his life, he witnessed unto the truth, he professes, that when he was in the greatest danger, when he was before Pilate, then faith he, To this end was I born, & for this cause came I into the world, that I should bear witness unto the truth. Thus we should walk as Christ walked, we should account it the end of our lives, that we should bear witness unto the truth. Doth God call us at any time, to witness to his truth? it may be we are like to suffer in it; what if it be so? we must walk as Christ walked. Shall we for fear of danger betray the truth of God, or deny the truth of God? Thou must walk as Christ walked, if thou be called forth in any dangerous times, and not only then, but in the whole course of thy
Christ our example.

life, when thou comest amongst wicked Company, if so be you have there some among you who will be railing at the waies of God, and the Saints of God, and the Ordinances of God, what will you be ashamed of Christ at such a time as this? Think on this Text, I must walk as Christ walked, and Christ professes that the end why he came into the world was, that he might bear witness unto the truth: So thou shouldst think at any time when thou art in any company where the truth of God is spoken against, Why should I be ashamed, I was born for this end to bear witness unto the truth. And so thou shouldst do in thine actions, all the actions of thy life should hold forth a bearing witness unto the truth of God, thou shouldst bear witness unto every way of God in the whole course of thy life. Where are the Men and Women that lead such lives, as their lives are a bearing witness unto the truths of Christ? That is the first thing, we should consider the end why we were born as Christ did.

Secondly: We must walk as Christ walked (I will speak but only of the general course of the life of Christ) we must do the will of our Father readily and cheerfully, do the will of God, I say, readily, and with cheerfulness, for so Christ did in Psalm 40. which is a clear Prophecy of Christ, and applied to him in the New Testament, verse 7. and 8. Then said I, Lo, I come, in the volumes of thy Book it is written of me, I delight to do thy will O my God, yea, thy Law is within my heart. Lo, I come, I come readily as soon as ever God did but intimate his will to him, Lo, I come, and I delight to do thy will, O my God. Thus it should be with Christians, he that faith he abideth in him ought himself also to walk as he walked, that is, as soon as ever they have the will of God revealed to them, presently to answer, Lo, I come, there should not be a great deal of flir, to-hale and pul Men and Women on to the waies of obedience to do them, because they dare not do otherwise, there is a great deal a
do first to convince them, and then to get up to their conviction, but loe, faith Christ, I come, and I delight to do thy will. O I. my God, yea, thy Law is within my heart. Thus it should be concerning us: And ye know what is said concerning Christ; in John 4. 34. Jesus saith, my meat is to do the will of him that sent me, and to finish his work. It is my meat and drink, never did any man take more pleasure in his meat, when he is a hungry: then I do to do the will of my father, he wanted meat at that time, and yet was not hungry, and he told them he had meat to eat that they knew not of. What was his meat? it was to seek the conversion of a poor woman, that was the meat that they knew not of. Now is it so with you? Examine as you go along, do you walk as Christ walked? are all the duties of obedience the delight of your soul, the joy of your heart? is it your meat and drink? set Christ before you, and never think you do as Christ did, till you come up to this.

Thirdly. Christ was in his whole course, very diligent in the work that the Lord set him about. You know the scripture saith, that he went up and down doing good. In Math. 9. 35. There Christ went about into villages, several cities and villages, preaching the Gospel of the kingdom, and healing every sickness, and every disease among the people, he went up and down, as in Luk. 2. v. 19. When the mother of Christ and his friends fought for him, and he had been in the Temple disputing with the Doctors, what faith he to them? do not you know that I must be about my fathers business? and he was but twelve years old. Here is an example for young ones, he dedicated his young years to the service of God when he was but twelve years old. What faith he? do you not know that I must be about my Fathers business? he was diligent from his youth, when he was but twelve years old and therefore you
young ones, you must not look what your play fellows, do, but you must look at the example of Jesus Christ. If you go to heaven, you must be saved by Jesus Christ, now Jesus Christ when he was but twelve years old, he was questioning and asking the meaning of scripture, yea, and the scripture faith, he grew up into favor with God and man. So that you must be diligent in the work of the Lord, take heed of sluggishness at any such time, let the example of Christ before you, you must walk as Christ walked.

Fourthly, Christ, you know how spiritual he was in all his conversation, how heavenly and spiritual he was. If you read the story of his life, you shall find, that he would take every advantage, when he spake of outward things, to raise them to spiritual meditations; made use of the seed of the ground, compared it to the word of God that was sown, and the mustard seed to the kingdom of Heaven, and when he looked upon the Sky, the redness of that in the night, made use of that in the spiritual way. And indeed his teachings were by way of parable, raising spiritual meditations from outward things. And in Luke 14. 15. When he was bidden to meat, he was in spiritual communication then, he had not such vile communication as you have at meales, at feasts, when you are at a feast, what talk is there amongst you? nothing at all but either of the good meat you have, the good cheer, or else some vile and wicked communication; but you should have this thought when you are at table, I must walk as Christ walked, how did Christ behave himself when he was at meat? he was then in spiritual communication, So should I.

Fifely we must walk as Christ walked, that is, unblamably, we must be unblamable in our conversation, for Christ was, in John 3. 46. Which of you can con-
Christ our example.

 Vince me of sin? You will say. we cannot say so, it is impossible we should say so, but you must let him before you by way of example, and it is not so difficult as you think; indeed, to walk so before your neighbors, as to convince them of sin, that may be; But it is not not to impossible a thing for men to walk so as no man can charge them of sin, perhaps one that lives in a family with them may charge them with something, but those that live at a distance to charge them, a man, I lay, may walk as no man can charge him with sin. Zachary, and Elizabeth walked so that none could accuse them of sin. Indeed none of the Saints can walk so, but the wicked may accuse them of sin, but who can convince them of sin? We should walk so as we may be able to challenge all that are about us; It is true, there are such and such fancies, you may hear such and such reproaches but let that man or woman come before me, that can convince me of sin, the Saints should walk so, that none should convince them of sin. It is a shame for one that faith he hath part in Christ, to walk so, as if you converse with him an hour in a day, you may see the distemper of his heart break out. Oh, this is a shame, Christ walked unblamably, this is a beautiful life indeed when Christians walk before those with whom they have to do unblamably, and make the waies of religion to be so lovely as none shall be able to find fault with them, as they could not with Daniel (you know) they did pry into Daniel, to see what fault they could find in him, but they could find no other fault but that he was too strict: so that fault let them find with us, but we should walk so, as they should not charge us with evil. Oh! there is a great deal of power in such a conversation to convince others, the lives of Christians ought to be convincing lives, to convince them that sin, such as that they should not convince us of any finite. Indeed, if Christians could have walked so as that men could not have convinced them of sin, religion had
been more honoured then it is at this day.

Sixthly. We must walk as Christ walked, make him our pattern and example in universality of obedience. In Math. 3. 5. It becomes us to fulfill all righteousness. Christ did fulfill all righteousness, there was no part of the law that Christ did not fulfill, he was obedient in everything.

Object. You will say, we cannot do so, it is not possible for us to fulfill all righteousness. But we must make Christ our Pattern in that, there is not the weakest Christian that is, but his aymes at universal obedience, and it is a greater argument of truth of grace, though there be many weaknesses to ayme at universal obedience then to be able to do great things for God, and ye take liberty in any one thing. If thou walt able to do thousand times more then ever thou didst, and yet didst allow thy self in any one sin, I say, thou hast no such argument of the sincerity of thy heart, as the weakest Christian in the world, that faileth more then thou failest, and yet hath an ayme at universal obedience, and gives not way to himself in any one sin. It is true, we are all sinners, I but mark, a Godly man though never so weak, yet he allows himself in no sin, but his scope and ayme is at universal obedience, and this is to walk as Christ walked, to do all righteous acts, I do such and such a righteous act, I, but is there any righteous act that I have not done? I must do that too.

Seventhly, Christ was perfect in his way, So should we. In 1 Pet. 1. 15. Be ye holy in all manner of conversation, because it is written, be ye holy. For I am holy, speaking of Christ, we must be holy as Christ was holy, in all manner of Conversation, that is, labor for a perfection of holiness. He is called the holy one of God, and according to the scripture forenamed, he
that bath this hope, purgeth himself even as he is pure, even as Jesus Christ is pure. For this perfection, you may take that one scripture more to it, because it seems hard. In 2 Cor. 7. 1. Having therefore these promises, dearly beloved; let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God. We must aim at perfection in degrees, as well as parts, look to the top of holiness.

Eighthly, We must be constant in obedience, he was constant in obedience, though there was many difficulties in his way, he went through them all constantly. And for that you have a most excellent place, that indeed holds forth the pattern of Christ to us in his constancy of obedience, and that is, in Heb. 12. 1. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Mark, what an example is here, that we must lay aside every weight, anything that hinders us in our Christian race, and the sin that doth so easily beset us, labor against the inbred corruption of our hearts, and run the race that is set before us. Our life must be as a race, and we must run in it, and though we meet with many difficulties, and it be a hard race, yet we must run and hold out, why so? what means is to be used to strengthen our hearts? at vers. 2. Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. As if he should say, you Christians are in your Christian conversation now walking in the ways of holiness, and you are running the race that leads to eternal life, but you meet with many difficulties, many troubles, many hard things in the way. But yet be not faint, go on, run, and never leave till you come to the end of the race.
Why? Looking unto Jesus the Author and Finisher of your Faith, who for the joy that was set before him, endured the Cross, despising the shame. As if he should say; Christ had a harder work to go through than ever you had, Christ met with more difficulties than ever you did, and yet he went through and continued to the end, and now is set down at the Throne of the Majesty of God in Glory. And to do you, when you meet with any discouragement, consider of the joy that is set before you, and pass through the trouble and difficulties that you meet with all, pass through them all. And then in John 17, when Christ was to go out of the world, a little before he went out of the world, verse 4, he there, Father, I have finished the work which thou gavest me to do. Oh, this is a blessed comfort that will be to all the people of God, if they shall be able to say when they are going out of the world, Father I have finished the work which thou gavest me to do. Now thou must count thy end comfortable indeed, thou must look up on the face of death with joy, when thou seest thy body grow weaker and weaker, and the Physician tells thee there is little hope of thee, and thou lookest death in the face, then if thou canst say, Father I have finished the work which thou gavest me to do; thou didn't send me into the world for such and such a work, and in thy strength I steer about such and such things; and though there was many weaknesses and failings in my doing of them, yet through thy mercy I have finished that work which thou gavest me to do.

And here is another note by the way, it is a gift, God's work is a Gift; so that we are to look upon God's work, not as a thing we are bound to only, but as a Gift, as a privilege, and so to apply our selves to the work, as that we may say, Lord, I have finished the work thou gavest me to do. I would appeal unto many of you, that through the providence of God are before the Lord, sup-
pose now were the end of your time, let every man and woman take this Scripture, and lay it upon his and her own heart. Suppose I were to die, and the end of my time was come, could I be able to say, Father, I have finished the work which thou gavest me to do in this world, the work is finished through thy mercy, through thy Grace, I have finished the work as Paul did, so I have fought a good fight, I have finished my course, I have kept the Faith, henceforth is laid up for me a Crown of life; truly, if the end of many of your times should come, I fear lest many of your consciences, if God should be pleased to awaken them, would tell you, that you are to begin the work that God called you into the world to do. Many of you it may be have lived twenty, forty, fifty years, and you have done your own works, and finished them, but as for the work that God gave you to do, I fear it may be said, that you are to begin that work. Oh, remember this likewise, you that are beginning in the ways of profession, God is beginning to set your hearts towards Christ and blessed be God for these beginnings, I but go on, go on in these good ways, that you may in the end be able to say, as Christ, I have finished the work thou gavest me to do.

Ninthly: Christ was faithful in his house as Moses was, he was THE Faithful High Priest. So should we walk as he walked, in being faithful to God, and faithful to men.

Tenthly: Christ sought the Glory of his Father in all that he did, in John 17.4. saies Christ to his Father, I have Glorified thee on the Earth. So should we walk as he walked in this also, aiming at the Glory of God in every thing that we do.
CHAP. LXXXIII

Two Uses of the former Point. 1. Of Humiliation. 2. to be strict in our lives.

APPLICATION

NOW from hence then we may learn these two particular Uses.

First: That there is a great deal of cause of humility in the best Christians at the daies of their lives, let Men and Women walk as well as they can, yet they have cause to be humbled. Why? Because they come so short of their pattern, the best of Saints, Abraham, Isaac, and Jacob, and all the Saints, Martyrs, Apostles, and all the Godly that ever were, I say they have cause to be humbled as long as they live, because they come not only short of the rule, but short of their pattern. When many that think they have gotten to some good degree of Godliness, and now they may stand at a stay, Oh, they never knew (it is to be feared) what Godliness was, thou must walk as Christ did, Hast thou got to thy pattern? to thy example? if not, thou hast cause of humility, as long as thou livest, thou shouldst be humble for thy sin. Oh, it is a vile Doctrine to take off people from being humbled for their sins, thou shouldst be humbled at the daies of thy life to think of this, that thou comest so short of thy pattern.

APPLICATION II

Secondly: Another Use that we should learn is this, that then certainly we cannot be too strict in our lives; if these things be so, What shall become of those Men and Women...
Women that we may think be too strict, and too precise
What needs there be such a stir, cannot people be con-
tent to live quietly like their Neighbors, and do as their
Neighbors and other men do? Oh, thou carnal man, the
Scripture requires of thee that thou shouldst walk as
Christ walked, thou shouldst labor to get up to the ex-
ample of Jesus Christ, and to purge thy self, even as
Christ is pure, thou must make him to be thy pattern,
and dost thou cry out of preciition and strictness, sure-
ly, thou knowest not the way of God, it is a sign God
hath not revealed himself to thee, that thou hast no nor
nor portion in the waies of Godliness, or the priviledge
of the Saints, that thou shouldst have such a thought in
thy heart, especially, if thou shouldst express it with thy
mouh, that there can be too much strictness. Methinks
this point may help against that temptation, what need
we be so strict, and cannot we be content to do as oth-
thers do, and as our Neighbors do? and know after-
wards thou wilt have no excuse, if God shall call thee to
account, and ask thee, Why didst thou do no more? if
thou shouldst answer, Lord, I did as many others did,
as my Neighbors did, yea, and I did more than some oth-
ers. Would not Christ stop thy mouth with this?
Did not you live in such a place, where you had such a
Sermon preached to you, that you ought to walk as
Christ walked, to set the example of Christ before you?
Did not you hear, that my Son was to be your pattern?
Oh! how will Men and Womene mouth be stoppe a no-
other day? and therefore I beseech you, let this Text
sink into your hearts, and make Christ the pattern of your
lives, when you are about any thing in the world or at
home, think, Would Jesus Christ do thus as I do? would
Jesus Christ behave himself in my Family as I do? am-
ongst my Neighbors as I do? if Jesus Christ was to be
in trading, would he walk as I do? This would be a
mighty help, when I am about anything, let me con-
sider, Do I think in my Conscience Jesus Christ would
do thus? It may be many of you are weak in parts, and not able to find out a scripture for every thing, that should be the rule of all your actions, well but here is a rule that will help you, you that are weakest, you are weak, and cannot read the scripture, and understand things as you desire, yet make use of this one rule in your conversation, when you are in a strait, and do not know what to do, think with your selves, what would Jesus Christ do in such a case if he were alive upon the earth? how would Christ demean himself? Many a man will cry out, doth the scripture require such and such things of us? and will cavil against it, but this will answer such: perhaps we could shew you scripture, but I put this to you and let your conscience answer, what would Jesus Christ do if he was about such an action as you are? ask your consciences what he did, and then remember this text that I have been upon and remember that Christ faith that he that abideth in him must walk as he walked. And thus I have done with the General course of the life of Christ.

CHAP. LXXXIV.

Christ our Pattern in Particular. I. In the bowels of mercy. II. In love to his Enemies.

Now for the particulars of Christ's walking, that we should walk as he walked, if I should give liberty to enter upon particulars, as the scripture holds it forth I may almost say of them as I remember John faith in another case. If all the things that Jesus Christ said and did were written, the whole world were not able to contain the books; and so if we should name every particular that Christ hath done for our pattern, it would not be whole days, nor nights, nor weeks, nor years, that would serve to name them all. I will name only two or three things.
I. As first, The bowels of Christ's mercy should be our imitation as God is set forth to be our pattern, we must be merciful as our Father is merciful. So Christ should be our pattern. In Matt. 15. 32. There is the bowels of mercy in Jesus Christ set forth as a pattern. Then Jesus calls his disciples unto him, and saith, I have compassion on the multitude, because they have continued with me now three days and have nothing to eat, and I will not send them away fasting lest they faint in the way. He saw a multitude, and I have compassion on them, saith he. And in Luke 19. 41. There he had compassion upon their bodies, although Christ was poor enough in the world, and they had little enough to eat of themselves, yet Christ had compassion on their bodies, for when Christ came near to Jerusalem, he felt a weeping, he wept: out of compassion for the miseries that were like to come upon Jerusalem.

But especially consider the love that Christ had to souls, and in that we should imitate Christ, I will give you but one notable and famous scripture, that shows the abundance of compassion that Christ hath to souls, and that is, in Luke, 6. 12. There you shall have the story about Christ's sending forth his Apostles to preach. It came to pass in those days, that he went out into a mountain to pray and continued all night in prayer to God. What is the matter that Christ went out to pray and continued all night in prayer to God? What is the occasion? What was to do the next day that Christ would continue all night together in prayer? Mark the next words that follow in vers. 13. And when it was day, he called to him his disciples, and of them he chose twelve whom also he named Apostles. The work that he was to do the next day was to choose Apostles, to provide ministers for his Church to go and preach the Gospel unto poor people for the saving of their souls, that was the work.
work that he was to do the next day; and as a preparation to this work, for the choice of his disciples, to send them to preach for the conversion of souls, Jesus Christ spent all the night in prayer. We are taught by this example, to have a high esteem of the ministers of God, howsover many people little regard the preaching of the Gospel, and the ministry of the word, esteeming of it as a matter that might be spared, but you see by the example of Christ, what a high esteem there is to be had of the ministry of the word; for when Christ was to appoint ministers to preach, & those that are ministers of the gospel succeed them in the work, though they do not succeed them in master of Apostleship, yet in matter of dispensation of the word and sacraments they succeed them. Now Christ looks upon it as a matter of great concernment, insomuch, that he spent all the night in prayer before he chose his Apostles to go to preach the word. And indeed never should any minister be chose, but there should be much prayer before, never should a people choose a minister, but they should meet together and pray much, and those ministers do more good, that come with much prayer, we are taught by Christ thus to do.

And this likewise is an example for us that upon extraordinary occasion, we should be long in prayer. Whereas some will instance in the shortness of the prayer that Christ teacheth, whereas that is but a pattern, the several heads of prayer; the ten commandments are but short, but they contain many hundreds of duties, and so that which we call the Lords prayer, contains abundance of other things, and when we pray that which is contained in that prayer, and enlarge it, then we do pray according to Christ's direction in that. But now here you have the example of Christ praying a whole night together, so that upon extraordinary occasions, and especially, when it concerns the good of souls, we are commanded to continue long.
Christ how excellent a Pattern.

long in prayer, al night and day in prayer.
Secondly, In that notable example of Christ, we must walk as he walked in love unto our enemies, Christ is propounded as a notable example of that, and that is, in Math. 5. 44. Christ there loves his enemies, and it is the doctrine that Christ teacheth to love our enemies. And his example is set forth especially in Luke, 23. 34. For there, when they crucified him, he prayes, Lord, forgive them, for they know not what they do.

CHAP. LXXXV.

What kind of Pattern Christ is, open'd in nine particulars. 1. The greatness of Christ. 2. The Wisdom of Christ. 3. He is good. 4. Christ is in relation to us. 5. He is Loyall. 6. We depend uppon Christ, and expect much from him. 7. Christ is very successful in his words. 8. The example of Christ is propounded to us to follow. 9. All Christians follow him, which hath certain Limitations.

But now to come to the next particular, What kind of pattern Christ is, to shew, what a kind of pattern Christ is that we should follow, and the reason of it, and so to set Christ's pattern against all other patterns whatsoever, Christ is the pattern for our walking. There are several considerations in the examples that men follow, that makes example to be every powerful to draw people after it, there are nine sorts of examples, that are the most strong and potent examples in the world. Now what consideration there is in either of those, we shall find it fully in Christ, to follow him, and make him to be our example.

First.
First, The example of great men, is a very powerful example, Regnum Exemplum, according to the example of the King, men go according to the example of Rich men, and noble men, every one suit themselves according to the example of great ones, as I told you before of the example of Alexander, holding his neck somewhat aside; and so great ones, though their example be never so ill, yet people will follow them. Now will the example of great ones so prevail, what then should the example of Jesus Christ, that is God blessed for ever, who thought it no robbery but equal with the Father, who is the great King of Kings, and Lord of Lords, the great King of his Church, yea, the King of nations too, Jesus Christ that is above all; if we would look at great ones take the example of Jesus Christ.

Secondly, The example of wise men, that useth to be followed; if men be learned men, and wise men, we think it good to follow their example, doth not such a one do so; that is an understanding man, and a wise man, and he knoweth what he doeth; surely if the examples of wise men are to be followed, then the example of Jesus Christ who is the wisdom of the Father. And it is said in Col. 2:3, In him dwells the fulness of the Godhead bodily, And in whom are hid all the treasures of wisdom and knowledge. Surely, if he have the treasures of all wisdom and knowledge, and the fulness of the Godhead dwells bodily in him, then surely his example is to be followed.

Thirdly, The example of good men, that useth to be followed much, there is a great deal of power in the example of those that we account to be good men. In Prov. 22:29, That thou mayest walk in the ways of good men, and keep the path of the righteous. Their example is very prevalent and powerful with men. Now is their example good; then what should the example of Jesus Christ be? for he is the righteous one of God; the holy one of God, Jesus Christ in his beginning was holy indeed
indeed he was holy from the very womb, and in his life holy, and therefore his example is to be mighty prevalent.

Fourthly, The examples of such as have relation to us, doth mightily prevail, as the example of parents to their children, the example of one brother to another, the example of kindred, a child will be ready to follow the example of his Father, my father did so, will he say, if a child hear his father swear, he will learn to swear, if he hear his father known at good people, he will do so, if he sees his father grow prophane, he will do so too. The examples of such as have relation to us are very prevalent, now Jesus Christ is in relation to us, for he is called, The everlasting Father, he is our father, and he is our brother, and we are brethren together with Christ, he is our elder brother, he is our kinman, we are in the nearest relation to Jesus Christ, and therefore we are to follow his pattern and example.

Fifthly, The example of those that we love, doth use to prevail much, if there be any man that we love much, we shall be ready to do as he doth, and follow his example, love is a mighty drawing argument, the example of such as are our dearest friends we will follow, we will not follow the example of our enemies. Now who do we profess more love unto then unto Jesus Christ? it is he that should be more lovely to us then all the world, more then ten thousand, so the scripture faith, in Cant. 5. 16. He is altogether Lovely, and therefore his example is to be followed.

Sixthly, The examples of such as we depend much upon, and expect to receive much good from, doth much prevail if we have dependance upon any men, we will suit our selves much to them, because we expect much from them. Now upon whom do we depend so much, from whom do we expect so much as from Jesus Christ? It is he that is to be our judge, to cast our eternal estates, it is he to whom all things in the world is committed by the father.
Christ an excellent Pattern.

Neither, it is he that is our Saviour, our Redeemer, and it is he that procures the pardon of our sins, and therefore his example should prevail more than any example whatsoever.

Seventhly, Such kind of men as are successful in their ways, we use to follow their example much, when they prosper much in what they undertake, their example is made commonly as a pattern: Now the good pleasure of the Lord did prosper in the hand of Christ. In Essay. 50. and the last, Christ hath gone through the greatest works that ever was, and is now set down at the right hand of the Father in glory, and therefore his example is to be followed above all others.

Eighthly, The example of such as are proposed to us by others, that we are taught to follow, that are, (I say) proposed to us as examples by others, that we are taught from our childhood to follow; if it be an example that we see our selves, we are ready to follow that but an example that we are taught to follow, that is proposed to us as a rule to our lives, that we will follow much more. If the Father faith to the Child, look to such a one, and see what he doth, and follow his Example, this prevails much; Now the Example of Jesus Christ is proposed to us by God, take in that these considerations.

First, That it was one special end why God did send his Son into the world, that he might be the pattern of holiness unto the world, and it was such an end, that those that are Socinians it is one of their tenents, they say, Christ did not die to ransom us, to redeem us, but to be an example to us, and Christ did not die to fulfill the law for us, but to be an example to us, but now they wrong us and Christ too to affirm that he was only so, but surely it was one end why God did send his Son into the World, that he might be a pattern to all the world of holiness, the Lord saw that his word was not enough, man's heart was so wicked, that it was not enough for him to command men to be holy, and
and give them rules of holiness, but faith he, together with my word, and my Command, I will send my Son into the world, and he shall be the great pattern to men to walk by, now this is the end that God sent him into the world.

Yea, and Secondly: It is the special reason why the Holy Ghost did so inspire the Pen-men of Scripture, to indite by them the life of Jesus Christ, Why is it that we find the life of Jesus Christ, so punctually set forth in Holy Scripture by the inspiration of the Holy Ghost, in making use of the Pen-men of Scripture to indite his life? it is that it might be a pattern and example to us.

Ninthly: The examples of those that we find others do follow, is very prevalent, when we see an example and we see a great many to follow that example, when the most men go in a way, the way that most men do follow, that is an example that is mighty prevalent with us.

**Objeck.** I but you will say, This seems to fail here, the example of Christ, most men do not follow, that hinders many from following it.

**Answe.** Therefore for that.

It not most, yet multitudes do follow that, a great many do follow the example of Jesus Christ, all the Patriarchs before Christ, did follow what was revealed should be of Christ; and the Prophets, and the Apostles, and Martyrs, all that were after Christ, did set the very life of Christ before them as a pattern, the Apostles, and Martyrs, and all the Saints, they followed the example of Jesus Christ, and therefore, is it not prevalent? I but you will say; the multitude; and the most people of the world do not. Truly we might almost venture upon this, Are you willing to follow, to do that that most people do, such an example that most people in the world do follow? I, you will say, that we...
should think we are well and safe, now it might be made our, that according to this rule, you are bound to follow Jesus Christ, only taking it with such a limitation, as any wise man in the world would grant, as thus, I would put it upon the most people in the world, to do as most do that knows Christ.

Remember, First: We will not take those that never knew him, but the most that knew Christ. But you will say, we will take them. Well, then take those that are the most understanding, that are in lightened and that know Jesus Christ.

And take it, Secondly, with this limitation, that any wise man would grant, and that is this, that look what they do when they are in their best mood, when they are best to judge, as now upon their sick beds, and upon their death beds, when they are most fit to judge what is best to be done, and then we may venture, do but put in these two ingredients, these two considerations, and then we may venture to do as the most do. That is, take men that are but understanding, and enlightened, though they be not Godly, you will not take the rout of people that know not what they do, take but the men that have but understanding. You will say, if you take the learned men, we know what they do. But then take the other ingredient, take those understanding men when they are best able to judge, that is upon their sick beds, death beds, when they judge impartially, when they are in the best mood, and then you will follow the most. For I verily believe, the best understanding men, though they have not grace, yet upon their sick beds, and death beds, when they are in their best mood, and fittest to judge, they do approve of the ways of Godliness, and they do with that they had gone in those ways. Now will not any wise man, that would make this a rule to follow, he would choose the most understanding men, and then he would choose them out when they are in their best fit, and best mood, I say, choose but out the most understanding.
standing men, and take them upon their sick beds, and death beds, and the most men do approve of the waiies of Jesus Chrift, and therefore his example is to be followed. Thus you have the several considerations, of what there is in any Example that may make it prevalent, and we find it to be in Jesus Chrift, now then let us make him to be our Pattern.

CHAP. LXXXVI.

Further Reasons why we should make Chrift our Pattern; as. 1. Chrift is the best Example. 2. The most honorable Example. 3. He is the most safe Example. 4. He is the most unerring Example. 5. In following of Chrift we follow the Father.

Further Reasons that will follow from this, that Chrift should be our Pattern are.

First Chrift is the best Example to follow, and it is our wisdom not to look at examples that are below us, but at examples that are above us. It is that that nouriseth many people in security, and makes them go on in such a dull and dead way in the profession of Religion, because they look at the examples that are below, whereas we ought to look at examples that are above us, not to please our selves in this, that we do more than others do that are beneath us. But to think, Are there not some that do more than we, that are above us? we are to set before us the highest example, Jesus Chrift did to.

Secondly: Jesus Chrift is the most honorable example, it is an honorable thing to follow the example of Jesus Chrift.

Thirdly, His example is the most safe example, there is no such safety in following any example, as to follow Jesus Chrift, he is the Authentick example, he is the pri-
Christ the best example.

Mary Example, he is the first copy after which our copies are to be drawn. Follow me (as Paul) as I follow Christ, in 3. Cor. 11.1. He is the first copy, the Authorick copy, and after his copy all other copies are to be drawn, so we are to follow his example.

Fourthly, He is the most Unerring example, his example is without error, in the following of men there may be danger, yea, of good men, in following the example of men that come near to the truth (sometimes) there is the greatest danger in following their example, and indeed, those that are Godly are in the most danger by their Example, your Godly men, they are not in such danger by the example of the profligate men of the world they do not all move them, but make them loath their waiues, to see what their lives are, but the danger of Example, is in men that come nearest to that that is right. As now, if a man be travelling, and there be divers waiues, there are some waiues that are opposite to the place where he goes, there is no danger that he should mistake there, but there are other waiues that lie very near the way that he is to go, there is the danger that he should mistake there. Or if we were going in a way, and look at a dial, and we guess at the time, and perhaps the dial goes somewhat near, within half an hour of the time, suppose it were seven or eight a clock, and the dial were somewhat false, we might mistake, but now if a man be going along & sees a dial two or three hours from the time of the day, that would not deceive him, a dial that is but a little out of the way, may deceive him, but no dial would deceive him that were two or three howres out of the way, that should at eight a clock stand at twelve, that would not deceive him. So a man that makes profession of religion, if he see a man very profligate, and ungodly, and very wicked, he cares not what he doth, he knowes he is out of the way, but if he sees one that makes a profession as he doth, and walks very near the rule, this mans example...
Christ the best Pattern.

The example may be very dangerous. As it is a notable example that we have in 1 Kings 13. You may read the story at your leisure, where there was a prophet that God did send, to prophesy against the altar that Jeroboam set up, now the Lord commanded this prophet he should not eat bread at the place, nor stay at the place, and the King and his Courtiers came to him, and would have him to stay, and eat bread, but he looked upon them as ruffians, and never cared what they said; but now there comes an old prophet, and professeth himself to be a prophet as well as he; and he comes to draw him out of the way, & he persuades the prophet to go and eat bread, but it cost him his life though, for a lion met him and slew him by the way as he went, because he was deceived. I quote it for this purpose, to shew, that the example & counsel of prophane ones are not very dangerous to those that make any profession of religion, but those that come near them, you must take heed of them, lest they do deceive you, by drawing you out of the way, but now the example of Christ is unerring, you shall be sure that you cannot be deceived in walking as he walked.

Fifthly, In following of him, we follow the father likewise, we follow the example of the father, for what works he hath seen the father do, that he hath done likewise, and we know, it will be our happiness in heaven to be like Jesus Christ: Surely then it must be our happiness here in this world to be as like Jesus Christ as possibly we can. In this 1 John, 3 2. There the Apostle sets out the happy estate of the Saints as they shall be in heaven, and makes it to be this, That we shall be like him, and see him as he is. Beloved now we are the sons of God, and it doth not yet appear what we shall be, but we know when he shall appear, we shall be like him, for we shall see him as he is. That is our happiness in heaven, that we shall
be like to Jesus Christ, now mark what he saith upon this, 
ver. 3. And every man that believeth this hope in him, 
purifieth himself. How? Even as he is pure. Every 
one that hath this hope, that he shall be like his 
Jesus Christ, and that his happiness in heaven shall be to 
be like Jesus Christ, he doth now make Jesus Christ his 
patterne, to be pure as he is pure. Would you have an 
evidence to your souls that you shall hereafter in heaven 
be like to Jesus Christ? that your bodies shall be like his 
glorious body? and your souls shall be like to him? and 
that you shall in heaven follow the Lamb whither soever 
he goes? this is an evidence, if you have this hope, you 
shall purify your selves even as he is pure, you shall make 
him to be your example.

And indeed, that is the very reason why the holy 
Ghost doth draw the image of Jesus Christ in your 
hearts, it is, that you may have the Image of the life of 
Christ in your minds. What is the work of Grace in 
the Saints, but the work of the Holy Ghost drawing 
the image of Jesus Christ in their hearts. As the Limner 
draws the image of a man upon the table, so when the 
Holy Ghost Sanctifies your hearts, he comes to draw the 
image of Christ upon your hearts, that is the work of 
Sanctification. If you would know what Sanctification 
is, it is for the Holy Ghost to come and draw the image 
of Christ upon your hearts, as the painter doth draw 
the image of a man, so the Holy Ghost sanctifying the 
heart, draws the image of Jesus Christ upon the heart, that 
look what grace is in Christ, there is the same grace an-
swerable in you. Of his fulness we receive Grace for 
Grace, Grace answerable to Grace, that is, as plain 
to print, and as in a scale, or in a picture, there is limb 
for limb, so Sanctification is the drawing of the image of 
Christ in our hearts. Now if this be drawn in our hearts, 
what is it, but that we should shew forth the life of Je-
sus Christ in our lives? And herein indeed, is the Glory 
of a Christian, a Christian should so live, as he may
Christians ought to be Examples to others.

hold forth the image of Jesus Christ, that all that behold him may behold Jesus Christ in him. They may see that Jesus Christ lives in him. Thus we see we are to follow the example of Jesus Christ, and what a kind of example it is that Christ doth present unto us, to the end that we may walk as he walked.

CHAP. LXXXVII.

Use, 1. Christians ought to be an example to others. 2. Look upon the example of Christ above all others.

Now then, many Uses there might be made of this point. As that then those that are Godly, as Christ is an example to them, so they should be as an under-example (as it were) to others, Christ teacheth by his example, and so should the servants of Christ, teach by their example as an under-example. You see by what hath been said, that we cannot be too strict, if we make Christ an example, but I shall not meddle any more with that, only take in by way of use this.

First, As Christ teacheth by example, and we must walk as he walked, so all that profess themselves to be Christ's, they must walk so, as those under them may look upon them as an example for them to walk by. The truth is, all the world is led by example, and therefore as Christ proposes himself as an example, so all the Saints should walk so, as they may be an example to all that they live by. It is true, they cannot be an authentick example as Christ was, but they are to be an under-example, at the second hand, they are to be examples.
and above all, those that are teachers ought to be examples, those that are sent by Christ to Teach ought to be Examples, and this would let us into a great point, how all ministers, and such as would teach others, should labor to be examples of what they do teach. 1 Tim. 4. 12. Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Though a young man a young man must be an example to others. And so Titus, he is to be likewise an example, the Apostle doth propound Titus to be an example in Titus, 2. 7. In all things shewing thyself a pattern of good works, in doctrine shewing uncorruption, gravity, sincerity. Thus teachers ought to be examples unto others. Yea, aged women, in Titus, 2. 3. are Propounded for examples. The aged women, likewise, that they be in behavior becomes holiness, not false accusers, not given to much wine, teachers of good things, that they may teach the young women to be sober: &c. That they may teach them in their lives as well as in any other way, they are to be examples to young ones. And so all Christians indeed, in 1. Thess. 1. 7. There the Thessalonians are propounded as an example. So that you were an example to all that believed in Macedonia and Achaia, in receiving of the word. The Thessalonians were an example, by their ready receiving the word, to all that believed in Macedonia, and Achaia, and this is an excellent example for townes and parishes, to be examples to all parishes round about them for their ready imbracing the word, their ready imbracing the word may be propounded as an example to all that live near them, yea, and to those that live far off too. It is said of the Romans, in Rom. 1. 8. that they were patterns to others. I thank God through Jesus Christ for you all, that your faith is spoken of through the whole world. Your faith is spoken of, thus you see the Thessalonians & Romans, are made an example to others to receive the word, Oh, it
Christians an example to others.

is a blessed thing, when it shall be said among others, that in the townes about and far off, what a mighty power hath the word in such a place? how hath it been embraced and respected, and how is Jesus Christ set up among them? What an honor is this to Jesus Christ and what an honor to them, when they shall be examples to all others of receiving the word? And so you have in Heb. 6. 12. There the Scripture sets forth the example of other Godly men, stil as far as they follow Christ. But not slothful, but followers of them, who through faith and patience inherit the promises, it is a very notable text he sets them before them to follow them.

I, but you will say, they went in such waies as they suffered much, they were persecuted, and lost their estates, and may be were put in prison for those waies that they walked in, and shall we follow them that perhaps lost all their goods, and Lives and Liberties, and were so mistreated in the world? Shall we do as they did? Nay, we will be wiser. Yet, faith the Apostle take them for an example that through faith and patience inherited the promises, they suffered much in the world, but what is the end of all? they inherit the promises, now they are in glory, you would be glad hereafter to be as they are, and to be where they are, now (faith be) do you follow them, but it is through faith and patience, you must be content to suffer somewhat, before you can inherit the promises.

This point would require a large handling, how far the saints should be examples of others to hold forth the word of truth, indeed there is much good to be done by this, many times there may be much good done by this, when the preaching of the word hath not done them good, you may be a means to convert men and women by your example when they are not converted by the word. As the Apostle saies concerning the believing wife, How doest thou know, O wife, whether thou shalt save thy husband? or how doest thou know, O man, whether thou
Christians an example to others

shalt save thy wife? A woman perhaps cannot get her husband to come to the preaching of the word to convert him that way, lest her labor by her gracious and holy example to convince his conscience. Many men that have raged at the professors of Religion, yet when they have been a constant, holy, sober, grave carriage of their wives, and loving and obedient to them, notwithstanding all their untowardness, at length they have been convinced in their consciences, surely they have been in the right way. And so children for the conversion of their parents, and servants of their masters, and brother of brother, and sister of sister; and therefore as Christ is propounded to us as an example, so we should be an example to all that we live by that they may bless God that ever they knew us. As there is no question, but there are many in heaven that bless God that ever they saw the holy life of such a man or such a woman. And it concerneth Ministers in a more eminent manner, they are to hold forth in their Lives what they preach in their doctrine, that so they may be a full witness: now you know a full witness must be two, so a Minister must witness by his doctrine and by his Life, that the Witnesses may both agree. You know when they brought witnesses against Christ they could not agree; when one faith one thing, and another faith another thing, and when the Judge faith, what do you say? he faith quite contrary to what the other said; this witness is not full: so when the Minister he preacheth one thing in the pulpit, well, but what doth his Life say? They do not agree, and so it never doth good, but then good is done in a place, when the witnesses agree, that is, when the doctrine in the pulpit, and their Lives and conversations agree. And therefore the Devil Labours what possibly he can, if he cannot prevail for Ministers to preach false doctrine, he will Labor to prevail by their Lives; he will Labor to raise slanders, and present them to people, that they should think that he doth not live according to his Doctrine. This is a great policy.
of the Devil, that when there are those among people that preach the word, and their Doctrine and their Lives is answerable, to raise aspersions that they do not live accordingly, but we will pass that. Only do you follow them as they follow Christ.

Secondly, But now the main thing that I intended for this, and I will cut off all other things, and follow that a little, and conclude this Point with it, and that is, That if Christ be set as a Pattern and Example for us to follow, to walk as he walked, Hence then let us Learn to look upon the Example of Christ above all others, and let this out bid all other Examples whatsoever. You will say, you tell us that we must follow the Example of good men, we must not slight their Example; Yet, but still as in imitating Christ: it is a dangerous thing altogether to slight the Example of other men, let none abuse this Point and say, we must walk as Christ walked, and never do as men do. You know that place, In Proverbs, 2. 20. verse, You must walk in the path of good men, It is a mighty encouragement and strengthening of one, if you find that they do as Christ did, but especially when things are not clear, then certainly the example of Godly, Holy men should be of very great power, except you be sure that things be clear otherwise, then it should be nothing with you, but only a matter of grief, that other men that are so Godly should go another way, but if it be a matter of Controversie, not so clear, you should suspect your selves and be afraid lest you should mistake, you should call in question your confidence in matters of opinion and controversie, I say, if it be matter of controversie, do not run away with it presently, but if the example of others be otherwise, that are Godly, and holy men, you ought to go over things again and again, and be Jealous of your own Heart, and I will give you a Scripture for it. You know what the Apostle saith, in 1 Corinthians. 11. There is a controversie.
about mens being covered or uncovered, but he makes this Conclusion. If any man seeme to be contentious, and will stand wrangling at it, We have no such custome neither the Churches of God. All the Churches of God go another way generally, and if men wil wrangle, and be sroward, and contentious, who can help it, but, as if he should say, you should have such reverence unto the Churches of God, that if the things be of meer controversy, and not clear to you, you should take heed what you do. And therefore, it is a mighty boldnes for any to run presently away with a thing, and never so much as to make tryal whether the Objection can be answered. Well, Certainly, this hath not been the way of Gods people, we have no such custome, neither the Church of God. Therefore this by way of caution in matters that are not clear, that are controversfal, men should give so much to the examples of men, that they should be jealous of themselves.
Use 3. Follow not the Example of the world, considering. 1. That all men naturally are Enemies to God. 2. Often go against their own light. 3. They are filthy and ungodly. 4. It is a slighting of Christ. 5. Few walk in the right way. 6. To Follow the world is a sign of a Child of wrath. 7. The Mysteries of Godliness are above the reach of the World. 8. It is a sign of the want of the Fear of eternity. 9. Of a sleeping Conscience. 10. It is an argument against our Sins. 11. This Were to Learn the Example of Christ and the Saints. 12. It is against the excellency of a Christian. 13. There is a Necessity that such shall miscarry. 14. It is a crossing of thy prayer, Thy will be done in the Earth, &c. 15. It is a Sign of one whose Name is not Written in the Book of Life.

The next thing that I would follow is, That if Christ be propounded as an Example to walk by, Oh then, how vile is it for men to walk after the Examples of the world and wicked men, whereas God hath propounded such a blessed Example to walk by, for men to Leave the Example of Jesus Christ, and to follow the Examples of wicked men. This very point doth manifest the extraordinary and dreadful guilt that you will bring upon your Selves by following the Example of any that are wicked: and know, that this Point and this Text that I have been upon, will certainly rise up in Judgment against any that shall follow the example of any wicked men.
Follow not the Example of the World.

men in the world against the Example of Jesus Christ. What a dishonor is this to God, when he that send his own Son to be a Pattern and example of holiness for us to walk by, that we should Leave that Pattern, and go to the Pattern of those wicked ones that you live among? Now then, to the end that you may make use of this Example of Christ, so as for ever to take away the strength of their Examples, do but take these Considerations: I have many to propound to you, to this end, that ye should not follow the Example of men, so as to draw you from the Example of Christ.

Consideration, 1.

First, Thou seest others do so, thou sayest thou seest others do so and so, now let this Consideration help thee. The Scripture tells us, That all men naturally, are most vile, Sinful, enemies to God both in their minds and in their Hearts, this the Scripture tells us, that all men in the world, in their natural estates, are enemies to God both in their minds and in their Hearts, surely, if all men be so naturally, we had need take heed of the Examples of men. What shall such a kind of men that are fallen from God, and are enemies to God, shall these be set up as an Example for our lives? This may be an answer to that temptation, that we should follow the Examples of the multitude, the generality of men to be an Example, the Scripture saith, that all men naturally are vile, Sinful, and enemies to God.

Consideration, 2.

Secondly, As all men are thus Naturally, so such is the wickedness of mans Heart, as very many, Yea, Most men that have parts, and understanding, and yet not converted, they go against their own light, I lay men of
against their own light, here is an answer now to this
temptation, shal I not do as others that are wise, and un-
derstanding, that are schollar, and Learned men? Do
not they know more then such and such? Grant they do
so, but are you sure they think it so in their consciences?
You will say, surely if they knew otherwise they would
do otherwise, O h! thou maieft mistake, didist thou see
into the Bosoms and Consciencies of Learned men, thou
wouldst find in the night season, what flashes is in their
consciencies, that they go against their Light. You will
say, why do they not return then? because there is that
deleperateness in the hearts of men, that though they be
inlightened, and know in their consciences they ought
to do otherwise, yet they will go on stil. Now wilt thou
go on after their example? You will say, how is it pos-
sible that men should be so wild? Truly, if we knew the
power of corruption we would not so much wonder at
them, but I will give you one scripture for this. In Rom.
5. and the last. Who knowing the judgment of God, that
they that commit such things are worthy of death, not
only do the same, but have pleasure in them that do them.
They know the judgment of God, faith the text, and that
they that do such things are worthy of death, and yet
they do them, and have pleasure in them that do them, and
can be merry when they come among their companions,
and yet their consciences tell them that those that do such
things are worthy of death. Surely thou hadst need to
be careful of following their example, and answer that
temptation when it comes, surely if they knew otherwise
they would do otherwise, but how do I know, but that
their consciences tells them that they ought to do other-
wise? you see here, that they know the judgment of God
that they which commit such things are worthy of death,
and yet they not only do such things but have pleasure
in them that do them.
Consideration, 3.

3. What a vile and abominable thing is it for men to forswake the Holy Rule of the word that the Holy God hath set, and instead of the Holy Rule that God hath set up, to set up the Example of a vile wicked wretch, of one that is an enemy to God, of one whole Heart is unclean and filthy, to follow him, and neglect the Example of Jesus Christ. Oh, What horrible wickedness is this? What hast thou been guilty of that hast forsaken the Holy Rule of God, and the very Glass of Gods Holiness, and hast set up instead of, that the base Life of a wicked, Unclean, Filthy, ungodly man?

Consideration, 4.

4. What fleighing is it of the dreadful authority likewise, that there is in Gods word, at which thou shouldst tremble; that notwithstanding thou canst not but be convinced that such and such waies are against the word, yet thou shouldst rather follow what men do, then fear and tremble before the authority of the word of God, that word by which thy Soul and eternal estate must be cast. God must needs look with indignation upon Men and Women for such wickedness. What! Saith God, is there no more authority in my word at which you should tremble, that when the Example of a wicked Wretch comes, that he should have more power to prevail with you, then all the authority in my word? This is a fleighing of the authority of Gods word.

Consideration, 5.

5. Consider how the Scripture tells you clearly. That, there are but very few that find the way to eternal Life, and bids you, Strive to enter into the Praise Gate, for
Follow not the example of the world.

...straight is the Gate and narrow is the way that leadeth to Life and few there be that find it. Now then what impudence is this in mens Hearts, when the Holy Ghost shall set us in such express words, that there are but very few that go in the way of eternal Life, and that most people go on in the broad way, and yet we will venture to go in the way that most do? When this shall come to be pleaded to you at the day of judgment, Why did you go on in such and such ways? And you shall say, Lord, the most went that way, and the Lord shall answer, Did you never hear in my word, that the most went in the way of eternal Death, and that few went in the way of eternal Life, and yet would you go on? Oh! What strength is there in the Corruptions of mens Hearts, that they dare so boldly go against the express word of God? And for the Example of the multitude, that place is very remarkable that we should never follow the Example of the multitude, In Exodus, 23. 2. Thou shalt not follow a multitude to do Evil. Thou talkest of people going this way, and multitudes going this way, saith the Lord, thou shalt not follow a multitude to do Evil.

Consideration, 6.

6. Another consideration that may help against the Example of men is this, That it is made in Scripture the sign of a man that is the Child of Wrath, In his Natural estate, and one in whom the Prince of the world (that is the Devil) doth Reign, that goes according to the common course of the World, And that you have a clear Text for, In the 2 of Ephes. 2. In the first verse it is said, We were dead in trespasses and sins, wherein in times past ye walked, according to the course of this world, according to the Prince of the power of the Air, the Spirit that worketh in the Children of disobedience. Among whom we had at our Conversation in time past, in the lusts of our Flesh, fulfilling the desires.
Follow not the example of the world.

Desires of the Flesh and of the mind, and were by Nature Children of Wrath even as others. Now here is an argument of one that is dead in sins, of one that walks according to the Prince of the power of the Air, the spirit that now worketh in the Children of disobedience, of one that is a Child of wrath, that doth walk according to the common course of the world. Thou dost (thou layest) according as others do, thou goest according to the Example of others; thou dost hereby judge thyself to be a Child of wrath, for it is made a sign of one that is Dead in sins to do so. As you know the fish, when the Fishes are Dead, they are carried down with the stream, but while they have Life, they can swim this way or that way, so if indeed God did give thee a principle of Life, though the stream of the times, and the Examples of men go one way, yet thou art able to go another way, but being dead and having no Life, now thou goest according to the stream of the world.

Consideration, 7.

7. Another Consideration against it is this, That the things of Godliness, and the way of eternal Life, they are Mysteries, and supernatural things, they are things that are above the reach of any man by Nature, and therefore men may not be made Examples in these things, because they are the deep and high things of God, they are Mysteries, and supernatural, and above the reach of any man. As now, do you make a man the Example of the Art of Navigation that was never instructed in the Art? You know it is a mystery, no man will follow the Example of other men in their Trade, that are not acquainted with the Mystery of their Trade, Trade is a Mystery; and so the way of Godliness is a Mystery, the way of eternal Life is supernatural, and therefore we must not follow the Example of men. But you will say, though they be a Mystery, and supernatural, is it not likely that
God will reveal them to such as are men of Parts, and abilities, and great Schollar, rather than to such an ignorant poor Creature as I am. I Answer, No, The Scripture saith that God will reveal them to those that are Babes. And God hath chosen the Foolish things of the World, to confound the Wise, and the Weak things of the World to confound the things that are mighty. And I beseech you consider this one Rule; as the things of eternal Life are supernatural, so the Lord doth not observe that proportion in revealing these things to men according to their parts, that is, that those that have most Parts, they shall have most of Christ revealed to them, and those that have less Parts, they shall have less of Christ revealed to them, but God is pleased to deny the revealing of himself to wise men, and reveals himself to Babes, and all for this end that we should follow the Example of God, and not of Men.

Consideration, 8.

8. If thou followest the Example of other men, and leavest the Example of Jesus Christ, surely, thou never hadst the fear of eternity falling upon thy Heart, dares't thou venture thy eternal estate upon the wares and the Examples of any men upon the Earth? Though you would venture far upon some men, perhaps you dare venture your lives upon some men, I bur, dare you venture your Souls? No, Except you see the Pattern of Christ together with their Pattern, though they be the best men in the world, if thou knewest the consequence of eternal Life, what it is, thou wouldst never venture thy eternal Life upon it. Now wilt thou venture thy everlasting estate upon any in the world? What! Art thou so much beholding to any in the parish, to any friend, or acquaintance, as to venture thy eternal estate upon them? Take heed of that.
Consideration, 9.

9. Certainly, 22 hee that doe such things, because they see others do the same things before them, they never had their Consciencs Awakened, it is impossible for one that hath an Awakened Conscience to put off Conscience with such a flam as that is, if thy Conscience be Awakened, and tells thee thou hast the Infinite God to deal withal in all thy waies, what! Canst thou put off Conscience with the Example of such and such? no, Conscience tells thee thou hast to deal with the infinite and Eternal God, and therefore thou that art ready to put off thy Conscience with such things as that, I dare boldly say thy Conscience is a sleepye Conscience, thy Conscience is not enlightened.

Consideration, 10.

10. That that should be the strongest argument against thy sins, thou makest the strongest argument for thy sins, thou layest thou seest others before thee, and why should I be wiser then they? This is a mighty argument against thy sins that thou seest others do so: It is a mighty argument against sin upon these three considera-
tions mainly: There are three Considerations that shew, that the sight of others going on in sin, should be so far from encouraging of us, as to make us out of Love with sin the more.

As thus, First The more he goes on in an Evil way, the worse is his way: as in foul waies, what is it that makes the high way to London so mitory and dirty? It is because so many travel in that way: So it is in the way of sin, e-
evry way of sin is a mity way, now such and such go on in it, and thou wilt go on too, now the more there are that travel in a way, the more Mity and Dirty it is. If you
you say, what is the reason this way is so Dirty? it is because so many have gone in the way. Now apply that to the way of sin, many go on in the way of sin, that is a Misy and filthy way, and wilt thou on too? that can be no argument for thee to go on.

Secondly, Thou sayest others go on in sin, they provoke God, and what! Wilt thou add to the provocation of God? Thou shouldst rather reason thus, what! Is God so much dishonored by such, and shall I dishonor God too? It is just as if there were a common enemy that should come among you, I suppose if some of you should meet with some of the common enemy, that go up and down, and spoil, and plunder, and slay; what they can, to destroy all that they come near, and one of them should be seen in the street, and one comes and lays on him, and then another comes and he slays, let me have a stroke at him too: thus doth every one going on in the way of sin, they strike at God, and then there comes another and faith, let me have my blow, that is, let me do as he doth, the example of others sinning against God should make thee out of love with sin.

Thirdly, The Examples of others in evil, should keep thee against it the rather upon this consideration, for if thou followest their Example, thou dost continue the succession of sin, in the world. There is one commits sin and thou followest him, now thou canst not but think there is another that followes thee, and wouldst thou be the man and woman that should carry on the succession of sin in the world? Now these Considerations should forever prevail with us not to follow the Examples of Men, but to follow the Example of Jesus Christ. If thou wert to plead at the Day of Judgment, wouldst thou plead the Examples of wicked men? What good would it do thee, to have such as thou hast followed to be set at the left hand, and the Lord to say, depart from me, I have cursed into everlasting torment into hell? What
good would it do thee to think I followed this man's Example? You dare not plead him as an Example at that day, and certainly it cannot be safe to you, but you will be cursing of others that you have followed their Example, and you will curse others for following your Example. I say, you will not only be cursing of others whose Example you have followed, but also cursing of those that have followed your Example, that you have been such Examples to, for that is certain, every man is in some measure guilty of all the sins that are committed by their Example, and therefore it should make us take heed how we give Example to others to sin, those whom thou wert Example to wilt curse thee, because they come to have their sins the greater, and what good will it be to thee then, when thou shalt be cursing of another in the place of torment for being example to thee?

Consideration. 11.

11. How wild is this, that when thou hast such a cloud of witnesses, not only the Example of Christ, but of so many Saints, that thou wilt leave them. You will say, is their Example so much above others? I remember what one saith, as one pearl is worth ten thousand pebble stones, so one godly man is worth more than ten thousand wicked men. So if thou hast but the example of one Godly man or Woman walking with God before thee, it is more than the Example of ten thousand others walking before thee; and they will be brought into thy condemnation at the great day, and God will say, here is one that walked holily, why did not you walk after him, and therefore it is laid in the Scripture, that the Saints shall judge the World.
Consideration, 12.

12. It is the most against the true excellency of the Spirit of a Christian, almost of any thing that can be, there is scarce any thing can be said so much against the excellency of the Spirit of a Christian, as to be led by the example of the Spirit of other men, if thou hast a Christian, thou hast the Spirit of Christ, the Holy Ghost leads thee into all truth, and he is thy teacher, and for thee to debate thy self not to follow the Instrucion of Christ, but to follow the Example of those wicked men before thee, what a wild thing is this, it is the part of a beast to follow those that go on before them in the herd, beasts will do so, but now a Christian should manifest that he hath the Spirit of Christ, and the Holy Ghost to be his teacher, to lead him into all truth, and thereby he shall shew the Generousness of his Spirit.

Consideration, 13.

13. Besides, there is a necessity that men should miscarry that make men's Examples to be their rule, you will say, no, it may be we shall hit, yet if it should prove true that the thing that thou dost imitate in another man, should be good, yet if thou makest his Example a rule, thou mayest miscarry, thou mayest perish eternally, though thou shouldest follow the thing that is good, if thou hast no other rule but him, now it is a hundred to one but thou shalt miscarry in that Example. Well, these considerations, with many others that might be named, if the Lord would be pleased to bring them into your remembrance, I hope they may help you against that great temptation of doing as others do. Oh! That it may prevail with you all, and make you to resolve against following other examples without Christ.

Wherefore then, remember the text it self, and if you
cannot remember other things, the very words of the Text will help you against the Temptation, of following others Example. He that abideth in him, ought himself also to walk, even as he walked, I must not walk as I see other men walk, nor do as they do, they do thus and thus, but did Jesus Christ do thus and thus? Let me study his Life therefore, and so hold forth the Life of Christ, and live so, as while I Live Christ may never die. As sometimes it is said of Children, that imitate their Parents, and are very like their Parents, we say, Well, this Child as long as he lives, his Parents will never be dead: So Christians following the Example of Christ, of them it may be said, truly, as long as they Live, Jesus Christ lives, and therefore read over the History of Jesus Christ, and set the Pattern of Jesus Christ before you, and as I remember I said, when I opened the things about Sanctification, the very Example of Jesus Christ is that which is a mighty thing to Sanctifie the Heart, when you Read the History of Christ, Read it not as a Story, but as a Pattern, and examine your Hearts thereby, say to thy Soul, I Read these examples of Christ, but what is there in my Heart of all this, and what have I expresst in all my Life of all this? Those Christians will be embraced of Christ another day, that have held forth his Example, Oh! How will Christ embrace them, that made it the care of their lives to hold forth the example of Christ.

**Consideration, 14.**

14. Thou dost as others do, as thou seest thy neighbors do, thou learnest of them rather than of Christ. Know further, that here in thou dost cross thy Prayer, for thou prayedst often, that the will of God may be done in Earth, as it is done in Heaven, and in that Petition thou dost profess to God, that thou dost desire more to conform thy Life to that that is the Life of Hea-
ven, then to that that is the Life of the world. Now what a contradiction is there in that Petition? When a Man or Woman comes and prays to God, Oh Lord, that I were able to do thy will in Earth as it is done in Heaven, as the Angels do it in Heaven, yea, To do thy will as well as flesh and Blood is able, or as Christ himself did, and when thou hast done praying so, then thou dost Labor to conform thy Life unto the lives of wicked and ungodly men that thou seest in this world, and thinkest that thou hast plea enough, that thou livest as the men of this world live who are wicked and ungodly, thou thinkest, if thou canst say, I do as such and such men do, as my Neighbors do, I do as well enough, but remem-
ber, thou prayedst, that the will of God might be done on Earth, as it is done in Heaven, not as it is done by the ordinary and common sort of the world.

Consideration, 15.

15. Again further, This also is as worthy our Con-
deration as any thing hath been delivered, to shew the Evil that there is in following the example of others, but especially the Example of the multitude, That it is a sign of one whose name is not written in the Lamb's Book, in the Book of Life, that shall follow the example of the most, and as in other things so especially in a way of superstitious worshipping of God, those men that shall pleade the examples of other men, either of Learned men, or great men, or the multitude, or their fore-Fathers, or Neighbors, or whatsoever they be, for to wor-
ship God in a superstitious manner, I say, it argues, that such a one hath not his name written in the Book of Life. I will give you one Scripture for it, that may make you forever following the examples of men, in Revel. 13, it is a clear Description of Antichrist, at verse, 1. I saw a Beast rising out of the Sea, having seven Heads, and ten Horns, That is clearly the Description of Antichrist.
Follow not the Example of the World.

I shall not stand to open how it is the Description of Antichrist, but I know no Orthodox divine that denies it is so. But now faith he, at verse, 7. It was given him to make War with the Saints, and to overcome them, and power was given him over all kindreds, and Tongues, and Nations. It is no Argument (you see by the way) that Papists have the right of it, if they should overcome in war, it was given to him to make war with the Saints. You will say, surely he shall be overthrown then. Nay, It is said, it was given unto him to make war with the Saints, and to overcome them, and power was given him, over all kindreds, and Tongues, and Nations. And here-upon Papists make Univerality to be the mark of the Church, because they have overcome so much in the world as they have done. Whereas the Scripture saith, that power was given unto him to make war with the Saints, and mark it, at verse, 8. And all that dwell upon the Earth shall Worship him. That is, the generality of all shall worship him, shall obey him, they shall be given unto superstition in their worship, but mark, all that dwell upon the Earth shall worship him, Whose Names are not written in the Book of Life, of the Lamb slaine from the Foundation of the World. All those, because he hath power over kindreds, and Nations, and all people. Then the generality of all will worship him, those that have not their Names written in the Book of the Lamb, the Lambs Book that was slaine from the Foundation of the world, they shall follow the generality of the multitude, and think they must serve God and worship God as they do. And faith the Text, In verse, 9. If any man have an Ear to hear, let him hear. If men will have an Ear to hear any thing in the world, let them hear this thing, let them know this, that God hath his time (from the infinite Wisdom that he hath to bring ends about that we know not of) to suffer Antichrist to prevail in the world, and when he doth prevail, the generality of the People will go their way, and then it will be a great
great plea, What wilt thou do as others do? And as the most do? So that none shall be delivered from him, but such as are written in the Lamb's Book; Therefore it is a sign that their Names are not written in the Lamb's Book, that do as others do. We must therefore take heed of those Examples, and Learn of Christ and follow him. This is in the General.

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CHAP. LXXXIX.

Doct. Meekness is that Evangelical Grace, wherein Christians ought to imitate Christ. Meekness explained, the several kinds of it, and the difference between them.

Matth. 11. 29.

For I am Meek, and Lowly in Heart.

But now more Particularly. What things are we especially to Learn of Christ? Here are two things propounded, MEKENNESS and LOWLINESS, now these two, (as I told you before) have reference unto Christ as a Teacher, and in that sense I have handled them, we must Learn to be Meek and Lowly as Christ was; So that now we are to come indeed to that which is a principal part of the Text, and doth nearly concern us. For the first, I am Meek, whence our Point is.

DOCT.
Follow Christ in Meekness.

DOCT.

That Christians, according to the Example of Jesus Christ, ought to be Meek ones. Or thus,

Meekness is that excellent Vertue, that Evangelical Grace, that Christians ought to Imitate Jesus Christ in. That is our Point.

First, we shall a little labor to open what this meekness is. Secondly, Shew that Christ was meek, open the meekness of Christ. Thirdly, To shew how we should Learn this Meekness of Christ, to be Meek as Christ was.

These be the three things in this Point.

First, then for MEEKNESS, the word Meek, it is thought by the learned to come of the Hebrew word רחט and to the short Abreviation, is רח that signifies Attenuare, Humiliare, Deprimere. as it were to be humble, and because there is such a strong agreement between humility and meekness, as it is joyned together therefore the Hebrew word that signifies to be humble is to be made poor, the poor speak by intreaties, men that are rich are many times more surly, and passionate, but when men are brought to poverty, they are more meek and quiet: you are so to be attenuated, or so to be made lean, so the Hebrew word signifies, because men that are of lufty constitutions, whose veins are full of blood, and bones full of marrow, many times they have greater spirits, and are more passionate, then men that are more sickly and weak, and thence our Hebrew word Meek comes, to be humble
What Meekness is.

humble, or poor, or attenuated, or made thin, or lean. And the other English word seems to be the same with μειδ, and that signifies (coming of the word, Melissa) to be sweet as honey. So that a meek one, is one whose spirit is as sweet as honey, and whose conversation is as sweet before men as honey, from thence the word μειδ comes. And the Latin hath two words that express it, the one is Mitis a meek man and that is thought to be taken from one, that though he be wronged, yet he is silent, and dumb, and though he suffers much, he makes little noise, he is quiet, and dumb, and saith nothing. The other Latin word is, Manisvem, to come to one’s hand, to be accustomed to one’s hand, as some kind of beasts, you know are unruly, and ready to strike you if so be you meddle with them, but other beasts, they will come to your hands; So a meek man, is not one that is of a boisterous and violent spirit against God, and against men, against their governors, against their neighbours, but those that come to one’s hand, that God and man can bring to their hand, that is a meek man; a meek man is such a one. And the Greek word that is here in the text ταπα, it is Quasi πλατ, as the Learned do interpret the words, that is, one that is a facil man Quasi facilem at Placidum reddet. Such a one doth render himself facil and pleasing to all that he doth converse with, that is the Propriety of the Greek word that is translated meek. I am meek, that is, I am one that is facil, that renders my self facil and pleasing to every one that I do converse withal, and such a one is a meek man or woman, the next Hebrew word that is used for meekness (as in Numb. 12. 3) where it is said of Moses, he was the meekest man upon the earth. It is one that was afflicted, that doth depress himself & is willing to be low, that is a meek man, as contrary to pride, for still the Hebrew takes the same word that signifies Humility, to signify Meekness, because in time of affliction, the heart is more down & low, less passion.
What Meekness is.

fionate and Unquiet. The french hath a word for this meekness, and it is a very eloquent expression, and signifieth one that comes from a generous family, as a fowl that is, Debonaire De Bono nido, as the eagle, and other generous fowles, so they make a meek man to be one that comes from a good family, noting that men that are well born, are of more gentle and quiet spirits, or at least should be so, more then of the common sort more then those that are of the dregs of the people, they are of more perverse spirits then men of good breeding. The french expresseth meekness by the word that signifies well bred, and indeed in that he is a true gentleman, that is, one that is a meek and gentle man, and it gives a little light into the thing, to shew how several languages express this word and I am the more willing to open it thus, because I intend more largely to insist upon it in its contrary, of passion and Anger, and shew what abundance of mischief comes for want of meekness. Thus for the word meekness.

But then for the thing itself what meekness is, the Philosopher in his Ethicks, Book 4. Chapter 5. doth there describe meekness to be μετόμενεσ τελείως, In ira Mediocritas the mean of Anger, it is this, the right and due allaying of the heat of the passion of anger, the bridle of Anger, that is meekness. Now the Philosopher in that place saith (for many of the Heathen would speak much of this vertue and commend it much) that the mean of anger wants a name and we rather (faith he) therefore refer the mean of Anger unto that that doth tend rather to the defect then otherwise, for so meekness is the allaying of and tends rather to the defect of anger then the exuberancy of anger, and the reason of this is, because men by nature are not so much given to the defect of Anger, as to the exuberancy and therefore the vertue doth rather consist in bringing men to the defect, to the lessening of anger then the exuberancy, whereas in other things vertue is between both
the virtue is between the exuberancy and the defect, but this of meekness is rather inclined to the defect, because man's nature is more forward to the excess, and therefore he had need have a bridle to bring him a little towards the defect, and therefore the mean of anger in which the virtue lies, is rather upon the defect than the exuberancy. But now we are to know, that there is a two fold meekness, there is a natural meekness, and a spiritual meekness, only this text speaks of the second. Now the natural meekness that is two fold, either that which comes from the constitution of a man's body, from a man's complexion, some men are of such a complexion, that they are of more meek and quiet spirits than others, and others are more passionate and of forward spirits from their complexion, some are of sanguinarick complexions, and others of chollerick complexions. I shall shew you presently the difference, between the meekness that comes from natural complexion, and that that comes from grace.

But then the second natural meekness, is the meekness that comes from moral virtue, and that comes from the strength of reason, a man, what ever his complexion is, if he be a wise man, and hath the strength of reason, he is able in a great measure to subdue his passion, and bridle his anger, by the strength of reason, though his nature be inclined to it. But then there is a spiritual meekness, and that comes from the sanctifying Grace of the Spirit of God, that is a spirit of meekness. But now that we may discern the difference between this spiritual meekness, and that of nature, As now for the constitution of the body, there are many men and women think they are of meek spirits, because they are not passionate as others, and they think they have this grace when it may come from the meek temper of their bodies, for the Physiologist could say, Homo est Animal manum, man is naturally a quiet creature of his ho
Several sorts of meekness.

dy, though it is some men by the constitution of their bodies are more froward and passionate than others, yet the constitution of men's bodies in respect of the constitution of other creatures, is of a meeker temper, and man's body in respect of the constitution of it, is not so froward, nor given to that excess of passion, as other creatures are, as a dog by the constitution of his body is more forward to anger, and the Hare to fear, and the Lion to boldness, by the constitution of their bodies. But now man's body is not so much prone to excess of passion as other creatures, and therefore though it may be in some more than others, yet for the most part, the frowardness and passionateness of men and women, doth come rather from the distemper of their spirits, from the wickedness of their hearts, then the constitution of their bodies.

Object. But you will say, It is different, some more some less, how shall we know that the meekness of spirit comes rather from the grace of God, then the constitution of the body?

Answer. I answer thus. When it comes from the constitution of their bodies.

First, Then such a one is not more angry, Whether God is offended or himself, he is not more moved at one then the other, but this is not where the grace of meekness is, though such a man or woman is not moved much when himself is offended, yet let God be offended, then he shews his anger, he accounts it his duty to be angry when he sees God is offended. Moses, though he was the meekest man upon the earth, yet (though it was not according to the constititn of his body) when he saw God offended, when he saw the golden calf, he took the tables of stone, and threw them down upon the ground and brake them and he commands them to
Several kinds of meekness.

his brother. Thus he was zealous of the Lord though he was the meekest man upon the earth; when meekness is right, it will shew zeal for God. And so I might shew you a great many examples of men that were very meek yet have shewed their zeal for God this way. I shall meet with examples in this kind hereafter and shew the meekness and zealousness of Paul and of David. I shall go no further now, then Christ himself, and two of his disciples: Christ himself is said here to be meek, but there was a generation of men that he had alwayes an aking tooth against, and his spirit rose continually against them when he saw them, and that was the Scribes and Pharisees. And therefore you shall find in Matt. 23. some eight several times, he there cries out, Wo to you Scribes and Pharisees, Hypocrites, and in the 33. verse of that Chapter, when he is speaking unto them, he saith, O ye generation of vipers, how can ye escape the damnation of Hell? Here was this meek man, now never any was so meek as Jesus Christ was, no not Moses himself, and yet saith he, wo to you, eight times in one Chapter. And ye serpents, and generation of vipers, how can ye escape the damnation of Hell? for indeed there was never such serpents, and such a generation of vipers, as they were, and Christ's spirit was ever against that generation of people, the Scribes and Pharisees, they were the corrupt Superstitious Clergy of that age, I say, they were the superstitious clergy of that age, that were the greatest enemies to godliness, the greatest enemies to Christ, and the gospel, that any were, and therefore Christ's spirit did ever more rise against them, and indeed, there are no such men, of such vile spirits, as a corrupt clergy, no such enemies to the power of godliness. And thus Christ you see, he was of a meek spirit, and yet for all that in the cause of God, he was of a very zealous spirit. And so for John, I will speak but of one more, of John, you know he was made up of love, and of sweetness, read his Epistles.
Several kinds of meekness.

Read the Gospel, you shall find him made up of love, and
of sweetness, and yet John was one that was called the
Son of thunder, he was called the Boanerges, or Son of
Thunder. Why? Because he was zealous for God
and God reserved him a long time, therefore he lived
as Jerome faith. Some sixty eight years after Christ,
though he was the disciple of Christ, he lived sixty eight
years after Christ, so that he could not be less than one
hundred years old, that he might of purpose set himself
against the hypocrisy of the times, and the enemies of
Christ. he was one that had a mighty spirit for Jesus
Christ, a Boanerges, a Son of thunder, and yet of the
most sweet loving spirit in his own cause of any in
the world; that is the first.

Secondly, A second difference lies in this, one that
is meek morely from his natural temper, though he be
ordinarily of a quiet disposition, yet there is some lust
or other that he hath, some haunt of evil and some lust
in him, as every wicked man hath some or other, that
if he be crossed, you shall find his heart rise in passion.
So spiritual lust, take a man that is of a meek spirit na-
turally, yet if he be crossed but in something that his
mind is set upon, some lust that his heart is set upon,
you shall find him very sordid, and very passionate.
As in that of Rehoboam, in 2. Chron. 10. 11. Rehobo-
am was young, and tender hearted, he was a man of a
very softly Spirit, a softly man, as we use to speak, such
a man, or such a woman, is of a very softly disposition,
Rehoboam was naturally of a very softly disposition, it
seems his natural constitution was to be so, but when it
comes to be tried concerning his government, when his
heart was to be lifted up in authority, and his wicked
counsellors, they come & shew him his authority, & pow-
ner, there you see what he faith to them that come to have
their yoke to be made easier. My father chastized you with
whips, but I will chastise you with scorpions, and though
Rehoboam was of a soft temper naturally, yet in that
Several kinds of meekness.

wherein his lust was to be satisfied, that he might not be crossed in his lust, he could quickly be persuaded to be very cruel. And so Saul, Saul seems to be of a very gentle temper, and so he shewed himself at the beginning of his reign, when the children of Belial said, How shall this man save us? the text faith, Saul held his peace, but now, when his lust prevailed, in keeping his Kingdom, when he saw that David was likely to come to the Kingdom, how did his heart rise against him? but of that we shall have occasion to speak hereafter, but only now to shew you, that the heart that is by nature soft and meek, yet wherein it is crossed in any lust, there it is very froward.

Thirdly, (and that is a principal one) one that is naturally of a softly temper, and not graciously meek, you shall see such a one easily discouraged in any good thing; if he take upon him any thing that is good, and meet with anything that is difficult, with opposition, he yields presently. But now where meekness is from the grace of God’s Spirit, such a one, though he do meet with a great deal of opposition, yet he is able to go through it, meekness doth not hinder the courage, and fortitude, of the spirit of a man and woman, to go through opposition in a good cause; and for that I will give you this notable text, it is the example of Christ himself, in Isa. 42, there the Spirit of Christ is described verse 2: He shall not cry, nor lift up, nor cause his voice to be heard in the street. It is applied in the new Testament to Christ, clearly Christ was of a very quiet, meek temper, he shall not cry, nor lift up, nor cause his voice to be heard in the street. As a great many in their passion, you cannot go by their doore but you shall hear their voice lift up in the street, the street sounds of their railing and babbling together; it was not so with Christ, his voice was not heard in the street, and so he goes on: A bruised reed shall not break, and the smoking flax shall not quench, but (Mark.) he will bring forth judgment
unto truth, he shall not fail nor be discouraged, till he have set judgment in the Earth. He was one of a Meek and quiet disposition, and very gentle, but mark, he will bring forth judgment unto truth, he will go through with his work, and he shall not fail and be discouraged till he have set judgment in the Earth. So it should be with one that is of a Meek Spirit, he must be Meek and gentle, but when he is in a good cause, he must not fail nor be discouraged, notwithstanding all opposition, till he have set judgment in the Earth, that is, till he hath gone through the work that he hath begun, he should not fail nor be discouraged, that is the difference between the softness of Spirit that comes from Nature, and the true work of Grace.

But then, is there not another meekness, then that of Grace? How will you distinguish that? A meekness that comes from the strength of reason, and indeed many men that have naturally passionate Spirits, Cholerick constitutions, yet by understanding, and reason, they are able to overcome it. And this is the meekness that the Heathen speak so much of, the moral virtues that they speak so much of in their books, how shall we distinguish between this moral virtue, and that of Grace I will distinguish is thus.

When it comes from the strength of reason, it may be, when the will is not subdued to the will of God, a man may see reason to forbear such or such a thing, but it comes not from the principle of the work of God's Spirit, in subduing his will to the authority of the will of God.

And further, it is not nourished by spiritual arguments, but merely by natural reason, where it is Spiritual, from a work of God's Spirit, there it is nourished by arguments that are Spiritual, by Spiritual reasons, by arguments taken from Jesus Christ, from the promise, from our own weakness in our natural condition,
The meekness of Christ.

from the desert of our sins, such kind of Arguments as
there are the Arguments that do prevail with a Heart
that is Meek in a Spiritual way.

And again, where the Meekness is natural, it hath but
a Natural end, it aims always at his own quiet, and at
his own honor, and thinks it to be a dishonor and dis-
grace to let out his passion, and that it will breed a great
deal of disquiet and trouble. But where Meekness is a San-
cifying Grace of God's Spirit, it hath a high end, it hath
the Glory of God, it hath the letting forth the honor of
God, and the honor of his profession, and this is above
the strength of Natural Reason. Some other differences
might be shewn, but this for the present to open the
Nature of Meekness what it is, and the difference between
Spiritual and Natural Meekness.

CHAP. LXXX.

That Christ is Meek proved and explained, with
three Reasons of the Point. 1. Because of the
holiness of his Nature. 2. Because of the infinite
Satisfaction he had in himself and the Father.
3. He was infinitely wise.

Now the next thing is, to shew, That Jesus Christ
was Meek. Learn of me for I am Meek, Now
we are to shew that Christ was thus Meek, Christ was
Meek in his Conversation, to set forth before you the
Meekness of Jesus Christ. This I shall shew you in
Scripture, The 45. Psalm. is a notable Text for the
Meekness of Christ, the 4. verse, (it is a plain Pro-
phesie of Christ.) And in thy majesty ride prosperously,
because of truth, and Meekness, and Righteousnesse
and ver (Mark) it follows, and thy right Hand shall Teach
The meekness of Christ.

thee terrible things. Here this Scripture shews, that Meekness in ones own caufe, may stand with a great deal of terribleness in the cause of Christ. And then, that other Text that we have, in Matth. 12. 17. A place that quotes the forenamed place, the 42. of Isaiah. That it might be fulfilled which was spoken by Isaiah the Prophet, saying. Behold my Servant, whom I have chosen, my beloved, in whom my Soul is well pleased, I will put my Spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear his voice in the streets. Here is that added further to the place quoted out of Isaiah, 42. There it is only, He shall not cry, nor lift up, nor cause his voice to be heard in the streets. But here it is, He shall not strive nor cry, neither shall any man hear his voice in the streets. No man shall hear the voice of Christ in the streets, in a striving way, in a railing way, in a passionate way, Christ was no striver. Men think it a credit to be striving with their neighbors, but this is the Glory of Jesus Christ, that he was no striver, you may think What will you will of it, and therefore the Holy Ghost quotes that Prophecy, he will not let slip that quotation. But to open and clear the quotation, he adds, He shall not strive. And then in Matth. 21. 5. Tell ye the Daughter of Zion, behold thy King cometh unto thee, Meek, and sitting upon an Ass, and a Colt, the foie of an Ass, Christ, the King, though a King, yet he is Meek, men of great Spirits, of great estates, and great authority, they think it a dishonor to be Meek, they are ordinarily of a boisterous Spirit, but behold, thy King cometh Meek. And to that in 2 Cor. 10. 1. Now I Paul myself, beseech you by the Meekness and gentleness of Christ. These are principal Scriptures, that hold forth the Meekness of Christ, though others might be named.

But now for the opening of this Meekness of Christ. He was Meek to God and man, take both together in his suffering
lufferings, Christ, I say, in his sufferings, both from
God and from man he was exceeding Meek. In Isa. 53.
7. He was oppressed, and he was afflicted, yet he opened
not his Mouth, he is brought as a Lamb to the slaughter,
and as a Sheep before the shearers, is dumb, so he openeth
not his Mouth, So he opened not his Mouth, As a Lamb
and a Sheep when he comes to the Shearers, Yea, When
they come to the Slaughter. Other Creatures will strug-
gle when you meddle with them, and be ready to spoil
you, and make a hideous noise when you offer any vio-
ience to them, but the Lamb and Sheep are Meek, and
dumb, and so was Christ, when he suffered both from
God; and from man, from man wrongfully. As you
shall see by and by, and suffered from God though not
wrongfully, yet suffering from his Father he did not
open his Mouth, and therefore he is set out in Scripture
by that Title, the immaculare.Lamb, Behold the Lamb
of God, that taketh away the sins of the World. And
in Matth. 3. the latter end. When the Spirit of God
came upon him, he came in the form of a Dove, that is,
without Gall, without bitterness. The Spirit of Christ
was like that of a Dove, very Meek and gentle, of a gen-
tle and a quiet Spirit, when he was to suffer, and that
the Hand of God was in it, faith he, in Matth. 18.
11. Shal not I Drink the Cup which my Father hath
given me to Drink? He takes the bitter Cup that there
was, andDrinkes it only with these words, Shal not I
Drink the Cup which my Father hath given me to
Drink?

And then meek towards men exceedingly, in Isa. 40. 11
It is prophanical cleerly of Christ, faith the text. He shal
feed his flock like a shepheard, he shal gather the Lambs
with his Arme, and carry them in his bosom and shal
gently lead those that are with young. What an ex-
pression is this? He is a shepheard, not like a butcher when
he is driving sheep and cattle if they go not which way
be would, flings at them, breaks their legs, and bru-
The Meekness of Christ.

...their bodies, but he shall carry the Lambs in his Armes and gently lead those that are with yong. If there be a Lamb that is weary, and begins to be lame, and goes limping, he will take them up in his Armes; this is spoken to the comfort of poor weak Christians, that are Lame that are poor, weak, ones, like Lambs, that are fainting and cannot go, Christ will gather the Lambs in his armes and carry them in his bosom; if they faint and want warmth, he will carry them in his bosom; and he will gently lead those that are with yong, that is, Christ will consider the pace that we are able to goe. It was noted of rough Esau, he will drive on a pace, I but faith Jacob, let us not drive on so fast, my Lord, least the sheep die by the way: So Christ will not drive on so fast, but gently lead those that are with yong. And a notable expression we have in Isa. 57. 15. This prophecy of Christ is principally Evangelical, and aimes at Christ almost in every thing; Thus saith the Lord, the high and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble Spirit. But the 16. ver. is that which I aim at. For I will not contend for ever, neither will I be always wrath for the spirit should fail before me, and the soules which I have made. Saith Christ, I look upon the spirits of my servants, and if I should contend for ever with them, they would fail before me, the soules that I have made would fail before me, and therefore I will deal gently, I will gently lead those that are with yong.

And this is discovered in the carriage of Christ towards his disciples, though they were men of mean ranke and condition, poore fishermen, and of dul capacity, yet how doth Christ carry himself towards them, and calls them his brethren, and Children, though they were so poor, and weak, and dul in their parts as they were, yea, and when Christ saw the spirit of his disciples begin to be but a little too hot, though it was for him, Christ out...
The Meekness of Christ

of the meekness of his Spirit doth allay their spirits, as you have it in Luke 9: 53. There you may see the Spirit of Christ's Meekness, when there was a whole Spirit was so hot, James and John, that John that I spake of before, that was of so loving a Spirit, yet there he was a little too hot; though it was in a good cause, for it is not enough that the cause be good, but we must keep in a right temper in a good cause. The text faith, when Christ was going among the Samaritans in Luke 9. 51. It came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face. And ver. 53. But they did not receive him, he went into a village of the Samaritans, and they did not receive him, Why? Because his face was as if he would go to Jerusalem. Why would they not receive him because he seemed to go to Jerusalem? The Samaritans they worshipped God in a more superstitious way then at Jerusalem, at Jerusalem there was the Temple, now the Samaritans hated the Jews that were more strict in their worship, indeed among the Samaritans they were counted the puritanical people, (as heretofore among us) now the text faith, because his face was as though he went towards Jerusalem, he looked, (as it were) like a Puritan, or like a Roundhead (as now) because he was one that looked like such a one, and because he looked as if he would go to Jerusalem, to the Temple, to worship there, they would not receive him. Now mark, this mightily exasperated James and John, what, say they, that these wicked wretches reject Jesus Christ, and for nothing else, but because he seemed to go to Jerusalem, to the Temple of God, merely because he seemed to be a lover of God's Temple he did but seem so, for so the text doth not say plainly that he would go, but because he seemed to be a lover of the Temple, and they would not so much as give him any lodging in it, and therefore faith James and John, Wilt thou that we command fire to come downe from bea-
The Meekness of Christ.

What, that they not only reject God, but such a one as Christ, that seems to be a lover of the Temple, shall they reject him, and not receive him? Shall we command fire to come down from heaven & consume them? Now mark the meekness of Christ's Spirit, in ver. 55. He turned and Rebuked them, and said, Ye know not what manner of Spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them. What a meek speech is this! that though he was never so much rejected? Well, though they deal thus with me, yet the Son of man is come to save them. And then meek he was towards his adversaries, this one text shews enough how meek he was towards those that did so cruelly use him, and likewise towards all others in his conversing with them. Read over John 4. and John 8. See the cavelling of the Woman of Samaria, and the cavelling of the Jewes, and see the meek and quiet temper of Christ towards his enemies, Father, forgive them, for they know not what they do. When they brought him unto the cross, those that took away his life, yet he, faith, father, forgive them, for they know not what they do, he pitied them notwithstanding. And in Luke, 24. 46. 47. he said unto them. Thus it is written, and thus it befoomed Christ to suffer, and to rise from the dead the third day, and that repentance, and remission of sins should be preached in his name, among all nations beginning at Jerusalem. Christ here, he instructed those that went with him unto Emmaus, and tells them, that it befell Christ thus to suffer, and that remission of sins should be preached in his name among all nations, beginning at Jerusalem. Why so? It was a strange thing that Christ should give order, not only to go and preach the glad tidings of salvation to all the world, but where they should begin, as if Christ should say, above all places teach the doctrine of remission of sins, and pardon of, and preach the glad tidings of the Gospel at Jerusalem.
lem, begin there was Christ so much beholden to Jerusalem, at Jerusalem it was that he was mocked, and scorned, and crowned with Thorns, it was there that he was Crucified. Jerusalem was a bloody city, that put Christ to death, and yet when Christ rose again, he orders that they should go and preach the glad tidings of the Gospel first at Jerusalem. One would have thought he should have said to his disciples, above all places come not near Jerusalem, one would have thought he should have said to them above all places, preach not the glad tidings of the Gospel to Jerusalem, no, but faith be, go and preach the glad tidings of the Gospel, remission of sins, and pardon of sins; at Jerusalem, begin there, here is the meekness of Christ's Spirit, the very hearing of these things hath a mighty efficacy on the Spirits of those that have any interest in Jesus Christ.

But now, that I may set forth the meekness of Jesus Christ further, I have shewed you, how he was meek towards his father, and towards men; but now the meekness of Christ will appear very glorious, if we take in these considerations.

First, There was never any so wronged as Jesus Christ, you thus complain and say, who can bear such wrongs? I am wronged thus and thus, I, you thus complain, but never any one was so wronged as Jesus Christ, and yet he was Meek. You think it a plea sufficient for your passion, when you say, you are wronged, but Christ was more wronged, he suffered the contradiction of sinners, and yet he was Meek. You say, Perhaps, you are scorned, Christ, he was Mocked and scorned, and yet he was Meek. Perhaps you will say, they take away your right, take away your estate, and leave you a beggar. Though Christ was the heir of all the world, yet he had not a hole to hide his head, and yet he was meek. Yea, suppose any should touch your life, then you would think you might be angry indeed. None was so wronged for life as Jesus Christ, and yet he was meek. Yea, and he was wronged by his infirmities.
ed by his superiors, it is best that you say nothing, but if it be an inferior that wrongs you, then your spirit rife, what shall I be wronged by such a bale fellow as this? Suppose you be wronged by your servant in your house by one under you, then your spirit rifeeth. Now Jesus Christ was wronged by those that were inferior, those that were under him, those that were his servants. Yea, as he was wronged by his inferiors, so he was wronged undeservedly. You sometimes will say, I have no deserved it at his hands, I did not much care if I had deserved it, but such a one to do me that wrong that I have done so much good for, and I deserve better usage from him, this is that that provokes your passion. I but Christ he was wronged and never did any hurt to any. You think you may be lawfully passionate when you do not such a one any wrong, and yet he wrongs you, so was Jesus Christ. Yea, he was wronged by his owne, if you should be wronged by your own children, your owne servants, you would think you might lawfully be angry, thus was Christ. Suppose you should be wronged by one you had done much for, suppose you should take one from the dunghill, and do much for him, set him up to live in the world, and he should wrong you, would you not take it ill? Thus was Christ, those that ate at his table, eat bread with him, he was wronged by them. You know it was but little that Christ said to Judas, he that I give the sop unto, he did not say, what thou wicked wretch, wilt thou betray me? wilt thou betray thy Savior? no, but only so, he that I give the sop unto. Yea, Christ was wronged openly, if you be wronged by your neighbours in the sight of your dearest friends, you will be angry, if you should be wronged in a strange place, where none knowes you, you would not be much troubled, but to be wronged in the presence of your friends and neighbours, and acquaintance, this raileth your spirit, now Jesus Christ was wronged at Jerusalem, before his Mother, and friends.
Meekness from Jesus Christ, we do not receive it from Moses. We have Moses indeed a Good pattern, but there is an influence in Christ to make his Saints Meek, whoever is a good Christian, hath the impression of Jesus Christ upon his heart.

**Quest.** You will say, What is that that makes the Spirit of Jesus Christ to be of such a Meek Temper?

**Ans.** There are these three things that make it so.

First, Because of the Infinite holiness of his nature, he was infinitely holy, and therefore to Meek, perfectly holy, & therefore perfectly Meek, that is certainly true according to the degree of holiness is the degree of Meekness; for it is sin in the heart, that doth sour the heart, & embitter the heart, nothing embitters the heart of a man or woman but sin, and therefore the more foul the heart of a man is, the more froward and passionare is that man, and the more Holy, the more Meek and Quiet. As you know, when the stomach is foul, there will come bitterness into the mouth, so when men's hearts are foul and filthy, then comes up such bitterness into their mouths, what is the reason that there comes such Bitterness and Passion out of the Mouthes of men and women, but because their hearts are foul.

Secondly, The meekness of Jesus Christ, it came from the infinite Satisfaction that Jesus Christ had in the Father, and in himselfe, he had so much satisfaction in God and in himselfe, that made him to be of a very meek and gentle disposition towards others and so it will be with us the more satisfaction any soul finds in God, the more meek, tayer, and gentle he will be towards others, as it is laid in Prov. 14. 14. A good Man shall be satisfied from himselfe. That is, he finds in his own heart much peace of conscience, and that satisfies his Soul, the more satisfaction in his Conscience towards God, and in himselfe.
Reasons of the meekness of Christ.

self, the more meek he is towards others. You are passionate and froward, and nothing will please you in the family, and those about you, Oh! It is to be feared, that you are not satisfied with God, and you have not that in your own heart that satisfies your Spirits.

Thirdly, Another thing that made Christ to be of such a meek Spirit, it was the Infinite Wisdom of Jesus Christ, as afterward you shall hear. Anger rests in the Bosom of Fools, Though sometimes they take occasion through their wisdom to be Angry, yet when they come to be examined, it is through Folly that they come to be Passionate, and therefore Christ was not of a Passionate temper because he was Infinite wise, from these three (especially) proceeded the meekness of Jesus Christ, And thus now I have done with these two things, First to open the Nature of Meekness, and so to present to you the Meekness of Jesus Christ, I hope the presenting of this to your view thus, hath a great deal of efficacy in it, for certainly there is a great deal of Efficacy in the example of Jesus Christ, to prevail upon the Heart of a Christian. Therefore it beseemes Christians to be meek, if Christ be so, it is fit that the Disciple, the Schollar, should be like to their Master, you see Christ presents it to you as a Principal and Evangelical Grace to Imitate him in. There are other Graces that Christ would have you follow him in, but this is a principal one, Oh Learn of Jesus Christ for he was Meek.

K k CHAP.
Three Consequences of the former Doctrine. 1. To rejoice in so meek a Savior. 2. It is a grievous sin to provoke so meek a Savior. 3. An excellent brave Spirit, and a meek Spirit, may stand together.

Application, 1.

First, From hence followes, That we have cause to rejoice that we have so meek a Savior, it is matter of great joy to hear of the meekness of Jesus Christ. In Zach. 9.9. Rejoice greatly O Daughter of Zion, Shout O Daughter of Jerusalem, behold, thy King commeth unto thee, he is just, and having Salvation, Lowly, and Riding upon an Ass, and upon a Colt, the Foal of an Ass. But mark how this is quoted in Matt. 21.5. There you have it, Tel ye the Daughter of Zion, behold, thy King commeth unto thee, meek and sitting upon an Ass. Rejoice greatly because the King commeth, and he commeth Meek and sits upon an Ass. To shew meekness when he comes unto them, and therefore Rejoice greatly because thy King commeth, he is a meek Savior, To have him upon whom our eternal Salvation lies to be so meek it is matter of great Joy. It is a great Comfort to one, to have to deal with men that are of meek dispositions, especially when much of our good depends upon them, if much of our wel-fare should depend upon a man that hath a Rugged, Untoward, Harsh Disposition, it would be a great grief to us, but when those that any of our good depends upon, are of Meek, and Gentle dispositions, it is matter of great Comfort, now our Souls and our eternal Estates, depends upon Jesus Christ, who
is of this Meek and quiet Disposition, it is Christ that is our advocate with the Father, that is of this Meek and quiet Disposition it is Christ to whom, the ordering and disposing of all things is committed, who is of this Meek and quiet disposition. Oh, to have a Governor to be of a Meek and quiet Disposition, for a Servant to have a Master of a Meek and quiet Disposition, as now, what a difference do some Servants think to be between some Masters that are of Froward, and Crabbed Dispositions: perhaps his Brother or Friend dwells in a place and hath a Master and Mistress of a quiet and Meek Disposition. Oh! He thinks, happy are those Servants that have such Governors. Now we have Jesus Christ the great Governor of all the world, to whom all things are counted, that is of a Meek and quiet Disposition, Jesus Christ that is to be our Judge, to pass the sentence of our eternal Doom, it is he that is of this meek and quiet disposition, Christ that is so near related to us, Christ that is our Husband Christ that is our Lord, Christ that is our Father, it is he that is of this Meek and quiet Disposition. It is a great Discomfort, when we meet with any frowardness in another, if the Husband meet with frowardness in the Wife, or the Servant frowardness in the Master and Mistress, but Jesus Christ is gentle and Meek towards you, perhaps one Brother with another, and one Friend with another, meet with frowardness and Passion, I but Jesus Christ is so meek, so that the consideration of Christ's meekness, hath a great deal of comfort in it.

Application, 2.

Secondly, From hence follows, in that Christ is so Meek, Oh then! What a wretched condition are they in and how miserable is the condition of those that do so provoke this meek Savior, this meek Christ, they shall find him to be most dreadful and terrible to them, certainly, their sin is wicked and vile indeed, and the condition
of those men and women is most miserable, and wretched, that do so provoke him that is so Meek, to be so terrible and dreadful to them.

Object. You will say, If that you see a Father, that you know to be of a Meek and gentle disposition, to be exceedingly provoked by a Child, and all in a beat against this Child, or if you see a Master or Mistress, that you know to be of an exceeding gentle Meek disposition, but they are exceedingly enraged against the Servant, you will conclude, surely, this Child hath done some great thing, surely this Servant hath committed some great wickedness, that one that is of so gentle a Disposition, should be so provoked.

Answ. Now there are a People, that Christ will manifest himself exceedingly provoked against, I will give you but two Scriptures for that. The first is that which upon divers occasions I have mentioned; they are those that little think that they shall find Christ so provoked against them? In 2. Thes. 1. 7. And to you who are troubled, Rest with us, when the Lord Jesus Christ shall be Revealed from heaven, with his mighty Angels, in flaming fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Even Jesus Christ, this meek one, will one day come with his holy Angels, in flaming fire to take vengeance; Upon whom? upon those that Know not God, those that have lived under the means of the knowledge of God, and yet have not known God, have not regarded the knowledge of God, to come to learn to know him, and have not obeyed the Gospel of the Lord Jesus Christ. You have the Gospel of Jesus Christ preached to you now; if you obey not this Gospel of Christ, there will be a day, when this meek Savior shall come, in flaming fire to take vengeance upon you. And the other place is in Rev. 6. 15. It is said that the Rivers of the Earth, and
the great men and rich men, and the chief Captaines, and the mighty men, and every bond man, and every freeman, shall hide themselves in the dens, and the Rocks of the Mountains, and say to the Rocks, and the Mountains, fall upon us, and hide us from the Face of him that sitteth upon the Throne, and from the wrath of the Lamb. Though he be but as a Lamb, yet you see his wrath it is dreadful, in so much, that they call to the Mountains to hide them, and to fall upon them, that they may be hid from the wrath of the Lamb, For the great day of his wrath is come, and who shall be able to stand. Oh! who shall be able to stand, this Meek Saviour will be thus provoked one day against wicked and ungodly men, and their misery will be aggravated by this, that he that is in himself to Meek, yet is thus dreadfully provoked against them.

Application, 3.

Thirdly, Hence we may Learn, That a meek Spirit, and an excellent brave Spirit, may stand both together, a meek Spirit, and a magnanimous Spirit, a meek Spirit, and a heroic Spirit, a meek Spirit, and a Spirit full of courage, and fortitude, and of valor, may stand both together. A meek Spirit, is not a meek Spirit in the other sense, that is, a Sheep like Spirit, a poor, low Spirit, that hath no valor and fortitude, but a meek spirit and a Spirit of the greatest magnanimity that possibly can be, may stand both together; so is Christ, the same place that we quoted for Christ's meekness, In Psalm. 45. 4. There you have both set forth together. In thy majesty ride prosperously because of truth and meekness and Righteousness, thine Arrows are sharp in the Heart of the Kings enemies, whereby the people fall under thee. Thy Throne O God is for ever and ever, the Scepter of thy Kingdom is a right Scepter, and yet truth and meekness, because of truth and meekness ride prosperously.
Consequences from the meekness of Christ.

Properly in thy majesty, Majesty and meekness may stand both together, these three consequences now follow from Christ's meekness.

But now that which follows in the Text is this, That therefore we should be meek, Jesus Christ he was meek, and he calls upon us to Learn of him to be meek as he was. It is that the Disciple should be like the master, of the like disposition, and indeed, it is the excellency of Christians to be of meek Spirits, I remember Justin Martyr in his Apology for the Christians, saith he, Why do you so complain of Christians? What is it you have against them but their Name? And are you so offended with their Name? Christians (saith he) What are they but Christiaioi, And in the word here in the Text, My Yoke is easie, It is, xραμε, which signifies Facil, and if it be applied to a man, and the word a little, so it is, men of Facil and easie Spirits, of gentle Spirits, so Justin Martyr alludes to the very word Christians, calling them Christiaioi, because they are Christians, saith he, they are of easie and gentle Spirits, they should be Christiaioi, as well as Christians, of meek and quiet Spirits, if they be Christians, Learn of me for I am meek.

CHAP.
Learn meekness of Christ, because the Father delights in the meekness of his Son.

Jesus Christ would have us to learn meekness of him, the rather, because God the Father is so well pleased in him for his meekness, and therefore Christ would have his Disciples learn meekness of him, Christ knows how well God the Father is pleased with him, because he is so meek, and humble. In Isai. 42. That likewise was named for the shewing how meek Christ was, but consider of it again how God the Father is so well pleased with Christ that is thus meek: verse, 1. Behold, my Servant, whom I uphold, mine Elect, in whom my Soul delighteth, I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles, he shall not cry, nor lift up, nor cause his voice to be heard in the street. Mark, Behold my Servant in whom my Soul delighteth, Why doth Gods Soul delight in Christ, (among other things) but because he is of a meek Spirit, saith the Text, He shall not cry, nor lift up, nor cause his voice to be heard in the street, He shall be of a quiet and gentle disposition, and therefore it is that God did delight in him. I beseech you consider it, the Soul of God the Father, doth delight in Jesus Christ, because of his meekness, because He doth not lift up his voice and Cry, Is not of a Turbulent and troublesome disposition, Surely, here is one Reason why Christ would have us so meek, as if Christ should say, I find that the Soul of my Father delights in me, because of my meekness, and I would fain have the Soul of my Father delight in you too, and therefore I would have...
you have the disposition of meekness, that you may have the delight of my Father, as I have the delight of my Father. So our Saviour in John, 17. He prays, that God the Father would Love his Disciples With the same Love that he did Love him. Now if you would have God the Father Love you with the same Love that he did Love the Son with, you must be as he was, that is, meek as he was, not of turbulent dispositions, but of quiet and meek dispositions, as he was. And so you read, in Matt. 3. When the voice was heard from Heaven, saying, This is my well beloved Son, in whom I am well pleased; When was it? It was, when The Spirit of God did descend upon Christ like a Dove; At that time when the Spirit did descend upon Christ as a Dove, then comes there a voice from Heaven, saying, This is my well beloved Son in whom I am well pleased. And that is certain, when the Spirit of Christ comes most upon any men or Women's Souls like a Dove, that is the time that God will give this Testimony unto them, this is my well beloved Son, or this is my well beloved Daughter in whom my Soul is well pleased. God is never better pleased with you, than when you have Spirits like a Dove, meek and gentle Spirits, but we shall afterwards say more of that, for the excellency of this Grace of meekness, now we are to speak of it, how we are to be meek as Jesus Christ was.
CHAP. LXXXIII.

Learn of Christ to be Meek towards God, and the Point opened in seven Particulars. 1. When God shews himself as an enemy. 2. When in the greatest Anguish and trouble, we find no help. 3. When we have sought God long, and yet he doth not hear us. 4. When after much means the Heart growes worse and worse. 5. When the Lord imploies us in his service, and yet we find no success. 6. Though things grow worse after we have trusted in Gods word. 7. When we have no Encouragement in our dealing with God, about our eternal Estate.

Therefore for the opening of that, how we are to be meek as Christ was, ye know, that in the opening of Christs meekness, I shewed you, That he was meek towards God, Shal I not Drink of the Cup which my Father hath given me to Drink. Not mine own but Thy will be done; Christ he suffered hard things from his Father, and yet he was meek in his carriage towards his Father. And he was meek towards men, And accordingly I shall labor to draw your Hearts to the Love of meekness, that you may be of meek dispositions. First, towards God, and Secondly towards men, we must Learn of Christ to carry our selves meekly towards God. Truly one would think that there needs not much be said concerning this, of the meekness of our Hearts towards God, one would think, that it should not be possible, that there should be such wickedness in the Hearts of the Creature, to be froward towards God, it is too much to be froward towards men, towards our Brethren, but to
be froward toward God, one would think, this were an horrible wickedness, one would think none were guilty of this, well, but before we have done with the point you shall see a great deal of necessity, and much usefulness in this point to teach you meekness towards God.

First, Therefore I shall let before you the meekness of spirit towards God, as I have done from the example of Christ, so from the example of other Saints, I shall shew you what meek dispositions they have had towards God, as that Example is notable of that old Good man Ely in 1. Sam. 3, and the middle when God said, He would do such a thing in Israel, at which both the ears of every one that heard it should tingle, when he heard a dreadful noise by Samuel, when Samuel told him of that, that might make both the ears of all that heard it tingle, now faith the text, when Ely had heard all, he said, at the 18. v. It is the Lord let him do whatsoever seemeth him Good, here was a meek disposition towards God. And another Example is David, a notable Example when he fled from Absalom, in 2. Sam. 15. 25. 26. If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it (that is the Ark) and his Habitation, but if he thus say, I have no delight in thee, behold, here am I, let him do to me as seemeth him Good unto him, and those other texts that you have in Psalm. 39. 9. I opened not my mouth because the Lord had done it, because thou hast done it, there is the meekness of David's Spirit towards God.

We are to be Meek towards God.

First, In this case, when God appears against a Man or Woman as an Enemy, yet then to be Meek, and to behave our selves Gently and Meekly, when God seemes to come against us as an Enemy, it is one of the three hard things that Luther saide was exceeding Difficult indeed, one was to beleive in God when he appears as an Enemy, then to have a Meek Spirit and to keep the Heart in a gentle and quiet frame. I do not speak of quiet in opposition,
Meekness towards God opened.

position to seeking of God's Favor, but in opposition to disturbance, to keep the heart in a quiet and meek submissive frame towards God, even at that time, when he seems to come against the soul as an Enemy, this is a great matter, this was Christ's meekness, though God appeared dreadfully towards him, and prepared a most bitter cup for him to drink, yet he continues meek, and so when God seems to forsake him, yet he cries out, My God, My God, why hast thou forsaken me? My God, though he had forsaken him.

Secondly, When we are in the greatest Anguish, trouble, and affliction, and yet find no help, when the Lord puts his creature into the greatest trouble and affliction, pain in your bodies, Anguish in your spirits, sore afflictions without, and sore afflictions within, and there you lie and find no help, yet now to be of a quiet disposition, this is that that is acceptable to God, God did seem to forsake Christ, that you may apply to this, Christ seemed to be forsaken upon the Cross and his enemies came and gave him Gal and Vinegar to drink, and yet My God, my God, His Spirit was not dispirited with any perverseness and disturbance at all, but he keeps his spirit Meek and quiet then. And so David in Psalm, 40. I have waited patiently upon the Lord, I but, what condition was he in? It may be his affliction was not great, faith the text, vers. 2. He brought me up also out of an horrible pit, out of the miry clay, Saith he, I was in the horrible pit, and the miry clay, and yet the Lord brought me out, and my soul waited patiently upon the Lord in this condition, when I was in an horrible pit, and in the miry clay, my soul waited patiently upon the Lord.

Thirdly, Yea, though we have sought God long, and yet he seems not to hear, even then to keep the heart in a meek disposition towards God, when we have been seeking God long, and God seems, as it were, to shut his ear against us. Thus it was with David, (and hath
been so with many of God's servants) in Psalm 38. I am troubled, I am bowed down greatly, I go mourning all the Day long, for my loines are filled with a lothsome Disease, there is no soundness in my flesh, I am feeble and sore broken, I have Roared by reason of the disquietness of my Heart. He was it seems, for a while Disquieted in his heart, sometimes through his weakness, but yet for all that, he recovers himself to Far, as not to loose the sweetness, and right temper of his spirit. Saith he ver. 14. Thus was I as a man that heareth not, and in whose mouth are no repro弗, for in thee, Oh Lord, do I hope thou wilt hear, Oh Lord, my God. Wicked men railed on him, and added to his affliction, but saith he, I was as a Dumb man that opened not his Mouth, I was as a man that heareth not, and in whose mouth are no repro弗. For in thee, Oh Lord do I hope, thou wilt hear, Oh Lord, my God. Thus he did keep in his spirit, and he was brought into a meek temper of heart unto God, even at that time, when the Lord had seemed to shut out his prayer from him. And so many other texts might be given of this, of the Prophet David, and other of the Saints, When God did seem to shut out their prayers from him, yet they kept their Hearts in a meek and quiet disposition towards God, though flesh and blood did worke a little against them, yet they brought their hearts to a calm, quier, and Meek disposition.

Yea Fourthly, When after much means used, your hearts grow worse and worse, then your heart haply will be disquieted, no, but even then your heart is to be meek though your condition growes worse and worse, though you should sink lower and lower into the pit, though you should be as the Children of Israel, and your burdens should grow more and more; Thus many complain, that since they have bin seeking God they find their condition worse and worse, and this many times causeth much disturbance in their hearts, and takes away the quietness of
their Spirit, which certainly ought not to be.

Yea Fifthly, If the Lord should imploy us in his service, and we should have no success, that is a hard case, and would stir up the passion of a mans heart, that when God should imploy him in his own work, and he should find no success, yea, and he should find that the Enemies of God should have better success in their own work, then he in Gods work, yet for all that you must keep Meekness and Quietness in your heart. In Psal. 37. There is a charge laide upon us, that we should not fret and vex, we should not loose the quiet of our Spirits, though we see wicked men prosper in their way. Cease from anger, for sake wrath, fret not thy self in any wise to do evil, for evil doers shall be cut off, but those that wait upon the Lord shall inherit the Earth. It is indeed the case of Gods servants, though they are in Gods way they find no good success, and wicked men that are Enemies to God, they find success in their way, upon that they are ready to be in a passion, no, lyt be the Holy Ghost here, Cease from anger, and forsake wrath, fret not thy self in any wise, though thou seest things go never so untowardly on in the world, and Gods people in their way suffer hard things, and wicked men in their ungodly waies seem to prosper, and have success, yet cease from anger, and forsake wrath, let there be no risings in thy heart, no forwardness in thy Spirtie against God, no not because of this, but keep thy Heart in a meek frame, and quietly and patiently wait upon God notwithstanding all this, thus we must be meek towards God.

Sixthly, Yea, though we should trust in Gods word too, and yet things should seem to grow worse and worse, though we have trusted in the word of God, God seems to go quite contrary to his word, he seems so, when God gives out a promise, and the soules of his people do trust in his word, and love him, yea, and
cleeve to his word, yet, I say, it is the way of God many times to go quite contrary to that that the word seem to speak, we come to the word, and to be encouraged by it, and yet our case goes quite contrary to what we hear. Oh, this troubles us many times, I but yet we must go on, and continue meek in our spirits notwithstanding this. In Psalm. 119. 81. My soul fainteth for thy salvation, but I hope in thy word, mine Eyes fail for thy word, saying, when wilt thou comfort me? Thou hast indeed spoke thy word, but I do not see it fulfilled, the thing seems to go quite cross. Mine eyes fail for thy word, For I am become like a Bottle in the smoke; A Bottle hung up in a smoaky Chimney, never regarded. I am like a Bottle in the smoke not regarded, Yet do I not forget thy Statutes, Yet he kept the word in his mouth, though he did not find the word made good.

Seventhly, Above all, when we have to deal with God about our eternal estates and find little or no encouragment, there is nothing more likely to put the Spirits of men into a disturbance, into a froward and passionate temper then this, when as a man deals with God about his everlasting estate, and he finds little encouragment from the Lord, but stil it continues with him as hazardeable as ever it did, Yea, He apprehends himself rather in more danger then when he began at first, now upon this the Hearts of men are ready to be disturbed, but we are now to be meek and quiet in our spirits when this comes, and though we are stil followed with fears left we should miscarry everlastingly, and God doth not come in to answer our desires, yet the Heart is to continue Meek stil, take heed of any frowardness of Heart and fretting of Heart in this condition.
CHAP. XCIV.

Containeth three Reasons of our Meekness towards God in General. 1. Hereby God is Sanctified. 2. Hereby we are helped in our Duties towards God. 3. Hereby affliction is made more easie. Secondly when the Soul bath to do with God about its eternal estate, then we are to be Meek.

1. Because now the Lord shews himself more in his Glory. 2. Because, now the sinner apprehends its own wretchedness and danger. 3. Because the sinner is now about the greatest work. 4. He is seeking the greatest Mercy from God. 5. It is God's greatest aime to subdue thy Heart in afflic- tions. 6. Because now the Spirit of God is more mighty in thee, and it is a gentle and tender thing.

The Reasons in General of our Meekness with God, why we should be meek, They are especially these three.

First, Because herein we Sanctifie the name of God, the Heart of a sinner in no thing Sanctifies Gods name more, then in behaving it self meekly, when God put it to such a condition as I have named in those severa Particulars, and yet the Heart continues meek, this Sanctifies the name of God, and his Love, and his greatness and his majesty in the Dominion he hath over it; in his power, and in his Wisdom, and in all his attributes, such a Heart doth Sanctifie Gods Name.

Secondly, This meek disposition, it is that that doth much help us in the performance of any Duty toward God, it is that that helps us to attend upon God in any thing that he doth require of us, so long as the Heart keeps it self in a meek temper, so long the Heart is fit t
attend upon God in any service that God calls for, but if once you have lost the meekness and quietness of your disposition you are fit for nothing, you are no way fit to attend upon God in the word that he speaks to you, you are no way fit to attend upon any service that he calls you into. You read in Exodus, 6. 9. When God sent Moses to deliver the Children of Israel out of bondage; the Text faith, They hearkened not unto Moses, for anguish of spirit, and for cruel bondage. So many when their spirits are in a disturbance, and in a passion, they are not fit to hearken to God, nor to his word, they come to hear his word, but it doth them no good. Why are there many that are in great trouble of spirit, in trouble of conscience, they come to hear the word, and they hear many excellent things that is for the good of their souls, but they get no good by it, Why? Because they come not with Meekness to hear the word of God, therefore it is that they cannot hear what God faith to them, and cannot attend upon any Duty, it doth unfit them for any service that God calls them unto, they cannot pray, and they cannot meditate; many of you complain that you cannot pray, and Meditate, and hear the word with profit, whence comes this? But because you have not your Hearts in a Meek temper towards God.

Thirdly, Because by Meekness, we shall come to have our afflictions a great deal more easie, the Heart of God will be tender towards us, if we be Meek and tender towards God, but (as we shall see afterwards) if we be froward towards God, we must expect to have the like for like, but if we be Meek and quiet hearted towards God, of melting Hearts towards God, we may expect that Gods Heart will melt towards us. As now, what makes your heart melt towards a Child, if you should be angry with a Child, if the Child should fret, and vex against you, shall the Child get any thing by this? No, but if you be displeased, and the Child as soon as he apprehends you displeased, you shall
the Heart of the Child to Melt, and yeild, and you find
it in a quiet, and melting temper, this now breaks the
Heart of any Father or Mother in the world, when the
Child shall come and lie down before you in a melting
frame, whereas, if the Child shall go away frumping,
and vexing, and fretting, there is no good got this way.
We are to be meek towards God, because there is no such
way to have the Heart of God broke towards us, as our
carrying our Hearts Meek towards him, whatever his
vaines are towards us.

But above all, as we are to be Meek in those cases, so
when the Soul hath to deal with God in the matter of its
eternal estate although for the present it finds no incou-
ragement, yet be sure to keep your hearts Meek. And
there are a great many Reasons for that, why above all,
the Heart of a sinner should be kept in a meek disposition
towards God, when it seeks to provide for its eternal
estate, when it deals with God for eternity: it is fit
that the sinner should be in a meek temper towards God,
when the Lord doth afflict it in the Body, or outward
estate, or in any way whatsoever, but when the Soul
apprehends it hath to deal with God for eternity, and
apprehends it self in danger to miscarry for eternity,
above all times, then the Heart must be of a meek and
quiet disposition, and temper of spirit, and that upon
these grounds.

First, Because, That now God himself shews himself
to the sinner, in his glory, and greatness, in another
manner then formerly he did, and the more a sinner shall
behold God in his Glory, and Honor, the more God
expects that the sinner should be in a meek and quiet
temper.

Secondly, Because, The sinner now apprehends its
own wretchedness, and danger, and is it not meet then
he should be of a meek and temperate Disposition (?)
What), To be toward as the pit of Hel, as the pits brink?
That is mighty cruel to that that God expects from the
Soul, when it apprehends its danger so much as thou dost, when thou art dealing with God about thy eternal estate.

Thirdly, (and especially) because now as thou art under God's feet, so thou art now about the greatest work that ever meer creature was about; when thou art about dealing with God for thy everlasting estate, I say, thou art about the greatest work that ever creature was about, and thou hadst need then have all thy wits about thee, when he is working about the greatest business that ever fitter was working about in this world, in seeking to provide for his eternal condition, now if thou put thy self into a passion, or givest way to the frowardness of thy heart, thou wilt be extremly hindered, when a man is about a business of great consequence, nothing hindereth him more then passion, The counsel of the froward carrieth him headlong, saith Eliphaz Job. 5. 13. It carrieth him on to very unadvised, and indiscreet course, when once a man is froward, so the counsels of froward Spirits that are froward towards God, must needs carry them headlong, and hinder them mightily in this great business that now they are about; they had need keep their hearts in a quiet temper at this time.

Fourthly, Again, Thou art seeking the greatest mercy from God that ever creature was seeking from God, and wilt thou be froward now? shall a beggar be froward when he seeketh alms, and the greatest almes? when the beggars seeketh alms, then he is in the most quiet, and gentle disposition that can be, now thou art seeking to God for thy everlasting estate, and therefore thou hadst need keep thy heart in a meek and quiet temper towards God.

Fifthly, And the greatest thing God aimes at, it is, to subdue thy heart in all the affections that are upon thee, and all the troubles of conscience that thou liest under, the greatest thing that God aimes at, it is to pluck thy heart from thy beloved lust, and subdue they heart
unto him, and therefore thou hadst need be of a quiet disposition then, thou art now in God's hand to be wrought. The Lord hath wrought us for the self same thing. 2 Cor. 5:5. The Heart of a man now is in God's hand to be wrought, now when a man is working about a thing, and hath a tool in his hand, he holds his hand steady and quiet. If so be you be working any thing upon your Children, doing any thing about them for the curing of them, laying any false upon the sord place, if the Child do nothing but riggle up and down, and will not be quiet, it hinders you in the work, but you labor contrary to the Child as quiet as you can; So thou art in God's hand a working, the Lord is working thy soul for his kingdom at this time, and if thy soul be in a disturbance, and discomposure, thou art not fit for God's work, therefore keep thy soul in a quiet temper when thou art a working in the hand of God.

Sixthly, Further, Now the Spirit of God is more mighty in thee, and more strong in thee, and working for thee than before, now the Spirit of God is a tender thing, it is gentle, and tender, like a Dove, now thou must labor to have thy Spirit something suitable to God's Spirit, the Spirit of God is of a quiet disposition like a Dove, thou must labor to have thy Spirit like the Spirit of God, now there is no such way for thee to grieve his Spirit, and cause him to leave thee as for thee to be of an unquiet disposition, the Spirit of God is like a Dove, but thou art like a bird of prey, of a wrangling disposition, rending, tearing, disposition; how shall the Spirit of Christ, that is like a Dove, rest in thee that art toward towards God? Therefore Christians, when ever you find your Hearts working towards God about your eternal estates, be sure to keep your Hearts meek then. For it is the Exhortation of God, when you are to deal with your Child, with your Servant, with any Creature, you are to keep a meek disposition, but when you are
to deal with God, and in matters of your external condition, then above all keep your Hearts in a meek subjeck and disposition, certainly, the cause why many poor Souls have continued so long a time in trouble of conscience, it is, because their Hearts have not kept before God in a meek disposition, but they have been in a forward disposition, even towards God himself. Thus now I have endeavoured to open the forwardness of disposition that is in us towards God.

CHAP. XCV.

Use Of rebuke to those that are of a forward Disposition towards God, and who they are. 1. When in trouble of Conscience, doubt, or despair of mercy. 2. That in trouble of mind because Heart to do any Duty. 3. They set upon Duties in an angry fretting Humor. 4. When Duty is cast off in an anger. 5. When we are crossed in one thing, then we cast away all merdes we might have. 6. In Crosses that come immediately from God. 7. To be forward against any part of the word. 8. Against the ways of God.

Application, 1.

Wherefore then, (for Application.) He rebuked the forwardness of our Disposition towards God, many are forward towards God himself.

Quest. You will say, Are there any such.

A nthw. In Isa. 57. There the Lord complaints of those that walk on forwardly towards him, verse, ye.
For the iniquity of his covetousness I was wroth, and smote him, I hid my face, and was wroth, and he went on frowardly in the way of his own heart. I hid me and was wroth and he went on frowardly in the way of his own heart. It was for his sin that I hid my face, and yet for a little, he goes on frowardly in the way of his heart. Wicked men, they first sin against God, and when they have sinned against him, if the Lord do but seem any way to be hard unto them, they go on frowardly; they are froward in their way. So you find, that the Lord complains of his people in the Book of Deut. 32. 5. That they were a perverse and crooked generation. He speaks much of their provoking of him by their sin; And likewise he saith, They have corrupted themselves, their spot is not the spot of his children, they are a perverse and crooked generation. There's in effect the same thing that we are speaking against, the Lord had much to do with this people. And in ver. 15 you have the words And he said, I will hide my face from them, i will see what their end shall be; for they are a very froward generation. Children in whom is no faith. They were froward to God himself, he doth not speak of frowardness towards one another, but they were perverse towards God. Stith with the Lord, in Isa. 9. Is it not enough that ye tempt men, but will ye tempt the Lord also? Such an expression you have there. So may I say here, it is not enough that you are froward one towards another, and froward towards the creature, but will you be froward towards God also? It is too much for men to be froward to their betters, you may see a mighty frowardness of spirit in some men to the poor dumb creatures, the beasts they ride, they shew themselves like wild men, froward towards them. I say, what is it to be froward towards God? Concerning the frowardness towards the creature we shall speak of afterwards, but now of the frowardness towards God him-
Quest. You will say, Who are they that are of a froward disposition towards God?

Antw. I beseech you consider this, and you shall find there are many Guilty of this that little thought of it.

As First, This is frowardness towards God, when you are in trouble of conscience any at all, for I shall speak especially so those that have most to deal with God, for there are a great many of men that little take notice of God, and then I shall shew the evil of that frowardness, and some means against it. I say, you that are in trouble of conscience, when you that determin against yourselves, when you find your trouble is to continue upon you, or it may be increase, when you shall in the trouble of your Spirit conclude and determine there is no mercy for me, there is no help for me, God will not help me, you do not think now that this comes from frowardness, these determinations against God it is in an angry mood against God, though you take no notice of it. That any man or woman should condemn themselves as worthy that God should leave them, and forsake them, that may come from their weaknesses, and sense of their sins, but that any should conclude and determin against themselves that God hath left them, and will not help them, that comes from frowardness, and I will give you Scripture for this, that this determinning against your selves it is from frowardness of heart. In Psalm, x. 6.

I said in my haste all men are Liars. What is the meaning of this? David when he was Persecuted by Saul, he was under sore affliction then, and he was in danger of his life, but David had a promise from the Prophet, that he should be King after Saul, that he should come to a glorious condition, etc. long, and David was anointed by God, but David in affliction, In my haste (faith he) when I was afflicted, I said all men are
Liars, I said the Prophet was a Liar, the Prophet told me this and this, that I should come to the Kingdom, and so and so, I but I said in my heart all men are Liars, I sat one day perishing by the hand of Saul, David made such a conclusion, that he should never have the word of God fulfilled towards him, and he should perish by the hand of Saul. I but, faith David, it was in my heart, I was in a froward, pettish humor then, As it is seldom that men and women can see it, when they are in a froward temper towards their brethren, but they see it afterwards, So faith David, I said in my heart all men are Liars. So when thou art troubled in Conscience, and sensible of thy sin, thou saiest, the Lord hath forsaken me, and I shall never come to have any peace or comfort, thou saiest in thy heart, this is in thy heart and frowardness. If thou were of a meek disposition, thou wouldest never speak thus before the Lord, thou hast no warrant for it. And so again, in Psalm, 31. 22. I said in my heart, I am cut off from before thine eyes, God hath cut me off, and God insends no good to me, and I am a reprobate, I am cut off from before thine eyes, I but know this is thy heart, and this is for want of meekness towards God, that is the first sort of those that are froward towards God.

Secondly, Another sort of these that are froward against God, are such as in trouble of mind, have no lift nor heart to do any duty that God calls for, but out of a pettish humor, they lay aside, and have no mind to set upon any duty, and told you it was with many of your Servants, you anger your Servants, and when they are in a pettish humor, they have no mind to do any thing you set them upon, and so Children, when you Anger them, they go about that which you set them about, as if they had no mind to do any thing you set them about, as if they had no mind to do it, and so any that are in trouble of Conscience, and are so troubled, and
find such a disturbance as to take them off from any duty that God calls them unto. It may, this man is of a certain humor against God.

Thirdly, Another sort are those, that when their conscience sets them to duties that they dare not but do them, they set upon them in an angry, fretting, chafing humor, as we read of Zipporah, in Exodus 4. 24, 25, and so on, when the Lord sent Moses about his work when he came to Moses and would have slain Moses, Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, surely, a bloody husband art thou to me, What, must the Child needs be circumcised? Her Spirit was very tender towards the Child, What, must it needs be done? And In an anger? She takes a Knife and circumcise the Child. So many men and Women, in the trouble of their conscience, they go unto Duty, must it be done? Then it shall be done; they must needs do it, and their conscience puts them upon it, and they do it in an anger, angry with the word of God that puts them upon such Duties, there is some dis temper upon the Hearts of men in this regard.

Fourthly, And then another discovery of frowardness of spirit with God, is sometimes to cast off duty in an anger, as they set upon duty in an anger, so they cast it off in anger, why should I wait upon the Lord any longer? I have come and heard the word, and prayed all this while, and nothing comes on it, and so I will pray no more, and hear no more, and take no more pains, it is all to no purpose, and so in an anger throw off all, and they will heare no more, and pray no more. Oh, this is a froward, peevish disposition; as you shall see some people in a froward disposition; they will throw away all, and they will do no more; there is this froward disposition in the hearts of many against God, that because they cannot have what they would have, they throw off all, and they will do no more.
Fifthly, Another is this, that when we are crost in one thing, and have not some one thing that we would have, we cast off all the other mercies that we have, and we wil prize none at all, because we have not some one that we would have. Just as a Child, perhaps you give a Child an Aple, or a Cherry, and divers things that please him, but the Child sees another thing that it would have, & because it cannot have that, it casts all the other away, then you wil say this is frowardness in the child, this is a froward Child. Thus froward are you many times with God himselfe, the Lord bestowes many mercies upon you, and because you cannot have some one mercy that you would faine have, that you see somebody else have, therefore you are ready to throw away all, and not regard any mercy that the Lord hath bestowed upon you, this is for want of Meekness towards God.

Sixthly, Again, At any time when your heart is in a Disturbance against anything that befalls you, through some immediate Providence of God, there is such a crost befalls you, and you cannot lay it upon any creature, but you see an immediate hand of God in this crost and affliction, and yet you are froward for all that, this is against God, for you are convinced that God is in it, the truth is, God is in every affliction that befalls us, but in some things Gods hand is more immediate, now to be froward when we see Gods immediate hand is in such an affliction that is upon us, this is to be froward against God.

Seventhly, And so when men are froward against any part of Gods word, and to have their hearts rise against it, this is to be froward against God.

Eighthly, Again when men are froward against any way of God, against the strict and holy ways of God; think them too strict, and too tedious, and thereupon their hearts rise against them, these are distempers that are in the hearts of people against God. Though many having not considered their own hearts, they have not
seen this, yet certainly, this is in the hearts of many, though you perhaps do not find your hearts yet in this temper, yet those things you may find afterwards, but many they know this, and God this day speaks to their hearts, and finds out the plague of their hearts, and therefore calls upon them, to be humbled before the Lord.

CHAP. XCVI.

Sheveth the Dreadfulness of this Sin, for. 1. It is Boldness against God. 2. It argues much pride. 3. It argues hardness of Heart. 4. It is contrary to faith. 5. It is vain, and nothing got by it. 6. Your soules cannot be healed that are wounded. 7. The Lord will be froward to such. 8. It will at last turne to D'spair, if not looked to.

Now therefore, That it is a dreadful thing to be froward against God, dreadful it is. For,

First, Here is a great deal of boldness against God. Is it not a boldness, for a poor man to come into the presence of a King, and shew himself forward and hasty? Doest thou know the infinite distance that is between God and thee, that daresst thus be froward before God?

Secondly, Furthermore, It is an argument of abundance of pride, it is a froward and proud Spirit (that I shall shew afterwards in our frowardness towards men, towards our equals and inferiors, it comes from pride) but our frowardness towards God comes from abundance of pride, and what, art thou dealing with God about thy eternal estate, and art thou proud? What, dost thou see thy self a vile creature, and God ready to stamp thee under his feet, and art thou proud.

Thirdly,
Thirdly, And further, It is an argument that thy heart is hard, that the Lord hath not mollified thy heart, though many men and women have trouble of conscience, and yet hard hearts, that is a sign of a hard thing, when any thing that comes against it, it makes a noise, and rebounds against it, as if you strike upon iron, and brass, it makes a noise, but strike upon wool, and any thing that is soft and it makes no noise. So now, when thou findest God striking against thee, if thy heart were soft, thou wouldst make no noise, but now when God strikes thee, and thou keepest a noise, thou makest a great disturbance, and thou disturbest the family where thou livest; it is a sign thy heart is not humble, if thy heart was as wool, though thou hadst many strokes, thy heart would not make a noise.

Fourthly, Again it is the most contrary disposition against the work of faith that can be, that place I named before in Deut. 22. 20. A froward generation that had not faith, frowardness and faith is opposite, He that beleeves makes not haste, and he that believes hath not an hasty Spirit, it is a quite contrary Spirit to faith, a froward Spirit is.

Fifthly, Yea know, it is a vain thing, thou gettest nothing by this, what dost thou get by it? What, shalt thou compass it the sooner? No, Quietness and confidence shall be thy rest, that is the best way for comfort. In Isai. 30. 7. There the Lord promiseth to his people comfort, but how? Is it not by quietness? For the Egyptians shall help in vain, and to no purpose, therefore have I cried concerning this, Their strength is to sit still, That is, not to take pains, but to sit still, and wait on God. And at verse, 15. Thus saith the Lord God, the holy one of Israel, in returning and rest shall ye be saved, in quietness and confidence shall be your strength, certainly, this is the way for comfort, quietness and confidence, faith and quietness are put together, it is quite contrary.
contrary then to faith, and it will keep off from Comfort.

Yea, you cannot expect to have your soul healed that are wounded, that have such a malignant humor in your wounds. As you know, if there be a wound in a man's body and there be a salt malignant humor in the wound, it will never heal, the Chirurgeon must take away the malignant, salt, fretting humor, before it will be healed; So God hath wounded thy conscience, and thy conscience will not heal, what is the reason? There is a fretting humor in it, and a froward spirit, were it that thy spirit were Meekened before God, the wound would heal. Thou hast come to the word, and heard many truths applied to thee for the healing of thee, and this Sovereign balm and salve hath healed many others, and yet it hath not healed thee, what is the reason? Because thou hast a froward, fretting humor in thee.

Seventhly, And again know, That the Lord will deal with thee, as thou dealest with him, do not think to get any thing by it. In 2 Sam. 26. With the froward God will be froward, that is, God will deal with thee according to thy kind, if thou best of a meek and gentle temper, God will deal with thee so, if of a froward temper, God will deal with thee accordingly.

Eighthly, Again, The truth is, if at length you look not to it, you will grow desperate, there is no such means to hasten desperation as this is, and the other disposition of meekness of spirit will help against this despair, never did any soul despair in trouble of conscience, that was of a meek disposition, and would you be sure never to despair, take this rule, keep your heart in a meek disposition, and you will never despair, but those that are of a froward disposition towards God himself in time of their trouble, they are in extreme danger to fall into desperation.
CHAP. XCVII.

Means and helps against the former Sin. 1. Be convinced of this Sin. 2. Consider the goodness of God in that there is a possibility for you to provide for your everlasting Estate. 3. It cost God dear to make way for Mercy. 4. God hath been patient to thee. 5. Justifie God in all his dealings. 6. Set the Example of Christ before you.

And therefore, by way of help to you and Exhortation, Oh! That the Lord would settle this that hath been delivered, to the helping against this distemper, for the getting away of this Malignant humor out of the Spirits of men and Women, that they might learn to sanctifie the name of God. You know in the building of the Temple, there was heard no noise, no Hammer in building the Temple, so when God comes to build his Temple, he will have the Spirit quiet, God will quiet thee before he will lay thee as a Stone in Christ, into the spiritual building, and bring thee to a sweetness of Spirit to be Meek before him, to be such as Christ is; for in thy Conversion thou art to be made a member of Jesus Christ, and then certainly thou must be suitable to Jesus Christ, and such a froward, petty Disposition, is not fit to be a member of Jesus Christ, therefore for helping you against this.

First, Labor to be convinced in your own Heart, that there is this disposition in you, there are a great many people, that have much frowardness in their hearts towards God, and to this day they were never convinced of it, but it may be God will convince you of this and make you confess and say, Indeed, I cannot but say, I have a passionate
Helps against frowardness towards God.

passionate froward Spirit when any angers me in my family, but, I did not know that I had a Spirit froward against God. I but, I am convinced now that I have a froward, passionate Spirit against God. Oh, This is a sore Evil, be convinced of it, and be humbled for it, there is no such way to be delivered from a sin, as to be convinced of it, and humbled for it. Secondly, Having been humbled for this sin, there are divers considerations that may work upon your Hearts against the frowardness thereof against God, such as these. The goodness of God appears, in that there is a possibility for you to provide for your everlasting estate, that may something sweeten, and soften your heart; that you are not past help; if God should take you at your word, when you say, God hath left you, and he will never come, and there is no Hope, if God should say, Amen, and say, you shall have no help, and you shall have no Hope, your condition would be miserable, well, but God is gentle towards you, and God faith, there is hope, and there is help for you, and there is none of your conditions so, but there is Hope, and there is help, and there is nothing makes it more dangerous then the malignant Humor in you, quietly wait for it, and you shall see the Salvation of the Lord.

Thirdly, Then labor to work this Meditation upon your Heart, it cost God dear to make way for mercy for you, it cost God the Blood of his Son, to make but way to bestow mercy upon you, and will you not wait for him when you want mercy from God? Are you froward because you cannot have it presently? Thou shouldst wait for that mercy that cost God so dear.

Fourthly, Consider, Hath not God waited upon me in the time of my wickedness and vileness, and yet did not stamp me down to Hell, the least act of God's will, might have stamped me down to eternal misery, and yet all my sins did not so provoke God against me, till I am preserved, thus people are ready to say, my condition
is worse than any. Well, Thou art sroward because thy condition is thus, but thou hast dealt vilely and wickedly with God, and yet he is patient towards thee.

Firstly, And never leave till you bring your Hearts (at least) to justify God, that is one degree to get out this ill Humor, this Malignant Humor out of you, to justify God in all his dealings, though you cannot bring your Spirits so down as you do desire, do but bring them to justify God in all his dealing with you, and you have got some power in some good meate and against this distemper of your Heart.

Sixthly, But above all means, the setting of the Example of Jesus Christ before you, that is the principal means to help you against srowardness; you heard before how Meek he was towards his Father, and the dealing of his Father with him, was other manner of dealing then with you, for God did pour out the fury of his wrath, in making him a curse for our sins, and God bruised his Soul, he felt another manner of Load then you do, and and though Jesus Christ was God equal with the Father, yet he suffered such things from the Father. What art thou before the Father? A Base, Vile Creature, a worm before the Father, that might have been in Hell long ago, and dost thou think much to suffer some thing, Jesus Christ was the natural Son of God, thou art at the best but a base slave; if he take thee, and adopt thee to be his Child, yet thou art but a bond-slave, when God takes thee and adopts thee for his Child, but Jesus Christ was his natural Son, and yet he was thus dealt withal. You that are mariners, if you should go and redeem a poor Gally-slave, a poor Captive, come and redeem him, and maintain him as a Child, if your own Child see you angry, his Heart melts before you, and is of a Meek disposition, but this Boy, that you have redeemed, he can bear nothing, what an unseemly sight is this? Now if there were but the least Ingenuity, this Captive when he
Of Meekness towards God.

is redeemed, when he sees the Man's own Son, the Son of his Body. What a Meek disposition he is of, it will be a mighty argument to prevail with him.

And besides Christ he never offended his Father from all eternity, and yet he suffered such things, thou dost offend God, and the Reason of Gods dealing with thee is from thy self, The Foolishness of man perverteth his waies. There is such a place in Prov. 19. 3. (man perverts his waies, and he meets with him in his way,) And his Heart frets against the Lord. This is an ill disposition.

Set then the Example of Jesus Christ before you, who was Meek before him, I remember Eukidius in his History, reports of the Elephant, that though it were in a rage and fury, yet the way to take away the rage of it is, to set a Sheep before it, now at any time when we are in a rage, and fury, in a froward, and pertish humor against God, set the Example of Jesus Christ before you, he that was the Meek Lamb, and was dumb as a sheep before the shearers and opened not his mouth, and this will be a mighty means to Meeken and quiet your Spirits.

CHAP. XCVIII.

Meekness towards God further exemplified from Scripture Examples.

Now further to help and provoke Christians to be Meek towards God, I shall set before them some Scripture Examples. One is the Example of Aaron in Leviticus, 10. It was a lad affliction that was upon him, his Sons were destroyed by fire, verse, 2. There went out fire from the Lord and devoured them, and they died before the Lord. Verse, 3. Then Moses said unto
Aaron this is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. It is true, the affliction that is upon you is very sad and grievous, but, God will be sanctified, it is fit that God should be glorified whatever becomes of your sons, and (faith the Text,) Aaron held his peace. He laid his hand upon his mouth, and his soul was quiet in meekness, and yielded unto God, as if he should say, I, indeed it is fit that God should be glorified whatever becomes of my children, and whatever becomes of me, and Aaron held his peace. Many of you, when affliction comes upon you, in an husband, or a wife, or children, or estate, what disturbance comes upon you, what passion and frowardness comes upon you? It was not so with Aaron, though the affliction was very great upon him, yet he held his peace. And you may remember, as I shewed the reason of it before, so especially I enlarged my self in this, to shew how those that are to deal with God about their external estate, though God doth not come in with present comfort and encouragement to them, yet they are to behave themselves meekly and quietly before the Lord, upon many several grounds, and there I rebuked the frowardness of the hearts of people, even against God himself, if they be seeking to God, and cannot have what they would have, presently they are froward, and ready to cast off duty in an anger, and why should they pray any more, and why should they seek any more, and in their heart, ready to turn against God himself, and their hearts boil up in frowardness against God, and if they be set upon duty, they go to it in a kind of anger, many several ways I opened, how the hearts of men might be froward against the Lord, and labored to shew the wileness of it. Now to add a word or two further about it, and so to go on, it is fit that though God should deal never so hardly with us, whatever he doth with us, yet we should take heed that we be not froward, but be meek
and gentle towards him, we are under God's feet to do with us what he pleaseth. It is a notable Example also that we have of the Virgin Mary, I suppose you know the story, in that 2. of John, When Water was turned into Wine, when as Mary said to Christ, They want Wine, faith Christ Woman, what have I to do with thee? Christ seems to speak somewhat angrily unto Mary, but we do not read of any anger from her again. But that is observable, she presently goes to the Servants, and faith, Whatsoever he bids you do, do it. Though he did speak angrily unto her, yet she would have the Servants to obey him, and to do whatsoever he should bid them do, then it follows, he bids them Fill the water Pots with Water, and they had no cause to repent them, for it was turned into Wine. I apply it thus, though God seems to speak angrily towards you, and his waves towards you are such as seems to be very hard, and much against you, yet you may not be sroward with God for all this, but you must lay this charge upon your Hearts, and say thus, well, though God speak srowardly towards me, yet I am resolved upon this, whatever God bids me do, I will endeavor to do it, I will cast away no Duty, I will go on this way though I perish, I will do whatsoever he bids me do, I will fail upon it and do it as well as I can, and therefore go on in this way, do what thou canst, though perhaps thy sroward Heart thinks, why should I do thus? I see no good in it, yet go on and do it, and thy Water may at last be turned into Wine. And likewise the Example of the Woman of Canaan is very remarkable, She is commended for this, that though Christ spake in an angry way to her, and called her a Dog, It is not fit to take the Children Bread and cast it to Dogs, Yet she did not cast off her Duty, and say, why should I seek to you any more, you call me a Dog, No, But faith She, The Dogs have Crumbs, She continues her Meekness of Spirit though he calls her a dog. So, Thou art seeking God a great while.
Of meekness towards God.

(Perhaps) and God seems to be angry with thee, and his Anger riseth more and more, and thou seemest as a Dog, and art ready to say, I am a Reprobate, a Dog, I but keep thy Spirit Meek still, and say I may have a crumb though I be but a dog before him; you know we account it a very Evil thing for beggars that Beg Almes, if so be they will be sordid, angry, and railing, when they have not what they would have, but now if any one that is a begging if he can take a repulse, and his Heart melts, and is quiet, and think with himself I deserve nothing, and goes away with quietness, and faith, such and such are merciful indeed, but I see I deserve nothing, and therefore it is just I should have nothing, this breaks ones Heart. So those that are seeking God, and begging Almes, because they have not what they would have in a little time, if they shall say, it is in vain, what should we seek God any more for? And be Angry, and resolve never to perform Duty any more, this certainly is an exceeding Evil thing, we account it a good commendation of a Servant, if he should be cast out of Doors for his Evil ways, yet if still he carries himself Meekly, and submissively unto his Master; whereas now, if Servants be cast off, ordinarily they fall railing against their Governors, when their Hearts are in a passion with those that they are to deal withal, this is Evil: So though God should cast us off, we should keep our Hearts Meek and quiet towards God? whatever becomes of us, but we shall Leave this.
Of Meekness towards Men.

CHAP. XCIX.

Doct. All Christians ought to be Meek towards them they converse with. Proved.

Now to proceed to the Next thing, and that is, Meekness towards Men and all Creatures. Learn of me, for I am Meek and Gentle.

The Argument we are now to take up, is, the Meekness that ought to be in every Christian in his carriage towards all with whom he hath to do. And as this is a great Argument, So I hope you will see it very useful, before I have done, I shall be willing to be somewhat large in it, because it is such a necessary Argument.

Doct.

All Christians ought to be Meek towards those they converse with.

I shall give you more Scripture for confirmation of this; and then we shall proceed to the several things in the Argument for the opening of it. In Coloss. 3:12. There the Apostle Exhorts, To put on the Bowels of Mercies, Kindness, Humbleness of mind, Meekness, long suffering, and that, As the Elect of God's Holy and beloved. But that we shall make use of afterwards, how it is to be done, As the Elect of God; But now for the Exhortation, Put on therefore Bowels of mercies, Kindness, Humbleness, Meekness, Long-suffering, All Christians should manifest this Grace of Meekness. And in the Epistle of St. James, 3:13. who is a wise man,
Of Meekness towards Men.

and endowed with knowledge amongst you, let him begin out of a good conversation his works with meekness of wisdom. It is a very fine, excellent scripture, it is not enough for a man to have a good conversation in other things, except he have Meekness; Meekness (as afterwards we shall shew when we come to open the excellence of it) puts a beauty upon all our ways, show out of a good conversation Meekness; and mark, it must be with Meekness of Wisdom, not only noting hereby, that Meekness comes by wisdom as we shall shew afterwards, but that the Meekness of a Christian, is to be the Meekness of Wisdom, not a foolish kind of stupefiedness, not to be insensible of anything that is done, but Meekness that must come from Wisdom, Wisdom is to be shewed in Meekness, as there is a great deal of Wisdom shewn in Christian Meekness, the Meekness of a Christian doth consist in the allaying, and right tempering of Anger, not in the taking away of all kind of Anger, that is not the Meekness of a Christian, but in the right and due allaying of the heat of Anger; a Christian, if he had no anger at all upon no occasion, he would be useless, he would be a very dross, as you know a Bee, when the sting is quite out, the Bee is turned to be a dross, so that Meekness is not to take away the sting of Anger altogether, that there should be nothing thing in the soul of man, but to allay the heat of it, that it be not venomous, that it be not too pungent, and too long a sting, that is the grace of Meekness. The meekness of a Christian, should be the Meekness of Wisdom, there be many, that because they will be free not to be accused of forwardness, and so much Anger, they will do nothing at all, they will not so much as do what their duty is that they ought to do, here is not Meekness with Wisdom, though thou thinkest thou dost excuse thyself from being Angry, and passionate, when thou failest, thou wilt neither meddle nor make, when it may be, God calls thee to meddle and make right it, it may be your duty to do the utmost you
can in such a business to rectifie it, and order it as you ought to do, now this is a kind of meekness, though you are not so sroward and passionate as you would be, as if you did meddle, this is not the Meekness of Wisdom. The Meekness of Wisdom is not wholly to extirpate, but to allay in a right manner the inordinate heat and passion of Anger.

And then another Scripture we have in the Prophesie of Zechariah, there's an exhortation unto us, yea, unto those that are of meek dispositions already, there is an Exhortation unto them, that they should seek Meekness, as it is the duty of a Christian to be meek, so it is his duty to seek after Meekness too. It is in the 2. Zechariah, 3. he speaks it of meek ones, in the beginning. Seek ye the Lord, al ye meek of the Earth, which have wrought his judgement, seek righteousness, seek meekness. Ye that are Meek, seek Meekness. Labor to be more Meek, therefore it is a duty for all Christians to be of Meek Spirits. And St. Paul expresseth unto you what a meek Spirit he was of. In 1. Thes. 2. 7. But we were gentle among you, even as a Nurse cherisheth her children. And then againe at the 10. ver. Ye are Witnesses, how Holily, and Justly, and unblamably we behav'd ourselves among you that believe. As you know how we Exhoust, and Comforted, and charged every one of you as a Father doth his Children. Thus he shewes the Meekness of his Spirit. And at the 8. ver. Being affettionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own Souls, because you were dear unto us. We might enlarge much in several Scriptures, to shew, how meekness towards all is required of us from several examples, but I rather hasten to the opening of it.
CHAP. C.

Wherein this meekness consists opened, as it is the allaying of anger in six particulars. 1. It orders anger to the right object. 2. In regard of the time. 3. In regard of the measure. 4. In regard of the ground. 5. In respect of the exercise of it. 6. In respect of the end.

Christians ought to be meek. Now for the opening of it, in general it hath been shewed already that it consists in the allaying of the heat of the passion of anger. The passion of anger is a very unruly passion, and there is a great deal of need of the right ordering of it; therefore there are two graces that do attend upon passion to order it, because it is so unruly, there is the grace of zeal, and that improves the heat of anger for God, and then there is the grace of meekness, and that is to allay and temper the heat of it. So that you see, God would not have the passion of anger wholly excluded, but have these two graces to attend upon it, one to improve the heat of it for God, and the other to allay and to temper the heat of it. Now our argument is to speak of the grace that is to allay and temper the heat of the passion of anger that doth such a deal of mischief with the unruliness of it, as it is laid of the tongue. It sets the whole world on fire. So this passion of anger, indeed, it sets the whole world on fire, as we shall shew afterwards, when we set forth the excellency of this grace of meekness.

Now this grace of meekness, it consists; partly in that which is negative, allaying the passion of anger, that we be not inordinately passionate to keep us that we shall not be too much angry. Or in that that is positive, in the gentle
Meekness wherein it Consists.

cle and sweet disposition of our Spirits, and the softness of our words and sweetness of our carriages and behavior towards our brethren.

The first is the main, in allaying the passion of anger, that we be not too angry when we are wronged, but that we be able to moderate our anger, able to keep in our passion and subdue it, & not barely Keep it in, though that is somewhat, but not to let it mordainately Boyle in the heart, when it is in. It is somewhat to keep it in, but more to allay the heat when it is in, for meekness doth both, it keeps in Anger when it ought to be kept in, and it allawes the heat of it when it is in. Many perhaps may keep in their Anger, but their Anger Boyles within them inordinately, but now meekness is both to keep it in, and to Allay it when it is within the heart; one of these is not sufficient, some men think, that if they keep in their anger all is well, though they suffer it to Boyle and rankle in their own Spirits, and others think they may let out their anger, they think it is better to let it out. I see it is my nature, and therefore it is better to let it out. But, thou shouldst neither let it out, nor keep it in, though it is true, better to let it out, if thy letting it out would lessen it within, but observe this expression of people, that they had better let it out then keep it in.

First it is a letting it out in a sinful way and God never puts us to such a straight, that we should chase the lesser sin, rather then the greater, for if it be sinfully let out there can be no good come of it, this is the first thing.

Secondly Thy letting out thine anger, certainly, it doth not Abate it within (though thou mayest think thee it doth) but rather increaseth it, as the letting out the fire in a house, the fire gets within, and burns, when the fire is let out it increaseth the flame: and the truth is, there is not the less anger in thy heart, when thou speakest with railing, and passionate speeches, but thy
heat boyles stil within thee, and this is the reason, cer-
tainly one sin doth not leffen another, and therefore thou
deceivest thy selfe in thinking thou hadst better let it out,
then keep it in, as if thy anger were like water, that the
more is let out, the les is within. No thy Anger is neither
as the fire, that when it is let out it burnes more with-
in and without too, burns both wates, but meekness
is to keep in the heat of anger, and to allay the heat of
Anger being kept in, Anger upon any ground, either in
regard of any injury that is done, or in regard of any
thing that we are displeased with, that doth not wrong us
but that crosseth our will; There may be many things that
may fall out crost to our wills that doth not wrong us, ma-
ny men wil be Angry when any thing falls out crost to
their wills, but now a meek Spirit is quiet, though things
falls out that do wrong them or that are crost to their
wills.

Yea and Thirdly, It keeps in and allaies the heat of
Anger, when others are Angry with them, and do pro-
vok them, for so commonly, our Anger is Raited upon
somwhat that wrongs us, by somewhat that crosseth our
wills, though it should not be a wrong, or upon the pas-
sions of other men, if those that we have to deal withal
be angry with us, we think we may be angry with them,
if they be provoked, we think we may be provoked too.
But now, here is the temper of a meek Spirit, though a
Meek Spirit be wronged, yet stil it retaines the quietness
of its own heart, and the carrying of it with quietness,
and though things fall out crost, and they are contradic-
ted in many things, and their wills crossed, yet they keep
their quiet frame of Spirit, and their words are soft and
gentle, and their actions are quiet; though others are
stoward and Angry also, yet one that is of a meek spirit,
he keeps in his Anger, this shews the meekness of the
heart what it ought to be.

But now if we would inquire more firmly into the
meekness of one's Spirit, in the right tempering of the passion of Anger. Let us consider it in the several things, wherein Meekness doth temper and moderate the passion of Anger as especially in these six regards.

First, in regard of the object of Anger, it doth order it to the right object, that one shall not be Angry without being able to give a right account of it, that meekness causeth in a Christian, a Meek one is one (I say,) that is never Angry, so far as meekness prevails in his heart, he is not Angry but when he can be able to give a right and good account of his Anger.

Secondly, it orders Anger in regard of the time of it; keeps it in order in regard of the time of it.

Thirdly, Meekness orders Anger in regard of the measure of it, that is. First, He shall not be Angry but so as he can give an account why he is Angry. And Secondly He is not angry but when he ought to be Angry in regard of time. Thirdly, He is not Angry but in the measure that he ought to be Angry, it doth order Anger in regard of the right measure of it.

Fourthly, Meekness doth order Anger in regard of the ground of it, whence it ariseth.

Fifthly, Meekness doth order Anger in respect of the Exercise of it, in the way how Anger is to be express'd and manifested.

Sixthly, Meekness doth order a man's Anger in respect of the End of it, what is the aim of it. So that he is a Meek man, that hath his Anger rightly ordered in respect of the Object, in respect of the time, in respect of the measure, in respect of the Ground of his Anger, the expression of his Anger, and the end of his Anger.

I shall be willing to speak distinctly to every one of these particulars, and (if it please God to bless this Argument,) I hope abundance of sin may be prevented, and the hearts of Christians may be much meeked, so as
they may live more quietly than they do, and there will be a great deal of honor come to the profession of religion.

CHAP. CI.

Of the ordering Anger in respect of the object. In twelve particulars.

For the first then, the ordering of Anger in respect of the object, a Meek man is such a one, as never is Angry, but first he can give an account of it, that he hath a right object for his anger; many times this passion of anger failes in respect of the object of it, in some nine or ten several waiues, and Meekness of Spirit will order anger in all these several waiues.

First, sometimes people that are angry are all in a passion, and it is for nothing, they know not wherefore, nor any body else, no body knowes what the matter is. A man comes into the houfe, and falls into passion with his wife, or Children, or Servants, or the wife with the husband, and no body can tel what is the matter, nor he himselfe, nor thee is not able to give any account in the world what the business is, why it is so, al is in a hubbub and confusion, and a great deal of stir there is, a great deal of cry (as we use to say) and little wool, there can be no reason rendred why it is so, now this is a most vile and abominable thing in Christians, for this passion of anger to be let out for nothing, and no account to be given for it. In Acts. 19. 32. There was a great deal of stir in the City, and a great many of the people came together, and they knew not why they came together, so there is a great deal of stir many times in the hearts of men in a passion, and no body nor yet themselves can tel what is the reason why there is so much stir. But after a little time, if to be
that reason hath but a little time to work, the answer may be given, as there the Officer gave in ver. 40. Saith he, We are not able to give account of this tumult, so many men and women I make no question but they may find in themselves they have been often in a peevish humor, and passion, and when they have had so much time as to let reason work, to consider what was the matter, at this while I have been out of frame, and out of temper, the truth is, I cannot give an account of this affair that I have made in this family, and in my heart, I can give no account of it; but now meekness, that will order passion that it shall never rise but so as you can give an account of it, you will never be Angry for nothing if you have Meekness.

Secondly, Sometimes men and women are Angry for every thing; and that is as ill on the other side, as it is a sinful distemper to be angry for nothing, so it is as sinful a distemper to be angry for every thing, every trifle, every toy, any thing in the world that falls out in the least manner against their mind, puts them into an Anger. Now meekness will help one, that he shall not be Angry without a cause, but upon a just cause, as it is said of love, love covers many things; so meekness will cover many things, and it will raise men's spirits above these things, as when one is sick, a little thing disturbs them, so it is a sign that the heart of a man and woman is very sick, when a little thing disturbs them. As one that hath been sick and weak, a little puff with the hand strikes them down, so it is a sign that thou art very sick, when every trifle puts thee into an Anger, when mens & women's Anger comes to be common upon every thing upon every occasion, it makes their Anger contemptible, their Servants do not care for it, nor their children nor any others care for the Anger of those men and women when they see it is common upon every trifle, those that be under such governors they begin to despise them. As I remember the fable of the fox, that saw the Aes in the Lion's skin, and it is said, that the first day it was ser-
Anger moderate in respect of the Object.

rible and he durst not come near it, and the second day he was less fearful, and the third day began to fear it less and at last it came to see it: every day and never feared it more. So many that appear terrible to their servants and Children, but it is every day, upon every occasion, and upon that their Anger is contemned and despised, and they loose their authority in their family, they think they have more authority, and rule more, and make them that are under them more conformable, but the truth is, it makes them more careless, if we had thundering and lightning always, we would not be afraid of it, in many Families, there is Thundering and Lightning, and when it is every day, so common, it is lightly esteemed, and those men and women contemned by their own servants and Children, they care not what they do to displease them, the servants and Children think let me do what I can, and let my fault be little or much, there is nothing but Anger from morning to night, this makes them that they do not care for it. You know, it were a very foolish part for any man to take Physick upon every little ailing of the body, if a man should upon every head-ache take a vomit, and take Physick, this would come to be so natural, that if he should come to any dangerous disease, a vomit or a purge would do him no good, what good would that do him which he takes so commonly and upon every occasion? this leaves him with out means when any dangerous disease comes. So when men and women are angry upon every trifle, they deprive themselves of means to help them when any great thing falls amiss, when any great thing falls, they have no more remedy to help them, then they had upon every trifle. Now a meek spirit will not spend his passion upon every trifle, for the truth is, we should account the workings of our souls, the working of our affections to be precious, and not to lavish them upon trifles and toyses. As it is a sinful thing to lavish out our thoughts upon toys and trifles, so our affections, and the affec-
on of Anger, it is an affection that God might have a great
deal of glory and service from, if it were rightly ordered
but now if we spend it upon every trifle, and every toy,
this shewes we do not know what the worth is of the
working of our soules, and of our affections, but a meek
Spirit will alay the heat of Anger, when Anger would
arise upon any trifle and toy, meekness keeps it down,
and faith, this is not enough to cause me to be Angry.
You know a man, if he stir never so little, and presently
he is in a heat; we say, surely, this man is in a great
distemper, or a woman. If you cannot go a foot pace,
or the length of your house, but presently you are in a
heat, you will say, there is some great distemper in
your body; so when you cannot bear the least thing
when you are crost in your will, that is a signe that you
are weak, but when a man can walk up and down strongly,
and go a great way and hold it out, this is a signe of
health in the body; so when a man or woman can keep
his heart in a frayed temper notwithstanding many
things distemper him, this is a signe that he is of a meek
temper and disposition.

Thirdly, When men and women are Angry with the
irrational and insensible creatures. That do but work
according to their nature, this is sinful. As we read of
Balaam, in Numb. 22. 29. he was angry with his
beast that he rode upon, that did but according to the
nature of the beast, and indeed, had more wit in him than
his master had, and yet he smote him in an Anger, and
so your furious people, in anger if the beast will not go
which way they would have them go, they curse them,
and beat them about the head, and spoil them, though
the beast do but according to the nature of a beast. And
sometimes to the very insensible creatures, as you shall have
them to be smiting of the creatures, that occasionally
it may be hurts them, as if a knife cuts them, though
they themselves be in the fault, and cut their own finger,
yet they are Angry with the knife and throw away the,
Anger moderate in respect of the Object.

Knave in an Anger. Or if they hit their Heads against any thing, they are Angry with the thing it self. I Remember it is reported of Zerxes, that because the Seas did over-flow in a place, and bore down a Hedg that he had, he sends threatening words against the Seas, was Angry with them; and so many, if the wind be but Cross, are Angry with the wind, with the Sea. Now this is a most vile and abominable thing, it is just with us, as it is with a Child, if the Child hurt it self against the table, or against the stool, the Nurse quiets the Child, with beating the stool, and beating the table, as that were a naughtie stool, or a naughty Table: So Men and Women seek to quiet their Spirits, by striking the Creature, here is all the difference, the Nurse doth it, and thou dost it, and as the Child is somthing quieter when the Nurse strikes the Table and the Stool, so by Anger is some what pacified when thou strikest the Creature. But now a Meek Spirit is never Angry with those Creatures that are insensible or irrational, that cannot understand what they do, but rather thinks thus, if the Creature be made an instrument of any Evil to me, it is the Lord that is displeased with me, he looks up to God and faith, the Hand of God is in this, the Lord hath commanded such a Creature to be an Executioner of some displeasure of his upon me, and so by looking to God, is not Angry with the Creature, looks beyond the Creature, and so is not Angry but Meek and quiet. That is a Third...

And then the Fourth thing in Anger which is worse then either of the three former, is when men are Angry with the truth it self. As now sometimes, in case of dispute, when men are reasoning one with another, if so be that a man bring such kind of truths that another cannot deny, he grows into a passion, and into an Anger; I remember Jerome hath a speech to one that he law so, faith be. I know thee to be overcome by the truth, because
thou art so soon moved to Evil speeches, art so soon in a passion, As when you reason with any one, and find they grow into a passion, you may have cause to suspect that those are overcome with the truth, and they have nothing to help themselves but their passion, and their anger; it is a sign of a great deal of weakness, and it is a great disadvantage for any that Reasons with others, to fall into a passion, there is nothing that weakens their cause more then this. That is one kind of sinful anger against the truth. But at other times you shall have others, when they hear the word of God and the truth come fully to them, they are Angry at the very things they hear, when it pincheth their Consciences. That is the Fourth.

And then, the Fifth Object of Anger that Meekness doth order the affection about, Is when men are Angry with the Excellency that God doth bestow on others more than themselves, and are Angry with the men for it; For I do not speak now of being Angry with God for it, but Angry with men, because the Lord hath bestowed some Excellency upon them more than upon others. So we know Saul, he was Angry with David, because of the goodnes of God towards David, and Cain was Angry with Abel, because Abel's Sacrifice was accepted and his was not accepted, and it is ordinary for many, when they see their brethren have more respect then themselves, they are Angry with them, now what Hurt have they done to them? But yet if they see any respect them more then themselves, this stirs up Anger, this is a sign of a froward, petish Humor. Whereas a Meek Spirit, will make many gracious uses of the goodness of God towards such a one more than towards ones self, and a Meek Spirit will bless God for any good towards his brethren, this will allay the passion of Anger in this regard. You know in the Gospel when Lazarus was but raised from the Dead, yet they would seek to kill him. Why? Because there was an Honor put upon Christ, in regard
of it, and therefore they would seek to destroy him: So many times when the Lord is pleased any way to put an Honor upon any Creature, a froward Spirit will rise against that respect that the Lord puts upon his Brother. Now a Meek Spirit is far off from this, and when passion ariseth from this false Object, here Meekness comes in, and allays the Spirit in this, and Teacheth the Soul to make a good use of it.

Sixthly, And sometimes against Grace itself doth the passion of Anger rise, when they see others have Grace, they are Angry. I have read of Tygers, that when they smel the Fragrancy of Spices, they are put into a rage and fury. So some when they see Graces of Gods Spirit in others, they are put into a rage and fury, this is horrid, and a Meek Spirit will be far from such a disposition as this, Meekness will temper and allay the Spirit in this respect.

Seventhly, And then another false Object of Anger which is near to this is, when men are angry with others for doing their Duties; as sometimes you shall have the Master Angry with the Servant for doing that which he ought to do, he will be Angry with him because he will not do somwhat that is not lawful, and so the people Angry with the Ministers for doing their Duties towards them. And sometimes you shall have Parents Angry with their Children for keeping the Sabbath, for attending upon the word, hearing, and reading the word, now this is, I will not say a brutish, but a Devilish Anger, now if Meekness be in the Heart, it will quench and allay this Anger.

Eighthly, And then sometimes there is Anger (again) for want of success in a business, that is a false Object of Anger, perhaps such a business falls our successlessly and thou art Angry with thy Servant though he cannot help it, thou lettest him about a work, and this work falls not out successfully, and thou art Angry with him, how can
can he help it, this is usual with passionate people, any business that they go about, or that they set others about, if it doth not succeed well, they are Angry with those that go about it, whereas the truth is, it is from God, the success is from God, but they are Angry with them, because they cannot bring it about to what they would but now a Meek man is far from this, and Meekness allays the heart, and thinks thus, it is enough for these to do their duty, and the success was not in their power, and why should I be displeased with them? They cannot help it. Many servants would live a great deal more quietly then they do, if their governors would not be Angry with them for that which they cannot help in want of success.

Ninthly, And then another object of Sinful Anger is this, when men are Angry with Natural infirmities that cannot be helped; as passionate people they are angry with their servants or children for their natural weakness, which they cannot help; they are angry with them for their natural dullness, or slowness, or want of wit, and the like, because they cannot have their mind upon them, therefore they are passionate; Now a Meek Spirit will be otherwise, a Meek Spirit considers, that they are as God hath made them, though they have not that quickness of Spirit as others have, but are naturally dull and slow, they conclude and say, God is the cause rather then themselves, these are the works of God in nature. That is another false object of anger that Meekness allays.

Tenthly, And another is this, when men and women are Angry upon mere surmises, when it is nothing but a surmise, a fancy that they make and propound to themselves, and thereupon let out their Anger like the dog that barks at the shining of the moon, the moon shines in the water, and the dog barks at it; so many are angry at their own fan-
Anger moderate in the Object.

cy, they create causes of Anger to themselves when there is none, a pettifog and froward heart doth so, a froward heart, if there be no cause to stir up Anger, he will make a cause, fancy a cause; And you shall have many froward Spirits, that will be as really Angry for a fancy that they have made to them selves, as if the cause were just, as if they were really provoked, and so a froward man disquiets his own house, and his own soul, by fancying of causes and surmising of causes within himself.

Eleventhly, And further when men are Angry upon pretended causes, that is another, when meekness comes in, doth allay this also, I say pretended causes, that is thus, men are Angry, and pretend such and such things to be the cause, but the truth is, there is somewhat else for it, that they are ashamed to confess, you shall have some that perhaps their envy hath raised a spirit of indignation and made them subject to wrath and passion, and then if they can spy any little thing that may colour their Anger, they will seem to put it upon that, whereas the truth is, God knows there was somewhat else before, the gifts of God in such, or the graces of God in such, or the goodness of God towards such, but now they will pretend somewhat else, they will be Angry upon pretended causes, and have somewhat else in the bottom, this is vile: whereas a meek Spirit will never be ashamed to shew his Anger, he will be willing to own the cause for which he is Angry, and meekness will not suffer this passion of anger to break out upon such causes as he is ashamed to own, that he is fair to colour it upon somewhat else. These particulars (I suppose) in the very naming of them, will meet with many of your hearts, and shew how guilty you have been many times, and how far you have been from that meekness of spirit that is required of you, certainly, Christ was never Angry upon any of these Objects, that that I have named of his meekness, kept him from any such Anger.
Twelfthly, And lastly. Sometimes men are Angry with one for the fault of Another, it is ordinary, some dispositions there are, that if one in the family displease them, they are Angry with all, if one Servant displease them, they are Angry with all the rest, Angry with their Children, Angry with their wife, Angry with all. So when Saul was displeased with Jonathan, he was Angry with those that were about him; now one would think it is enough to have Anger confined to those that have done a fault, that it doth not let it out to any other, a meek Spirit doth this. So that if you sum up all these things together, you may see what the meeknesses of Spirit is in the Saints, that doth allay the heat of Anger in respect of the Object: such a one is not Angry for nothing, he is not Angry for every thing; he is not Angry with the insensible creatures, he is not Angry with the truth, he is not Angry with God's goodness towards man, with that excellency that God doth put into man, he is not Angry when men do their duties, he is not Angry for want of success in business, he is not angry with natural infirmities, he is not Angry upon mere surmises, he is not Angry upon pretended causes, and then lastly, he is not Angry with one for the fault of another: This is the frame and temper of a meek Spirit, he carries himself meekly, that is, he doth keep in, and allay the heat of passion that would arise upon those causes, and that is the First, the opening of meekness in respect of the Object.
CHAP. CII.

Of allaying of Anger in respect of time in divers particulars. 1. It is not sudden. 2. Unseasonable. 3. Nor Continual.

Now the Second is, The allaying of Anger in respect of the Time, and therein there are three things the First, is, such a one is not Angry too suddenly. Secondly, Not unseasonably. Thirdly, Not constantly, his Anger doth not abide too long, a meek man's Anger appeares much in this, the affection of Anger in regard of suddenness, seasonablenes, and long continuance a word or two about these.

First, For suddenness of Spirit. Many men and women, they have gunpowder spirits, as soon as ever the Sparke of fire comes to the gunpoudret, you know, all is on a fire presently: So many men & women, as soon as ever any thing displeaseth them, they fly in the faces of those under them, are suddenly angry; these are like dry wood, tapless dry wood, that bath al the Sap & juyce out of it, as soon as ever the fire comes to it, all is in a flame, so men and women that have tapless Spirits, void of true grace, void of true wisedome asfoone as ever there is any occasion, but a little fire, a little occasion, they are al on a fire presently. I say, it is a signe of a graceless disposition, one that is without true grace, without true wisdom, not allowing themselves a minute of time to consider the cause of it. As a dog, presently assoon as one knocks at the doore fals a barking; but if he would stay a little, may be he might see it is his master, So if men would stay a little
Anger moderate in respect of Time.

a little, they would see there was no cause of Anger, but it raiseth without any cause at all, and this causeth abundance of evil, as we shall see afterwards. In Eccle. 7. 9. Be not hasty in thy Spirit to be Angry, for Anger resteth in the bosom of fools. Be not hasty to be Angry, the reason why we call the passion of Anger hasting, such a man is a hasty man, or such a woman is a hasty woman, it is, because the passion of Anger is so hasty, but we should be slow to wrath. That you shall find in James 1. 19. for indeed that is to be like to God. Wherefore my beloved brethren, let every man be swift to bear, slow to speake and slow to wrath. It is the commandment of every Christian, to have the passion of Anger come on slowly, there is little danger in that, we account it an excellency in God, that he is long suffering and slow to wrath, if God should be so hasty as thou art, that is, to suddenly fly in thy face as thou dost upon the face of thy brother, or thy servant, or thy child, where hast thou been this day? But now a man that is of a meek Spirit, when there is an occasion to stir up Anger, Oh but (faith he) stay a while, let me consider a while what I do. The master of Augustus Caesar the Emperour, taught him to say over the Alphabet before he did manifest any Anger, he taught his Scholler, that before he did express his Anger, when any thing provoked him, to say over the Alphabet, that he might have a little time to consider of it, there is nothing wherein men are more eager in venting themselves then in Anger, whereas there is nothing wherein we ought to be more deliberate, because in that we are most in danger to miscarry, and a meek Spirit will deliberate, and consider what he doth, before it will let Anger breake forth. That is for the suddennes.
occasion to speake of in another Chapter before, when we speake of meeknesse, we must be meek that we might be taught upon the Sabbath day, when we are to come to a sermon, then to be in a passion in the family, or immediately after a holy duty hath been performed, or in the time when we are about it, I say, to be Angry then, this is unreasonable anger, we ought not so to be Angry, and the Devil usually layes a snare in this way: When we are about any Duty, then the Devil seakes to put us into a passion, though a meek Spirit will lay a charge upon his Soul and keep himself down at that time.

So also it will be unreasonable to manifest anger before others, as Husband towards Wife, or Wife towards Husband, or Servants to Children at such a time when others are with them, this may prove to be of very ill consequence, and usually it comes from the violence of this passion, they care not what time they vent themselves, at any time, though it be at such a time that they are like to do nogood with it, whereas a meek Spirit will think thus though it is true, I am provoked, and I have just cause to be angry, yet wilt it be good to be angry now? if you did but consider before, your meeknesse would keep you from Anger when many times you let it out.

And another unreasonable time is to be angry when we see others angry before us; I spake before, that we are to carry our selves meekly; though others are in a passion, that is, their passion should not provoke us at all, neither at that time or afterwards, but now, it is the most unreasonable that can be, for the wife when she sees her husband to be angry, then she will be angry at that time, and so the husband angry when she sees his wife angry, at that time, and so neighbors angry when they see their neighbors angry. It was good counsel that one gave to a young married couple; he gave them this rule, be you sure that you be not angry together, for they were of very angry, Passionate, and Cholerick Spirits, if they could but observe this rule, though two should marry to-
gether that were of passionate, Cholerick Spirits, if they
would but consider with themselves, we are both of angry
Spirits, but when you are angry, I will forbear, and to
when the other is angry, the other to forbear, not to be
angry both together, this were a good way to moderate
their passion, it is not reasonable to be angry when we see
others angry before us, for what good comes of it to add
heat to fire, now if you keep your Anger to another time
there would come perhaps some good of it. I but, you
w ill say, if I keep it to another time, I shall not be angry
at all. Then it is a signe there is no cause, if there be a
reason why you should be angry to day, unless you re-
ceive satisfaction, there is reason why you should be an-
gry to morrow, and if you receive satisfaction it is bet-
ter then if you were angry to morrow, for that is the rea-
son why you are Angry, that you might receive satisa-
faction, and therefore if you are angry, it is either for sa-
tisfaction, or it is not, if you have satisfaction, then
you may not be angry to morrow, but if you have not sa-
tisfaction, there is as much reason why you should be
angry to morrow, as to day. Thus, if there were wis-
dome, that would stay mans passion, it would be so, that
if you were Angry with a man, you would stay til some
time, and not manifest your Anger at that time, As
Abigail, when she saw her Husband Naball drunk, she
would not speak to him then, but shee stayed til the mor-
row while the drunkenness was over, and then she tells
him, what a danger he had brought upon himselfe and his
family, and then Naball heard her; So when thou seest
thy Husband drunk with passion, (for a man may be
drunk with passion as well as beer, and it is as evil) but
of that afterwards. But if thou seest thy Husband or
Wife in a passion, the Husband is drunk at such a time,
and the Wife drunk at such a time with passion, wilt thou
shew thy passion at that time too? Wilt thou be drunk
at that time too? no, stay til their drunkenness be over,
and then if there be cause to manifest your displeasure,
you may, and shew them that they were not sensible of
the wrong done unto you. And thus meekness will do,
meekness will keep the heart, that it shall not be let out
before a duty, when you are going to hear a sermon
on the Lord's day morning, or when we are at a duty, or
after a duty, it will moderate the passion of Anger, that I will
not be Angry before others, or when others are in a pas-
son, but stay till their fit be over, and then I may doe
good.
Thirdly, The third is in regard of the Continuance of
Anger, meekness will allay the heat of anger; that it shall
not continue too long; as not to rise too suddenly, nor to
be unseasonable, so when it is up, it shall not abide too
long, it shall not be like the fire of hell, Everlasting, as
it is in many, the heat of anger in their hearts, it is like the
fire of hell, is unquenchable, if once they be up in a pass-
on, they will never have done, as if the fire of hell were in
their hearts, it may be, there may be a yeelding to them,
and yet nothing will quench them; whereas one that hath
anger rising upon just cause, yet he will keep it down. It
is with some as with the Devil, the Conjurer may sud-
denly get him up, but cannot so suddenly get him down,
So thou hast no command of thy Spirit, to get down thy
spirit when it is once up, as the sea, when it is up once,
though the wind be stille, the waves of the Sea are up and
down a great while after, so it is with men and women,
when there is occasion to stir their hearts to anger, though
they have that that satisfies them, yet they cannot be qui-
eter for all that, but they live like Salamanders, in the fire
continually: There are many families that have dog dayes
continually all the year long, you know we have dog dayes
in one time of the year, but they last but a little while,
but indeed, many Families, they have Dog-daiers all the
year long, there is nothing but strowardness, and jang-
gling, and wrangling all the year long, where as Meekness
would allay this continuance of anger, where there is
Meekness there will be a jealousie of keeping anger long,
for anger wil quickly soure the heart, and turn to Malice, if it continue long, it will grow to be bitter, and degenerate into Malice and hatred; we count it a great Evil for a man to have a Fever long, to have a fit of a Fever and not continue long, that is not so great an evil, but now, for one to have a Fever that holds long, a month or half a year, its a great while; and so, you have some long fits of Feavers, forty hours together: Oh but, how many Men and Women, that are in a burning fit of anger (which is far worse then the burning fit of a Fever) forty hours, yea, forty years together. Many times the man and Wife in a family is in a burning fit for a whole week together, with Children, and Servants, or others; now there is a great evil in this abiding of anger for a long time together, indeed the longer anger continues, the more it groweth, as it is with the lines of a triangle, the longer I draw them out, the greater distance they will be one from another; so the longer our anger is drawn out, the greater distance shall we be at, from those that we are angry with, but learn of me, faith Christ, if there be such anger arising, yet with meekness allay it, with meekness keep it down. Anger rests in the bosome of Fools, anger may be in the bosome of a wise man, but when it rests, it is in the bosome of a Fool, there it rests and abides, I mean resting otherwise then it ought, and whensoever it rests in a mans heart, it is an argument of much folly. In Psalme, 103. Surely we should learn of Christ to be meek, though we have cause to chide, yet not all day long, to chide. Anger in a meek man doth not continue longer then it should.

Further A meek spirit is one that though he may be angry, yet his anger abides not so long, but he doth put an end unto his Anger, when God would have him, and right reason tells him he should do so. In Ephes. 4: 26. Be Angry and sin not, let not the Sun go down upon your Wrath. We must take heed, that though we should be
Angry upon a right cause, upon a just ground, yet that the Sun go not down upon our Wrath, take heed of lying down in an Angry fit, it is a dangerous thing for any man or woman to lie down and sleep in an Angry fit, you must make conscience of this, let not the Sun go down upon your wrath. I have read of John a Patriarch of Alexandria, that having contention with one, there was a meeting to compose the difference between them, and in their meeting, they were so far from composing the difference, that they grew very hot one with another; but now this Patriarch, he sends to the other, and bids the messenger say thus unto him, Sir the Sun is going down, and no more; as to note, that though they were in a heat one with another when they met together, yet they should take heed that the Sun did not go down upon their wrath. Oh! that it would be so with people when they meet together, and fall out one with another, especially, when evening draws near, and they see the Sun going down, they would remember this scripture, O let not the Sun go down upon your wrath, and rather send one unto another and say, the Sun is going down, and yet our anger is not going down, and it is very observable in the next words, neither give place to the Devil. How comes this in? let not the Sun go down upon your wrath, neither give place to the Devil. It is to shew thus much, that any man that doth retain his Angry fit longer than he should, he doth give place to the Devil, it is that the Devil would have, it is that that pleaseth the Devil exceeding well, it is that the Devil delighteth in, thou canst do nothing more acceptable to the Devil, then to keep thy Anger longer then thou shouldst; Perhaps, thou art angry with thy neighbours, with thy family, and art in hot expressions, and this anger continues, and the Sun goes down, and thou abidest in thy anger, what, must I give way to him? he hath wronged me, and must I give way to him? well observe; it may be thy proud heart will not give place to thy neighbour; that
Anger moderate in respect of Time.

Thou art angry with all, but marke, in the meantime thou dost give place to the Devil. Let not the Sun go down upon thy wrath, neither give place to the Devil; the very reason why men abide in their anger, and will let the Sun go down upon their wrath, it is, because they will not give place unto their brethren, you will not yeild to him you say, let him yeild to me, well, you will not yeild to him, but yet you will yeild to the Devil, and were it not better to yeild to your brother, though your inferior, then to yeild to the Devil. A meek spirit is one that will not let the Sun go down upon his wrath, neither will be yeild unto the Devil. There are many people, that live as if they drank of no other waters but of Massah and Meribah, of the Waters of Strife, but the Stil waters of Siloam, that run softly, they are not for their tooth, they are not fit for them, the Church faith concerning God, Will he reserve his Anger for ever? In Jerem. 3. 5. God may have cause to abide in his anger long, but I lay of thee that art of an angry disposition, what will thou reserve thy anger for ever? wilt thou always continue in such a distemper? Thou art in such an angry fit to day, and to morrow, and the next day, what wilt thou continue thy anger for ever? There are many people that quickly let go any good thing, if there be any good affection stirred in them, any desire after God, of love, and joy, it is presently gone, but let an ill affection be stirred in them, as the affection of passion and anger, Oh, that abides and continues long in them, it is a fire that is in their very bones: as fire in solid matter keeps long, so anger it will keep long in the hearts of men.

But indeed, the reason of Anger abiding in the hearts of people many times is this, a man perhaps hath suffered his passion, his anger to arise unjustly and foolishly, and it may be he is convinced that there is not sufficient cause for it in his own conscience; well, but now observe, and examine your own hearts, whether____
been your case, that when your anger hath been up, and perhaps your conscience hath been convinced that there hath not been sufficient cause, yet you will continue in your anger, and abide in it, because you might not seem to others to be angry without a cause. Oh, this is an horrible wickedness, that rather then men wil yeild thus far, they wil hold up an unjust anger without cause; so that God, the truth, and your brother must suffer unjustly, rather then you will lay down an unjust anger, but hold it up that others might think that there was a just cause for your anger at first. I am verily perswaded, that there are many men and women that have their anger up, and are weary of their anger, and would lay it down, but now by this the distemper of their hearts would be discovered, and so they will not lay down their anger: If there be any of you that have this distemper of Spirit, know, the Lord this day hath rebuked you of it, and it is a signe of strowness, and proudness of Spirit, certainly, a meek Spirit will not do so; a meek Spirit, though it is not perfect in this world, but hath somwhat of nature stil, and may be angry sometimes, yea, and not as it ought to be, but yet, when the unjustness of their anger comes to appeare, then they will not abide in it, because they would have others think they had cause, but as soon as they see reason they wil let it be again, a meek Spirit will do so: and thus much for the abiding of anger too long and how meekness doth moderate the passion of anger in regard of Time.

CHAP.
CHAP. CIIIL

Of the ordering of Anger in respect of measure.
1. That it go not beyond the cause. 2. That it grow not too bitter. 3. Nor too fierce. 4. Nor unruly. 5. Nor Cruel. 6. Nor so Angry in our own, as in the things of God.

Now for the third, meekness doth moderate the Passion of anger, in regard of the Measure of it, that is, though meekness doth allow some anger, be angry but sin not, but he will be angry so, as his anger shall not break out too much in regard of the measure of it: no affection is more like to abound in measure, no passion is more like to exceed in measure, then the passion of anger, for it is a fiery passion, and fire we know is very ready to exceed, as there is no creature that is so active as fire, it presently growes to a mighty deal, and so doth anger, Oh, how great a fire will one spark kindle sometimes. There is nothing in which we are more ready to exceed then in the passion of anger; fire is good while it is kept in the hearth, but if it get beyond its bounds then it exceeds. And so we love mettle in a horse, but if it be jadishness rather then any true generousnes, we do not love that; and so men and women that are immoderately angry and passionate, they have a great deal of mettle, but it is jadishness, it is not generousnes, that is in their mettle. We aldo account it a great disease in the body when the gall doth overflow, the overflowing of the gall, physicians account it (and so any that have experience of it) a very grievous disease, but how many men and women are sick of this disease continually, alwaies, every day,
day they have a fit of it, there is the overflowing of the Gal in them. Oh, that the Diseases of our hearts, were as grievous to us, as the Diseases of our bodies.

Object. But you will say, When is the anger immoderate and exceeds in the measure of it, and how doth meekness allay the heat of it in this Respect?

Answer. First, it is immoderate at any time when it is beyond the cause that was given. In Zach. 1. 15. It is said, that God was much displeased with his Enemies but with his people he was but a little displeased. God when he sees cause is displeased but a little, and is not displeased a great deal, when there is but a little cause, but he doth observe a measure and lets out so much Anger, a little displeasure according to the cause. But now when men go beyond the cause, and whether the cause be little or much it is alone, they are displeased, then they are immoderate. It is a note of Gulielmus Parisiensis, for one to be provoked for a little offence, it is all one, as if a man should see a Flea upon his friend's Fore-head and he should take a beetle to kill the Flea upon his Fore-head and kill his friend. God doth proportion his anger, he is a little displeased when the cause is little, and more when it is more. In Prov. 29. 11. A Fool uttereth all his mind, but a wise man keepest it in till afterwards. The Seventy Translate these words thus, A Fool poures forth all his anger, but a wise man disposeth his Anger. That is, according to the Cause, he disposeth his anger, a Fool uttereth all his anger upon every cause, but a wise man disposeth his anger according to the cause. That is one thing, to let it go beyond the cause; but a meek spirit keeps it in that it shall not go beyond the cause. A wise man will not be too prodigal of his anger, as it is the Wisdom of a man to keep in his affections, and not to be prodigal of his affections. So a meek spirit he will rather let out his
anger less then too much. An angry man is very prodigal of his passion, whereas the truth is, if a man had but Wisdom to know, that the working of the Soul is precious, he would be careful not to let it upon every occasion. It is the Part of every Man and Woman of Wisdom, to pause their thoughts and affections, to let no more thoughts upon a business then needs must, and no more affections upon a business then needs must. Here is a business that requires indeed the affection of anger to be bestowed, I but I will not be prodigal of the affections of my Soul, it is a sign that men have low esteem of their affections that will let them out upon an Object more then needs. A man will not give a farding more then needs for any thing that he goes to market for, so a Wise man will not be prodigal of his affections, he will lay out no more of them then needs must, that is the First.

Secondly, Another expression of the immoderateness of anger is this, when anger is too Bitter, a man may be justly offended with another, I but he may quickly grow too bitter in his anger. In Coloss. 3, 13, There is an Exhortation unto us to Forbear one another, and forgive one another, if any have any quarrel against any, even as Christ forgave you, even so also do ye. It may be the Wife doth sometimes against the Husband, for which he may be angry, but be not Bitter against her, and so be not bitter against Children, or Bitter against Servants, or Bitter against Neighbors, Though you be angry, yet be not bitter against them, though you have this to lay to the charge of your Wife, that she hath provoked you in neglecting her Duty, I but, you have nothing to lay to her charge to be bitter against her. The Apostle doth not stand to answer this Objection, I but she is thus and thus; Let it be what it will, yet you must not be bitter. A Meek Spirit keeps the sweetness of his Spirit, and faith as the Figg-tree in Judges, 9. 11. When the Trees would have it Raign over them. Should I forsake my
Anger moderate in respect of the Measure.

Sweetness and my good fruit, and go to be promoted over the Trees: So faith a Meek Spirit, when Husband, or Wife, or Children, or Servants, or neighbors have done much amiss, I but that I go now and loose the sweetness of my Spirit, and give way to the passion of anger; a Meek Spirit finds that sweetness in his Spirit within, that whatsoever comes he will not loose the sweetness of his Spirit, and he will not be bitter to others.

This Bitterness consists in this, when one is provoked, and passion is up against another, they care not what provoking speeches they use to others, grating upon their Spirits such things as they know before will provoke them, now this is sinful though they be justly angry, whereas one that is of a Meek Spirit, will be loath to provoke, and if there be any means to reform them without manifesting the passion of anger, he will do it, I say, though he have offended him, if he can reform him with any sweetness of Carriage, he will do it. As it is said of the Lord, he doth not love to grieve the children of men, and to certainly, one that is of a meek Spirit, is very loth to grieve any in the world, let others do any thing that grieves him, yet it grieves him that he should have occasion to grieve others. Now here I would give you one signe by which you may try the meekness of your Spirits: if you be meek in spirit, it doth trouble you to have any occasion to grieve any one living; and what sweet lives might we live if every one were of such a spirit. Carry this along with you, that a meek man or woman is such a one, that is troubled at any occasion that he hath to grieve any one living; I remember I have read of one of the Romans, that was a Great Captain, and had done Great things for his Country, and being sick, some came to his bed side, and named such great exploits and things that he had done for his country, and he lay and heard them, but he said, here was his comfort, that never any one did wear a mourning Garment by reason of him, I ne-
anger moderate in respect of the measure.

... was a cause to make any man mourne. Now can you say So as in the presence of God, I never did give any just cause to any man or woman to mourne for any thing that I did against them. If I so be that you rebuke them for a fault, or if you punish them for any just cause, can you in your conscience say, that you have not given a just cause to make them to mourn and grieve? I do not mean, not to make them mourn for their offence, that is that which you may approve your hearts unto God in; but to make them to mourn, unjustly, to make them mourn when you should not make them mourn. Do but lay your hands upon your hearts in this and consider, have not I made many to mourne in an unjust cause? have not I made them to mourne that I ought not to have made mourn? a heathen did so, you know Christ when he was upon the cross, they carry unto him a sponge filled ful of gal and vinegar, but Christ put it away from him. The hearts of many men and women are like a Spunge filled with gal and Vinegar, it may be if you do not provoke them, you shall not find them bitter. As a sponge that is filled with gal and vinegar, if you do not touch it, nothing will come out, but do but nip it between your fingers, and it will presently come out in abundance. So many men's hearts if you do but nip them between your fingers, as it were, they presently will be angry. As it is with many bodies, a Cholerick stomach will turne all meats and make them to be bitter to them: and so many men and women have Cholerick Spirits, and the distempers of their hearts turne every thing into bitterness, and if there be any thing done unto them that doth displease them, they will go and chew upon it, and so imbitter their own spirits by thinking what wrong such and such have done them. It were a foolish thing if one should take a bitter pil of physicke and chew it in his mouth, when he should swallow it down whol. Indeed, give a Child a pil, and he falls chewing of it presently, and will not let it go down whole; for this with...
Anger moderate in respect of the Measure.

many men and women, whenas there is any thing done to them amiss, any wrong, the wrong is indeed as a bitter pil, and you should swallow it down, but you take the pil and chew it, and then it's no marvel that it is so bitter unto you, when you take it and chew it, and lie upon your beds and meditate upon it, whereas one that is of a meek spirit, he takes a bitter pil and swallowes it down.

Thirdly, Meekness allayes anger in the Measure of it, whenas it is too fierce. In 2. Tim. 3. 3. There the holy ghost speaks of Perilous times in the beginning of the Chapter. In the last days there shall be perilous times, and there describes the wickedness of men, what they shall be that make these perilous times. And in the 3. verse, it is said, they shall be Without natural affection, true breakers, false accusers, fierce; that is one among the rest, fierce men, fiery men, the word in the original is a word that signifies fury, it makes men like Jebo the son of Nimshi that drove on furiously, their hand is ready upon the dagger, if there be but a word Spoken. The Lord speaking concerning himself in respect of his people, in Isay. 27. 4. He saith Fury is not in me, but you have many that you call them Hairbraind Christians, that are furious upon every occasion, and it cannot be said of them as the Lord faith of himself, fury is not in me, in respect of his own people, but fury is in thee, thy heart is filled with fury, in good things thou art not so fierce, thou art cool at such things, but in evil things thou art fierce; now meekness keeps men from fierce dispositions, they may be angry, but they are not so fierce and furious, that presently their blood is in their faces, and they are in a fury, this is another.

Fourthly, Another thing in the immoderateness of anger, it is, the Unruliness of anger; a meek man is the Master of his own anger, he can be angry, but he is able to call back his anger when he will, so far as meekness pre-
Anger moderate in respect of the Measure.

vailes; and in that consists the grace of Meekness as much as in any thing. One that is of a meek Spirit is able to rule his anger, anger indeed is a wild beast in itself, but there are some men that have got the skill, that they can rule Bears and Lions, can carry the Bear by his nose, when as others cannot do so, so our passion in us naturally is like Bears and Tigers, but the Grace of meekness comes in & enables one to rule this Bear and to carry it up and down, this way or that way, according as there is cause. As the Centurion could say to this servant, go and he goes, and to another, come and he comes, and to the third do this and he doth it. So one that is of a meek Spirit, he can say to the passion of anger, go and it goes, and come and it comes, As God saith to the proud sea, Hisberto thou shalt go and no further: So a meek man, he saith to his anger, Hisberto thou shalt go and no further. If a man should keep a dog in his house that is fierce, and would fly upon every one, he had need to keep such a dog in Chaine; many mens passion of anger, is like a furious mad dog, that when it sets upon an object it cannot be called back, you had need to keep such dogs in chains, that when once they are upon a thing you cannot call them off. If a shepheard should have such a Dog, that he cannot call off when he sets him upon the sheep, it would be a great offence to the master, it is not enough to say, I had such a dog to bring in the sheep, but he must keep such a one that he can call off. So if indeed you be of a meek Spirit you can let out your anger thus far when you see sufficient cause, and call back your anger again, and this meekness is of great use, In Psalm, 78, 38. But being full of compassion forgave their iniquity, and destroyed them not, yea, many a time turned be his anger away and did not stir up all his wrath, So it is in the latter translation, but in the other translation it is thus. He called back his anger, and did not stir up all his wrath. The latter clause may be referred to the first thing we spake of, That God doth not stir up all his wrath upon
every occasion, but now this is for this particular of calling back his anger, that is a meek man. In Nah. 1. 2. There it is said of God as it is translated in your books, that he is furious, but Indeed the word in the original is, he is the Lord of Anger, he is one that is able to rule his anger as he pleaseth, though sometimes to be the Lord of a thing, notes the abundance of a thing, from the Hebrew root, but we may apply it here, that as God is the Lord of anger, so every Christian should labour to be the Lord of his own anger. We know that when the nerves and sinewes of a man are distempered and there is sickness upon him, they wil move whether he wil or no, as a man that hath a palsy, his hand shakes and moves, when indeed he would not have it move but it moves whether he wil or no. Now when it is so in the body, we say there is a great distemper upon the body; so in the Soul, when any passion in the soul shal move, whether the soul wil or no, it argues a great distemper in the Soul. But now if the soul be in a right temper, if it would have this affection move, then it shal move, if it wil have it stand still, then it shal stand still. how unruly are the passions of many men and women, though they are convinced of the Evil of it, and perhaps have been humbled for it, and their consciences have terrified them for the violence of their passion, and they have covenanted, and vowed, and perhaps fasted and prayed, and yet cannot rule them, this is a sore evil. As who is there almost but you shal hear them upon occasion Speaking of the unrulines of the passion of anger, or if they do not complain of it themselves, yet others do, and when perhaps they go to prayer, they confess it to God, and so they judge themselves for it, and condemn themselves for the unrulines of their passion, and yet notwithstanding continue as passionate and as froward as ever, after they have been at prayer, and it may be condemn themselves for their passion in the day, yet before the Sun goes down they
they are all in a srowardness and a passion again, Oh, that men would consider, that this is a great distemper upon them.

Fifthly, Another thing in the immoderatness of a man is, Cruelty, when a mans passion grows, not only in bitterness, and fierceness, and unruliness, but to Cruelty; when men have passion without compassion, we should have our compassion to be mixed with our passion. Is there any occasion given for you to be passionate? Oh then, if you be of a meek Spirit, you will temper compassion with it, but now, when others offend you, and your Hearts rife against them, and seek to mischief them, and care not what becomes of them, so you may have your anger manifested, Oh, where is your compassion now, certainly, that anger that is without any compassion, that is a sinful anger, the Lord is not so; he in judgment remembers mercy: and to when you are angry with your Children, or Servants, and you would punish them, you must remember mercy in judgment, and this Meekness that is to order anger in regard of punishment it is called, Clemency. We read of Moses his Rod, that when it was cast down, it turned into a Serpent, and then the Text saith, Moses did flee from it, it was time for Moses to flee from it when it was turned into a Serpent. It may be thy anger may be sometimes such, that thou needest not flee from it, but when thy anger turns into a Serpent, then it is time to flee from thy anger. Thus it was with Nebuchadnezar, when he was angry with the three Children, he beat the Furnace seven times hotter than usually, and caused them to be thrown into it; and so many, they are so angry with their Children, as they care not if they break their Limbs, or do them any mischief. It is a remarkable place that we have in the 4 of Exodus, You shall find in that Chapter, that Moses made many objections against the work that God did call him to, when God answered one objection, he made another, until the Text saith plainly, in verse, 14. That
the anger of God was kindled against Moses. Therefore
take that note by the way, that when God would have
us to do a Work, and because there is some difficulty in
it, if we should make Objections against it, and will not do
it, this will make God angry: but now that which I
would note out of it is this, when God was angry with
Moses, God was not Cruel against him, but he tells him
in the Next verse, that he had provided Aaron to come
and help him in the business, and he said, Is not Aaron
the Levite thy Brother, I know that he can speak well, and
also behold, he commeth forth to meet thee, and when he
seeth thee, he will be glad in his Heart. See what fol-
 lows upon God's anger, God was angry against Moses,
what then? Dost he show himself violent and cruel
against him? No, but he saith, Is not Aaron the Levite
thy Brother? I know that he can speak well, and behold
he commeth forth to meet thee, and when he seeth thee, he
will be glad in his Heart. God thinks to do good to
Moses, even when he was angry with him, and so it
should be with you, if your Heart be Meek when you
are angry with any, when any provokes you, yet even at
that time you will be thinking of doing them good.

The Sixth is this. When men are angry as much in
the things of their own as in the things of God, I say, if
it be but so much, but if it be more, that is still a greater
evil, but if thou beest angry as much in things that con-
cernest thy self, as in things that concern God, that is im-
moderate. As it is with many parents, if their Children
do but offend them in any Particular, Oh, in what a
rage are they presently, but if they do any thing against
God, they take no notice of it. As now, if you send
your Child or your Servant on an Errand, and he stay-
longer then you would have him, you are in a rage pre-
sumably, but it may be your Child or your Servant swears
an Oath, or tells a lie; If it be not to your self, you can
put up with this, or if your Servant neglect the word, or neg-
left Prayer, or speak a sinful word, if it doth not concern your self, you can put that up well enough: a great deal of disturbance there is in your Family, But I ask you, when was there any disturbance but it was about the things that did concern your self, not the things that did concern God? Truly, without breach of charity I may say, take one family of a hundred, when is anger in a Family meerly for offence against God? There is a thousand times more anger for things against your self. Now how canst thou think that thy Soul should be precious in God's Eye, when his honor is not precious in thine Eye? If thy Servant should say unto thee, when thou biddest him do such a thing that he will not, Oh! How wouldst thou flie upon him and be angry with him? But now if he offend God, there thou canst bear with him. And so one Servant against another, wrangle and fall out for offences one against another, but they never fall out for any thing committed against God. Yea, many, they blush at any time when they speak in God's cause; I put this to you, when you have been in Taverns amongst company, and there you have heard many speeches against the ordinances of God, and the cause of God, and you have not had one word to speak for them, but if in this company there be but a word fal by the by, that seems to disparage you, you cannot bear that, certainly your anger for your self is too much, when it is not enough in the cause of God, whereas one that is of a Meek spirit, be is more angry in God's cause then in his own. And thus now we have gone through these things, how Meekness moderates Anger. First in regard of the Object. Secondly, In regard of the Time, and Thirdly, In regard of the Measure.
CHAP. CIV.

Of the moderating Anger in respect of the grounds and ends. 1. The ground must not be sinful. 2. Not pride, the several workings whereof to cause Anger, is set out in Eight Particulars. 1. It makes us think we are too great to be crossed. 2. He thinks himself too good. 3. A proud Heart makes his will the rule of his actions. 4. He hath great apprehensions of himself. 5. He thinks all be doit, Right. 6. He thinks himself only ought to be satisfied. 7. He cares not what others suffer. 8. He thinks it dishonorable to pass by a wrong.

The other that remains to be spoken of are the Grounds of Anger whence it ariseth, and the Effects of Anger. The Grounds of Anger are these two, Pride, and inordinate lufts in mens Hearts; pride Particularly, and inordinate lust in the Heart more generally. But above all it ariseth from pride, pride is the main cause of Anger. I will give you some Scriptures for it, in Prov. 21. 24. Proud and Haughty scorners is his Name, who dealeth in proud Wrath. Oh, You that are passionate Spirits, take this Scripture along with you as a looking Glas, and set it in your hearts to look in, you that are proud, and of Haughty looks, and Haughty scorners is his name, who do ariseth in proud wrath. So much inordinate passion, so much pride is as
much seen in straundness and passion as in any thing. That is a certain rule, so far as passion prevails in a sinful Heart, so far pride prevails, and that man or Woman that is of a passionate spirit, is of a proud Spirit, let them seem to be never so humble in other things, yet this is a certain rule; never plead thy Nature, or one thing or other, for that we shall answer more afterwards this is a true rule, that there is a proportion between sinful passion and pride in every mans heart, and thou that hatest the one, shouldst hate the other, and this is the Reason that Meekness and humility is joyned together in the Text, Learn of me, for I am Meek and Lowly in Heart. Those then that are of straund and passionate Spirits, they are not Lowly in Heart, nor Meek in Heart, but proud in Heart.

And so likewise in Prov. 13. 10 Only by pride cometh Contention. Contention cometh only by pride, because it is the chief cause, it seems to be made as if it were the only cause. Indeed there is never any contention in a Family, and in a Town, But there is pride in it, if there be Contention, it is by pride, passionate and hasty Spirits are proud Spirits. We shall afterwards, when we come to speak of Meekness and Humility, in the opening of the excellency of that Grace, shew unto you what an Evil thing pride is, but now our main work in this is, to shew how pride doth make a man or Woman to be angry, from whence it is, the several workings of pride to cause anger and passion, there are some seven or eight Particulars observable in a proud Spirit, whereby you may see in all of them, how of necessity a proud man or Woman must needs be an angry man and Woman, that those that are angry are proud.

First, Because those thoughts of a mans self that he thinks are not to be crossed, he thinks that he is in too high a condition for any to cross his, or cross
Anger moderate in respect of the ground.

her will; hence those expressions, Shall I bear such a thing? often you that have a proud Spirit have the particle, I, I will never hear it, and I will be thus and thus, and I will make you know what it is to do such things against me, looking upon themselves as if they were not to be crossed, whosoever were. But I pray, Who are thou? and who are you that must not be crossed in any thing? God himself, that is infinitely above you, is crossed every day, and you yourselves dare presume to cross him, and yet you think much your self to be crossed in your mind and will.

Secondly, A proud heart thinks himself so good, that he can never deserve any cross, that whatsoever he doth, deserves no contradiction at all; whereas he is ready to make misinterpretations of any thing that another doth, but for himself all is well, there is nothing that a proud Man or Woman doth, but he thinks he may maintain it, and thinks that others do him wrong to be offended at it, or to complain of it: and hence it is that a proud Spirit is hard to be convinced of any thing that is amiss in him. Now this causeth a great deal of passion in a Man and Woman, not to be convinced of any evil that they do themselves, and ready to misinterpret every body else in what they do, no marvel they be of proud spirits; whereas now meekness helps both these, a meek heart hath low thoughts of himself, and never thinks himself too big to be crossed, he thinks, What am I, a poor Worm that is cross, and what great matter is this? And a meek Spirit is easily convinced of any thing, yieldable to any thing that any one shall say, and so by this means moderates his passion, he easily conceives that it is amiss that is done, and therefore will not be easily angry.

Thirdly, A proud heart makes his will to be the rule of his actions, yea, and would have it to be the rule of other mens actions too, and such a one cannot but be of a proud Spirit, and therefore proud people are al
waies wilful people, and so are angry people, and it is from their pride, because pride makes the will to be the rule of action, and in this a proud heart lifteth up itself ever the highest, God himself for it is the property of God to have his will to be the rule of his action. But we shall have occasion to speak somewhat more about the nature and evil of pride afterwards, but only now so far as it hath reference unto passion, pride it makes his will the rule of his actions.

Fourthly, The great apprehension that a proud heart hath of himself makes him to think of all things that are done against him to be very great; a little offence that is done against him is great in his eyes, Why? Because he hath such great apprehensions of himself, whereas if he had but low apprehensions of himself then that which is done against him would seem to be little, but according to what apprehensions any Man or Woman hath of themselves, so they will judge of any thing that falls out crofts unto them and will be affected with it. Hence it is that proud hearts if anything be done against them, they will aggravate the evil abundantly, that is the reason of those expressions in a family, if a servant doth any thing a little amiss, What are you mad? are you drunk? as if the thing were so great, as none but a mad man or a drunken man could do it. What makes it so great? It is because you are so great in your own eyes.

Fifthly, A proud heart, whatsoever he doth in himself though never so unreasonable, he thinks it is right, he thinks he doth wel, Why? because he is conceited of himself, and he thinks in his pride whatever it be and whatsoever other think of it, he thinks he doth wel, and this nourisheth his anger more and more.

Sixthly, A proud heart, he doth so look upon himself as if so be he were the only creature that were to be satisfied in his mind and will and doth not regard other
Anger comes from Pride.

the satisfaction of any body else, he doth not consider that others that he hath to deal withal, they must have some satisfaction as well as he, and they have souls as well as he, and they have comforts to look after as well as he, but a proud heart regards only his own satisfaction, and doth not at all mind the satisfaction of other men, which a meek spirit will, a meek spirit looks at the satisfaction of other men as well as himself. It is impossible but that man or woman should be angry and sordid, that only regards to satisfy themselves, and do not so much as take a consideration that others should be satisfied. The truth is, were our hearts truly humbled as they should, the Master or Mistress, though they were never so high, they would think, that the Servant ought to have some satisfaction or other. Job did so, he gave satisfaction to his servant. What! is the world made al for you, that one must have al, and others have nothing? The meanest in the world must have something to content them, and this consideration would mightily meeken the hearts of men and women in their dealing with others, do but think, I am set upon my own will, and I would have my will, and have content, and why should not others? No, it is no matter for them, but you are to look to the meanest wretch in the world, the meanest servant, poorest creature, and think that they ought to have somewhat to content and please them, as well as you should have that which should content and please you, so it is where meekness is.

Seventhly, A proud heart doth not care what others Suffer neither, but is ready to look upon others rather as Dogs, let others suffer what they will, they take no compassion of them, but a meek Spirit is compassion, as we opened you know before concerning cruelty, those that are passionate are void of compassion, passion makes one so cruel, and pride is the cause of cruelty, it is the cause why men are not at all sensible of what others
Eighthly and lastly, A proud heart thinks it to be a dishonour to it to pass by wrong, what! shall I pass by such and such a thing? I would scorn to hear, scorn to suffer such a thing that such a one doth, I would scorn to let them speak so, and do so, Herein he goes quite contrary to the Scripture, that saith it is an honour to pass by an offence. As afterwards we shall see when we come to shew the excellency of this grace of meekness. Thus we see pride is the cause of passion, and meekness, being joined in the text with humility, that moderates pride, and so moderates passion.

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CHAP. CV.

The second ground of Anger is inordinate lust; in regard whereof, and the several ends of it, it is delayed by meekness.

The second ground of Anger is inordinate lust in the heart, this les in passion, That place is remarkable in James, 4, 1. From whence come wars and fightings among you? Come they not hence even of your lusts? Hence come the wars and fightings that war in your members, There are wars, contentions, brablings in your families, from whence come they? you will say, it comes from this cause, and that cause, that this Servant doth not do what he should, and the husband what he should, and the wife what shee should, you are ready to attribute it to somewhat without you, but if you would have the cause in scripture, it is from the Lusts within you. Remember this Scripture, when there are contentions in your family, and you are angry, if any should come into your house, and say, what is the matter? from whence
comes at this strife, and all this stir, that there is in this family? you would hardly give the cause of this to be what the Holy Ghost doth in this text, to say, well, I may attribute it to this or that, but the truth is, it is from the lusts in our hearts, let but the lusts of your hearts be curbed, and all will be well. As we know it is with the body, when it is in a disease, it can bear nothing, come to a man that hath a sore in his body, and if you do but come near him, and touch him with your fingers in the least, he cries out, why? because it is sore, the place is distempered: certainly, just so it is, in the breasts of men and women that are passionate, they are very sore, they are like raw flesh, that cannot bear a touch, if you lay but finger upon it never so soft, it can scarce bear it, when the flesh is raw, and when there is a disease there in the body; passionate men and women have, diseased spirits, and raw spirits and such spirits can bear nothing; whereas meekness is the health of the soul, this grace of meekness doth make, were skin over the raw flesh, and indeed men do call their own spirits by their forwardness. First, their spirits are distempered by their proud lusts, and then their spirits by their forwardness are called more and more, and grow into this comes from the distempers that are in their

And then all this comes from weakness; it is the speech of Seneca, weak things are complaining, those that are weak are full of complaints, as a body, though it be not full of cores, yet if they be weak, they are very touchy, they cannot bear when they are weak; so it is in the breasts of men and women, when they cannot bear things it is a sign they are weak, and that makes them so forward and passionate. The bramble, that is one of the weakest things, yet it is full of prickles and scratches most a weak bramble, if you come near it, that will scratch most, to a weak spirit, will scratch and tear those that come near to them. It is true, your angry passionate
The ends of Immoderate Anger.

Spirits, they think that it is through the strength of their Spirits that they do thus. What! that I bear it? Shall I do thus and thus? I remember Seneca that was a Heathen, had such an expression, It is not the greatness of the Spirit but the Swelling. As now, if a mans arm be, and his lega fore leg, a gowry leg, we know it is bigger then another mans leg, but yet it is weaker. So a passionate Spirit seems to be bigger, and there is more pride in it then before, I but it is a great deal weaker, it is through weakness that it cannot bear any thing that crosses it. Now meekness strengthens the heart of a man and woman, and makes it able to bear that that is cross without passion. And this is the rise of anger.

And then for the end of anger, a word or two of that, now what is it that a passionate man aims at in his anger? What would he have?

First, In the first place, truly he cannot scarcely tell you what he would have but only this, he would satisfy a froward peevish Spirit.

Or else Secondly, That they may bring others to be under them, that they aynothing else but to bring such and such to submit to them, and be under them.

Thirdly, That they may seem to be some body in the world, what! If I should put up a, I should be counted a fool, be thought in my family to be a fool, now a man thinks by his passion to be thought to be some body in the world.

And then he thinks by his passion at one time, to get his will more at another time; he thinks that others will be more afraid of him another time, and at another time that he might revenge himselfe in a spightful manner,
these are the chiefe ends of a passionate Spirit, I only
name them, I shall not shew the Evil of them, that may
be done more afterwards in the application of the point:
But now meekness allayes the Spirit in regard of anger in
these regards, that if he be angry, it is not to satysue him-
selze, but that he may bring things in order, to see that
God may not be dishonoured, that they should not be
under him, but under God, not that he may appeare to be
somebody, but that the Glory of God may more appeare,
not that he may have his wil more at another time, but
that his Brother, his Wife, his Children and Servants
may not sin against God, and offend against the wil of
God more, nor that he may avenge himselfe, no, but
that he may do Good to others. A meek Spirit, though
he may be angry sometimes, yet he never aimes at more
good to the party that he is angry withal, then he doth at
that very time that he is angry. And hereby you may
know whether your anger be right or no, you are provo-
ked unjustly, that is right, but can you say as in the
presence of God, I am angry at my wife, but God knows
I never desire more good to her then at this time, and I
could never pray for her more then at this time, and there
is good reason, for when you are provoked, you thinke
the doth some evil, now then she never hath more need
of your help then at such a time, and are not you made
to be a help unto her? And so the Wife to the Husband,
it may be she is angry with her Husband, but can you say
as in the presence of God, I never desire more good to him
then at this time, and I could never pray for him more
then at this time, when have you cause to seek the good
of your Husband more then at that time when you see
that it is ill with him? When doth a loving Wife seek to
do good to her Husband more, then when he is sick and
ill, there never more love appeares from the wife then at
such a time, now if your husband be in a passion, it is
the sickness of his soul, and though you may be troubled
at it, yet at such a time seek to do him more good then at
another time. And so for a parent, when doth a parent seek to do a Child more good, then when it is sick? now thus it is, when you see Husband, Wife, Brother, Parent, Child to be sick, Soul sick, then you should endeavour to do them most good, and so long as you keep this way, you can say as in the presence of God, you can then endeavour to do them good, so long you keep the meekness of your spirits.

CHAP. CVI.

Of the effects of Passionate Anger. 1. It Blinds the reason. 2. It Disquiets the heart. 3. It Disturbs all we converse withal.

WELL, But to come to the main thing of all, (for more of this you may meet with in the application) the main thing is the Effects of Anger, meekness allayes Anger in regard of the effect of it, the evil effect, and indeed there are very many, there is no passion that produceth more evil effects then the passion of anger. We read of the Manicbes, that they hold two principles, one to be the Principle of all good, the other to be the Principle of all evil, and if there be any thing that is the principle of all evil, it is a sordid spirit, the principle of Anger, as God is the Principle of all good, so that of all evil, for there is nothing in a mans soul that is the cause of so much evil as this passion; and in regard it is the cause of so much evil, we must labor to search into the several Effects of a sordid and passionate Spirit, to see what a deal of hurt it doth to the Soul, so that by that you may come to see what an excellent grace meekness is, which we are afterward to come to open to you, and the use of meekness in hindering those evil Effects, that this passion would produce. There are ten several evil Ef-
The effects of Passionate Anger.

Effs of the Passion of anger, we will reduce them to ten several heads, perhaps there may be more thought of, but I suppose the chief evils that flow from the passion of Anger may be reduced to ten several heads.

First, Passion doth mightily Blind a man's Judgment, and blind Reason exceeding much, it doth even almost put out a man's eyes, as when you make a great fire there will be a great smoak, that will even blind your eyes, you cannot see things truly. Thus it is of all the world, the beat of passion, the fire of Passion when it is kindled, it causeth a great smoak to come up to the understanding, and judgment, and even puts out your eyes, puts out your reason. Or as it is in the water, when the water is all in a roul and stirring, when there is mud in the water, and all stirred, you can see nothing in the water, whereas before (perhaps) you might see somewhat lye at the bottom, when the water was quiet and not stirred, but in troubled waters, you are able to see nothing; So it is with the heart of a man, when a man's Spirit is meek, and all in a quiet, there is a clearness in his understanding, but when once the heart is put into a trouble, into a passion, there is no clearness at all, all is muddy now, and you are able to see nothing, and understand nothing. So you have it in Prov. 14.29, there it is spoken of meekness, how that helps the understanding. He that is low to wrath is of great understanding, meekness doth mightily help a man's understanding, by allaying straundness, it plainly shews us then, that passion hinders the understanding of men, that they are not able to discern things. Passion, it is a drunkenness, a man may be drunk with passion, as well as with beer or wine, now you know drunkenness takes away a man's understanding, let a man be of never such excellent parts, yet when he is drunk he hath no understanding. Wo to them that are drunk but not with Wine, I remember Chriostome speaking of that Scripture, Wo to them that are drunk but not with Wine.
faith, how can that be? he answers, that is with passion. And to passion it is a Tyrant. Tyrants they will kill all the counsels of the Land, or any that shall join with them in their govern'ment; would it not be (think you) a tirannical thing to destroy a Parliament, the council of a nation? now reason in the South it is as it were the Parliament, the council, the great council of the soul, now passion that comes like a tyrant and would kill and destroy it, it thinks it can never be wel'til the great Parliament of the soul, reason, be destroyed. I remember I have read of a poor woman, that being to be judged by Philip of Macedon, and perceiving that the judge did not go right, upon that (says she) I appeal; faith the King (laughing at her) appeal, pray thee, to whom wilt thou appeal? faith she, I will appeal from thee unto thy self, I will appeal from thee that art now angry, to thee at such a time that thou art not angry, noting that he would have a better judgment then to judge of her cause: so indeed one may very well appeal to many angry people, those that are Masters, Husbands, or Wives their Children or Servants may appeal from them when they are Angry, to them when they are not Angry; how ordinary is it for men to be Angry, and think themselves right when they are Angry? They think themselves the rightest when they are in a Passion; now you need no body else to be their judge but themselves when they are out of a passion, they wonder how they should be in a passion, they see things so quite contrary to what they were when they were in a Passion, thy passion took away thy understanding. Indeed take some men and women when they are out of a passion, you shall have them speak as excellent reason, and with such understanding in all their discourse, and be able to give such right judgment concerning things, but when once they are stirred, and are shrewd, and in an anger, they do things so irrationally that one would wonder and say is this the same man or
The effects of Anger.

The same woman, that we discoursed with the other day? one can hardly think them the same men and women, it doth so take away the reason of them. In Job, 5. 14. There you have a notable expression, The counsel of the froward is carried headlong. A man or woman that is froward, cannot have a counsel, but he runs headlong, he runs in a rage and such things, and knows not what he doth, or what he saith. It is usual for men and women in an anger to run headlong upon business, and know not what they would have done, the counsel of the froward is carried headlong, there is no time that men and women are more resolute what to do, more resolved that they wil have this, and will have that, but the truth is, there is no time in the world when we are so unfit to resolve. Why? Because then our counsels are carried headlong, we have no use of our reason and understanding. It is said of Theodoret, that was the Tutor of Augustus Cesar, That when he grew old, he would go from the Court to the Country to take his ease, and when he was going from the Court Augustus Cesar asked this request before he went, Leave some rules to order my self, it may be I shall not see you again for a long time, and so Theodoret held his peace a while, and at last he gave him this rule, that he should never do anything when he was angry, rather sit still, do nothing while your passion is over; Because he knew that what he did then, he was like to miscarry in. Men are never so active as when they are angry, whereas the truth is, a man is never fitter to sit still then when he is angry. As when a man is in a distemper, in a heat, it is the best for him to go to bed, So the truth is, when people are angry, it is best for them to go to bed, to lie down, and do nothing. That is the first evil of anger which meekness helps, For the Scripture tells you that A man that is slow to wrath is of great understanding.
Secondly, another evil effect of anger is this, it is a great enemy to the quiet of a man's own heart, it is a great disturber of a man's or woman's own peace, we may say of it as the wise man saith of cruelty, in Prov. 11. 17. He that is cruel, troubleth his own flesh, so those that are of sroward spirits trouble their flesh, and trouble their spirits too, and prove to be burdens to themselves; and hence it is that your angry people cry out thus. No man so plagued as I am, I know no body so crost as I am, Why? because indeed they are a plague unto themselves, and crost themselves, they having no quiet in their own spirits, nothing without quiet to them, they are exceedingly burdensome to themselves, anger carries the punishment of it self with it. Though a sroward man or woman would have his will in many things, yet the truth is, he is fain to crost himself in many other things, so that to have a man's own will in some one particular, makes him that he is forced to crost himself, though they would not have other take notice of it, if we look into their bosomes we shall find, that there is no such discontented spirit as an angry spirit is, you would fain have your will, now you that are of such a disposition, you can never have your will, for these will in spite of your heart be nothing but confusion and trouble in your own spirit. Now meekness keeps down passion, passition raiseth distemper and tempests in a heart, the greatest tempest that ariseth, it is in a man or woman's own heart, and it is just that it should be so. But O! a meek spirit finds so much contentment in his heart that he would not lose for a world, he will not he wil not lose that sweetness that is in his spirit. What? because such a one crosteth me, shall I lose my contentment? no, I wil not lose that sweetness that is within my soul, whereas your passionate people, if anything crost them, they look upon that which crost them, and think it is more to be crost in that, than there is good in all the quiet of their hearts. The truth is,
The effects of Anger.

when others are angry, perhaps you will rise against
them in great passion too, and be angry at the same
time, but you need not, do not trouble them they have
trouble enough in themselves; as one that is not used
to drink Wine, it goes down sweetly and readily, but
when he hath done, his head aches, and his body burns,
and he goes home, and lies down, and is sick, and vo-
mits, and what a deal of trouble doth he bring to him-
selves, besides what he brings to others to being drunk
by passion, What abundance of trouble brings such a
one to himself and to others? and blessed be they that
the Lord shews them the evil of their passion by this,
to make them to consider and think, What good do I
get by this passion? What! Had it not been better for
me to have put up such wrong, than to endure so much vexation to my self? This is now a second evil effect of
anger, which meekness doth help.

Thirdly, Another evil effect of anger that meekness
doeth help against, it is disturbance of Families, and all
those that we do converse withal. An angry man and
woman, is a very troublesome and burdensome creature
in the world whatsoever they are, and if they be so to
themselves, they will be to others too. As in a Family,
if they be froward, Oh how extreamly burdensome are
they to that family? as if the head of the family be frow-
ward, how extream burdensome are they to that Family?
or if a Child or Servant be of a froward spirit, Oh,
how an extream burden is it. And therefore in Prov. 22.
24. see what the Holy Ghost there saith. Make no
friendship with an angry man, and with a froward
man thou shalt not go: he is not to be a friend. One
that is an angry man, although he should be a man of
never such excellent parts, you shall get no good by him,
the meek spirit is the only good companion. A froward
spirit troubles his own house. And mark what is said of
such a one in Prov. 11. 29. He that troubleth his own
house shall inherit the wind: that is the doom of those that trouble their own houses. Now I appeal to you in the name of God, Have not you (many of you) troubled your own houses? When you have come home to your houses, you have been a trouble to your own houses, it is just with God that you should inherit the Wind, that God should blast you in all your waies, because of the extreme trouble that anger brings in a Family. I remember I have read in the history of the Romans, of Pompey, travelling in a place, he met with a people that had no houses, but only Caves in the mountains, he reports of them, that this was the manner of them, that they had always two Caves, the Man one and the Woman another, and being asked the reason why they had two Caves, the reason was given, in these parts we live but a little while, and we would fain live quietly while we live, and that we might live quietly, we have two Caves; it seems they were much given to passion, and to quarrelsome, living one with another. And indeed, this troublesome passion between man and wife, as they can hardly dwell together under one roof, and they had need to have two Caves, not to spend a great part of your life in troubling one another, and cut off that time of your life now, and not reckon it, for, Is your life worth any thing? Take but one day that you have been passionate and froward one with another, May not you well not account that day to be your life? For is that day worth living? and therefore angry people must never account it their life, and then their lives will be very comfortable. And hence it is one house cannot bear Husband and Wife, nor one table bear one another, because their lives are so uncomfortable one to another. And this is the reason the Heathen had that in the Sacrifices they offered to Juno, the Goddess of Marriage, they would be sure to pull out the Gall of the Beast that was offered in Sacrifice, thereby holding this truth, (for their Sacrifices
hold out many moral truths) in marriages, they should have all Gall taken out. Marriage would be extremely troublesome if there were Gall in Man or Wife, for passion is an unruly thing, and mighty troublesome wherever it comes, trouble to our Families, to our Wives, to our Towns, a troublesome Spirit in a Town, what a deal of time is spent for allaying of his passion? And so in meetings about any business, what a mighty trouble is a froward Spirit in those meetings? Now Meekness doth keep men and Women, that as they are not troublesome to themselves, so not to others, a Meek Spirit, though perhaps he may do something that you would not do, because you are not able to understand all that he doth, yet he will not be troublesome to you, he will live in places so as none shall have cause to complain that he is troublesome to any.

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CHAP. CVII.

Of the four Effects of Anger, that is binders al good.
1. Prayer and the Worship of God. 2. By making us Sullen.

Ourthly, Another Evil Effect of the passion of anger is this, That it is a mighty Hindrance of any good; blinds Reason, disquiets our own Spirits, makes us troublesome where we live and binders us in the performance of any good whatsoever, and that many waies, take but some General expressions of Scripture.

The First is in James, 1.20. The wrath of man accompliseth not the righteousness of God, If a man or Woman be once in a froward temper, they can never accomplish
the Righteousness of God, they are not fit to be let about Gods work; it is a very excellent Scripture to be taken notice of, not only generally, how it hinders us in any good, but in this, when men will seem to aime at the glory of God, and in things that are very good, yet will shew themselves passionate, know that God hath no need of thy wrath, it is true, he hath need of thy zeal, but that is not thy wrath and passion, to break out in our-ragious speeches, and ill speeches, God hath no need of the wrath of man; the wrath of man accompliseth not the righteousness of God. And let a man have never such excellent parts, yet he will not be able to do any good almost, if he be a froward man; he is like unto a Candle that is lighted up, but is all wet with salt brine, wet a Candle with Salt brine, and though it be a great Candle, that might give a great deal of Light in the Room, it can do nothing but spit up and down from one place to another: So it is with many men that have excellent parts, they are of such Rigid Spirits, Censorous Spirits, so froward, that all their Life is but like a Candle wet with Salt brine, they spit up and down, and are very unuseful in the places where they live. Thou mightest be of very good use in the place where thou livest, but being of a froward Spirit thou art of no use, Yea, it hinders thee in all ordinances, there is no ordinance but a froward Spirit hinders. What canst thou do in a passion? What! Wilt thou go to pray? Thou art the most unfit Body in the World to go to pray when thou art in a passion. In 1 Tim. 2. 8. See what the Apostle saith there unto, Timothy, I will therefore, that men pray every where, How? Lifting up holy hands, But How? Without wrath, you must be sure when you lift up your hands in prayer, that there be no wrath, that you do not go to prayer in a passion. When Men and Women are in a passion one with another, and they come to prayer, call for a cushion, Kneel down, Oh! What a kind of prayer is there, certainly, this prayer is not an acceptable
prayer. And therefore that place is very remarkable in 1 Pet. 3. 7. There the Apostle doth set Sarah as an Example to other Women, and commends Sarah for the quietness of her Spirit, and so Exhorts the Husband to do this Duty, that is, To Dwell with his wife according to knowledge, giving Honor unto the wife, as unto the weaker Vessel, and as being Heires together of the Grace of Life. Now mark the very last words of the 7. verse, That your Prayers be not bindred. Be you daughters of Sarah, of quiet Spirits, let a man live as a man of knowledge, and therefore he must be a man of a quiet Spirit, or else he cannot live as a man of knowledge, and giving honor unto the wife as unto the weaker Vessel, to what end? That your Prayer's be not bindred. As if the Apostle should say, except ye be very careful in this, certainly, your Prayers will be bindred, you will never be fit to pray one with another except ye be very careful in this. Now me thinks, this one argument should be a mighty means to make you all to be watchful over your passion as long as you live. as thus, if I give way to my passion, I know I am of a Passionate Nature, well, and I shall meet with many things that will disturb me, now if I give way to my passion, what then? I shall not be fit to pray in my Family. And hence it is that when there is any passion between a man and his Wife, they go to Bed without Prayers, perhaps no Prayer all that day, perhaps two or three days together and no Prayer, Oh! Cursed is that anger and that passion, that the worship of God must give way to it, what a horrible wickedness is this in a Man or Woman's Heart, that they are in such a passion and go on in a passion, that the very worship of God must give way to their passion. Doth thou think thou canst stand before God another day and answer this? O toward Spirit, the worship of God must give way to the cowardice of thy passion! Plead what thou wilt, that the Husband do not do his Duty, or the Wife do not do her Duty, yet take this as a Rule, whatever one hath
hath done, or the other hath done, certainly, if it comes
to this pass, that it hinders you that you cannot pray one
with another, and that with freedom of spirit, know that
you have sinned against God by your passion. O! do you
prize prayer at so low a rate, that you cannot lay down
your passion for it? O! just were it with God to meet with
thee that night that thou goest away from thy wife and
family in an anger, and goest sordidly to bed, just
were it with God to meet with thee that night; thine
of this, perhaps you have not had thoughts of it before,
but now think of it, and let men and women walk with
meekness that your prayers be not hindered. Remember
this, that if I be angry and passionate, perhaps it may
hinder me in the worship of God, hinder me from pray-
ing in my family. Tertullian in his Apology for the
Christians, Hath this Expression; We (faith he) When
we are at supper do so eat, as to Remember we must pray
before we sleep, and therefore eat Moderately: So if
thou beest at any time angry, if any thing displease thee,
Oh that thou wouldest have this thought to allay thy
passion, this or that displeased me, O! but I must not
be so displeased, but I must remember that I must go to
Prayer, and I must take heed that it do not disenable me
to prayer, Oh it is a jarring tune in the ear of God when
men and women go to prayer in a passion. If a musician
were to come to play with an instrument before the King
he would be very careful to have all his strings in tune, the
instrument al in tune, no discord nor disagreement, now
know that thou art called, not to play but to pray and
not before a king, an earthly King, but the King of He-
ven and Earth, upon whom thy present and everlasting
estate both ly, thou must come into his presence and pray
before him, and thou hadst need take heed that thy sou-
be in tune now, I but thy passion puts it out of tune, and
there will be many strings that will sound very harsh in
thy duty if thou goest to prayer in a passion. And so for
other duties, if it be to hear the word, Receive the word.
with meekness (as the Apostle) And so for the Sacrament, to come to the Sacrament in a passion, that you are convinced in your own consciences that you ought not to come to the Sacrament in a passion, when you are angry one with another, and hence many men and women will rather lose a Sacrament than come in a passion. Come to many and say to them, why do not you come to the Sacrament? They answer, my neighbour and I fell out, or my Husband and I fell out, or my wife and I fell out; now what a vile thing is this, when there is a Sacrament that thou art otherwise convinced thou oughtest to come unto and now the breaches that are between thee and thy wife hinders thee.

Quest. Well, You will say, But would you have us to come then.

Answe. No we would have you to lay down your passion, that you would rather yeild one unto another, that if she hath been in fault, that you would yeild; or if he have been in the fault, that you would yeild rather then hinder your coming to the Sacrament, but many men and women by their giving way unto their passion and frowardness, are made unfit to hear, and to read, and pray, unfit to admonish, it is but like the spitting of a candle wet with brine (as I told you before,) you know there will be a little light when the candle doth thus spit, but doth that light do any good? And so if you come by way of admonition unto any when you are in a passion, doth that do any good? If any brother have fallen, you must restore him. How? With the Spirit of meekness, You cannot admonish and counsel your child at that time when you are in a passion; it hinders you in all duties, what a deal of mischief doth this passion do in the world? now meekness doth so allay passion, that it shall never hinder us in any duty, though God give me leave to be angry at
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things justly, I must take a meek Spirit, that it do not hinder me in any Duty, and indeed, this is a true meek heart, that knows how to be offended, he may be offended, and yet at the same time is fit for any duty, is fit to pray, and as fit to hear, & as fit to receive the sacrament; such a one hath done me wrong, but why may not I receive the sacrament because of that? it is a deceit of the devil to make men leave the ordinances because of their passion, if thou dost not come with leave in thy heart thou mayest receive the sacrament, now a meek Spirit keeps its heart in such a frame of Spirit, that though it be angry in one thing wherein God would have it Angry in, yet it keeps it self fit for any duty.

Secondly, To proceed a little further for the inlarging of this, that inordinate passion doth mightily hinder the doing of good. The wrath of man accomplishteth not the righteousness of God, as it hinders in the violency of it, so there is another way of Passion hindring of us in doing good, and that is, by making of people to be sullen, there is a Sullen Anger, as well as a Raging Anger, there is a Dumpish Anger, as well as a Furious Anger, it is not enough for men and women to say, I said nothing, no, that was perhaps because of an inward fretting of your Anger, that you would not Speak, many times in a family, it is between man and wife, they goe moping, and in a dumpish way, and scarce speak a word from morning to night one to another, perhaps for two or three daies together scarce Speake one to another, now it is not enough to say, that I do not Speak, I but here is the evil fruit of anger, to keep them from speaking, and so from that duty that you owe one to another, you take away by this means, the comfort of one another's duty, for your tongue is not your own, either to Speake when you wil, or hold your peace when you wil, but it is given unto you, that by it you may glorifie God, and by it you may be useful in the place that God hath set you, and therefore do not think that in any forward humor
you may hold your peace, and go up and down and speak nothing, for God will call you to account as well for your sinful silence, as for your sinful anger. And so Servants, when they are sullen in a family, and speak not a word, or Children, know that this is a sinful anger, this dumb spirit to go up and down, and drain their legs after them, and have no lift to do any thing, but sit still in a hole and never come to measures or to their work, this is very sinful, and therefore faith the Apostle, in the 5. of James and the 9th; Grudge not one against another, now the word translated in your Books, Grudge not one against another, is, Do not sish one at another, for there is a great deal of dis-tempered anger in sitting alone sullenly and sising; whenas if your hearts were meek and quiet, if there is any thing amis and you have been troubled at it, you would go and plead it in a meek and quiet way with him that hath done you wrong, but especially for the weaker sex: As now for Women that are weaker, or Children or Servants of that Sex, they perhaps when they are angry, some of them are of such dispositions, that they will not speak much, but will get alone, and sit sising, and be sullen, and so they become unuseful in the places where they live. And the truth is, where there is such a sullen dumb spirit upon any occasion when you are crossed, it is an evil dis-temper, and it is very hard for a sullen dumb Devil to be cast out, as you shall find in Mark 9. Compare the 17. and the 29. verses together. At the 17. verse, And one of the multitude answered and said, Master I have brought to thee a Son, which hath a dumb spirit, and wheresoever he taketh him, he teareth him, and he fometh and gnashes with his teeth, &c. I spake to thy Disciple that they should cast him out, and they could not. He had a dumb spirit that did tear him, and did cause him to gnash with his teeth and to pine away, and he w
brought to the Disciples that they should cast this dumb spirit out, but they could not. Then at the 29. verse, he saith unto them (For the Disciples wondered why they could not cast out this dumb Devil, they come to ask Christ privately, Why could not we cast him out?) Christ answers them. This kind can come forth by nothing, but prayer and fasting. Where there is a dumb Devil, a sullen, moping dumpish distemper of heart, it is a very hard thing for such a one to be cured, for they be bold in their sullenness, and dumpishness, and it is very hard for any such to be cast out but by Fasting and Prayer. You that are sullen or dumpish, if your Governors, or Parents cross you a little, you will sit all alone pining and be dumpish, and so are made unfit for any thing. I say, you had need Fast, and pray for the casting out of this distemper, now meekness in this; let there be any thing done against a meek spirit, any wrong, such a one is able to go and plead it out, and is able to go about his business as before. Indeed he may be grieved there is a miscarriage in such or such, I, but shall not I do my duty therefore? I may go and do my duty by pleading with them, and by speaking to them, I will do my duty.

CHAP.
CHAP. CVIII.

Of the fifth and sixth Effects, hindering receiving Good. And depriving of the Good we have before.

Again, Another sinful Effect of Anger is this, as it binders doing good, so it binders receiving of good, a froward spirit is unfit for to take in any good, as well as to do good, there is no dealing with them when they are in their fit. As there is no Physick to be given unto a man when he is in the heat of his Fever; Physicians do not use to give Physick then, but stay while their fit is over, and so there is no medling with men when they are in a flame, you must come to them when they are quiet. And indeed, this is the horrible distemper of this passion, that when it is up, God and men must stay till it is down. How often hast thou made God to wait upon thy lust in thy passion? it is too much that God should wait upon a poor creature upon any tears, though we should be never so pliable: But for the Lord not only to wait upon our person to do us good, but to wait upon our wicked, vile, base lust, that he must stay till that be over, before we are fit to hear him speak to us. We would account it a very ill thing, if a Servant be in the house, and we must not only wait upon him, but wait upon his humor, and his lust; now it is a meaner thing to wait upon a mans humor, than to wait upon the meanest creature in the world, it were much for a King or a Prince to wait upon a Scullion Boy in the Kitchin: But Oh for the infinite God to wait upon a lust it is more, that there is nothing can be done till the fit be over with them. As you know it is when a house is on fire, a man (with the noise of the fire
and of the people, and the confusion that is there) hears nothing that you say to him, nor minds nothing, is un- fit to be spoken unto; and so it is when the fire of anger is up in mens hearts, they are fit to hearken to nothing, the Soul is on fire, the House is on fire, and fit to hear nothing. Abigail was fain to stay for Nabal while his fit was over, before she spake to him: And it is A u- stins similitude, that a Vessel that is soured with Vine- ger, spoils every thing that you put into it, so it is with a Soul soured with passion. I remember I read of an Emperor, when one told him that there was much wrong and violence done in his country against his Laws, faith he, I cannot hear you for the rattling and sound of war, I cannot hear what you say, noting that in a country where there is war, there the Laws cannot be kept that are made for peace. It is true, now there may be many complaints of a great deal of injustice in our own Land, but there can be no hearing, because of the noise and rattling of warlike instruments: And so when the heart is up in a passion, speak what you will; Such a Soul cannot hear you, it hinders from receiving good: but now faith the Apostle James, Receive with Meekness the ingrafted word, Meekness fits the Soul to receive any good: Such a Soul stands before God and faith, Speak Lord for thy Servant heareth. Let God come at any time to a meek and quiet Spirit, and it is ready, to hearken what God saith unto it, and receives any good from any one.

Sixthly, And then further, in the next place another evil effect of passion is this, it not only binders the receiving of good but deprives us of the good that we had before, as they say, some pearls may be dissolved by Vineger. So there are many excellent things in men and women but they are dissolved by the Vineger of passion, many excellent parts and gifts of Gods Spirit that men and women have, but all is dissolved and stained by this Vineger.
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Vineger of passion, you know that Vineger will stain and so the Vineger of passion it doth stain the spirits of men and women, and causeth them to lose that beauty that they had before, it doth lose much of the sweetness of the enjoyment of God himself. The Lord doth not love to dwell in Babilon, but in Salem, now Babilon signifies Confusion. And where is there so much confusion, as there is in a passionate spirit? here is the confusion, Babylon, the Lord loveth not to dwell there, but in Zion and in Salem, he loves to dwell in peace, where there is a peaceable and quiet spirit. The scorching heat of the fire will take away the sense of the heat of the Sun, though the warm beams of the Sun shine upon you, you will not feel the heat of them, if you come to the scorching heat of the fire: So the scorching heat of passion takes away the sense of the warm beams of the Son of righteousness, of the shine of the love of God upon the heart; A froward heart hath little sense of God's love, though possibly he may be a Godly man, or she a Godly woman, yet they can have little sense of the love of God towards them, because of frowardness, your froward Christians have little comfort of the love of God to them, and there remains such a bitterness a long time upon it, that it hinders the sense of the sweetness of God's love a long time after. But now the heart by Meekness is kept in a constant way of the enjoyment of the light of God's face, and hath a thousand times more sweetness in denying his passion, than you have in your passion, wherefore is it that you give liberty to your passion, but for comfort and contentment that you would have to your selves? but you lose a thousand times more contentment, which I shall afterwards shew, in opening the Grace of Meekness, but in these things as I go along, the excellency of the Grace of meekness is much discovered.
The seventh Effect of Anger is. That it causeth an abundance of Sin; 1. It makes us fly in the face of God. 2. Banisheth the fear of God. 3. It regardeth no relation. 4. It makes desperate. 5. It causeth cursing and railing. 6. Quarrelling and Fighting. 7. It makes a strange difference between a man and himself. 8. It is revengeful. 9. It discovereth shame.

But now the greatest of all is to shew how Meekness doth help against the evil effects of Anger, passion doth not only hinder doing good and receiving of good, but it is the cause of abundance of sin and wickedness. Were there no evil effects then what hath been named, yet I suppose you cannot but see what a horrible thing this passion is, and how necessary the Grace of Meekness is for a Christian. But I hope in the opening of this thing that I am now about, the shewing of the abundance of sin that passion doth cause, that doth set our excellency of Meekness, and in that you will see what Meekness doth for us, in keeping of us from abundance of sin, you will be in Love with the Grace of Meekness when you see what abundance of sin it keeps us from.

Now passion, That causeth abundance of sin in Prov. 29. 22. An angry man stirreth up strife, and a furious man aboundeth in transgression. Mark what the Holy Ghost saith here, a furious man aboundeth in
transgression, have any of you furious spirits, certainly, you abound in transgression, the Holy Ghost tells you that you abound in transgression, your sins are not ordinary, but they have increased abundantly. Oh! Sometimes in one quarter of an hour when one is put into a fit of passion what abundance of sin is committed? More sin committed sometimes in one quarter of an hour, by a Man or Woman in an Anger, than a Meek spirited man commits in a quarter of a year, perhaps in half a year, Nay in a twelve Month, or the greater part of their lives, he abounds in transgression. The Practices of some are commentaries to this Text, and I suppose there is scarce any but have seen it or found it in themselves, or in others, and they can understand and do know what this Text means, they can say, surely a furious man aboundeth in transgression, and can see it in others when they are in an Angry fit, how they abound in transgression. And truly, if you did but examine your own Hearts afterwards, you would find, that you have abounded in transgression very much after a passion. The Hebrew word that is used to signify, passion and Anger, doth signify to transgress too, the word from whence passion comes, signifies to go beyond bounds too, because of all men and Women in the world such will go beyond their bounds. It is hard to keep fire within its bounds, it is much to keep water within its bounds, but fire much more. We read of Moses, when he came down from Mount Sinai, and had the two Tables in his hands, and saw the people what God they had made, (he did it in a Holy Anger,) he shrew them down and brake them, Now what Moses did in Holy Anger, breaking the two Tables of the Law, do passionate and Angry people in a wicked Anger, even break all the ten Commandments. You break the Laws that are Written in Tables, sometimes in one fit of passion you have broken all Commandments of the second Table in pieces, all the ten Commandments have been broken in some fit of passion and
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Anger. In Levit. 13. 24. We Read of the Leprosie, the Priest must take the Lamb, If there be any Flesh in the Skin whereof there is a Hot burning, and the quick Flesh that burneth have a white bright Spot, somewhat reddish or white, then the Priest shall look upon it, and behold, if the Hair in the bright Spot be turned white, and it be in sight deeper then the Skin, it is a Leprosie broken out of the burning, wherefore the Priest shall pronounce him unclean, it is the plague of Leprosie. Here there was a Leprosie that breaks out of the burning, and it is usual, when there is a hot burning of passion in the Hearts of men and Women, there is a Leprosie comes from them, so that they that stand by them, they have cause to pronounce them unclean, and it is very rare for a Man or Woman to break out into passion, but there is a Leprosie breaks out from them, some times it breaks all over, that your hot people are all over Leprous before they have done their fit of passion. The Philosophers say of the inferior Orbes, that if their motion were not stayed somwhat by the first mover, they would set all the world on fire with the quickness of their motion, and so indeed it is here, these unruly passions, that are the inferior Orbes of the Soul, if so be that they be not by natural Wisdom, or by Grace, kept back in their motion, but are suffered to run wilde, they are ready to set the whole world a fire: So much Evil is done by passion, it is a fire that warms all the Snakes that lay before as dead in a mans Bosome, the lufts of a mans Heart, are like to Snakes in the cold time, many men and Women are very fair when you please them, they will live very fairly, and you are not able to find fault with what they do, but let them once be put into a passion, and then you shall find what is in them, As if there were a bed of Snakes, if the weather be cold in the Winter they will not stir, but bring them to the fire, and let them be once heat, and then they hiss at you. And so the lives of men and Women are beds of Snakes, that is, men vile, wicked, and sinful.
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Lusts, and when they are pleased, these snakes, as in the winter, in the cold stir not, but when once the heat of Anger doth arise, that warms these lusts, and then how do they hiss and spit upon those that are about them, and sting every one, when they are warm with heat. As it is with the stream, you know when there is a Landflood, when the brookes get over the bankes, and overflow the meadowes, they carry with them a great deal of soil, and a great deal of filth, and therefore your husband-men count it a great loss to them, if a little before their mowing a great deal of filth comes in by overflowing of the river: Just thus it is in the overflowing of the affections, but Especially in the overflowing of the affection of anger, there comes a great deal of soil, of filth a long with it, when at any time it doth overflow. Many times a man or woman sacrificeth to the Devil, even his soul, when he is in a fit of passion, and that that is dearest to him in 1 Kings, 3. and the two last verses, we read of a strange fit of a King, it is the King of Moab, And when the King of Moab saw that the battle was too sore for him, he took with him 700 men that drew swords to brake through, even to the King of Edom, but they could not; Now he was put into a mighty passion, because he could not have his wil, Then saith the text he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall, and there was a great indignation against Israel. He was in a fluming fit of anger, because he could not have his mind, and he takes his eldest son and offers him to his idol upon the wall in an angry fume. So many people in an angry fit, they offer unto the Devil that which is dearest unto them, any thing in the world they do, and offer their very soules in a sacrifice. It is with their hearts, as it is with a glass that is shaken that bath lees at the bottom, it is all in a mud when it is shaken, so when their hearts are shaken they are all in a mud. But now if you would have the sinful effects that come from this anger I shall present you with some.
First, It causeth men and women, even to flie in the very face of God himself when they are angry (for anger I have spoken already in regard of God) but now as to their fellow creatures, you shall have many men when they are angry, what do they? they do Iwear, and blaspheme, and rage presently, what an evil thing is this? thou art angry with men, and thou flyest in the face of God himself. A man that hath been abroad and is angry, he comes in, and he flyes upon all in the house, upon his Servants, upon his children, I appeal unto the consciences of all, whether are there not many, that when they have been provoked to anger, they have fallen a swearing and blaspheming? and do you but think seriously of it, how many oaths thou hast sworn in an angry fit. Oh! That God would bring them to thy mind, if God would set them before thee. They would be as so many daggers at thy heart. Do not say that he provokes you, What? Because he provokes you, must you provoke God? What infinite unreasonableness is this? and what boldness, and presumptuousness is this? he provokes me, and I will right my self upon God, I will swear and take God's name in vain, because my servant provokes me; there is so much evil in it, that it is impossible for any to utter, it is such an abominable thing, I say, that is the best way to see it out, only to admire how it is possible for any creature to be so wicked, that upon any child or Servants Anger of you, you should presently go and right your selves upon God, and fly in the face of God himselfe? Have you not done so many times, some of you, when you have been at sea? perhaps, if a servant do not pull a rope, or do not do any thing you would have him do, what do you? You swear presently, and fly in his face. Now a meek spirit can bare all this, and what an advantage is this? you perhaps, when you have been in a storm, and your servants have not done as you would have them, you
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have regard, and sworn, and Forty oaths have come from you; another that hath a meek Spirit, he hath been in a storme, and he hath done his work with a great deal more ease, and he hath saved so many hundred Oaths.

Secondly, again in Anger, the fear of the great and dreadful majesty of the infinite God, and the dreadfulness of the Authority of the Fear of God that is all gone, God is nothing with men in time of their Anger, and the word of God is nothing with them. That word by which thou must be saved, that must cast thee for eternity, it is nothing with thee in an Anger. One would not think, to see some men in a passion, one would hardly believe that these men did ever acknowledge that there was such a thing as God, that there were such a thing as a Divine Nature, indeed the violent heat of passion burns asunder all the bones of the Divine Nature, and lets all loose. We read of the fire that the three Children were cast into, in Daniel, it burns asunder the bonds, and they walked up and down; but the fire of passion doth burn only asunder the bonds of all unruly lufts. The unruly lufts that are in mens hearts are like to a company of Tigers, and Beares, and Lions, and Wolves, and indeed at times they seem to be tied up, and then men are pretty quiet, but when the fire of passion comes, it burns asunder all the bonds of lufts that tied them up, and all is let loose, you would account it a great evil, if to be all the Lions in the tower were let loose, and all the Beares that are kept about the City sometimes, Truly a man and woman in a passion, the lufts of their hearts are like such Beares, and Tigers, that are let loose, and running up and down doing mischief, sinning against God, and their brethren, it is a signe that the Fear of God is gone.

Thirdly, And then all relation is gone, So that in passion the Child forgets the relation that it stands into the father or mother; you shall have many children when
they are Angry, will speak to their father or mother as if they spake to inferiors, as if they spake to servants, and so servants speaking to their governors in their passion, forgetting their relation that they stand in; but in time of their passion, know no Governor, or Magistrate, or Minister, or any superior, young ones know not aged men and women, speak to them as if they regarded them not, all is forgotten, and Wives speaking to their Husbands as if there were no kind of superiority at all, or as if God had not set them over them any way, and so one friend speaking to another, not taking notice of any friendship at all, which is a very sore and a great evil.

Fourthly, and further, it is that that causeth men to be desperate in their waiës, desperate against themselves, to be ready to mischief themselves, and mischief others about them, care not what they fling at Children, and Servants, and sometimes tearing their own flesh, and their own hair, and running upon such waiës and courses that they are in danger to mischief themselves, and care not for any thing when they are in a passion.

Fifthly, and likewise, it causeth this evil, of being desperate against others, Alexander in an Anger, flew Crates that was his dearest Friend, and afterwards was ready to kill himself when he considered it. It causeth sometime cursing as well as before (swearing, & flying in the face of God, as cursing those that we are Angry with. How many times do Masters curse their Servants, when they do not come when they would have them, or do not what they would have them, curse them presently with such execrations that are not fit to be described. And so parents cursing their Children, & sometimes Children cursing their parents, & that is more dreadful. In Judg. 17.2. there you have an Example of cursing in time of Anger, it is in the story of Micah, when there was a little money that was
lost that had been reserved a while, and afterwards the child brought it to the mother, and said, here is the money for which thou cursedst. He said unto his mother, the eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold the silver is with me, I took it. She had lost her money, and she was put into an anger, and she fell a cursing, for which (faith he) thou cursedst, and spakest of also in mine ears, here it is: How many of you have done so, when you have thought you had lost any thing? You fal a cursing presently, cursing such a servant, that you thought it was through their negligence, Oh this cursing thou hadst need to lament with tears of blood. Yea, sometimes it is so with children to parents, not only parents their children, but children their parents, as I remember in Levit. 20. 9. There you have a place I hope that may cure and stop this wickedness, it is of children cursing their parents, mark what is the doom of such children, For every one that curseth his father or his mother, shall surely be put to death, And I do not know why the equity of that law might not abide to this day, why it should not be as criminal an offence for a child now to curse his father or his mother, as it was then under the law, Consider this you children, that cannot bear any thing at your father or mother that displeaseth you, but are ready to wish some ill to your father or mother, your father out of whose loins you came, if there be any such, know, that by the law of God you are to be put to death, and thou hast cause of great humility before the Lord for this sin, and indeed, what evil will not passion do. True; it is a very sinful and ungodly thing for the superior to be angry or passionate with the inferior, for the husband to be angry with the wife, or the parent with the child, or the master with the servant, or the magistrate with the subject, this is unbecoming, but now for the wife to
speak in an unequalmety way to the Husband, in an Anger, or Children to speak to their Parents in an anger, or Servants to their Masters, or Subjects to their magistrate, that is a great deal worse, but all is forgotten in time of Anger. And what abundance of Evil it causeth in railing speeches, as in an Anger, what kind of speeches and railing is there! Whereas the Scripture saith, no such shall enter into the Kingdom of Heaven, in that of the Corinthians, naming a bedrole of wicked people, amongst others he brings in railers, that should not enter into the Kingdom of Heaven. 1 Cor. 6. 9. Know ye not that the unrighteous shall not inherit the Kingdom of God, be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind, nor Thieves, nor covetous, nor Drunkards, nor Revilers, those that Revile one another, Shal not enter into the Kingdom of God. You know that Christ when he was reviled, he did not revile again, that is his Example, he did not raile upon those that did abuse him, but answered them with a great deal of quietness and Meekness. In John, 18. 22. When one of the Officers Strooke Christ with the Palme of his Hand, Jesus Answered him; if I have spoken Evil bear witness of the Evil, But if well, why smitest thou me? He Answers him with Meekness though he was struck in the Face, and that in the Face of an open Court, Why striktest thou me? Though others provoke you, yet you should speak gently. It is said Jude, 9. of Michael the Archangel when contending with the Devil, he disputed about the Body of Moses, durst not bring against him a railing acculation, but said, the Lord rebuke thee, there is all, Michael the Archangel, though he contended with the Devil, and he had the right cause, he contended for the Body of Moses, it seems the Devil would have had the Body of Moses for to sacrifice to Idolatry, and Michael the Archangel contended with the Devil about this, but yet he gives him no railing
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SIXTHLY, And again further, THE mischief that it brings: is this, quarrelling and fighting, and contention by Law, and undoing one another, where Anger is, it is violent, that though a man be of never such a Covetous disposition, and will not spare a penny for a good use, but it comes from him as drops of Blood, yet if he be in an Anger, may be he will spend a hundred pounds to go to Law with one, I say, this is the wickedness of mens Hearts, if they should give forty Shillings, or three or four pound to maintain the Gospel, they would think this a work of Supererogation, but to do their neighbour a mischief that hath Angred them, they care not if they spend a hundred pounds, Indeed this Passion of Anger sets God in the meanest way, and sets the poor creature even above God himself. One thing should have been mentioned more, about that of cursing in Anger, that hereby thou mainsest boldness, to call God to put in execution thy lust, that he must come to be subervient to thy lust. If you should call your superior, or a Nobleman, or a Prince, to come and be a Servant to you in some base work, would he not scorn it. Now when thou callest upon the name of God in a
way of curling of those that thou art angry with all, thou faiest, Oh Lord, come and serve my Luft, Oh thou shouldst fear that some kind of Thunderbolt should strike into the head and heart of such a one. You will say Perjury is a great evil, to call upon God's name to bear witness to a lie, that is the sin of Perjury, now truly curling is as great, for thou callest upon the name of God to come and execute thy filthy lust, you would count it a great evil for a neighbor to say, thou art a perjured man, and I will prove it, it is as great an evil for one to say, thou art an angry man.

Seventhly, And then for the close of this, abundance of evil may be seen in this, the abundance of difference that may be seen in a man, that is in one that was before quiet and is now angry, you shall have some that are sometimes in a melting vein towards God, Oh! their hearts melt to God wards, and are in a yielding disposition, to do any thing that the Lord requires at their hands, and now, Oh, how sweet is their temper to God and men, come at another time and see them in a passion, then stout, then presumptuous, and bold in wickedness, there you shall see them proud, and sometimes perhaps swearing, then you shall see them desperate against themselves, and care not what they do, or what they speak. Is this the same man and the same woman? What, the other day wept not thou at Prayer and there melting before God, and professing thy self unworthy of any mercy, and wondering that thou art out of Hell? and now thou art a little crossed, thou art all on a fire, and abundance of wickedness comes from thee. Is this the same man and woman? You have one example of this wonderful difference between men when they are in a passion, to what they were at other times, and that is, the example of Asa, in 2. Chron. and Chap. 15. and 2 Chron Chap. 16. Compare the disposition of Asa: At Chap. 15. you shall find that upon the Prophets comming to him, he took courage, and put away all the abominati
abominable Idols out of the Land of Judah and Benjamin; and out of the Cities which he had taken from mount Ephraim, and renewed the Altar of the Lord that was before the Porch of the Lord. And he gathered all Judah and Benjamin and the strangers with them out of Ephraim and Manasseth and out of Simeon. And at verse 11. They offered unto the Lord the same time of the spoil which they had brought Seven hundred Oxen, and Seven thousand sheep, verse 12. And they entred into a Covenant to seek the Lord God of their Fathers with all their hearts, and with all their souls, that whosoever would not seek the Lord God of Israel should be put to death whether small or great, man or woman, and they swore unto the Lord with a loud voice, and with shouting, and with Trumpets, and with Cornets, and all Judah rejoiced at the Oath, for they had sworn with all their heart. And so he goes on still in describing what reformation Asa did: A Godly man, and how he entred into Covenant with all his heart to serve the Lord: What a Gracious disposition of heart was this man in at this time? But mark at Chap. 16. When there came another message to him, (he was affected with this Message the first time) But when there was another Message came to him, at verse 7. At that time came Hanani the Seer, to Asa, King of Judah, and said unto him, Because thou hast relied on the King of Syria, and not relied on the Lord thy God, therefore is the Host of the King of Syria escaped out of thy hand. Were not the Ethiopians and Lubians a huge Host, with very many Chariots and Horsemen, yet because thou didst rely on the Lord he delivered them into thy hand. For the Eyes of the Lord run to and fro throughout the whole Earth to shew himself strong in the behalf of them whose heart is perfect towards him, here-in thou hast done foolishly therefore from henceforth thou shalt have Wars. Now mark the tenth verse, then faith the Text, Asa was wraeth with the Seer, and put him
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in a Prison house, for he was in rage with him because of this thing, and Asa oppressed some of the people the same time. This Asa, that in the Chapter before, entred into a solemn Covenant with God, and with so much rejoicing, was so glad at the heart, that both he and the people had bound themselves in Covenant to serve the Lord, yet now being put into a passion, and that by another Prophet of God, speaking some things that were displeasing to him, he was wrath with him, and put him in Prison, and oppressed some of the people. Oh, see what a mad Bedlam Anger is, he is worse then a mad Man that is in an Anger or a Passion, for a mad Man cannot help his madness, though you perhaps say they cannot help it at that time.

Eighthly, And further it is not a sin for a man to be lunatick and mad, it is an affliction, not a sin, but this is not only a sin but the cause of sin, as he said of original sin, it is a sin and the cause of sin, and therefore worse then madness. And then madness doth but dethrone reason, and put it out of its place, but Anger makes it a slave. It is something for a King to be deposed and put out of his place, but he may live a private life notwithstanding, but for a King to be deposed and put into the kitchen, and be made a slave and to do drudgery this is worse. So passion doth not only depose a man, but brings a man to be a slave to lust, for no men think there is more reason for their Anger then Angry people do, and so I should shew you, there is a taking revenge in passion also, and how derogatory that is to Gods honor, for God saith, vengeance is mine; but now meekness that gives way, and keeps the Hearts of men and women from revenge. In Rom. 12. 19. Dearly beloved, avenge not your selves but rather give place unto wrath, for it is written vengeance is mine and I will repay it the Lord. Avenge not you: selves but rather give place to wrath, what is that? What wrath must we give place to? Surely by what follows, it seems to be meant the wrath of God, Avenge not your...
your selves, but give place to God's wrath, for it is written, vengeance is mine I will repay, faith the Lord, that is thus, have any wronged you? Woe, do not you rise in wrath to Avenge your self, no, but give place to the wrath of God, faith God, let me come in, it is my place to revenge, if this man do deserve revenge, let me come in, I will revenge it, but now an Angry man faith, no, I will do it my self. As a master that stands by his Servant, and sees him do a work not well, he faith, come, let me come in, I will do it my self, I see you do but bungle at it, I will do the work my self. So an Angry man, he faith, I will do it my self, I will revenge it my self, whereas vengeance belongs to God, and therefore the Apostle faith, give place to the wrath of God that will come out against such a one if he do not repent, thus meekness will do.

Ninthly, Another Evil effect of passion is, the opening and the discovering of shame, there is nothing that doth more open and discover mens shame then their passion and Anger, and therefore it is observable what abundance of times the Scripture couples passion and folly together, and makes passionate people to be the foolishst people in the world, you can never know men, though you have lived among them a long time, til they be provoked, and then you may know what is in them, if there be any shameful thing in them, they will quickly discover it then, and indeed it is one of the fiery trials the Scripture speaks of, this doth discover what is in a man, it discovers such a shameful carriage in people, that all that are about them are ashamed of them, the Servants ashamed of their Master and Mistress, and Children ashamed of their Parents, their carriage is so foul and vile in their passion, and one would wonder indeed to see the shameful carriage of a Man and Woman in a passion, that it would be a means one would think to help.
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the distempers of men in passion. I remember I have read of the Spartans, when one was drunk, they would call their Children out into the streets to look upon the drunken man, to see how he carried himself like a beast, that they might loathe drunkenness: And so passion, doth make men loathsome, and one would think the very looking upon another in passion, might make a Man or Woman to loath passion; do you see such a one in a passion? Just so are you when you are in a passion, if a Man or Woman had but a Looking-Glass to see themselves it would make them loath themselves. As the fable of the Fox that saw the Ass in the Lions Skin, (as I shewed when I spake of the constancy of Anger) he was afraid a little at first, til he saw the Ass's Ears come out, and then he could scorn him, and ride on him; so many men and Women they think to be terrible to others in their passion, but they discover so much folly, that they make themselves al their lives contemptible, and there is none so contemptible as your passionate people, because every one can see such folly, such rashness, and distemper in their passion, that all their respect and authority is taken away by Children and Servants, there's nothing deprives them of their Authority more then this constant passion of Anger, though you think to gain your authority hereby, yet you are deprived of it. Thus the Lord doth crofs you in the very thing wherein you think to gain, and I verily believe that there is nothing that a Man or Woman is more ashamed of afterwards, if he can remember how he carried himself in a passion how he stampt, and swore, and raged, throwing up and down perhaps the stools in the House: And to Children. I remember it was a way that a grave Minister would convince one by, that had been in a passion, he standing at a place that he could see the
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Wife in a passion, throwing stools up and down in the House, and he the next day comes to the house, and desires to speak with the Woman, and when he comes into the House, sits down, and said nothing, but presently riseth & throws the stools & Chaires up and down, and clapt the Dores together, and makes a very great disturbance, and then faith to her, do you think this is a comly behavior? Do you think this is wel? This was your carriage the other day, this he did meerly to set before her what she did the day before, And indeed, if one would set before you when you are in your right mind, your shamful carriages when you are in a Passion, it would make you ashamed of your Anger.

Hence you find in Scripture in so many places, that folly is attributed to Passion, besides those places which were named heretofore to this purpose, As that in Ecclesiastes, Anger restr in the Bo-some of Fools. But to add that in Proverbs, 12. 16. A Fools wrath is presently known, but a prudent Man covers shame, A Fools wrath is presently known, and so he doth discover his shame, but a prudent man, that is, a Meek man, (for so the Scripture doth usually oppose prudence and Wisdorn, to wrath and passion) he covers shame. And then in Proverbs, 14. 17. He that is soon Angry dealeth Foolishly, He thinks he deals wisely but he dealeth Foolishly. And at the 29. verse, He that is sloow to wrath is of great understanding, but he that is hasty of Spirit Exalteth Folly. And then in Prov.27 3. upon other occasions we have made use of that scripture before. A Stone is Heavy, and the Sand weighty, but a Fools wrath is heavier then them both. Thus continually the Scripture doth befoole Passionate people, and I do not know that in all the Scripture there is any one sin so much befooled as the sin of passion.
and Anger, annexing Folly to it so much the more, and it is to check froward people because there is none think themselves wiser then Angry people do, and especially in the time of their fit, so that it opens their shame. Jerome, in an Epistle, faith of Noah, that in his drunken fit he opened that shame of his that was covered sixteen hundred years. And so in Anger, there is many times the opening that shame that is covered all ones Life, that perhaps for forty years before was covered, and was not known, but then it comes to be known. As now what a shameful behavior is there in some people in time of their Passion, and Anger? What clamor and cry and what debasing the very Image of God, in their Bodies? In their countenances? We may well come and say to them as Christ said, whose Image and superscription is this? They shew Christ a piece of Silver, and he asks Whose Image and Superscription is this? And they say unto him Cæsars, and he faith, give unto Cæsar the things that are Cæsars, and unto God the things that are Gods. So come to a froward passionate Man or Woman, and you shall see them quaver, and their countenance so uncomly, that you may say, whose Image and superscription is this? Surely not Gods, but rather the Devils Image, and then as Christ faith, give unto Cæsar the things which are Cæsars, and unto God the things that are Gods: So say we, they that have Gods Image let him have them, and they that have the Devils Image let him have them, and there is none do manifest more an Image and superscription of the Devil, then Angry and passionate people. And therefore the Heathen was wont to call the Devils by the Name of Furies, Fury and Devil are all one in their phrase, and so indeed men and Women that are furious, they have very much of the Image of Satan in them, and thus they
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discover their shame, whereas meekness allayes Anger, and keeps in shame, as we shall see afterwards in opening the excellency of the grace of meekness, it puts a great deal of glory upon the soul but of that by and by.

Tenthly, And then another evil effect of Anger is this (which is as evil as any other, and yet proceeds from that hath been said) that it grieves the Spirit of God. You that are of froward, passionate Spirits, you may pleasey our selves, but you grieve the Spirit of God it is il to grieve your freind, as none are more greivous to a friend then froward & passionate people, you grieve your friend, there comes a friend of yours to your family, and he sees you in a froward and passionate remper, O it grieves him, & thou grieveft the heart of thy wife (may be) too, she goes and complains of it to God, and thou grieveft thy friend, and he goes and complains of it, Oh, but, thou grieveft the Spirit of God, In Ephes. 4. 30. And grieve not the holy Spirit of God whereby ye are sealed to the day of redemption. How do you grieve the Spirit of God even by your passion and frowardness? therefore mark what follows in the 31. verse, Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil Speaking, be put away from you with all Mallice if you would not grieve the good Spirit of God, by which you are sealed to the day of redemption, let all bitterness, and wrath, and Anger, and clamour, and evil speaking, be put away, in your passion presently your voice is up with a clamor, and that is one thing which discovers shame, which might have been spoken of before. I remember in Socrates, it was a signe he was very Angry when he began to speake softly, upon this reason, because he found that naturally upon his Anger, his Anger would put him into loud speaking, and therefore to cross himself,
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he would be sure to speak more softly at that time than before, and it were a good rule when you begin to be Angry, to let there be a more remits voice, to speak with more remissness then before, it is a most uncomly thing to speak loud before them that you are Angry with, and especially in the female sex, for women to speak loud when they are displeased, the rather, because the Holy Ghost in the Proverbs attributes this to a Whore, that she is loud, In Prov. 7. 11. Shee is loud and stubborne, her Feet abide not in her house, that is one thing among the rest, shee is abroad in the streets, and she is loud and stubborne, therefore all that would shew themselves Matron like, and have a Spirit of wisdom, though they be never so much provoked, yet never to be loud, that is a Clamor, and evil speaking out-cries, It is said of Christ, I say. 42. 2. His voice was not heard in the streets, it is a very uncomly thing for to hear loud cries, and their voice to be heard in the street, that as soon as ever their servants offend them, they speak aloud, their voice is heard in the streets. But that which I quote this text for is, the greiving of the Spirit of God, you grieve your friend, I but remember, you grieve the Spirit of God, and remember it is the Spirit of God that did inlighten you, if you be inlightened, that did soften your heart, that did draw your heart to Jesus Christ, the Spirit of God that did comfort your heart, and will you grieve the Spirit of God that hath done you so much good? yea it is the Spirit that is appointed by the Father, and by Jesus Christ to be your Comforter, the Comforter of your Spirit, and wil you requite it thus to grieve it? Oh, you think it an ill thing, if you be of an ingenuous Spirit, to grieve your friend, if you hear that you have done that that hath grieved your next friend, it grieves you, now know, that in every
fit of Passion, you do grieve the dearest freind that you have in the world, you grieve the holy Spirit of God, he goes away even to heaven sadly. If a freind should go away with a sad heart out of your houte, it would make you think what you have done, now the Spirit of God goes away with a sad heart to heaven when you are in a fit of passion, hereby you grieve the Spirit of God.

Eleventhly, And then lastly, the last evil effect of the Passion of Anger is this, That sometimes it doth hurt to the Body, and meekness will help against that, for certainly the very body is much affected with the working of the affections; and the keeping of the affections in a right temper is a very great means to keep the health of a mans body, though a man be of a weakly constitution otherwise yet if he can keep his Passion, his affection in a right temper, it is a marvelous means to keep his body in right temper. I have read of an Emperour that being in a Passionate fit, upon this ground, because the base people of the Gothers did shake the Empire of Rome, he was thereupon so vexed, and looked upon it with such indignation, that it put him into a feaver and killed him, and I make no question but many are put into fits of feaver, and indanger their lives by the fit of Passion, and therefore Moses, he was a meek man, as you shall hear more pretently, and that is given by some as a reason of the health of his body. In Deut. 34. 7. And Moses was a hundred and twenty years old when he died, his eyes was not dim, nor his natural force abated. And surely this may be very well one reason, even the constant quietnesse and meeknesse of the Spirit of Moses, for certainly, as al grace doth help to the health of the body so this especially. In. Prov. 4. 22. Attend to my words, incline thine ear unto my say-
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Let them not depart from thine eyes, keep them in the midst of thy heart. For they are life unto those that find them, and health to all their flesh. They are health to the flesh, and health to the bones, and health to the navel; so it is likewise mentioned in the Proverbs, Wisdom is not only health to the soul, but health to the body also. And like to the example of Moses, there is one this day alive, though he be alive I may speak of him, that he is the meekest man upon the earth, and that is the reverend divine Master Dod, that wrote upon the Commandments so many yeares ago, whose books you have in your houses I suppose many of you, the man was lately, and is supposed yet alive, and those that knew him, knew him to be one of the meekest men upon the Earth, nay he is about fourscore and ten yeares old, and lately preached twice every Lords day, and the constant health of his body is such, (not many years ago my self was in his company) that he was able to do more than a stronger man could do: in continuing heavenly discourse till midnight from day to day, and all the day long preaching till midnight, and his Spirit not failing at all, and I verily perswade myself upon this ground, keeping the constant frame of his Spirit, as he was hardly known to be in any distemper of Spirit and so he goes on and is serviceable to the Lord and this now helps against the distemper of Passion, and the evill effects of it. Thus much for allaying the Passion of Anger, how meekness doth allay the Passion of Anger in several things.
The excellency of Meekness

CHAP. CX.

Of Meekness as it doth good positively, and the excellency thereof in many particulars. 1. It is the glory of Christ. 2. Of God the Father. 3. Of the Holy Ghost. 4. It is a principal fruit of the Spirit. 5. It is the glory of the Disciples of Christ and of Moses. 6. It is of great price with God. 7. It is a fruit of Election.

Now the next thing is, to open to you the preciousness of this grace of meekness, what a precious grace it is, Learn of me for I am Meek, truly, that that hath been said already, one would think might commend this grace of meekness, the abundance of evil that it doth prevent, some of you (perhaps) after you have had a fit of passion, if you could buy it off, you would give a world that that evil might have been prevented that your passion hath brought; now meekness would have done it, and will do it for time to come, if there were no more said, it doth mightily commend this grace of Meekness.

But meekness is not only a negative good, to keep from evil, but it doth abundance of good positively, we may say of this grace of meekness, as Tertullus the Orator unto the High Priest in Acts. 24. When he comes to make an oration before the High Priest Ananias, the text saith at ver. 1. There was a certain Orator named Tertullus, who informed the governor against Paul, & when he was called for he, Tertullus began to accuse him, saying seeing that by thee we enjoy great quietness, and that very worthy deeds
are done unto this nation by thy providence. This was
his colloguing Speech, that he might have the more
favour with the high priest pleading against Paul;
but that which he spake flatteringly, we may say
truly of this grace of meekness, we may say of
meekness, seeing that by thee we have great quiet-
ness, and that many worthy deeds are done in the
world through thine excellency, through thy
sweetness worthy things are done, and the whole
world rejoices, and families, and towns, and churches
enjoy a great deal of quietness. There is as
much difference between a sordid, passionate man
and woman, as between a stormy, dark, tempe-
struous night, and a fine, sweet, calm, Sun-shiney
Summer day. Certainly, a Passionate Spirit is full
of darkness at that time, for the light of reason
is put out, and it is winter and stormy weather with
passionate people, but a meek Spirit is as the sum-
mer, sweet, calm day, meekness is a very excel-

cent grace. I will put it altogether about this grace
of meekness, many particulars we have hinted at,
we have gone along in the opening of it, now I will
speak of those, and name them, and put others to
them, that I may give you a general view of the
grace of meekness. Omitting therefore the pre-
venting of evil, and in general the abundance of
good that it doth, that I spake of. The excellency
of it will appear further in this of my text, that
Christ culs it out, naming but two graces, and
one of those that he names is meekness. Meekness
and humility, and the first is meekness. Blessed
Savior, what wouldst thou have us learn? Saith
Christ, the first lesson that I would have you learn
is Meekness. Learn of me for I am meek.

First, It is that which is the glory of Christ; it is
that that hath put a glory upon Jesus Christ hum-
The excellency of Meekness.

self, and therefore must be very excellent: certainly, if it did not put some glory upon him, he would not profess himself to be meek, when he sets himself as a pattern. In the 45. Psalme, a clear prophesie of Christ, the 4. verse, And in thy majesty ride on prosperously, because of truth, and meekness, When the glory of Christ is set forth as riding prosperously, and in majesty, then his meekness comes in, because of truth and meekness, so that Christ hath majesty in him because of truth and meekness.

Secondly, It is the glory of God the Father likewise; therefore when he would set forth his glory to Moses, and God said that he would cause his glory to pass by him, the text I suppose is known to all of you, in Exod. 34. God told him that he would cause his Glory to pass by him, his glory what is that? at the 6. & 7. verses, And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful, and gracious, long suffering, and abundant in goodness, and truth, keeping mercy for thousands forgiving iniquity and transgression, and sin, Long suffering, gracious, abundant in goodness. So in other places, flow to Anger; this is the glory of God and therefore meekness is a glorious grace, it is a principal evangelical grace, it is the glory of Christ, and it is the glory of the Father.

Thirdly, It is the glory of the Holy Ghost too; and therefore the Spirit of God is set out appearing in the form of a dove which is the meek creature, but that likewise we made use of formerly.

Fourthly, The excellency of meekness appears in this, that it is reckoned up as a special fruit of the Spirit of God in the hearts of the Saints, where ever the Spirit of God comes and makes any gracious work
work in the heart, this fruit of meekness is principal, and indeed it is so the principal. So is all, for so in the Epistle to the Galatians is a place that sets forth the fruits of the Spirit more distinctly than any place in the book of Revel. Well, having set forth the fruits of the flesh, vile they are, and among them wrath is one. Gal. 5. 19. 20. Now the works of the flesh are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, heresies, schisms. All these now belong to passion, and mark here are inquired about, they are joined in the beginning of the verse unto witchcraft, and the latter of the twentieth verse unto heresies, noting the fruits of the flesh, but now he comes then up the fruits of the Spirit, at the 23. verse. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Here seems to be a great many of the fruits of the Spirit reckoned up, but let us you, when we come to examine them exactly one, which is faith, that is the mother of all the other seems to be the several expressions this grace of meekness, there is meekness love is a meek spirit, a meek spirit is a loving spirit, there is joy, a meek spirit is one that hath sweetness in him, and makes his conversation lightful, there is peace, who are they that peace where they dwell, but meek Spirits is long-suffering, where is there such long-suffering as where meekness is? there is gentleness, is gentleness but a synonymy of meekness? is goodness, who do good to the uncharitable, Spirits? and then comes in faith, names meekness and temperance.
ones Spirit in allaying this passion of anger, this is meekness. So that though in scripture we have many fruits of the Spirit, some nine fruits of the Spirit, yet the truth is, almost all these are but the several expressions of meekness, so that there is nothing almost but meekness named, as if so be that were all; and indeed that man that hath true Christian meekness in him, he hath all graces, he hath all the fruits of the Spirit, the Spirit of God rules very much in the heart of meek Christians, take a Christian that hath true Christian meekness, there the spirit rules and dwells in the heart, and fills the heart; and this text doth manifest it as fully as any Scripture, when the Scripture sets out fully the fruits of the spirit it names almost nothing but meekness.

And then Fiththly, It is the description of the Disciples of Christ by being the sheep of Christ, and the Lambs of Christ, but that likewise we mentioned before.

For the excellency of this grace, it is that that is recorded of Moses to all posterity, rather then any of his famous acts, that he hath done that is recorded of him, that he was the meekest man upon the earth, God would honor him in that above all other graces, certainly, Moses was honored in respect of other graces, but that of meekness God will honor him above all other graces. In Numb. 12. 3. Now the man Moses was very meek above all the men which were upon the face of the earth. Now the man Moses; Marke here, why is it said here, the man Moses? to note that Moses was a man as well as others, and yet marke, you are ready to say, what would you have us do, we are but men? Now the man Moses, and he is subject to the like passions as other men, and yet the man Moses. I remember Ambrose
Speaking of him, faith, he was loved for his meekness, more than admired for all the great works he did, and that is one of the reasons too that Chrysostome gives, why God did so much delight in him that he spake to Moses face to face, it is not said, that he spake to others of the prophets, but to Moses. Why? Because he would honor such a man as was so meek, he would speak face to face to him. And the Jews have a tradition among them, that when Moses died, God appeared in a bodily way, and sucked out the soul of Moses, now we have no warrant in the Scripture for that, but to shew the high esteem they had of Moses, but thus far we may make use of it, that the Lord delights in a meek spirit, and loves to honor a meek Spirit, and if there be any spirit that the Lord would suck into himself that the Lord would give such an honorable death, to come and suck out his soul to himself, he would do it to a meek man.

Secondly, Another particular is this, That the Scripture gives this commendation of this grace of meekness more than any one grace, that it is of great price with God. I do not read of such an encomium of any grace as this of meekness, and that you have in 1. Pet. 3. 4. It is spoken there unto women especially, that women should adorn themselves in the hidden man of the heart, in that which is not corrupted, even the ornament of a meek & a quiet spirit, a meek and quiet Spirit is commended to women especially, it is an ornament to men too, but to women especially: What then? what follows? which is in the sight of God of great price, give me a text where it is said of any of the other graces though your graces are precious with God, but a meek Spirit is in the sight of God of great price, it is worth a great deal, many women love to wear rich ornaments, if they could get mo-
ny from their Husbands, they would have rich laces of thirty or founy Shillings a yard, and they would have rich Quoyves. Oh! They think this is rare: now here is a thing that is of great price, in the sight of God, many things are of great price in the sight of man, but not in the sight of God, a foolocoounts a bable to be of much worth, and so we poor weak Spirits think our bables here to be of much Price, but God counts them worth nothing. But now here is that that is of great Price, and in the sight of God it is of great Price, and it is exceeding pleasing to God, as it is in some of your Books, when God sees a man meek, faith God, here is one that hath a Jewel of great price. Kings, and Princes, and Noble men, they wear Jewels sometimes about them worth a thousand pounds: now every Meek man and Woman that goes up and down, he wears a Pearl worth a world. The world, the Scripture speaks contemptibly of it, Love not the world nor the things of the world. And all the nations of the Earth are less than the drop of the bucket, but faith God, here is a Jewel, a Pearl that is of much worth, and God is a Skilful Lapidary, he knows the worth of them. If we see a stone that is of much worth in the sight of a cunning Lapidary, we think it worth much, you use to say of a friend that comes to see you, Oh! That I knew what you Love, if another sees you put a high price upon such a thing, if he loves you, he will certainly let you have it, now would you know what God Loves, what he prizes? He Loves and prizes a meek Spirit above any thing, O let him have what he Loves.

Seventhly, And a Seventh particular is this, That it is a fruit of election, an evidence of an elect Person, of a man or woman that is elected by God, it is not an argument of an elect.
elect man or woman because they have so much in the world, so much coming in yearly, so much authority, but the Lord doth manifest to all the world, that he hath separated such from all eternity to honour such, a man that hath a meek spirit, that when he looks upon a piece of clay, that he would make such a man of, he said, well, this will make a vessel of honor to all eternity, and that is plain from that text in Coloss. 3. 12. Put on therefore, as the elect of God, holy, and beloved, bowels of mercy, kindness, meekness of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfection. And let the peace of God rule in your hearts, &c. And do this now as the elect of God, put on as the elect of God, holy and beloved, as if he should say, you are godly, and how shall it be manifest? How shall you carry your selves as the elect of God, but only by this, putting on the bowels of mercy, kindness, meekness, long suffering, forbearing one another? Here is an evidence of one that is the elect of God, and will you lose the comfort of this evidence to satisfy your selves in a sullen sordid fit? No marvel that you are full of fears and doubts in your sordidness, and passion, and sullen fit; if you would deliver your selves from doubts and fears and have further evidence of your election, be of meek and quiet spirits.
CHAP. CXL

Of the excellent promises made to Meekness in Scripture, and the Text Explained in divers Particulars.

1. They are kept from Law Suits.
2. They do not Exasperate others.
3. Others are loth to wrong them.
4. They enjoy what they have quietly.
5. Others Love to deal with them.

And then in the Eight place, (and that is a large one) The excellency of the Grace of Meekness appears in this: In the many promises that is made in Scripture to this Grace, I know no Grace in all the Scripture that so many excellent promises is made unto as to this, and I hope in setting these before you, it will engage your Hearts to a Meek and quiet Spirit. I know you, that are Christians would be both to lose your part in these privileges, what are they? First In Psalm, 26. There you have a promise to Meekness, and indeed David was a Meek man, and so is suitable to his Spirit, at the 26. verse. The Meek shall Eat, and be satisfied, they shall praise the Lord that seek him, your heart shall live for ever. The Meek shall not be satisfied, you that are poor people, many times among poor people, for want of Education, as well as Grace, there is a great deal of Clamour and Cry, now consider this, the Meek shall Eat and be satisfied, and it may be one Reason of your poverty, why the Lord casts you off from these comforts, and you have not that which satisfies your Family.
the Lord rebukes thy proud and froward spirit, for he promises the meek shall eat and be satisfied, thou art froward because thou hast not that which thou wouldest have for thy family, now be meek, and thou shalt eat and be satisfied, the meek shall be satisfied, many rich men, they eat more than the poor, but they are not satisfied because they have not what they would have, may be, they throw away the dish in an Anger, and in sullenness eat nothing, and shew a great deal of frowardness; that indeed they make their meat bitter to them by the state of passion, passion is the worst sauce, you will never be satisfied if you have not meek spirits; your rich men, they are not satisfied when they have abundance, whereas a poor man and woman, that hath this Christian meekness, when they be at table and have but a dish of herbs, or a piece of bread and an onion, and small drink, the man bids the wife, much good may it do her, and so the wife the husband, and there is a great deal of sweetness in the enjoyment of it. The Scripture saith, Better is a Dinner of herbs where Love is, than a stalled Ox and barred therewith. If there be but a piece of bread, and small drink among servants and children in a house, if there be meekness and quietness, it is sweeter than a stalled Ox where is contention, and such shall praise the Lord that seek him.

But there is another promise not far from this, that hath abundance of sweetness in it, and that is in Psalms, 25:9. The meek will be guide in Judgment, and the meek will be reach his way. Mark how it is repeated again and again, as if the Holy Ghost delighted to mention it, the meek, the meek, in a short verse he names it twice, the meek he will guide in Judgment, and the meek he will reach his way. And if the Holy Ghost should say, there is such
and woman that I will guide in judgment, passion will carry a man headlong, but would a man be guided in judgment, let him be of a meek Spirit. This one verse is more worth than all the world to a gracious soul that knows how to prize a promise. Is it not a great privilege for one to be guided in judgment, and that by the infinite wisdom of God, in all one's ways to have the wisdom of God to guide one in judgment, that he shall not miscarry in his outward affairs, and inward affairs, he shall not miscarry in things of this life and the life to come: what is the reason that you that have froward Spirits you come home in a passion? Oh! such a business doth not succeed, and therefore you are froward, had you been of meek Spirits the Lord would have guided you in judgement, and you should not have miscarried in your business, yea, and the meek will he teach his way: Christ calls upon us to learn meekness, and if you learn this meekness, then the Lord hath engaged himself to teach you his way, you are many times in a strait, and you come to your acquaintance and friends, and you say, Oh! what shall I do? what shall ye do? let that be the first thing, quiet your own hearts, and then the Lord hath promised to teach you his way, you shall have many coming ringing their hands, coming clamoring and crying, Oh! what shall I do now? That is the counsel that I would give you, first quiet your heart, and then improve this promise. Lord thou hast promised, that the meek thou wilt teach thy way, I am now in a strait, and I desire to wait upon thee in meekness, Lord teach me thy way, and they that have meek Spirits, I make no question but they have found this promise made good to them, that is the second promise. And then the third promise is that in the 37th Psalm 11:1. But the meek shall inherit the earth, and shall delight themselves in the abundance of
promises made to meekness.

peace. They shall have peace, abundance of peace, and delight themselves in the abundance of peace, they shall have the earth, and inherit the earth. And this promise is the more remarkable, that it is not only a promise in the old Testament, but there is a renewing of it in the new Testament. Christ in his Sermon upon the Mount, faith that the meek men are blessed men, that is the general, and comprehenis indeed at under it, what can a man desire more then to be blessed? Now Christ in the 5. of Matthew, there he reckoneth up several beatitudes, and the men who are blessed, and faith, Blessed are the meek, and then comes in the promises, and a distinguishing from them, Blessed are the meek, for they shall inherit the earth, the intail is not cut off. So that both under the law, and under the Gospel, this is the blessing of the meek, they shall inherit the earth. There was indeed in the times of the law many promises for outward blessings, that was a particular covenant, for so make no question it was, a particular Covenant that God made with the people of the Jews, there was not only the covenant of works that God made with Adam in Paradise, and the Covenant of Grace, but there was another Covenant, a special Covenant of Works, that God would bless them in the Land of Canaan, upon their obedience, God made that Covenant, and the giving the Law upon Mount Sinai was especially that Covenant, though the duties of the Law, they were bound to them as it was written in their heart by nature, but the Law was renewed upon another ground, upon a special covenant, the Law in Mount Sinai, a special covenant that God made with them concerning the Land of Canaan, and the right understanding of this, I believe would answer a great many of objections of those we call Antinomians, we are delivered from the Law they say, so
far we wil willingly grant it; the Law given upon Mount Sinai, as it was a covenant given to the people of the Jewes as a blessing upon Mount Sinai, so far we are delivered, and the Law is often spoke of as such a covenant that was given to them; and therefore it is said, We have a better covenant, Established upon better promises, yet we have the same covenant too, and they were bound to the same duties at the same time, and though we are bound to the same duties as they were, yet not as it was given to them in the Land of Canaan, so this promise of inheriting the earth was given to the Jewes; and do you think that I will abolish this promise? No faith Christ, what-ever belongs to them I will renew this promise, they that are meek, they shall inherit the earth in the times of the Gospel. You will say, shall they inherit? The meek of men are the readiest to be injured, if I put up all and be so meek as you speak of, I may quickly be spoiled and lose my estate, and be a beggar, and subject my self to every beggar. Now Christ he foresaw all this, and he faith, not only blessed are the meek, they shall go to heaven, but blessed are the meek, for they shall inherit the earth, as if so be Christ should say, carry your self meekly, and trust me with all, and you shall lose nothing by your meekness, no not in this world and indeed if you consider it well, God doth make this promise Good.

First, Meekness will keep men that they will not be Suing and Lawing as others are, and how many men of contentious spirits that exhaust their estates by Law, and there men spend all their mony, and it is a just judgment of God upon hionage spirits, that it should cost them dear, the passions of many men and women costs them very dear, as I have said heretofore, many men that are loco to spend five shillings for the maintaining of the
Promises made to Meekness.

Gospel, yet to have their will in a sroward passion care not, what they spend, uttering these speeches, it shall cost me a hundred pound or five hundred pounds but I will have my will.

Secondly, And then, as they do not spend in fining and lawing with others, so they do not exasperate other men against them, many men suffer much in the world, and they cry out, Oh, they are wronged in the world, but such may thank themselves, why do you provoke them to do you wrong? Now a meek man provokes not others, and so lives more quietly, and doth not suffer as others do.

Thirdly, And further, Those that are meek, every one is kept from doing them wrong more then others, if a man see a sroward man, he cares not what he doth against him, how he wrongs him, because he is a sroward man: but if a man be a meek man, if one hurt him, every one cries out against it, what! wrong such a man, that lives so quietly, and gently amongst those that he hath to deal withal? every one cries out against him.

Fourthly, And then this promise is made good in this respect, that they shall inherit the earth, that is, they shall enjoy all they have in quietness, and that shall be better then great possessions, as in a dish of herbs, they shall have more quietness then those that have great tables, and thereby they inherit the earth, whereas other men that are sroward, they have not the use of the earth, though they have many things they do not enjoy them; but now a meek man, he hath the use of the earth, your rich men that have most, do not inherit the earth, but those inherit the earth that have the most comfortable use of things here in this world.
Fifthly, And then, they shall inherit the earth this way, that others will love to deal with them, as thus, If I go to buy anything, if I know there is a servant where such a commodity is to be sold that is snappish, or of a froward temper, I will not go there, and therefore your shopkeepers think it very much to have servants snappish; and of curtive dispositions, but now if a man have a meek Spirit, it helps him in his trade, in respect to the custom of his shop. And so servants, if a man hear that there is a man servant, or a maid servant, that will be snarlish and froward, and cannot agree with any, they will not be troubled with them, they say, who would be troubled with such a one? But now, if there be one of a meek Spirit, every one will be ready to entertain him, and if he should after go away, they will rather mend his wages than let him go. And so in a match, if one be to choose a wife, one of the first questions he will ask (if he be wife) is whether she be of a meek Spirit though little portion, yet he will be sure to match with such a one that is of a meek Spirit and so comes to inherit the earth. If a man be a travelling, if he heares of an Inn, where the people are meek and quiet, he will lodg there, but if he hear that the people at such an Inn are froward and passionate, he will not come there.

But yet there are a great many other precious sweet promises that are made to meekness, in Psalme, 76. 9. When God ariseth to judgment to save all the meek of the earth. Here the glory of God is set out, how terrible he appears in rising to judgment, but who doth God aim at to save? at the meek of the earth. Oh! faith God, is there one of a meek Spirit, and is he wronged? I will arise to judgment to save such a one that is meek. And therefore surely, faith the next words: The wrath of man shall praise thee, the remainder
remainder of wrath shalt thou restrain. What! are there any that rife up in wrath against my meek ones? saith God, I will arise to judgment to save them, and will be terrible in judgment to Princes. And when he will be terrible to them, he will be comfortable to the meek of the earth. And such a kind of promise you have in Psalm, 147. 6. The Lord lifteth up the meek, he casteth the wicked down to the ground. A meek body you are ready to say thus, if I be meek and gentle, and bear wrong that others offer to me, then everyone will trample upon me. No, the Lord will cast the wicked down to the ground. If thou have a wicked proud spirit, it is not men so much, as God that casts thee down, but if thou be a meek spirit, the Lord will lift thee up. And so in Psalm, 149. 4. The Lord taketh pleasure in his people, he will beautifie the meek with salvation. He will not only save them, but save them so as to beautifie them, for saith God, these meek spirits are beautiful in mine eyes, and therefore I cannot but do them right to beautifie them with my salvation.

And again further, in Isa. 29. 19. There you have another sweet promise for the meek ones. The meek also shall increase their joy in the Lord, and the poor and mean shall rejoice in the holy one of Israel. When you are troubled and vexed, the meek ones shall rejoice, and they shall increase their joy, and increase their joy in the Lord; wouldst thou live a joyful life? Wouldst thou rejoice in the Lord? Wouldst thou increase thy joy in the Lord? then be of a meek spirit.

And then the last I will name for the present, is that excellent promise in the time of common calamity in the world, in Zeph. 2. 1. Mark how the
Lord hath a special regard to men and women of meek spirits. Gather yourselves together, yea, gather together O nation not desired, before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. As if he should say, take heed the day of the Lord's anger is coming upon you, gather together, and seek the Lord. All ye that seek the Lord, thou shalt be hid in the day of the Lord's anger, as if the Holy Ghost should say, if there be any people in the world that shall be hid in the day of the Lord's anger, it shall be the meek of the earth, and therefore do you seek the Lord. You will say, but the Lord is provoked. Oh, but the Lord will be intreated by the meek before any people in the world, the Lord will have regard to them that seek him to deliver a nation. Thou art a stubborn man or woman, and thou comest to seek him, the Lord will not hear thee nor hide thee, but faith God, if there be any in the world that shall be hid, it shall be the meek ones of the earth. There are a great many other things that I thought on to set out this grace of Meekness, I will give you one or two more.
CHAP. CXII.

Further considerations of the excellency of meekness.

1. Christ was appointed to have a special regard of such. 2. The meek interest God in their cause.

First, Another is this, that Jesus Christ is appointed by God, designed to this office, to have special regard to meek ones, when he comes to preach the Gospel, and so are all the ministers of the Gospel, they are to have a special regard to the meek ones when they come to preach the Gospel. In Isa. 61. That famous place of the Prophetic of Christ, verse, 1. The Spirit of the Lord God is upon me, because he hath appointed me (that is Christ) to preach good tidings, to whom? To the meek. As if Christ should say when he came into the world, the father sent me into the world and I am anointed to preach good tidings to the meek, if there be ever a poor meek Spirit, know that the Spirit of the Lord hath sent me, and I am filled with the Spirit of God in this end, that I might preach good tidings to the meek, what an excellent grace is this grace of meekness then?

Secondly, And then one more, and that is this, a meek man doth interest God in his cause, he needs not be careful at all in righting himself in any wrong that he hath, but God presently takes his cause into his own hand, and this helps against any objection against meekness. Men say, why should I put up wrong? I say, the Lord, if thou be meek presently
presently makes thy cause his own, he comes in and interests himself in it. I will give you two Texts of Scripture for it, one is in Numbers, 12. Miriam and Aaron are Angry against Moses, because of the Ethiopian Woman whom he had married, it was envy that made them speak against Moses, and they said verse, 2. Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? What Aaron that was Moses his Brother, and Miriam his Sister, and both gracious too? And yet come to contest in a bitter manner? And what say they? Hath God spoken by Moses, hath he not spoken also by us? Moses, he hath got all the credit, hath not the Lord spoken by us as well as by Moses, Well, but though Moses was thus spoken against by his Brother and Sister, that were godly, and eminent, and that were in place, yet Moses was very Meek for all this, he was not provoked, but then marke the latter end of the 2. verse, it is said, The Lord heard it, and at the 4. verse, after the commendation of Moses his meekness, it is said the Lord spake suddenly unto Moses and Aaron, and Miriam, con e out ye three unto the Tabernacle of the congregation, as if God should say, what is this Meek Servant of mine wronged? I will not see him wronged a moment, the Lord spake suddenly. The best way to have our cause unindicated, is to carry it with Meekness, Then the Lord spake suddenly to Moses, Aaron, and Miriam, come forth all of you, and we will try the cause. what cause there is for Miriam, and Aaron to speak against Moses. Well, faith the Text, and the Lord came down in the Cloud, and stood in the door of the Tabernacle, and called Aaron and Miriam, and they both came forth, Come ye forth, faith God, and let us see what is against Moses, and faith he, If there be a Prophet in all my House. I the Lord will make myself
known unto him in a Vision, and will speak unto him in a dream. My Servant Moses is not so, who is faithful in all mine House; with him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold. Wherefore then were ye not afraid to speak against my Servant Moses? See how God honored Moses, Moses that was the meekest man upon the Earth, aforesaid as he was wronged, presently he calls them out, though they would have disgraced him and hindered him in his work, (that is the policy of Satan to cast aspersions upon men to hinder their work,) but now mark, God comes and calls them to account, and he honors Moses the more; faith the Lord, have I spoken to Moses more than to you? I, that I have, faith God, I, and more than to any Prophet, for I come to a Prophet, and make known my mind by vision, and by a dream, but my Servant Moses he is faithful in my House, whatever you plead against him, whatever aspersions you cast upon him, yet Moses, he is faithful in my House, unto him will I speak mouth to mouth, and the similitude of the Lord shall he behold, I will not trust any man to behold the similitude of the Lord but only Moses, wherefore then were ye not afraid to speak against my Servant Moses? Such a Meek man, such a godly man, such an eminent Magistrate? But then much more my Servant Moses, were ye not afraid to speak against my Servant Moses? If he were a Moses, a publike man, ye were not to speak against him, but my Servant Moses, wherefore were ye not afraid to speak against my Servant Moses? See how God doth interest himself in the cause of those that are of Meek Spirits. And then the other Text is in Psalme, 38. 13. verse, You shall see in the former part of the Psalme, how David was wronged by his
friends stand a loose from my sore, and my Kinsmen stand a far off, they also that seek after my Life lay snares for me, and they that seek my Hurt speak mischievous things, and imagin deceits all the day long. But I as a deaf man heard not, and I was as a dumb man that openeth not his Mouth. Here is the Meekness of David, mark what Follows, Thus I was as a man that heareth not, and in whose mouth are no reproofs, For in thee O Lord do I Hope, thou wilt hear me, O Lord my God. I heard not when they spoke such mischeivous things, I took notice of them, I could not but take notice of them; I could not but complain to thee of them, but I heard not, I gave no reviling speeches again, but I committed all to thee, thou wilt hear, O Lord my God. The less we do hear reproaches and wrongs that are done to us, the more will the Lord hear, and therefore if so be that you think there be any thing in Scripture, if you can lay the weight of your Souls upon Scripture for your Salvation, O meditate upon these Scriptures that I have shewed to you for the commendation of this excellent Grace of Meekness, that you may come to Learn this Grace of Meekness of Christ.

CHAP.
CHAP. CXLII.

The Excellency of Meekness continued in Eight Particulars more. 1. It is a convincing Grace. 2. It argues a Magnanimous Spirit. 3. Wisdom. 4. It graceth our calling. 5. It giveth advantage against an adversary. 6. There is daily Use of it. 7. It keeps continual peace. 8. It makes eminent in all other Graces.

There are many other commendations of this Grace of Meekness, I will but briefly name them that so we may come to the Application of the Point.

First, Another is this, Meekness is a mighty convincing Grace, there is no Grace that hath more power to convince men then the Grace of Meekness, it hath a convincing power, it is almost impossible to stand before the convincing power of Meekness, for thereby whatever men may speak against one that is of a Meek Spirit, yet certainly their consciences will be convinced and tell them, that they can do what themselves cannot, and that convinceth, when as Christians do manifest that they are able to do what other men cannot do, then men are convinced that there is some power in Religion, and never til then. Now when they see them since they made profession of Religion, that they are able to put up more wrong then before, this convinceth them that there is a power in Religion, and there is no better way to gain men then by Meekness. We
think to gain men by giving them as good as they bring, that will not do it. I have read of one, that railing against Philip of Macedon, one of Philip's friends would have had him to have punished him, for he was the Emperour, What! faith he, will you suffer such a one to be railing upon you? But he would not listen to his Friend, to use him harmfully and severely, but he sends this man divers gifts that did so rail on him, and useth him very courteously, and within a few daies he comes to his friend, and faith he, I pray tell me, what doth this man say of me? Oh! faith he, speaks the most honorably of you that ever any man did. Well, faith he, you see then I have been a better Physician then you, you would have had me to have cured him by punishing of him, by forwardness, but I have done it by Meekness. This was the manner of a Heathen; and indeed, those that are gained this way are gained for ever. Perhaps when others do oppose you, you will be forward, and let forth your wrath against them, and perhaps you may for the present keep them down, yet it may be it will stir up more strife, but suppose you get the victory to keep them down yet it will not gain them to you, but they will waite another opportunity to do you a mischief, but if you gain them by Meekness you gain them for ever; you may overcome one for a day, but he that you overcome will waite for another opportunity to be as bad as ever he was, but now you have gained for ever it may be the Soul of your Brother by your Meek carriage. So Josephus reports of that Agrippa, though he was a wicked man it is about the Nineteenth Book of his upon the Jews Antiquities, the Seventh Chapter, the story of Agrippa, that heard one Simon a Lawyer that spake very ill of him, said, he was a Prophane man, and he sent for him, and when he came, come, faith he,
I pray thee tell me what Agrippa hath done? This Simon his mouth was stoppt, he was able to say nothing then when he came to it, but falls down and desires pardon, and Agrippa pardons him, and bestowes many favors upon him, and by this gains the man to be a friend to him afterwards, it is a mighty convincing grace, even so far as Heathens have had it, and their meekness to this Christian meekness was but as a Christall stone to a precious pearle, it was but as the outside, but very convincing among them, much more among us.

Secondly, And then it is a grace that argues a Magnanimous and Heroick Spirit, you know what the Scripture faith, That he that overcometh himself is stronger than one that overcomes a City. Now it is a glorious thing for a souldier to overcome a City, but one that can overcome his own passion is more valiant, and hath a more excellent Spirit than one that overcomes a great City. And to some creatures that are more heroical, are more meek and gentle than others are, as the Lion is of a more generous Spirit then the Wolfe is: The greater any one is the more is he of a peaceable disposition, & their anger sooner pacified, for it is enough to fall down before a Lion, a Lion is pacified if you fall before it, but for the Wolf and Tiger, and other bafer creatures, they will tear those that fall down before them, but meekness argues a more Magnanimous Spirit than frowardness doth.

Thirdly, And besides, it argues more wisdome than frowardness doth, in Prov. 17. 27. A man of a cool spirit, as the word is, it is a place that upon some occasion you have had before, A man of understanding is of an excellent Spirit, it is in the original of a cool Spirit: A man of understanding is
of a cool Spirit, your hot Spirits are not men of understanding, but more of that was spoken when we opened unto you the folly that is discovered in passion and Anger heretofore.

And then again further, this grace of meekness, excellency of it is in this, that in that we do walk worthy of our calling by manifesting meekness in our conversation, in the exercise of that grace we walk worthy of the glorious calling that the Lord hath called us to; That place in Eph. 4. the beginning the was, so much. Therefore Paul, the prisoner of the Lord, beseech you, that you walk worthy of the vocation wherewith you are called. Now if the Ephesians should say, wherein Paul should we walk worthy of the vocation wherewith we are called? Mark what followes in ver. 2. With all lowliness and Meekness, with long suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of Peace. This is to walk worthy of your vocation. And doth it not become Christians to walk worthy of their vocation? if you would walk worthy of your glorious calling, it must be in lowliness and meekness, and long-suffering, forbearing one another, endeavouring to keep the unity of the Spirit in the bond of peace, this is to walk worthy of our calling, the calling of a Christian is a glorious calling, and it should be the study of all Christians so to walk as they may walk worthy of their calling, O, it is a glorious mercy of God to call thee to be a Christian, and thou must Labor to walk worthy of this calling; without meekness, those that are of froward Spirits, they dishonor their calling. It was a prohibition of Alexander for two Christians that were wrangling one against another, he prohibits them to be called Christians, because they walked so contrary to the example of their master, because they walked so unworthy of their
calling, that is another commendation of this grace of meekness.

Fifthly, And then in further commendation of this, a meek Spirit it is one that hath the greatest advantage of an adversary that can be, no man hath such advantage against his adversary as a meek spirit, by this means he comes to be above his adversary, we can never be above them by passion. It is an usual speech of passionate people when others anger them, I will be even with them, such and such have done thus and thus, and I will be even with them; truly, there is a way not only to be even with them, but to stand above them, to say I will be even with them, that is no more, but he is evil towards you, and you will be evil towards him, he carries himself sinfully towards you, and you will carry yourself sinfully towards him. But now were it not better to be above them? who would not get his adversary under him? When you come to be meek you get all your adversaries under you. Many men that are of froward Spirits are vexed with nothing more than to see others that they are froward withal, yet will not be provoked, you shall sometimes apparently see, when one is in a peevish mood, if you can but compose your spirit, and keep your Spirit quiet, and not be provoked with their peevishness, this vexeth them more; they are vexed that they cannot vex you, and Angry that they cannot Anger you, you think when they anger you, you will Anger them again, this is but to feed their humor, your anger doth but feed the humor of an Angry body, but if you be patient, quiet, and meek you vex them, and thereby they see themselves to be under you, and you have overcome them.

Sixthly, And then, the excellency of this grace appears, in the daily use of the grace of meekness.
we cannot live among men but we must use this grace of meekness every day, now that which we have so much use of every day hath an excellency in it. As now the Sun hath an excellency in it, not only because of the excellent effects of it, but because of the use that we have of it every day, and so bread and water, and other elements have an excellency in them because of the constant need that we have of them every day. There are some graces that we have not so constant need of the use of them as this of meekness; I know not one grace that we have such a constant need of the daily use of it, as we have of this grace of meekness, only the grace of faith, that must set a work at other graces; you have need of the use of it in respect of God, if you come down into your family, and have to do with your wife, there may be failings there wherein you will need meekness, Come to your children, and you have need of Meekness, come to your servants, and you have need of meekness there, and so among your neighbours, if you go to pray or you have need of meekness there, when you come to hear the word, you have need of meekness there, in every holy duty, in all your bargainings, buying and selling, in every thing, if meekness be not there, every thing will miscarry, except the heart be possessed with meekness, and therefore it is a most excellent grace.

Seventhly, It is that grace whereby men and women come to have fair weather all the year long, it is a comfortable thing to have fair weather to continue but two or three weeks together, and you know rainy weather and dropping weather is very tedious and irksome to us, and we say it is pity fair weather should do any hurt, but now where there is meekness in a family, there is fair weather every day at the week long, and on the other side
where there is srowardness and passion, there is rainy weather al the week long, and therefore the Scripture sets out frowardness by a continual dropping, The contentions of a woman is as a continual dropping in rainy weather, where the rain comes in and drops upon your bed and tables, and every where as you sit, it is very troublesome, But on the other side, when the Sun comes in at the window, there is a sweet pleasant dwelling, this is comfortable. Many times you know the Sun riseth very fair, but it raines mightily before night; so in many Families, though there is a great deal of quietness in the morning, and there seems to be a great deal of love between Husband and Wife, Parents and Children, Master and Servant, yet what a storm is there before night; but now where there is meekness, there fair weather continues all the week long, yea, all the year long.

Eightly, Yea, yet further, by meekness we shall grow to be eminent in all other graces, thus you have it in Prov. 3. 32. The froward is an abomination to the Lord, but his secret is with the righteous. Now the opposition one would think should be thus, the froward is abomination to the Lord, but his secret is with the Meek, and ordinarily in the Proverbs it is thus, one opposite evil to another, the froward is thus, but the righteous is thus, why doth he not say, that the meek is thus, the reason is this, because all righteousness doth thrive in a meek spirit, say of a man or woman that he is truly, Christianly, meek, and all righteousness gowes in him, and therefore here righteousness is put for meekness. And in Prov. 11. 20. They that are of a froward heart (again) are abomination to the Lord, but such as are upright in their way is his delight. Now the opposition again should have been thus, such as are meek
in their way, but as if the Holy Ghost should say, it is all one to say, a meek man is an upright man, a meek woman is an upright woman, such as are upright, such as have meekness, and keep but meekness in their hearts; they are God's delight. It is observable, that when the people of God were in danger, you know that Moses hands were lift up, I suppose al of you, that are acquainted with scripture know the story, that when Moses his hands were lift up Israel prevailed, and when Moses his hands were let down, then Amalek prevailed. Now why was not Aaron's hands lift up, for Moses was the Magistrate, and Aaron the priest, and one would have thought, that Aaron should have been the praying man, but it seems when the people were in great danger and their deliverance was upon prayer, Moses was the man that must pray, and the reason is because Moses was more eminent with God then Aaron, and especially eminent in the grace of Meekness, for so it is clear. For in Numb. 12. you find, that Aaron was of a peevish sroward Spirit towards Moses, but Moses meek, so that Moses he grew to out-strip the High Priest his brother in meekness, as many that are eminent godly men, that are tradesmen, they may have a minister to their brother, and they may grow more eminent then himself, thus it was with Moses, and certainly those that are more eminent in meekness, they are more eminent in prayer.

CHAP.
CHAP. CXIV.

The Application of the Doctrine of Meekness in Two Branches. 1. In rebuking them that want it: wherein the Impediments of it are removed, the Danger of frowardness laid open, and the vain reasons for it Answered.

WELL, I shall not proceed for the present any further in the commendation of the grace of meekness, what may be further said, may come in afterwards in the application of the Point.

Now therefore, having spent much time in opening of the Grace of Meekness, what it is, and the wonderful excellency of it, laboring to set it out and commend it to you, we come to apply the Point, and that in two Branches.

First, In rebuking those (especially Christians) that are wanting in this Grace; a use of reprehension and Exhortation, for many things hath been said Applicatory already in the opening of it, now I shall only speak of reprehension. Christ would have us to Learn Meekness, O! How few Scholars hath Christ in the world? How few hath he in the Church? How few Proficients (at least) hath he in his School? How few are there that have taken forth this Lesson that Christ would have us Learn of him? Little Meekness there is in the world, Yea, Among Christians, where Christ expecteth most. I suppose by what hath been opened, there is not one but hath seen already, cause to lay his or her hand upon their Hearts, and say, Lord, how far have I come short of that Meekness that hath been opened
Impediments of Meekness.

opened to me, that Christ would have me to Learn of him? There needs many buckets of tears of Repentance to quench the Fire of our passions. O! That God would cause you to see the Evil of the want of this Grace, I have opened it very largely, in shewing, how Meekness moderates Anger in the Evil effects of it, and therefore need not to inlarge it now, but the maine thing that now is to be done, is, to take away all the vain pleas of a froward spirit. It is true, you have shewed what Meekness is, and the excellency of this Grace, and the use of it, so as we cannot but be convinced that it is that that we should all labor for: but that that hindered very much this Grace, it is the pleas that carnal Hearts have against it, there is nothing more unreasonable than mens passions, and yet nothing that Men and Women plead for more than for their passion, they are ready to say to Ministers or Friends, Yea, to God himself, as Jonab did when God asked him, Jonas, Dost thou well to be Angry? Yea, I do well. Come to any froward spirit and say to them, is it wel to be angry? Dost thou well. Yea, After you have heard so much of this Grace of Meekness, if any of your neighbors should come to you when you are in a passion, and say, do you well stil to be in this passion? Perhaps, you wil be ready to say, Yea, I do wel, as Jonab did, now it would be the vain further to exhort you to Meekness, till I have taken away the lets and impediments of this Grace of Meekness, which are the pleas of mens Hearts.

PLEA, I.

First, You have many that wil satisfy themselves in this; it is true they are passionate; but, it is is
they make conscience, & they hope they walk close with God, and frequent Gods ordinances, follow the word, and prayer, and fasting, may be, and pray in their Families, and Closets, and other Duties, they are careful and conscionable in the performance of them, and there is nothing that God requires of them that they know of but their consciences tells them they do what the Lord requires of them, only this one thing of passion, that they cannot help, and we are ready to say of men, O! Such a man is a very good man, but he is of a hasty Spirit, a very gracious Woman, but of a hasty spirit, Truly, it is hard to say of any man, Yea, I shall shew you by and by, we can hardly say, they are gracious and yet passionate, but for being very gracious, it can be laid of no man, or no Woman, that they are very gracious that are in on ordinary way overcome with passion, but because this is the greatest plea, that it is but in this one thing, they are in other things right and well, but in this one thing of passion.

Now to answer this in this one thing, passion is the cause of abundance of evil, anger, it is a complex evil, it hath in the bowels of it abundance of evil, there is pride, and self-Love and stoutness, and stubbornness against God, and unbelief, and abundance of evil in the Womb of passion, and therefore you cannot say, it is one. But then, suppose it were but one, yet it is a special fruit of the Flesh that must be mortified, in Galatians, 6. Where the Apostle speaks of the fruits of the flesh, and the spirit, he tells us, That they that are Christ's have crucified the flesh, with the affections and lusts. You will say, What are the fruits of the flesh? That he hath described before at verse, 20, Idolatry, Witchcraft, Hatred,
Impediments of Meekness removed.

Hatred, variance, emulation, wrath, strife: Wrath and strife; these are the fruits of the flesh. Now they that are Christ's, have crucified the flesh and the fruits thereof, certainly, where there is any fruit of the flesh that is not crucified, where there is I say, but one lust of the flesh that is mortified, there certainly such a soul cannot have any evidence that they are in Christ, they that are in Christ, have mortified the flesh with the affections and lusts, that is, all the affections and lusts are mortified, he doth not say, all removed, but all mortified, where the lusts of the flesh, any one lust of the flesh remaineth unmortified, that soul is not a member of Jesus Christ. You may think it a hard truth, but it is a certain truth, and I suppose no Minister of Christ but holds in the doctrinal part of it to be a truth, and this place in the Galatians doth shew it, they have mortified, that is, they have been willing to put the lusts of the flesh, to a shameful death to crucify the lusts of the flesh, that argues a more violence of spirit against the lusts of the flesh, then to say, they had mortified them; as it noted the desperateness of the Pharisees hearts against Christ, that they would not only put him to death, but crucify him, so every one that is in Christ, hath that desperate hatred against the lusts of the flesh, that he puts it to death, by the most cruel, and painful and shameful death that may be, that is another answer.

But further, you say, this is but only in one thing, O! this prevails you acknowledge: I shall now shew you, what a dangerous thing it is for this one thing to prevail, that it is this one thing that is the most opposite in the heart of a Christian, and I will give you these several demonstrations of it. As

First when Grace comes into the heart of a Christian, it shews unto him his own wileness, that is the
least thing it can do, it discovers to him what a vile, wretched Creature he is, a fiend-brand of Hell in himself, and now deserves for ever to be cast off by the Lord, and to be trampled under Foot, this Grace doth in the lowest degree: now there is nothing more opposite to this than a sward heart; a sward heart is a proud heart, it is from pride that thou canst bear no crosses at all.

Secondly, The first Lesson that Christ teacheth those that come to him, is to deny himself: now if thou hast not learned that first Lesson, how canst thou say, thou hast Grace?

Thirdly, Grace in the meanest work of it, makes us see the infinite need it stands in of mercy, and can this stand with that? Can a sward passionate heart against those that cross thee, stand with the deep sense of thy own infinite need of mercy? Certainly, that soul that doth so, must needs be of a meek spirit, and wherever there is any Grace, that soul doth see this, and is sensible of this. But these will likewise come in, in the Means that we shall mention against swardness of heart afterwards; only I name them now, to shew how incompatible the reigning passion in mens hearts is with Grace.

Fourthly, Grace subjects the heart to God, the main work of Grace is to bring men to the Will of God; not to make mine own Will the Rule of my Actions: but to subject to God, to make his Will the Rule of my Will, and his Law the Rule of my Actions: This is the genuine Work of Grace; the least work of Grace doth this where ever it is. Now a passionat spirit is the most opposite to this that can be, to the subjection of the soul to God, to make the Will of God the Rule of his own Will: when thou art in thy passion, and sward distemper, there is nothing but, I will, and I will; but
Dangerous to be without Meekness.

where is the will of God, your will you make to be the Rule of your own actions, this is the most opposite to God that can be.

Fifthly, Grace, where even it comes, makes the Heart to favor of the Spirit of Jesus Christ, true Grace comes from the Spirit of Christ, and therefore such a one must needs favor of the Spirit of Jesus Christ, and nothing more opposite to the Grace of Jesus Christ, than a froward and passionate spirit, I am Meek, faith Christ, and what Grace do you see shine in Jesus Christ (if you Read the Gospel) more than Meekness? And therefore Meekness makes thee smell Savour of Jesus Christ, thou smell'st ranke if thou hast not Meekness.

6th If there be Grace in thee, then it brings light into thy Soul, and gives thee Heavenly Wisdom, though thou beest never so weak & foolish before, it makes thee a Child of light, and gives thee Heavenly Wisdom; but now there is nothing that hath more folly in it than passion, folly appears in none more than in those that are passionate, now where doth thy Grace lie all this while? Truly, one that is gracious, and professeth Religion, one would wonder where their Grace lies. You will say, they hear the word, and go to Duty with Gods people, I but if Gods people Anger them, they are froward, and passionate, and they pray, I but though they pray, yet they are full of passion, and therefore, I say, I wonder where their Grace lies, and therefore if there be any in them, it is like a little spark of Fire in a great deal of ashes, one that comes in the morning to make a Fire, Rakes in a great deal of Ashes, and at last finds a little spark of Fire; it may be so, when we come to a passionate man, though a godly man, we may rake, and rake, and perhaps at last find a little spark of Grace, but under a great deal
Dangerous to be without Meekness.

of Ashes. You will not think that a drunkard hath any Grace. Why should you think that one that is drunk with passion should have Grace? I do not say, but godly men may have some passion in them, but where it doth raigne, there it is hard to discover Grace.

And further, to show you that it is opposite to Grace, that which is a special Commendation of the Gospel in the Scripture is this, that it shall make the Wolf, and the Lyon, and the Oxe to lie down together, that place in Isai. 2. 4: where the times of the promise of the Gospel is spoken of, When Christ shall come, He shall judge among the Nations, they shall beat their Swords into Plowshares, and their Speares into pruning Hooks and Nation shall not lift up themselves against Nation. Abundance of peace in the times of the Gospel. And to that other Scripture where it is said, The Wolf and the Lamb shall be down together, and feed one with another, and the Lyon Eate Straw like the Ox, That is, the Gospel shall meeken the Hearts of men, the dispositions of men wherever it comes. Now if thou hast Grace, the Gospel hath prevailed in thy Heart, and where is it? What hath the Gospel done, if it hath not changed thy froward Heart into Meekness? The Gospel hath not had that fruit in thy Heart if thou hast not Meekness, for it is not only because there is some sin in thy Heart, for that indeed men and Women should not do, alwaies call the Foundation into question, because there is some sin, there may be some Grace though some sin abide, but this sin, I say, is the most opposite of any sin, and if there be any thing whereby one may call Grace in question (except sins of purpose and directly against knowledge), I know nothing whereby a man may call Grace more into question, then for a Passionate froward Spirit, and I give you the
Vain Reasons for Anger Answered.

grounds why it so appears, and therefore it may justly be very suspicious whether there be any grace or no where there is this constant reigning of this passion in those that profess themselves to be Christians.

P L E A. II.

And further, another plea is this, but I am wronged, and the cause of my Anger, it is just, and would you not have us Angry when the cause is just indeed. Now to that I Answer, that the Scripture indeed in some cases doth bind us to be Angry, yet when we are Angry with our Brother, it would hardly have us Angry with him almost in any case. In Matth. 5. 22. Whosoever is Angry with his Brother without a cause shall be in danger of the Judgment. I but some passionate people will say, I am not Angry without a cause but upon just cause. I remember, Austin, in his 19. Chapter of Retractions, he mentions this Scripture, and faith he, in Ancient Copies in the Greek Testament, these words, Without Cause, is left out, and he descants upon the Text, faith he, we are not to be Angry with our Brother upon any cause, but, faith he those that are Angry with sin, are not Angry with their Brother. And so Jerom, he faith, that in ancient Greek Copies these words are left out, because indeed people should take heed of being Angry with their Brother in any case, there is too much danger in the passion of Anger.

But I answer further, That a just cause is not enough for a just Anger, there may be just cause, and yet my Anger unjust, there must be many things go to make a just Anger, there must be many ingredients, just measure, and just proportion, and
a right managing, many things required to a right
Anger, as well as a just cause, and therefore it is a
great fault, for men and Women to think, that I
am justly Angry, because I have a just cause.
Therefore in Psalme, 78.50. It is said, he made a way
to his Anger. Now Arius Montanus, he faith, that
he weighed his Anger, the Lord when he is Angry
he weighs his Anger, He weighs a right proportion
to his Anger. Indeed, as it is with Apothecaries,
when they are to make a compound of Physick of
some things that are very violent in their operati-
ons, very strong, they had need weigh to a dram, they
had need to be accurate, that they do not put in one
dram more than they should, they may kill a man,
if they should; and it is not enough for the Apos-
tecary to say, I put in nothing but what the Physi-
ian prescribed, I but if he put in more than he pre-
scribed, he may be guilty of murder, he may say,
it is but two or three drams, I, in other things it
might have passed, but in this it may kill a man;
and so in this thou hadst need to weigh thy Anger,
to make a proportion between the cause and the
Anger.

Further, Thou sayest the cause is just, but when
doest thou Judg it to be just? Dost thou judge it to be
just before thou art in thy passion, or when thou
art in thy passion? Do you before your passion ad-
wise and deliberate about it, and consider, is there
cause for me to be Angry? And how far ought I to
be Angry? And is there cause from God to be An-
gry? Were your Judgments informed before your
Anger rise? Did you forbear your passion til you
were able to judg? Many people, when they are
stirred up in a passion, they will therefore think the
cause to be just because they are Angry, but indeed,
they should be Angry because first before their
Anger they judged it to be just, it is very seldom
that our judgment is before our passion, but afterwards, and that is seldom good.

And Further, When can a Christian exercise mercy, but when he hath a just cause to be Angry? If the cause were not just, then you had no object for your mercy, now God calls upon you to be merciful, to forgive your brother, if you will never forgive when the cause is just, when will you then? There is no place for forgiveness, therefore when you apprehend just cause for Anger, think, is there not now a place for mercy, and if you would weigh these two when one hath done you wrong, whether is it better to manifest the Grace of mercy, or the affection of Anger? Which is best, either to be angry or passionate? I must be merciful sometimes, and I can never be merciful but when I am wronged, why therefore not merciful now?

And further, Dost thou plead thou art Angry, because thou hast just cause? How often hath God just cause to be Angry with thee? And yet he shews mercy, but now though the cause be just, yet thou must look to behave thy self justly in thine Anger upon this just cause, there can be no cause given to make thee so to be Angry, as to make thee sin against God, there is never any such just cause to provoke thee to swear, never so just cause to make thee so Angry as to hinder thee in thy Duty, in thy prayer, Yea, though there be never so just cause, as thou canst not at the same time go to Prayer, and pray for them thou art Angry with, I say, pray for them, that God would blest the manifestation of thine Anger, then the justness of thy cause will not be sufficient to plead before the Lord.
PLEA, III.

Thirdly, Another Plea is this, O I but, it is my Nature, I am of a hasty Nature, will another say indeed you teach us to be of meek and quiet Spirits, it is good if I could be so, but I am of a hasty Nature, I am willing to do what God would have me, but the Lord knows, my Nature is so hasty that I cannot tell how to help it. This is generally the Plea of all hasty Spirits, and so plead for themselves and their Friends, indeed such a one is hasty of Nature, and so make that a Plea for all the wickedness committed in Passion.

To which I answer, what art thou hasty by nature hast thou a froward heart naturally, then thou hast a nature that is abominable to God. I gave you two scriptures before, in Prov. 3. 32. And in Prov. 11. 20. I say, art thou hasty by nature? then know that thou hast a nature that is abominable to God, and therefore do not speak of thy hasty nature by way of excuse, but rather to accuse thy self more for the scripture saith, the froward heart is an abomination to the Lord. And again, Art thou hasty by nature? it is not that nature that God made thee in, God made man upright, God made man after his own image, like himself, and God is slow to wrath, it is the Glory of God to be slow to wrath, full of mercy, and kindness, and gentleness, this is God's nature, and God made man according to his own image, certainly therefore, this nature thou speakest of is not God's nature, that which thou layest is thy nature, is nothing but thy original corruption, and therefore the scripture saith, in Fam. 1. 20. The wrath of man accomplisheth not the righteousness of God, and is this any comendation of a branch, that hath a corrupt root? thou art froward, and thy or
original corruption is in the strength of it, is this any lessening of the evil of the root that it hath a rotten branch? And so here is a wicked child, and this child hath a wicked parent, doth this lessen the evil of the child? And so, here is a passionate man, and he hath a passionate nature, now for thee to say, I am not only occasionally froward, but I have a disposition to be froward again, whenever any occasion is offered, what a strange plea is this? you would think it a strange plea, if a thief should come before the judge, and there he is accused before the judge, and he pleads he must have favor, and shall say, I confess my Lord, the thing is done, but I have a nature so disposed to the every, that I know not what to do, would this be a sufficient plea? yet this is the plea before God, thou art froward, and thou art hasty, and passionate, and it is thy nature so to be. And so for Murder, one murders a man, and when he hath done, he saith, he hath a murderous nature, why, this is thy plea before God, Lord I have done this wickedness, and Lord I cannot but do it every day more, and more, it is my nature; it is worse to have a nature evil than to have a thing evil accidentally, as a Toad, we hate it because it is naturally poisonful, So thou being so by nature, it would indeed be thy humiliation, the more thou shouldest go and lay it upon thy heart, and say, Lord, I have been overcome by passion, but thou art I have a vile nature, that hath been overcome again and again, and overcome by this vile distemper.

But besides, I have this more to say, that if thou art nothing more but nature, thou shalt never go to Heaven. Hast thou nothing to overcome thy nature? If thou be but a Godly man or woman, thou art born again, made a partaker of the divine nature, the Apostle saith, every man or woman in the
world, that hath the least degree of Grace, is made partaker of the divine nature; now the divine nature, that prevails, that reigns, and that rules in the heart, and therefore to plead nature, it is as much as to say, that I am yet the Child of wrath, for by nature we are all the Children of wrath, and heirs of Perdition, and slaves to Satan, if thou hast nothing but nature; and therefore, Oh! that Christians would never make that plea to say it is their nature.

PLEA IV.

Fourthly, Another Plea is this, That which is Annexed to this, it is extremely difficult, it is extrem hard to pass by wrongs, how can we do it? we are but Flesh and Blood, we are Flesh and Blood, I shall put those together, and how are we able to be of such quiet and meek spirits when we are wronged?

For the First, we are but Flesh and Blood, but yet, you are reasonable creatures, you are not beasts, you have Reason to Rule Flesh and Blood, you are not flesh and Blood, as Tigers, & Bears, and Wolves, and Dogs are, but some have such Flesh and Blood, as if they had only Dogs Flesh, and Blood.

Secondly, The Heathen were Flesh and Blood, and yet they moderated their Anger more than you do, and God may bring them against you another day.

Thirdly, Are you but Flesh and Blood? you may make this an Argument against all your Anger, What! Shall vile Flesh and Blood take so much upon it, that if it be crost in anything, fly in the Face of God and their Brethren, and crost Gods will, What! Shall Flesh and Blood do this? You should
take a consideration, from your being Flesh and Blood, to be willing to bear any thing, I am but Flesh and Blood, and is it fit for Flesh and Blood to stand so much upon it? It is an Argument of Basil, that Godly, Holy, and eminent Divine, in former times, he brings this very Argument, doth any speak ill of You? Consider you are dust, and to dust you must returne, and again, doth any speak ill of you, consider you are a Worm and no man.

Yea, Further: If you be saved, and come to Heaven, you must be more than Flesh and Blood, Flesh and Blood shall never enter into the Kingdom of Heaven, and therefore when this Plea comes into your mind, when you are passionate, I am but Flesh and Blood, let this Answer you, Oh, but flesh and Blood, shall never enter into the Kingdom of Heaven.

Further, In that you say, it is so difficult, To say I answer.

First, All good things are difficult, it would not be so excellent a grace were it not so difficult.

Secondly, Difficult it is, but to whom? To those that have no gracious principles in them, where there is no gracious principles, there it is Difficult.

Thirdly, It is Difficult but at first, but not Difficult afterwards, indeed at first when you set upon it, to deny your passion, you will find it Difficult, but do, but deny it, often, and you will find it not Difficult. I remember I have read of the Purgians, the Sparrans, they looked upon them as great men, and thought never to overcome them, but when they had overcome them once and twice, they feared them not. So you think it is Difficult and
mightily nor can you overcome your passion, but do but try once and twice, and you will find so much sweetness in your Spirits, that you will not find it so much difficult, almost all the ways of godliness are so, as we shall see afterwards the Lord willing, when we come to the verse after, My Yoke is easy, and my burden is light. Even this Yoke of Christ is easy, as well as all other Yokes.

And further, you say, it is difficult, you indeed more difficulty in your anger a great deal then you should do in meekness. It is a notable speech of Seneca; Oh, faith he, it is a heavy thing to suffer and bear, Miseris, thou liest (faith he) who is there that cannot bear wrongs, that is able to bear wrath? It is a greater burden to bear wrath, then to bear wrong; this a Heathen man could say. And if you examine your own experience you will find it. You say, you cannot bear wrong it is so difficult, faith Seneca; thou liest, whatever difficulty you find in bearing wrong, there is more burden in the distemper then in putting up the wrong, then in bearing of the wrath; and I appeal to you in your experience, you cannot put up such a wrong, after you come to yourselves, ask your consciences this question, suppose I had put up this wrong, had it not been more easie to me than to distemper my own heart? I am persuaded you would have found it a great deal more easie then you did in your passion, for though men and women will not yeild, yet they find their passion troublesome, and another that puts up wrong, doth not find that trouble as he that doth put up wrong, and therefore consider this, the forwardness of my heart for the wrong, God knows it, I feel a great deal more trouble in the passion of my heart then I should have had in the very wrong it self.
There are many other Pleas. As you would count me a Fool, and it would harden others in wickedness if they should be let alone, for the Heart of man is vile to find out Pleas to satisfy their lusts, I but I hope you shall find the vanities of these pleas, and if God would but so bless this, that the Fig Leaves may be taken away, I hope abundance of good may be done, and it will further us to be good Scholars in this Lesson, to learn of Christ to be Meek as he was.

CHAP. CXV.

Divers other Vain Pleas for Immoderate Anger taken away and Answered,

To proceed unto some other Pleas that passionate Spirits make.

PLEA, V.

Fifthly, Another Plea is this (which is one of the greatest of all, and that passionate Hearts think they have most to say for themselves in) I am provoked, and if he had not provoked me, I should have been well enough, I live quietly in my Family, and among my neighbors, except I be provoked, and it is their fault then that do provoke me; I suppose this is the Plea that many of you have made many times, and you have all heard it at some time or other.
Now I beseech you lay it to heart, what I shall say in way of answer to this, and so of the other, I hope if you will but lay them to heart, and lift up your hearts to God for a blessing upon them, these will be taken away, and if these please be taken away the mouth of the froward is stop, and if so, then the other use that comes after for the conclusion of all, to draw our hearts to meekness, that will be mighty prevalent, consider what I have to answer for this of being provoked.

First, There were no need of the Grace of Meekness, if there were nothing to provoke us, we use to say, the Devil is good if to be he be pleased, for you to think you are meek, when you are meek only when you are pleased, that is no meekness, the Devil can be meek when he is pleased, now is the time to exercise meekness when thou art provoked, so that for thee to say, thou art froward only when thou art provoked, this is as much as to say, I am not froward but when God calls me to exercise meekness. For ever when thou art provoked that is the proper time to exercise meekness. A Godly man, in the first Psalm, is said to bring forth fruit in due season, that is the excellency of true Grace, to work in due season, and what is the due season of meekness, but only when thou art provoked, that the season of it and every thing is beautifull in its season, and so would this Grace be beautifull in its season.

Secondly, It is a sign of a very carnall heart, to put off their sin to the temptation, to plead for themselves and think to put off the guilt of their sin, and the evill of it, upon a temptation. It is ever a sign of a carnall heart, as usually we find those that are very carnall, when they have done evill,
Vain Reasons for Anger Answered.

they cry out, Oh, this wicked Devill that tempts them! and such and such that tempt them, so they will ever put it off from themselves, and put it upon another, whereas those that are truly gracious, and of tender spirits, they are ever ready to charge themselves to the uttermost with any evil, yea, they will rather charge themselves too much, than too little: and therefore you shall find, those that have tender Consciences, that when they have any dreadful injections to evil, to curse God, they charge their own corruptions with it, and think that all of it arises from the wicked corruptions of their hearts, whereas indeed, many times they are no other injections than the Devil did cast into Christ, he had no sin at all, and yet the Devil cast in such temptations to sin upon him. And so in the Saints of God, there may be such hideous, monstrous things cast in by the Devil, that are the Devils sins and not theirs, and yet they are ready to charge their own sins with it. Mark the difference, some will charge corruption with all, and others will charge temptation withall. A carnal heart, is so far from charging his corruption with that that comes from Satan only, as he will rather free himself, and discharge his corruptions from that that doth arise wholly from corruption, and from no other principle: though there were no temptation, yet for all that, certainly, his corruption would be enough to cause such and such evils that he doth now charge upon temptation. We had need take heed of this, it is a subtlety of the Devil, to hinder the humiliation of our hearts for sin, to make us believe, that it comes from temptation, and not from corruption; if we examine our own hearts we shall find, that it is our corruption rather than the temptation that doth cause this distemper, or passion. I remember Luther in his Comment up-
on Genesis, he tells a History of one that he was acquainted with him, a Monk, and that was very dear to him in the time that he was a Papist. And faith he, this man, he was mightily overcome with passion, and frowardness, and he was so vexed with himself, he saw the evil of it, yet because he thought those that he lived withal were the causes of it, that they gave him such occasions, and so provoked him to it, he resolved he would leave all Company, and go and live in the Wilderness; he would be free from all temptation, he thought the chief cause was from the untowardness of such that he lived among, and that he might prevent passion, he would go and live alone. And living alone in the Wilderness, he went to take up some Water in a vessel, and by some accident the vessel did turn aside & spill the Water, he was in an anger against the vessel & took the vessel & broke it all to pieces, & when he had broken it all in pieces, he begins to think thus, now I see it is not my temptation, but my corruption that makes me froward, now I see when I am alone I am froward. I thought when I lived among Company, that was the cause of my frowardness, but now I live alone, I see my frowardness breaks out, and therefore I see it is my corruption, and upon that returns again to live where he did, and so fals a studying to mortifie the corruptions of his own heart, and acknowledgeth, that the distemper of his passion came from the evil of his own heart. And though it may be many of your thoughts, when you live in such a family, you think, if you lived alone you should be quiet, truly if God do not sanctifie your heart, you would be froward with your selves, and froward with every Creature that you had to deal withall; and therefore labor to put it upon the corruption of your own heart, and were but that cured, though there were more provocations than there
there are, you would not be so overcome with passion as you are.

Thirdly, Another Answer to the Plea is this, you are not so easily provoked to good works. Why are you so easily provoked to sin, and not to good, you have as strong means where you live to provoke you to good as you have to sin? In Heb. 10. 24. faith the Apostle, Let us consider one another to provoke to love, and to good works. You have such means where you live, to provoke you to love, and to good works, now all the means where you live in the Ministry of the word, cannot provoke you to love and to good works, as some little occasion in the family can provoke you to passion: Now accuse thy heart for this, all those Sermons I hear too, one would have thought might have provoked me to good, they do not provoke me to good, but if I come home, and any Child, or Servant, or Neighbor provoke me, I am provoked to evil, accuse your heart for this.

Fourthly, Another Answer is this, you say, you are provoked. Is there any thing in the world that should provoke you to mischief your self? You cannot provoke a Beast to do that, bring a brutish beast to the brink of a pit, your Horse, Are you able with all the blows you give him, to make him leap into it, especially if there be a fire in it? And are you so easily provoked to go and mischief your selves in the fire of passion? Can any man provoke you to leap into fire? certainly the passionate fit may be as great an evil as to fall into fire. If you should see your Child fall into the fire, or your Wife or Husband fall into the Fire, What shrieking would there be in the family? Truly there is as great a Cause to shriek out, when you see them fall into a fiery passion, for a heart fire is worse than a hearth fire a great deal, and if you will not be pro-
voked to that fire. Why are you to the fire of passion.

Fifthly, I have one Answer more, and that may be will prevail with you more than the other, and that is this, we read of Moses, though he was a meek man, yet he was once overcome with passion, and he was overcome with passion by being provoked, and for all that God would not spare him: It would not serve Moses his turn; though such a Holy Man, such an excellent Servant of God, that did the Lord as excellent Service as any man in his age, never any did a more excellent service than he did before him nor in all the time in the old Testament none after he was a man of Holy, did God so much Service, and a man that was so very meek in his constant way, and so seldom overcome with passion, and yet being once overcome and that with a kind of zeal for God, for so it was, when the Children of Israel murmured, Ye Rebels, shall I give you water out of the Rock? and so smote the Rock, and one would think it was no great matter, God bad him speak to the Rock, and he not only smote to the Rock but smote it, What great matter is this? Many times, when God would have you only speak to your Servants, and Children, you finite them: God would have you instruct them and you fly in their faces: you sin in this as Moses did, God bad him speak to the Rock, and he smote the Rock, yea, and they provoked him to this by their stubbornness and rebellion, yea, God himself doth testifie that they did provoke him, in Psalm. 106. 33. Because they provoked his Spirit, so that he spake unadvisedly with his lips. They provoked him, it was in a passion that he spake, yet now mark, this would not serve Moses his turn. One would think that if any man might have been excused, Moses might have been excused, Moses that was the meekest man upon the earth, that suffered so many wrongs, only
at this time being provoked, he spake unadvisedly with his lips, and smote the Rock, and yet (this is that I would bring it to) the Lord would not spare Moses for this, it cost Moses the loss of the Land of Canaan, God would never be intreated by Moses to let him go into the Land of Canaan for this, which was the greatest affliction in this world that could be inflicted upon Moses, there was nothing Moses desired more in this world than to go into the Land of Canaan, and the Lord would not grant this, but denied him, and that because of this one angry fit. At the 32. verse of that Psalm it is said, They angered him at the waters of strife, so that it went ill with Moses for their sakes, they did provoke Moses and anger him. You will say, Why do they anger me? they did anger Moses, but it went ill with Moses for their sakes, so ill that he might not go into the Land of Canaan, and God gives the reason in another Scripture, it is because he did not sanctifie him in this. O! consider this, and never plead this Plea of being provoked. They anger you, I but it may go ill with you for all that. If the Lord will not spare such a precious Servant of God as Moses was, that was not ordinarily passionate, and thou art ordinarily passionate, What art thou? Thou art a man of little use in the place where thou livest; Moses was a choice man, of the greatest use of any that lived in his time. Besides you should consider how you provoke God continually, and you should labor to be as God is, he is not upon all your provocations so angry as to fly upon you, he can bear though you provoke him, Why should not you bear when your fellow creatures provoke you? And that is the answer to that Plea of being provoked.
Sixthly: Another Plea is this: I am abused, and no man like me, faith also many froward passionate people, there is never any so abused as I, certainly, never any such Children as I have, never any one that had such Servants, never any one such a Wife, or such a Husband as I have: And this is the ordinary Plea of all when any thing falls out to cross them, they say presently, that their affliction is greater than ever any ones was.

Now to that we answer:

First of all, That it is the Pride of thy heart that makes thy affliction seem to be greater than others; as a proud heart being great it self, will make great mercies appear but a little, they are nothing; so they make afflictions to be very great, and such a one thinks it a great matter to suffer any little thing, it is a great matter for such a one as he to suffer, it is thy pride, hadst thou an humble heart, thou wouldst not think it a great matter to suffer.

Secondly: Thou thinkest never any one so abused as thou art; God is more abused every day than thou art.

Thirdly: Thou sayest, Never any meets with such afflictions as thou, and so abused as thou art: May be thou art one of the worst that livest, and if thou hadst an humble heart thou wouldst judge so; What! Doth the Lord send such afflictions upon me more than any? The Lord sees I have a more vile heart than another: that is the way of an humble heart, to judge it self worse than any; and if you do so you will not think your afflictions worse than any.
Object. I but you will say, Why should we judge our selves worse then any? We see others are more vile and wicked then we.

Ans. I but a man may know more evil in himself then he can see in another. But you will say, I see others are more wicked, I, but yet I may give a better judgment upon my self then I can upon another, I know what means I have had, I know not what they have had, I know what workings of Gods Spirit hath been upon my Heart, I do not know what hath been upon them. Your prophane people it may be would have been drawn, if they had had the means that I have had: I do not know what work of conscience they have had, I know what work of conscience I have had; Now considering what work of conscience I have had, I am to aggravate my sins more then any man living, because I cannot know what work of conscience hath been upon any, so as I can in my self, and therefore if I meet with more affliction then any do, yet I am to lay my hand upon my mouth, it may be I am viler, and have a viler Heart then others have.

Fourthly, Yea, Further, It may be it is because thou art more froward then others are, that thou meetest with so much more evil then others, it is many times a just Judgment of God upon many, that they shall meet with stumbling blocks according to their sins, because thou art a froward man the Lord sees thy Heart so vile in thy frowardness and thou tenderest not Gods Glory, therefore he tenders not thy good. There is no people in the world, that meet with so much occasion to vex them as froward people do, therefore when thou hast that Plea for thy self, that none are so abused.
as I, think, it may be, it is because there is no man hath such a froward, peevish Heart as I have.

Fifthly, And further, if thou didst pass a right judgment, thou wouldst find that others suffer as much as thou dost. Nay more, Yea, may be, they suffer as much by thee as thou dost by them; it is ordinary for people to say, there is none suffer in the Family as I do. Yes, it may be they suffer more, and that by thee, thou art more afflicting to them than they are to thee.

Sixthly, And the last Answer that I give for this is, if thou be godly that thus pleadest, if it were compatible to one that is godly, which is rare I confess, to find one that is godly to plead for such a distemper as this, but if thou beest godly, if God do not lay any sore affliction upon thee for thy sin, then God doth it for thy trial, and then know, that if God intends it only for thy trial, that thou hast forer temptations then any one, then it is that thou shouldest manifest more Grace than any others. The Scripture, in 1 Pet. 1. 7. faith, That the Tryal of our Faith is more precious then Gold, Not only our Faith, but the tryal of our Faith, the tryal of thy Grace of meekness, may be more worth than Gold, then all thy estate, and the greater thy tryal in thy Meekness, if thou overcome, thou wilt find more comfort then in all thy estate, and then all thy comfort in all the world can afford thee, and so thou mayest make this advantage, it may be there is none hath so much tryal, I but, what if my heart in this tryal continue in the meekness of it, Oh! What comfort then will this be? Do not yield presently to a temptation because it is a great tryal, Consider it may be God will help me through this tryal, and then what joy and comfort will there be to my Soul? And how acceptable unto God will it be that I should overcome such a great trial as
this is? When Alexander was in great trouble, saith he, now there is a danger fit for the spirit of an Alexander; So if there be such a great trial now, here is a trial indeed to manifest abundance of Grace, is it not thy glory to manifest abundance of Grace? By this means thou wilt manifest abundance of Grace, And so much shall serve for that Plea.

PLEA, VII.

In the Seventh place, there is another Plea, that Men and Women have, and that is this, They are sroward with me, and why may not I return them as good as they bring? I am not sroward first, but they begin with me, and I do but return Anger for Anger, and passion for passion at most. Now many think that it is a very good Plea for themselves, that if they see others to be sroward, or angry, that they therefore may be sroward and Angry again. Now I beseech you consider what I have to say for this.

First, Thou takest a quire contrary course to God in this, I will give you Gods way in Anger, with angry passionate people, in two Examples, how God deals with them, that we may learn how to deal with those that are passionate and sroward with us. One Example is in Genesis, 4. 5. In Gods dealing with Cain, Cain was a wicked man, and because his offering was not accepted, It is said Cain was very Wroth and his countenance fell, He was Angry with God, and Angry with his Brother, even to lay violent hands upon him, and Murder him, we but mark how God deals with Cain, verse, 6. And the Lord said unto Cain, Why art thou Wroth? And why is thy Countenance Fallen? Why art thou Angry, Cain? And why doth thy Countenance fall? If
Vain Pleas for Anger Removed.

thou dost well, shalt thou not be accepted? And if thou
doest not well, sin lies at the Door; And unto thee
shall be his desire, and thou shalt rule over him. See
in what a gentle manner the Lord speaks unto
Cain. Again, when Cain talked with Abel his
Brother and slew him, the Lord came again to Cain
in verse, 9. and faith to him, Where is Abel thy
Brother? See how froward Cain is to God, What
know I, am I my Brothers keeper? As a froward
Servant faith, what know I? And see how God la-
bors to convince him at verse, 10. What bast thou
done? The voice of thy Brothers Blood cryeth to me
from the ground, then indeed at length God comes un-
to him. Now the ground hath opened her Mouth and
shou art cursed from the Earth because of thy Sin.
But a gentle way, a Mild way God doth take, why
is thy Countenance so, and so? God Reasons the case
thus with Cain. May be when thou art Angry, thou
wil speak more angrily to thy Father, or Mother or
to thy Brother, or Child, or perhaps thy master, or
Mistress; God speaks gently to Cain, when Cain is in
a fit of passion, to teach us, that when others are in
a fit of passion, to speak gently to them, not to be
froward with them. The other Example is that of
God with the prophet Jonah. Jonah was one of the
most froward spirited men that ever we Read of,
an Angry prophet he was, and Jonah was in a pe-
vish fit when he lost the gourd insomuch that he
would have his Life taken away. First he was in an
Angry fit when God spared the City, and so his
credit should be lost, in Jonah 4. 2. Was not this
my saying, when I fled from my Country. Was not
this my saying? He speaks like an Angry man.
Well, I said so before; many Angry people will
have such an expression, I said this before, And
yet at this very time he acknowledgeth God to be
merciful,
Merciful, and slow to Anger, and of great kindness, and yet at that time he is in a fit of Anger, when he acknowledgeth God to be slow to Anger, And now the faith, O Lord take away my Life, for it is better for me to die than to live. He would have God take away his Life, he was in such a fit of Anger. But now mark, the Lord comes to him, and faith, Dost thou well to be Angry? Here is all, God doth not come and flie in his Face, in his wrath presently, but in a gentle manner, dost thou well to be Angry? to one Child with another, or one Servant with another, or one neighbor with another, when you see one another to be hot with a passion, remember these words of God to Jonah, dost thou well to be Angry? Neighbor, Friend, dost thou well to be Angry? Well, but for all this, this would not do with Jonah. Afterwards Jonah fell into another fit of Passion, The Lord prepared a gourd for Jonah to be over his Head, but God provided a Worm to Eat up that gourd, and God prepared an east Wind that beat upon the Head of Jonah. Now Jonah was in a passion again, and God did ag in to Jonah, Dost thou well to be Angry? This is Gods way, dost thou well to be Angry for the gourd? Mark what Jonah faith, Yea, I do well to be Angry even to the very Death. And so you may meet with many that will say so to you, when you say to them, do you well to be Angry? Yea, They will say I do well to be Angry, that is the first Answer. You say they are rowd with me, and I return to them but as good as they bring, consider this is a quite contrary course unto God himself.

Secondly, If others be passionate you must not; (I remember I mention'd this when I spake of the unseemliness of Anger) this is but to pour Oyl into the fire, thou seest another kindle a Fire. and
thou art bound to quench it, and thou throwest Oyl into it.

Thirdly, The special Answer is this, others are passionate, it is their Disease, and thou shouldst pity them. Wilt thou be Angry with thy Child, or Wife because they are in a burning Feaver? Thou shouldst rather look upon them and pity them. I remember Seneca tells Pisistrates, he was a Prince, and when he was wronged very much by one in a Passionate way, his friends wondered he was so Meek towards him: Now faith he, I was no more Angry; than if a Blindfold man should come upon me, and run upon me, why should I be Angry? Truly, when men are in passion, they are as blindfold men, and they run upon us blindfold, and should we be Angry? No more than as if a Lame man should stumble and fall upon me, should I be Angry? It is their weakness, and therefore thou shouldst rather pray for them, than be Angry with them. And then I remember Basil, in a Treatise he hath about Anger, faith he, Do you dislike it in others, and yet make them that you dislike it in, Examples to you? You cannot but condemne it in them, and yet you follow their Example; to find fault with one that be doth otherwise than he should, and yet to follow his Example, this is a most unreasonable thing.

Fourthly, And then further, this is another answer, if you be mild upon the passion of others, then they are only sinful, all the sin lies upon them, but if you grow to be passionate too, then you come to make their passion to become your sin, and truly, you need none of that, you have no need to contract the guilt of the passion of other men, but that certainly you do, when you are Angry at the Passion of others. One is Angry with you. Well, and upon that you are Angry with him, now the quick
of all the others. Anger comes upon your score and you have brought the guiltiness of your own, and all the other mans Anger upon you too.

Fifthly, And then that may be another answer, when will you be friends? They are so because you are so, and you are so because they are so, and at length there will be no end. I remember Christo-
stome hath such a speech, they are to yeild because they have done the wrong, faith he, if they yeild first, they get the Glory from you; they get the Crown that yeild first, it is as much as to say, let them get the Crown, let them yet the Glory; in other things you would not have it so, you would get the Glory, and the Crown, now they that yeild first, they get the Crown, the Honor, and the Glory, it is nothing to yeild when others have done it before you, they have got the Crown that yeild first.

PLEA, VIII.

Eightly, There is another Plea to be added, and that is this; Who doth otherwise? You see there is no Body but if they be provoked they will be pas-
tonate, and therefore why should we be so much charged with this Sin?

First, Now to this I Answer, First, you see what the Text saith, you must Learn of Christ, and not to Learn of others, Christ was Meek, and lowly in Heart, Learn of Christ, not of others.

But Secondly, This is false, God hath a great many to bring (and I will afterwards shew it to you when I propound the Examples of Meekness) God hath many others to bring of his people and servants to rebuke you for your passion, Yea, hereafter I shall
shall shew you the Examples of many Heathens that did overcome their passion; at the day of judg-
ment a passionate Heart shall have thousands to con-
vince him that they did overcome their passion.
Those that had as little means and were as passion-
ate by Nature as you.

But I answer Thirdly, If it be a general sin, such
an Epidemical sin, then you had need be more care-
ful of it, when there are Diseases general, then you
had need be more careful: when there is the Plague
in a few Houses, then they do not care so much, but
when it comes to be general, then they will not go
out of their Doors fasting, but take something to
preserve them, some preservative with them to se-
cure them. And so, if the Disease be Epidemical,
and general, you should take the more care of your
self, and you should consider, is it not enough that
God is dishonored by others, but must he be disho-
nored by me? And consider, you see others Angry
and passionate, I but, you know not what it costs
them afterwards, what Humiliation, and Heart-
melting and breaking afterwards.

PLEA, IX.

Ninthly, Nay, You will say, if that be so (this is
another Plea) I am well enough, God knows it
costs me much, the world knows not what a great
deal of Heart-smart my fits of passion costs me.

First, Doth it so? Then I answer, Godly sorrow
works Repentance: Repent, (you will say,) I
do repent, I, it may be repent for the soulness of it,
but yet the Holy Ghost saith, that godly sorrow
works Repentance, he doth mean Godly sorrow
doeth work amendment; for when Repentance is in
way of distinction from sorrow, it is certainly
mean
meant amendment, for to say: I am sorry, that is but the first part, but Godly sorrow works repentance, and therefore were thou sorrowful for thy passion as thou shouldst, it would work amendment. Godly sorrow is a healing sorrow, the tears of true repentance have a healing virtue in them, they are like the Pool of Bethesda, they heal all that come into them, those waters that come from Godly sorrow, they are of a healing nature, they will quench thy passion. Thou sayest it cost thee dear, know thy passion is so much the more aggravated, if thou be still overcome with it. What shall God awake thy conscience, and thou come to confess it before God, and yet thou fall into it in the same manner, and the same degree as much as ever, I say, the confession of thy passion unto God, doth aggravate thy passion so much the more.

Secondly, And further, Certainly thy sorrow is not deep and through. Yes, God knows (you will say) it is through. It is not so through as to bring thee down before the Lord, as to make thee vile in thine own eyes, for thou art proud still, so far as thy sorrow prevails it will make thee vile in thine own eyes, and they that are so, will ever after reason thus, What is it for me to suffer crosses that are so vile?

Thirdly, And further, If it were true sorrow it would make thee accept of the punishment of thine iniquities, make thee suffer any thing at God's hand, yea, it would be more bitter to thee, than ever thy passion was contentfull to thee, and the thoughts of what it cost thee, would make thee fearfull for to entertain it again.

Fourthly, Yea, and it would make thy passion more grievous than the hearing of any thing else in the world. I remember: Chrysostome, in a Sermon
that the hath about Anger, faith he, some of you will say; you are troubled for your Anger, and yet you cannot overcome it, and the like. But he puts this case, you cannot forgive such a one that hath wronged you, and the like: but suppose you were condemned to be burned in the City, and the fire were a preparing, and the chain that should tie you to the stake, and you were to be put into it, you were condemned to this by justice, & you were ready to die? Suppose this were offered to you, if you would be reconciled to such a one that hath wronged you, you shall escape this fire. O! how would you run to them and fall upon your knees, & acknowledge your selves ready to forgive them; Now you would then overcome your self in another case. O! you say, you cannot overcome, faith he, Are not the threatenings in God's word as powerfull to prevail with you as any death that can be? Is not Hell threatened to punish this fire of passion withal? why should not that prevail with you? So certainly, if we were so troubled with our passion as to make it more grievous than outward sufferings, we would find cause to overcome our passion; but when we content our selves only with confessing of it in our prayers; then it prevails not.

PLEA X.

But yet there are more Pleas, faith another; if I should do nothing, I should be counted a fool, that is another great Plea that some have, they would count me a fool if I should hold my peace.

To that Lantwer:

See how your nature doth cross Gods: there is nothing more ordinary in Scripture, than to account Anger Folly; and Meekness, Wisdom: the Lord counts anger folly, and thus the worlds Proverbs.
Vain Pleas for Anger Answered.

are crossed by the Scripture: It is ordinary for men to have their Proverbs crossed to God's. As thus, As good be out of the world as out of Fashion. New faith God: Fashion not yourselves according to the world. And so, What must we be singular? Saith Jesus Christ, What singular thing do you do? And so, to put up wrong I should be counted a Fool: saith the Scripture, Anger rests in the bosome of Fools; and the wisdom that is above is pure and peaceable; the worlds Proverbs are crossed to the Scriptures. And so, Honesty is good, but if a man use too much he will die a Beggar. Saith God: Godliness hath the Promise of this life and that which is to come. First seek the Kingdom of Heaven and the righteousness thereof and all these things shall be added. Thus the worlds Proverbs are the Scriptures contradiction, and in nothing more. I shall be accounted a Fool if I put up wrong. That is the first answer.

But Secondly, Thine own Conscience will not tell thee thou art a fool: thy own Conscience will applaud thee to be wise after thou hast put up wrong, yea Godly and wise men will see the Grace of God in thee, and magnify thy wisdom.

PLEA XI.

I but I shall harden them in their sin, if I should not shew my self angry, they will grow worse and worse, and I shall harden them in their sin.

To that I answer:

First, Leave that to God, thou maist punish them for what they have done, and yet without passion, that thou mayest do to morrow, and the next day; and that without passion; if one deserves punishment to day, the guilt remains till to morrow, and if thou wou'dst punish them, thou maist do it to morrow. So the Heathen Plato, he desired his
friend rather to punish his servant than he, because (faith he) I am angry.

Secondly: And further; know, that God's displeasure against his sin, may as well soften his heart as thy anger give place to God's anger, as you heard before. Leave it to God, and God's manifesting his displeasure, is as powerful a means to soften his heart as thy displeasure. It is true, thy passion rather hardens them, nothing more hardens than thy passion towards them.

PLEA XII.

And further, Another Plea that some may have is this: I am soon angry, yet I am soon pleased; and therefore it is not to great a matter, I am soon angry, but I thank God, I am soon pleased again, and we say, good natures do so.

Now to that I answer:

First: That is a sign thy anger is slight, upon slight grounds, because it is so soon over, because thou art angry for little or nothing.

But Secondly: A little time wherein thou art angry, thou mayst do a great evil that may stick by thee all the daies of thy life, yea, to all eternity, and therefore let not that be thy Plea, that thou art soon angry, and soon pleased.

Thirdly, The evil that thou thinkest thou hast not in the continuance of thy anger, thou hast in the frequency of thy anger, and thy frequent anger may make up as great an evil as of long continuance: As many and frequent distempers of heat, though but short, may make up as great a danger as a continuall Fever; may be thou hast slashes, and heats, and they are very frequent, and the frequency of them may make them desperate in the conclusion, and therefore make not that thy Plea, that is not
enough, to commit a sin, and then undo it again, to commit it again, and undo it again and again, this is dallying with God, as in the other Plea, committing sin and sorrowing for it, and committing it again, and so sorrowing for it again, these are the principles that I thought on for the Pleas.

PLEA XIII.

Now one more I will name, and that hath been in effect before answered, and so I may leave it too: Such a one is in the wrong, and why should he have the victory? Why should I yield to him when he is in the wrong?

That I conceive was answered in the former thing, that hath been spoken, I told you that he that puts up the wrong is the Conquerer; but only one thing more, I remember a speech that Basil hath for this, faith he, That man that overcomes in a strife, and a contention, he goes away the most miserable; he is the most miserable man and goes away laden with the most sin, and the Scripture faith, Be not overcome with evill; if thou art overcome with the passion of others, thou art overcome with evill; but if thou overcome Evill with Goodness, then thou art the Conquerer. Well, thus you have the greatest Pleas of froward and angry spirits: Now, Oh! that God would bring these things that hath been answered to mind seasonably; for that indeed is the use of the word, when the spirit of God shall bring the word of God seasonably to the hearts of men and women, when they shall have most use of them, when such Pleas come into their minds, that then these truths shall come into their mind also.
CHAP. CXVI.

An Exhortation to Meekness, and whom it chiefly concerns. As, 1. Inferiors. 2. Such as are joined together by the bonds of nature. 3. Of Marriage. 4. In publick Service. 5. Such as have an opportunity to do good. 6. Such as are proud. 7. Such as are in affliction. 8. Or troubled in Conscience. 9. That have much meekness in themselves. 10. Those that are of different judgments.

But we proceed now to the use of Exhortation, and that is the main thing in the Application: and indeed I could not come to labor to work this Grace of meekness upon your hearts, if I had taken away the main Pleas. Now hoping that your Consciences are softened in regard of the Pleas of passion then, what remains but that what Christ doth reach you, you should learn: O that we could be Proficients now, in Christ's School, in this great lesson of meekness, having such a Master: one that is so meek, and propounds his example so. One would think we should be willing to learn of such a one, and especially you, having heard the excellency of this Grace: Therefore shall that remains now is to exhort you in the words of the Apostle, As the Elect of God put on Bowels of mercy and loving kindness, and Meekness, and Humbleness, in Collos. 3. 12. As the Elect of God, let us labor to put on these Graces, and to beautify our holy profession by them. We read in Num. 6. 3. that the Nazarites, as they must not drink new Wine, so they must drink no Vinegar. Now what is this but a Test.
of one that is separated for God, for so Nazarite signifies, one separated, Christ was a Nazarite, and so all Gods people are Nazarites, and they are those that were typified by the Nazarite in the 6th of Numb. that is, All the Saints of God, they are Men and Women separated for God, God hath set them apart for himself: Now God would have you that he hath set apart for himself as it is said of the Godly man, that God hath set him apart for himself; I say, the Lord would have you drink no Vinegar: That is, he would not have you be of sour spirits; but of sweet, meek, and gentle spirits: Now as this is a Duty for all sorts, In concern All; If he or she would appear to be an Elect of God, they must have Meekness as a Badge of it; So these are some more especially whom this Grace of Meekness doth concern. There are these Two things that I intend in this use of Exhortation. First, To shew whom more especially this Grace of Meekness concerns, and should labor for it; And the Arguments to work our hearts unto this Meekness, together with means for it, and then we shall have finished the Point.

But in the first Place, every one of us should be of Meek dispositions. But especially:

First: Those that are inferiors unto others, they should learn this lesson of Meekness: It is comely in all, but more comely in them: Exceeding and Passion is uncumely in all, but it is a great deal more uncumely in one than in another. As thus, It's true, FATHERS must not provoke their Children to wrath, and it is an uncumely thing for a Father to be passionate with his Child, but it is more uncumely for the Child to be passionate with the Father or Mother; In Heb. 5. 9. faith the Scripture there. Furthermore we have had Fathers
rancour, though that Fathers of our Flesh did not only speak angrily to us, but corrected us, we did give them reverence. As a thing imprinted in Nature: now it is not seemly therefore for Children if the Father or Mother speak angrily. Yea, though they do correct them, to speak frowardly and perversely again unto their parents; especially if they come to railing speeches and curses: That you heard before. That God would have that Child to be stoned to Death? But Children should be so far from that, that though their parents should be never so froward, as not only to proceed to Angry words, but to correction, yet they should give them reverence: And you that are Children, that do profess Godliness, you are to manifest your Godliness in this, to carry yourselves with al quietness of Spirit before your parents though they be passionate with you.

And to Servants, it is true, passion is very uncomly in Governors, yet it is more uncomly in Servants than it is in them. And therefore you may observe what the Apostles faith in Tit. 2. 9, Exhort Servants to be obedient to their own Masters, and to please them well in all things, not answering again: You will say, I but they are hard to be pleased: But is it not a sin against God? If it be not, you are to Endeavor to please your Governors in all things, and this is a Command from God, as well as that you should not steal, and Swear: Not Answering again; Here the Holy Ghost meets with the ordinary corruption that there is in the Spirits of Servants; If their Governors do displease them in any thing, they will give them word, for word, as good as they bring, either answering in a proud, violent, and Malepart manner, or otherwise in a Grumbling way, when they go out of their presence, they go away Muttering and Grumbling.
and so giving word for word when, as their Governors do displease them. I do admire how many Servants that are of froward Spirits in their Family, and yet profess Godliness, can read such a Scripture as this is, that is so clear. That Servants are not to Answer again.

Ques. You will say: What shall we say nothing at all, if our Master or Mistress shall do that which is unseemly and wrong us?

Ans. Know the meaning is: That howsoever you must not answer again in a passion, in a froward and passionate way.

Ques. You will say: May we not plead our Cause?

Ans. Yes, afterwards you may after the fit of passion is over, both in your Governors, and of yers, you may desire in all humility and reverence to those that God hath set over you, to plead the case with them; and it were a sinful thing in any Governor to deny that to a Servant that shall come with meekness, and humility, and reverence, to desire to Reason the case, and beleech them that they would consider of such and such Reasons, that they had to do with such things, and to be informed in such and such wares. That is, no Governor that hath any common Reason can deny that; much less any that profess Godliness. And then another Scripture you have for Servants. Is in the 1 Pet. 3. 18. (we are to know that the Scripture doth nor only Teach us to serve God in the Immediate Duties of his Worship, but in the Duties of our outward callings too). Servants be subject to your Masters with all Fear. I but, you will say. I could be
subject to such and such Masters, but they are so sroward, what would you have us do? Mark these words: Be subject to your Masters with al fear, Not only to the good and gentle, but also to the sroward, You must be subject to the sroward, and that with al fear; not subject with murmuring, and Grumbling, and passionate thoughts, to be sroward: you must be subject with al fear. It is not enough for you to say, never any had such a sroward Master or Mistreiss as I have, But when God doth call you to that condition, you are to exercise Grace, to be subject to the sroward as well as to the good. For saith he, in verse, 19. *Rom 1:16* It is thank-worthy, If a man for conscience towards God indure grief, suffering wrongfully. For what Glory is it, If when ye be Buffeted for your faults ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. You are often ready to say, it would never trouble me, if I had been guilty, If I had done as I am charged, but I know I am innocent, and what would you have me to do? Yet be meek, though you suffer wrongfully, For saith the Holy Ghost, it is thank-worthy. If a man for conscience towards God indure grief, suffering wrongfully, Though you are wronged, yet you are not to Answer.

**Ques. You will say, Should I suffer from my Master or Mistreiss, when they wrong me?**

**Ans.** Though not in respect to them, yet to God, you must look beyond your Master or Mistreiss, and in conscience to God you must be willing to suffer. For saith he, in verse, 20, *Rom 12:17* If your Governors should not only speak passionate to you, but you should be buffeted for your faults, that were no great matter, The Holy Ghost makes it to be, that Servants
Exhortation to Meekness, whom it concerneth.

should be bountied for their faults: but if you do well and suffer for it, and bear it patiently, This is acceptable with God. For here lies the Emphatic, this thing is acceptable with God. For even heretofore were ye called. It is one spiritual thing that God intended when he did convert your souls, that is the meaning when God did call you out of the Condition of the world, when God did convert your souls, it was a special thing that he intended in the Conversion of your souls, to make you of a meek and quiet spirit towards your Governors, to be willing to suffer wrongfully rather than to be froward, and passionate before them. As if God should say, here I see one indeed of a turbulent and violent spirit, that is not able to bear any thing when he is angered, but I will convert their souls, and put Grace into them, and it shall be for this one thing among others, that they might shew forth the power of Grace, by a meek spirit towards their Governors: That so they may convince the very Heathens that they live among, that Grace in a Servant, is able to make them bear great things: It was God's end in calling your souls to himself, that you should manifest such a Grace, as that of Meekness when ye your Governors deal harmfully with you; so that when you are froward when they are froward with you, you do what in you lies to frustrate the very end of your calling by God when he called you out of your natural estate. That is the first sort of people, that above all should labor for meekness of Spirit. That an inferior to others.

Secondly, Such as are joined together by the bonds of Nature; Frowardness and passion between Strangers it is very uncomly, and very evil; But wrangling, and frowardness, and passion among Brethren that is a great deal more uncomly, it is a good and commodious thing to deal together in such an
Psalms speaks, and commends it to highly by many Similitudes: *Psalm. 133. 1.* Then the Contrary must needs be a very unseemly thing, for Brethren to dwell together Jarring and Straining, as if they were not Brothers and Sisters; but Dogs and Swine, that were together: *In Gen. 13. 8.* See there the reasoning of Abraham. And if you would shew your selves to be the Children of Abraham you must follow Abraham's steps in that, there was a Contention between the Servants of Abraham and the Servants of Lot: They did not contend themselves: But faith Abraham to Lot, Let there be no strife I pray thee between me and thee, and between my Bonds-men and thy Heards-men, For we are Brethren: Here is Argument enough. Many times the Cause of Contention among many it comes from their Servants as much as any thing, the Servants they cannot agree together, and the Servants falling out, it causes the Governors to fall out too, as here, the falling out of the Servants of Abraham and Lot, occasioned the breach between them. And therefore we should take heed of that way of provocation, therefore Abraham comes in this mild and gentle way, Oh faith he, let there be no strife, I pray thee between me and thee, and yet Abraham he was the better and the Elder; And though he calls Lot his Brother yet Abraham was Lot Uncle indeed, and Lot should have come to him, but he came to Lot and said, I pray thee, let there be no strife between us for we are Brethren, and so in Act, 7. 26. There we have the story of Moses when he saw the Israelites striving one with another, the Text faith, The next day he shewed himself unto them as they strove, and would have set them at one again, saying first ye are Brethren; why do ye wrong one to another: Now I remember the word is, *Men, Brethren: ye are Men, and therefore why do ye strive one with another, it is not humane to be strving.* It is for Dogs, and Catts
Exhortation to Meekness, whom it concerns.

and strive to be striving one with another, but ye are men, that were enough, do but Consider ye are men, but put the other, Men brethren, and yet strive on: with another, Oh this is a most unseemly thing; and therefore those that are Joyned by the bonds of Nature, they should carry themselves meekly and gently one towards another; where wilt thou have an intimate Friend, if thou dost not keep thy Brother that Nature hath united to thee, Oh, thou wilt say, he is of a crost disposition, and my heart can rather live with a stranger then with him, I remember Plutarch, in that Treatise that he hath about curbing of Anger, faith he, this is just for all the world, as if a man did not care for his Leg, but he would get a wooden Leg, as if that would do better then his own natural Leg; so those that are Brethren, by Nature God hath Joyned them in a natural way for union and mutual help, and the way that others come in to be a help to thee it is but in a kind of Artificial way: indeed a stranger may come in to be helpful, but, it is but as a wooden Leg, and therefore you that God hath Joyned together by natural bonds, you should labor to be quiet one with another, and not to wrangle and Jar one with another: And that's the second sort.

The Third is, Such as God hath Joyned by the Holy Ghosts ordinance of Marriage, that indeed is a greater bond then the bond of Nature, which shews a mighty power in that ordinance of Marriage, it is a greater bond then the Child being conteined in the womb of a woman, Marriage is a greater bond then any Natural bond, the strictest Natural bond is but between Mother and Child; but Marriage is neerer then that, for so the Scripture saith, a man must forsake Father and Mother, and cleave unto his Wife: Now though srowardness be very
very uncomly still among all, and Meekness is lovely; but more uncomly between man and wife, and more lovely is the other between man and wife, they should walk sweetly and lovingly together. When God by such an Ordinance of his, hath united them in such a near way of communion as they are united; and therefore much is said in Scripture about that. Wives, see that ye reverence your Husbands: when as you provoke your Husbands, and speak in a froward way, I appeal to thy conscience, Dost thou reverence thy Husband? You will say, He doth not deserve it. Whether he doth deserve it or no, you are to reverence him; you must reverence him in your words, and reverence him in your gestures, and actions, and in your very hearts. And so that place, Husbands, be not bitter to your Wives; for, by this means you do profane this great Ordinance of God: God hath made Marriage an union, for communion, for love, for help, for peace, for delight; and thou dost what in thee lies, to frustrate the very Ordinance of God. Know, that God will not bear it at thy hands, that thou shouldst frustrate that great Ordinance of his. Moses had a very shrewish woman that was his Wife (Zipporah) and called him bloody Husband; yet we do not read of Moses to give her any provoking speeches again. And so it should be with the Husband, he should consider the Wife as the weaker Vessel, and bear very much: And so the Wife should consider of the Husband, as one that God com-mands that she should reverence; she may come under the first head of Inferiors: God hath put her in an inferior condition, and therefore frowardness and passion is very uncomly in you; not only because of the hindrance of that sweetness and quietness that you might have in your lives, but because of the evil that comes to the Family.

Fourthly: The Fourth sort of those that should especially labor for the grace of Meekness. is. Such as God
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hath joyned together in any publick Service: If there be any (I say) that God joyns together in publick Service, they should take heed that passion comes not between them; they should bear very much one with another, before they should suffer any passion to come between them so as to hinder any publick work. If it be in a Town, those that are joyned in Office together, take heed that occasions of passion come not in, and make one draw one way, and another draw another way. And so if they be employed still, and rise higher and higher in Publick Affairs of the State: but above all in publick work of the Church; Ministers that are joyned together in any publick work, they should take heed especially. It is a very great policy of the Devil, to seek to dilute them by stirring up of Agents to cause passion to arise between one another, and therefore they above all should deny themselves, and be willing to bear exceeding much; yea, to bear any thing but sin, rather than to make breaches by any way of passion. As it is a most abominable thing, for any to be Agent for the Devil, to seek to do it: so it is a very abominable thing for any to give way to their passion: it is as much as to say, Let all Gods Work lie aside, rather than I will let go any passion. I remember Themistocles and Aristides, they were cavelling about State Affairs; and being fallen out one with another before, as they were travelling, said, We have had very many breaches between us, but let us lay down all our wrongs upon these Mountains, that the thoughts of those may not hinder us in our work. So we should not suffer passion to come into to hinder any publick Work. And so it is likewise reported in the History of the Council of Trent; there's the example of a Venetian and a Bavarian Ambassador: They began to fall out one with another, who should be first; at length the Venetian Ambassador, though he accounted himself to have the best of the business, began to ask more about matters
of Religion, I will never contest here, I will rather yield than contest about matters of Religion: So if there be any thing wherein Religion is like to suffer, we should be of yeilding dispositions, and never stand upon our own tearms, nor never work wrongs upon our own spirits to kindle our hearts by any thing that we apprehend our selves at any time to be wronged by: Thus in publick Service.

And then Fifthly: Not only those that are joyn'd together in publick Service: But if any of you have any opportunity, though singly, to do any good to any, Oh take heed that your passion come not into hinder good: I shewed you before, in the opening the evil effects of passion, what a deal of good it hinders: Now you that God doth Imploy in any Service, Take heed you do not lose an opportunity of doing good by your passion, for in meetings many times, one man may do abundance of good, but there happens a word in the meeting that he is offended with, and he takes it ill, and upon that, one word happens upon another, and all the opportunity of doing good is hindred, and for that we have a notable example of our Saviour Christ in John 4. when the woman of Samaria spoke in a scorning way, I wonder how you should offer to ask water of me that am a Samaritan, you are so strict and precise? What doth Christ say? If thou hadst known the gift of God, and who it is that faith unto thee, give me to drink, thou wouldest have asked of him and he would have given thee living water. If Christ had been as passionate as thee, he might have lost a Soul; he would have said, what a rugged disposition are you of, It's true, you are Samaritans, and wicked Idolaters, and you do deserve that none that have any humanity or Religion should have any thing to do with you; but that would have
have spoiled all, and therefore Christ rather forgets his water, and her passion, and speaks in a great deal of Gentleness, and so tells the Woman of the water of life, that he was willing (notwithstanding she denied him a Cup of cold water) to have given unto her. One that goes a fishing, or fowling how still he will be, and low, creeping he will go, and lie down if it be upon the very ground, that he may catch the Fowl, when he goes to shoot a Fowl he doth not go making a deal of clatter and noise, but goes as softly as ever he can, so as there should not be the least noise made. So when we are about gaining of Souls we should be willing to bow our selves, and to go with all the quietness and gentleness that possibly we can for the doing good unto others.

The Sixth fort is: Such as find themselves prone by nature to be passionate, they should above all labor for Meekness, the more we are prone unto any sin, the more we should labor against that sin, I kept me (saith David Psal. 18. 23.) from mine own Iniquity, there are some sins that our natural Constitutions puts us upon more than others, now where there is Grace, there will ever be a laboring against that sin more than other: and this is a special sign of true Grace, If thou findest this, that thou art careful to examine thy heart and life, What sin is it that I am most prone unto? Some will find Lusts, some Passions, some Worldliness, and some sluggishness, and some one, and some another, but where there is true Grace, there is laboring against that sin above all: Therefore if thou beest of a froward nature, then know it is the work that God requires thee to labor against that sin rather than against another, others are not so bound to this Duty as thou art, thou art to go into Christ's School to learn that Duty rather than any.
Meekness, whom it concerns.

Beest a man (saith the Holy Ghost Prov. 23. 1, 2, 3.) given to thine appetite, when thou sittest with a Ruler, put thy knife to thy Throat. Another man needs not be so severer, that is not so inclin'd to be overcome with inordinate eating. And so others, that are of weak bodies, that a Cup of Wine will quickly overcome them, they are bound in Conscience to be the more watchful over themselves, because of their weakneses, and so art thou that art so prone to this sin of passion, as some Men and Women that have Diseases of fainting fits, they will be careful to carry something about them to help them, that if they feel a fit coming upon them, they may be relieved, and so you that have such experience, that you have bin so often overcome with passion, above all people you should carry that with you that may help you against that fit when it is ready to come upon you.

7. A Seventh sort of People that should be careful of passion, is, Such as are in an afflicted Condition, as are under afflictions any way. And therefore the Hebrews have the same word that signifies Afflicted and Meekness, Meekness and Affliction they express by the same word, noting thereby that when God doth afflict us it is that he may Meeken us, and the truth is, the Lord hath seen that we have had rugged spirits one towards another, and have bin ready to be striving one with another, and contending & brabbling one with another. O! what little agreement hath there been in those places where the Lord hath kept the Adversaries from people, then they have been ready to persecute one another. Therefore it is just with the Lord to bring us yet lower, and the truth is, since there hath been lately such Contentions from variety of opinions, & such
opinion, I confess my heart hath trembled every
time I have thought of our Army abroad, as even
concluding almost in mine own thoughts, that
the Lord would bring us lower than we have been,
that he might meeken us, for so God doth expect
that when he comes to afflict people, that they
should be Meek under his hand of affliction, and if
this should be the end of Gods bringing us lower, to
make us of more Meek and gentle Spirits one towards
another, to be able to bear and forbear one another,
then though the affliction be very hard and bitter, we
shall have cause to bless God: You know men that
are of choleric stomachs, if they eat much Sugar &
sweet things, it will turn into choler within them.
And so, because we were of such choleric sto-
machs, the Lord saw us unfit for most of his sweet
meteors, therefore the Choler is first to be purged
out before Sugared Merceis may come in. No que-
question could we agree one with another, and be of
peaceable and quiet spirits one with another, the
Lord would do well enough with our Adversaries:
When we are in affliction, then the Lord expects
that we should be of Meek Spirits, though we find it
many times quite contrary through the pride of ment
bearts: many men are very plausible when
they are in the Sun-shine of prosperity, but when things go cross, when the hand of God comes a-
against them to cross them, it makes them mightily
froward: and so In time of sickness, many that are
of quiet spirits when they are in health, yet if their
bodies be distempered with sickness, they are more
froward: Oh! charge it upon thy Soul when thou
art upon thy sick bed, and are crost in thy estate,
Oh! doth God come upon me to afflict me, it is to
meeken me. It must not be with us as with the Seas,
if a Calmets, then they are smooth, but if a Tempest
arises, then there is flowing, but when Gods rem
Meekness, whom it concerns.

Eighthly, Another sort of people that should be more meek then any is, those as heretofore have known what trouble of Conscience meant, if there be any of you that have ever known what trouble of Conscience hath meant, me thinks you should be meekned all the days of your lives. For if you have been acquainted with trouble of Conscience, then you have been made sensible of the wonderful guiltiness that is upon your spirits and the wonderful things that God had to charge your Souls withal, then God made you sensible of the infinit need that you did stand in of his mercy, and will you be of sordid spirits? That the Lord hath made you sensible of so much need of such infinite mercy as your Souls have, if you have been acquainted with trouble of Conscience, I suppose you could not be often set into Gods presence, giving up your Souls to God, and desire Gods mercy and pardon whatsoever become of you, Lord; do with me what thou wilt in this world, no matter what I suffer, so be it, my sins may be but pardoned, and the Lord may be reconciled to my Soul: haft thou never thus pleaded with God? Art thou thus sordid toward thy Brethren: What have you such knowledge of Gods goodness, in forgiving you so many thousand Talleys, and do you catch your Brothers by the Throat upon any little offence: All of you that ever knew what trouble of Conscience meant, know that God speaks to you and calls aloud to you for ever to be of meek and quiet Spirits.

Ninthly, And then another sort are they that have Abundance of Meekness in themselves: there's a great deal of Reason they should be Meek towards others, that are so ready to be offensive unto others: If others should take advantage against thee, and
have their passions always up when thou dost manifest thy weakness, thou wouldst live a very uncomfortable Life: But that we shall make use of afterwards as a means for the helping of our Meekness, namely to Consider of our own meekness.

Tenthly, And those that are of different Judgments from others, and must have others to bear with them because of the difference of their Judgments they had need be of meek and quiet spirits, they had need indeed be willing to be Servants to all men in any thing that is not against conscience, there they must be Servants to no man; But such men as are of different Judgments with others, perhaps different from the generality, the most Ministers, the most Godly; this is thy condition, that thy conscience doth put the upon such and such things wherein (I say) thou dost differ from the generality of the Godly among whom thou livest. And thou art not able to see the Reasons and Grounds why such able and Godly Ministers, and why the State should do such and such things, but thou goest on in a different way from them but thou art troubled and afflicted because there is such a difference: But now what an infinite unseemly thing were it for such a one that must expect to be born withal by Ministers, by Magistrates, by the generality of people, and yet for such a one to have a high, haughty Spirit, for such a one to be of a sordid Spirit, that can bear nothing, Certainly, such are not fit to be born withal, that when they know their Brethren must bear so much with them, yet they can bear nothing themselves: Thou shouldest make this use, the Lord hides from me that which my Brethren see, for thou art to think, it may be they see more than I do; I cannot help it for the present, but for the mean time, that I am of a different
Judgment, I should desire that they would bear with me, therefore I will be sure to give no offence in any thing else to them: I will observe them in all other wais, that they shal be convinc'd that it is not through stoutness, and stubbornness, but meerly out of Conscience. And therefore they shal find me as gentle in all other things as possible may be: they shal not bear with me in other things, but in those I wil be serviceable to them, to do them all the good I can, to bear any thing of them. This should be the disposition of all such that should be of different Judgments from others: But we find it quite Contrary.

Now these are the principal sorts that this Exhortation belongs unto, that I am now about for Meekness: but stil I confess the main thing is yet behind.
Means to get and keep Meekness.

CHAP. CXVII.


Now you will say, what should we do? Many things have been said for the shewing the evil of passion, and the excellency of the Grace of Meekness, and the abundance of good it might do. Oh that we had this Grace, what should we do for the obtaining of this Grace of meekness? For indeed, I may spare motives, because all that hath been spoken already are arguments and perswative motives: The main thing of all, it is the means.

MEANS, I.

1. It were a good way for help if you would set a high price upon the quietness of your Spirits, that you would not be easily deprived of the sweetness of it: your froward, passionate people, they do make nothing of the quietness of their Spirits they will loose it for a trifle, little things are enough to get from them the quietness of their
Spirits and hereby they shew themselves to be of a very Childish disposition: If a Child have a piece of Gold, bring an Apple to a Child, and you may get away the piece of Gold; so, the quietness of our Spirits we should account it better then all Riches and shall any one by a word speaking get away the quiet of our Spirits? God forbid we should shew our selves so foolish, you have heard that God sets a high price upon a quiet Spirit, and therefore we should set a high price upon it too, and therefore resolve with thy selfe, through Gods Mercy, I find my self now that I could bear Crosses, and I find a great deal of comfort in this temper that now I have. Well, it shall be some great matter certainly that shall make me loose this. It shall cost me dear but I will keep it now: If a Friend or a Neighbor give a froward word to you, do you prize the quiet of your Spirits so, that you think there is no more good in that, then there is evil in the bearing of a Cross word: If one should throw Dirt at me, and I had a Golden Ball in my Hand, should I throw that at him, because he threw Dirt at me: others do disquiet you, they do not know the price of a quiet Spirit, and they have nothing but Dirt to throw upon you, as soon as ever they are Angry, they have nothing but reproches to cast upon me, and froward speeches, and froward words, they have no other weapon to help themselves, they have unquiet Spirits, and they think that you do not prize the quiet of your Spirits any more then they: Some men and Women never knew in all their lives what the sweetness of a quiet Spirit meant, and so there are some Families that scarce ever in their lives knew what it was to enjoy one quiet week in a Family, I but you that have Families that have known the sweetness of it, you should not so easily be disquieted as they are that know.
Means to get and keep meekness.

no better, and therfor it is not so much wonder that they are so: Oh prize a quiet Spirit at a high rate, and be willing to suffer much for it, seek after peace, and follow after it, it is worth the suffering much for it, because there is so much good in it.

MEANS, II.

2. You think it a hard thing to overcome passion when you are Angry: Renew your Resolutions and Covenant with God: but for one day, and when you have done that, then the next day renew it again, as thus: I find I am naturally overcome with passion, but when you rise in the morning think but thus with your selves: I may meet with occasions this day to disquiet my Heart: I have had experience, that though the day hath been fair in the morning, yet it hath been foul before night: I see I am weak, and I have promised and Covenanted with God against it, but I have been overcome again. But if I cannot do it for a day, I will Covenant till noon, I will now bind my self in Covenant with God that till Dinner time, whatsoever falls out, through his Grace, I will bear it quietly, and if I be wronged I will plead it at night, or, the next day. Now if you have any thing fall out that hath crost you, and you have born it quietly, you will find a mighty deal of sweetness in it: and if you have born it once, then after Dinner, renew the promise again, that whatsoever falls out I will bear it till I go to bed, and I will rather plead my Cause next morning, then I will Answer in a froward way this night. Now do you think this such a hard matter, to be tied one forenoon, or an afternoon to bear whatsoever any Body should do against you to provoke you, that you would not Answer them in a
passionate way? If you have tried it but one day thus, then try it another day, yea, try it 'till we meet again this day sennight, one day after another, and so what may be done in your Family, & put one another in mind of it. If you find passion and anger to arise, what have not you Covenanted this day with God: As Christ faith, What can you not watch with me one hour? So I may say to you, Cannot you be Meek one forenoon? If there be any wrong done it will be as well for you to right it afterwards: As Phoebion said to the Athenians upon Alexander's Death, Oh they began to be all in a hubbub upon his Death; faith he, be still. If he be dead to day, he will be dead to morrow: And so, such a one wrongs me thus and thus, if it be a wrong to day, it will be a wrong to morrow, except he hath repented, and if he hath not, then you will have as much cause to seek to right it to morrow as to day, and therefore there is no necessity that you should be passionate one day, and if this course were but tried, I do verily persuade myself, as the Apostle faith of the Corinthians in another case, That he had Caught them with a Holy Guile. So it would be a secret kind of Guile, to gain upon the heart to overcome passion, and if it were but done a little, it would not be so hard to overcome it afterwards.

Means III.

3. Take this rule, and it will be of marvelous use in this and other cases, if you would overcome your passion and be Meek, it is not enough for you to set upon resolution, but you must be humbled for what hath been past, and in the strength of humiliation for what hath been past you must set upon the contrary Duty and Virtue. There is a great mistake of people in this, they perhaps may be convinced
Means of meekness.

that such a thing ought not to be done; well, they will resolve to do it no more, and so set upon the contrary Duty in the strength of resolution, but not in the strength of humiliation for the sin we have committed, now this is the reason why resolution doth so little and comes to nothing, because you do not go on in the strength of your humiliation for what hath been amiss heretofore, I do not mean the strength of your humiliation, so as to exclude the strength of Christ and Faith, for it is the strength of Christ when I go on in the strength of that Grace that I have from him still, as drawing strength from Christ in the exercise of that Grace, for so there is strength drawn from Christ, not only in the exercise of the mediata act of Faith, but in the exercise of the immediate act of Faith, but in the exercise of every Grace of Christ, so the heart must first be humbled: To be humbled for sin in general, would meeken the heart exceeding much, if the Lord did make my soul sensible of the evil of fin, it would very much meeken my heart. As I remember a speech of Seneca (faith he) If so be Neighbors be wrangling one with another, if there were an out-cry of fire in the next street, or near by, it would make them quickly to leave wrangling one with another, it would take away their railing one at another: So when the heart is on fire with passion, if it could be humbled for sin in general, and be sensible of the wrath of God due to sin, and consider of that fire, it would help against the passion. And so he hath another speech (even a Heathen) to the same effect, faith he. Where a great fear doth appear, there is no leisure to be striving with lesser Evils. So, if the heart were troubled for sin, and possessed with the fear of God's wrath that sin doth deserve, it would never stand striving and struggling with lesser evils. Humiliation in general is a mighty
Mighty means to allay passion, but that I do not aim at so much, but humiliation for the particular sin, there is no hope that you can be delivered from passion, or can be meek till your hearts be thoroughly humbled; bitter things do purge out choler, physicians do prescribe many bitter things to purge out choler, and so the bitterness of humiliation, may serve to purge out anger. We read of the Israelites, that they were very sordid with Moses, and because they had not been humbled for their former sordiness, they fell to it upon every new occasion. So in Exod. 16. 2. They were hungry and wanted Bread, and then they fell to murmuring. And again in Exod. 17. they wanted Drink, and then they fell to sordiness, because they had not been humbled for their murmurings past; humiliation mortifies it at the root, as that is the time to get up weeds when they are moistened at the very root, and not at another time when the ground is dry: So when the heart is humbled for a sin at the root, the bitter tears of repentance, if it pluck it not up, it will mortifie it at the root. And this humiliation must be constant, so humbled, till you find some victory got, it is a way that men use with wild Beasts, to keep them much in the dark, and tame them that way, by taking away their sleep, and keeping them in the dark: and it is the way to tame the heart, the constancy of the work of humiliation, then the heart will be brought to a meekness. When the Lord humbled Saul, and cast him off his Horse, and troubled his Spirit, the that was of a boisterous Spirit before, came to be of a meek, and a quiet Spirit afterwards.
MEANS IV.

Another Help unto Meekness against Passion is this: Take heed of the first beginnings of Passion. As if a man were poisoned, if a man felt poison begin to swell in his Body, the way is not to delay any time, but presently to run and take some Means or other, take Sallet Oyl, or somewhat presently: So when thou.beginnest to be in a passion, and to swell in it, then thou beginnest to swell with poison, and thou hadst need take somewhat presently, else thou knowest not what dreadful effects may come: a little thing will quench Fire when the Fire is new kindled, but if you stay a while, then Buckets of water will not do it, though a little water cast out of a Barreinger may do it at first: So many times, if men did but observe the beginning of passion, they might put it out presently, but when it is continued, it is a mighty hard thing to put it out. As in a Fever when it begins, if a wise course be taken, to go to the Physicians presently, it may be helped presently, but if you stay till it hath gotten power over you, then the Physicians tells you, it will cost you more. In Prov. 17. 14. The beginning of strife is as when one letteth out water, therefore leave off contention before it be meddled with. There are many Neighbours fall out, now if in the beginning there had been some wise men to mediate between them, it would have stayed their strife, but when it is continued, and they go on to Law one with another, they come to be both weary of one another, and know not what to do. These troubles that are among us, one would have thought they might have been easily remedied, and indeed, had there not been a desperate design driven on, otherwise no discontent that was of late on
either side, but might have been taken up, but now it is past the wit of man to think of waies of reconciliation with security, and God must come in an extraordinary manner to give us peace with safety. And it is to with passion between man and man, if it be left alone a little while it grows desperate, A man looks upon his neighbor, and brother, and thinks his countenance is not so chearfull towards him as it was wont to be, Well, and that makes a little boyling in his spirit, and upon that perhaps he looks a little lowering upon his brother, so after continuance then there begins to arise some surmises one of another, after surmises misinterpretation of one another's actions, after misinterpretation, when others perceive a strangeness, then there is a carriage of this tale, and the other tale to incense one another, and after they are fallen out that way, then they come to speak some hard words against one another, and afterwards they do some ill turns to one another, and after some few ill turns, even to make such breaches, that all should take notice of it, and their spirits are irreconcilable. Thus it begins meerly after some looks, meerly that they have not that respect to one another as they were wont to have, from little sparks of fire doth the fire come. You are to take as great care of the beginning of anger, as you would be careful to quench a little spark of fire, that is in the midst of a great many barrels of gun-powder. I remember Justinian, in his writings tells of two of the duke's sons of Florence, having been a hunting, there was a contest whose dog took hold of the hare first, and one he would have the honor of his dog, and the other the honor of his dog, & so they began to be in a heat one with another, for the honor of the dogs, and from heat grew to words, and from words at length one takes his sword and runs at his brother, and runs him
into the Thigh, and kills his Brother, and the Servant of him that was kil’d he seeing his Master killed, draws his Sword and runs at the other and kills him; it began so little, and yet this was the effect at length. And it is reported by Camerarius of two Brothers, walking out in the evening, and seeing so many Stars in the Firmament, one of the Brethren was a Grazier, and faith he, would I had as many Oxen as there are Stars in the Firmament, and faith the other, if I had a Pasture as big as the world, Where would you keep your Oxen? he answered, In your Pasture, what faith he, whether I would or no? Yes, and so they fell to words, drew one upon another, and killed one another. Thus you see the fire of contention from a little, riseth to a great deal. As Milk upon the fire, when it begins to boil up, you must take it off, or else you will have it all in the fire: and so when you find Passion begin to rise like Milk, look to it then and take it off the fire. It is a dangerous thing for a Man or Woman to be engag’d in an angry fit, it is a hundred to one if ever you come off well, there is scarce one of a hundred that comes off then, and if you will watch your hearts well, you may perceive when it begins, you may perceive confusion and disturbance in your Spirits, and you may perceive it by your voice, when there is the elevation of the voice, though you stand near one another, yet you lift up your voice, and speak as if you were at a great distance, and sometimes from thy gesture and alteration of countenance, so you may begin to perceive the risings of Anger. As Socrates, ever when he began to be angry, he would be sure to keep down his voice, that is the fourth.
MEANS V.

5. Another Rule for the helping against Anger, and that you may be of Meek and quiet Spirits, is this: You should all make account before hand, that you shall meet with that, that might provoke and anger you. Saitb Seneca, in a Treatise of Anger, presume before hand that you must suffer something while you are in the world, if the mind be before hand possesse that there must be suffering, if things fall out cross, it will be more fit to bear it, saith he, the mind is strong if it come prepared to a thing, any mans mind will have strength in it, if it come prepared before hand, and therefore saith he, think before hand what you must suffer, that it may be no more to you when it comes than the cold in winter, as saith he, Wil any man be troubled when the Winter comes, and when he goes to Sea, and it is cold? No, he made account of it before. As it is laid of Anaxerger, he was not troubled when he heard of the death of his Son, because saith he, I begat him mortal: and so when thou marriest a Wife, if any thing fall out to trouble thee, think, I know I married a woman that had many infirmities, and so when thou marriest a man, and so when thou hirest a Servant, when things fall out cross, if thou didst but reason thus, I made account I hired a poor Creature that had many infirmities, when thou begettest a Child, remember thou begettest a Child that hath many distempers in his heart, and thou art the means of conveying many distempers unto him, and that is a means to make thee to take many gracious wals to reform thy Child, because the evil that is in thy Child, thou walt a means to convey to him, think before hand that things will fall out amiss. When Marriners go to Sea, they know
what the Sea means, when the tempests and storms arise, they are not presently in a passion, because they made account before they went to Sea they should meet with tempests at Sea. It were a mad thing for a Mariner when he comes to Sea, to be up in a passion at every storm; the world is our Sea, and if we have any Wisdom at all, it cannot choose but teach us that we must meet with storms and tempests at Sea, and if we would possess our selves with this, that I must make account of troubles and crosses aforehand, it would be a marvellous help against passion, and the furtherance of meekness.

MEANS, VI.

6. Another help is this: Consider but thine own frailty, and that will meeken thy Spirit towards others: how ready thou art to provoke others, and that will make thee meek when others provoke thee. It is the Argument of the Apostle, in Galat. 6. 2. ver. The second part, we will make use of the first by and by, Bear ye one another's Burden and so fulfill the Law of Christ: The Burden must be mutual, that is the Argument, one another, that is, you are to bear his burden, and he is to bear your burden. You live in a Family, and there are things that are a Burden to you, you must bear them, because it may be they do bear your Burden, can you live in a Family and not be offensive to others? You must bear with others when they offend. There are many of froward and passionate Spirits, that can bear no offence from others, and yet none so offensive as they are. Bear one another's Burdens. It may be, you will say, his Burden is greater than mine, I do not Burden him so much as he doth me, if I must bear his burden, I must bear the greater. I Answer, We are ready to think that the Burdens
of others are more than our own, whereas we are partial in our own. But grant it be greater than our own, then it seems he is weaker than I, for if he be more offensive than I am, then he is weaker than I am, and then I have more ability to bear than he, if I have more ability to bear offences, then I have more strength than another, and if God give thee more strength, that thou art less offensive than thy Brother, then thou art more able to bear than thy Brother, if he be so weak that is so much offended, then he is so weak that he can least bear: you should think thus, such a one offends me, either I have done the same thing before, or I might have done it. Plato when he saw an evil man, he would say, am not I so? Have not I the Root of the matter in my own Heart? And in Gal. 6. 1. There is another Argument, saith the Apostle there, Brethren, if a man be overtaken in a fault, ye which are Spiritual restore such a one in the Spirit of Meekness, considering thy self least thou also be tempted, it may be thy case hereafter, as he said in another case, to day it is mine, to Morrow it may be yours, so to day it is his case, to Morrow it may be my case, that must be a general rule among us, as we desire pardon so we must give pardon, for we have need of pardon our selves, and therefore we should pardon the offences of others; my Husband, now he is in a fit, and I see his carriage is not right, may be another time he must bear as much with me; and so the Husband the Wife, may be she is in a fit now, but another time she must bear as much with me. As in the case of sickness in a Family, if one Servant be sick, were it not a sign of a very ill Nature for the other Servants to be Grumbling, because I must tend my fellow Servant that is sick, and I must fetch every thing for him, but he should think, now my fellow is sick, and I will tend him, may be my turne
May come ere long, and then he must tend me:
And so in passion, I must now bear with him, and
may be hereafter, there may be as much cause for
him to bear with me. If fellow servants could think
as much of this, as in the sickness of the body, upon
that consideration because of their own frailty, it
would be of marvellous use. The apostle Paul
argues from our own frailty and weakness. Per-
haps some will say, well, I bless God I have power
over my passion, and there will be so much cause
for me to bear with them, as they with me. Well,
but as I said before, then they are weaker, and you
are more able to bear, but consider what power
now you have, in the 3. of Titus, 2. 3. There the
apostle would have us; not to speak evil of any man,
to be no brawlers, but gentle, shewing all meekness unto
all men. Speak evil of no man. Though it be of those
that may deserve it, yet take heed of speaking evil
of any man, such a one hath done evil, you say you
speak truth, but what can have you? Are you cal-
led to it at this time, I admire how Christians that
profess religion can read that scripture so fully
against their sinful way, and yet do not leave it.
Speak evil of no man, be no brawlers, but gentle,
shewing all meekness, unto all men. Well, but how
should we come to this? This is a hard lesson,
mark, the 3. verse, for we ourselves were sometimes
foolish, disobedient, deceived, serving divers lusts and
pleasures, living in malice, and envy, hateful
and hating one another. But after that the kindness
and love of God our savior towards man appeared,
&c. Then it was otherwise, we sometimes have vile
base hearts, as others, it may be, if thou look
into thy Heart, thou hast as vile a Heart now, but
suppose thou hast not, yet sometimes may be thou
hadst as froward a heart as others, may be before
God opened thine eyes, and converted thy soul.
Means of meekness.

thou hadst as Malicious, a froward, vile Heart, as others, remembering what thou wert before thy conversion, should make thee Meek towards others that are not converted, Yea, towards thode that are converted, God not having given them that power over their Corruptions, as he hath to thee, And so the Argument of Solomon in Eccles. 7. 21. 22. Solomon Reasons after the same manner from the common frailty of men, Also take no heed unto all words that are spoken, least thou hear thy Servant curse thee, for oftentimes also thine own Heart knoweth that thou thy self likewise hast cursed others, faith he, do not take heed to words, for thine own Conscience tells thee that thou hast spoken Evil of others, And this Argument of thine own Conscience will tel thee that thou hast spoken evil of others. And this Argument of thine own conscience will tel thee, that thou hast been guilty thy self, and haft done that that will provoke others, should be a mighty means to make thee meek towards others when others provoke thee. If so be that passionate men and women would have so much command over their Spirits when any thing provokes them they could go aside and consider, Oh, but have not I provoked others? Have not I been ready to provoke others upon every occasion, to take pet at every thing? Why should not I then bear with others when they provoke me?

MEANS, VII.

7. Another help is this, and that is a great help, indeed, that which hath been hinted divers times, and therefore I will not be long upon that: The laboring to keep peace with God, that I spake of in handling the great Poin: of Reconciliation with God.
God, keep but the evidences of thy peace with God found, and it will make thee to be of a quiet Spirit with all the men in the world, if there be not a scolding conscience within, it will keep thee from scolding with others, if God be not Angry, it will keep thee from being Angry. In Philippians 4:5. Mark what the Apostle faith there, the Argument that he hath, Rejoice in the Lord always, and again, I say, Rejoice. Mark then what follows, Let your moderation be known to all. This will be the consequence of it, if you can keep your joy with God, if you be able to look upon the Face of God with joy, and all peace between God and your Souls, then this will follow, Your moderation will be known to all men, you will be of moderate and quiet Spirits; the Reason that there is no moderation in the carriages of men and Women towards one another, is, because you have no joy. Saith the Apostle in 1 Corinthians 15:31. verse. By your Rejoicing I die daily. Certainly, if rejoicing in Christ Jesus, will enable one to die daily, then it will enable one to put up wrong. The Example of David is very remarkable for this, in Psalme, 57. No man more provoked then he was, and at that time by a wicked instrument, by Doeg, that sought to do him all mischief in his Life, but mark what quietens Davids Spirit, Doeg, he had sought to do mischief to David. David saith at the 2. verse, Thy Tongue deviseth mischief like a sharp Rabor, working deceitfulness, thou lovest Evil more than good, and Lying rather than to speak Righteousness, Selah, thou lovest all devouring words, Oh, thou deceitful Tongue. See what a provocation David had, But now what quieted his Heart? Verse, 8. But faith he, I am like a green Olive Tree in the House of God, I trust in the Mercy of God for ever, and ever, I will praise thee forever, because thou hast done it, and I will wait.
on thy Name, for it is good before thy Saints. This is that that quited David, when Doeg did speak so bitterly against him, and so let others speak bitterly against thee, though his words be as a sharp Raso, yet if thou be able to make this thine own, in the 8, and 9. verses, But I am like a green Olive Tree in the House of God, I trust in the mercy of God for ever and ever. Blessed be God I injoy Peace with God, I am as a green Olive Tree in his House, And I have the mercy of God to trust unto, and therefore let them do what they will. The Argument likewise of the Apostle to this purpose, the assurance of Gods mercy, and Gods Love, in Ephes. 4. 31. Let all bitterness, and wrath, and clamour, and evil speaking, be put away from you with all Malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you. What is the Argument why you should do all this, Even as God for Christs sake hath forgiven you, keep but this, and it will make you kind one towards another. And wrath, and clamour, and evil speaking, will quickly be done away. The Example of David is very remarkable, in 2. Sam. 19. 22. And David said, what have I to do with you, ye Sons of Zeruah, that you should this day be adversaries unto me, shall there any man be put to Death this day in Israel, for do not I know that I am this day King over Israel. Shimei, He had railed on him, and now when David was estabished again in his Kingdom, they would have had David to revenge himself upon railing Shimei. Saith David, No, mark how he carrieth himself void of all revenge, saith he, Do not I know this day that I am King over Israel? This satisfies him, this is enough, the Lord hath been pleased to restore me again to my Kingdom, this satisfies me, and therefore I can easily put up this wrong. So now if thy Soul keeps it's peace with
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God, if thou knowest, and art able to say, Well, the Lord hath been mercifull to me, pardoned my sins, I am this day a Child of God, and an Heir of the Kingdom of Heaven, why should any thing in the World trouble me? If God hath given me this assurance, that I am an Heir of the Kingdom of Heaven, why should I think of taking revenge for any thing in the World, I am this day an Heir of Heaven, and a Coheir with Jesus Christ, I have enough to satisfy me.

MEANS. VIII.

8. Another help is this, Convince thy Heart of this thing, that there is nothing thou canst do in Anger, but thou maist do it better out of Anger; thou canst have thy mind in nothing in an Anger, but thou mayst have thy mind, and better, out of an Angry fit, and therefore why shouldst thou be Angry? Truly, Considering the great danger there is in Anger, one would think it were ones Wisdom to make use of it never but when there is much need, but now then, if I can convince you that you have no need of it, but you may do the same thing without it, that you would do with it, why should you medle with it? Consider you have your Anger stirring, what would you do in your Anger? I would reprove such a one that hath done amiss, you may do it without Anger, Restore with the Spirit of Meeknes. Your reproove should be as Physick, you do not use to give Physick scalding hot, you may reprove your Husband, Wife, Child, or Servant without Anger, as well as with Anger.

But what would you do with Anger? You would correct them, you may correct them without Anger, as well as with anger. Socrates would
Means of meekness.

not correct Plato in an Anger, it would be thought to be your fury, your Servant would think it to be rather from your fury then from his fault that you correct him. Some will say, except I do it in mine Anger, I cannot do it at all. That is a sign of a foolish Heart, you may do it better when your passion is over, then in your passion.

What would you do further in your Anger? Would you do any special Service for God? And you say, anger will quicken me. Saith the Apostle in 1 James, 20. The Wrath of man accompliseth not the Righteousness of God, God will not be beholden to the wrath of man for any thing. It is the Speech of a Heathen, That fortitude hath no need of wrath, no need of Gall and bitterness, and Choller, but it will do weel enough without Choller.

Again, What would you do more? I will make him to be sensible of his wrong that he hath done to me. You may do that too without Anger, So saith the Wiseman, in Prov. 25. 22. If thine Enemy hunger give him Meat. Not be angry with him. And if he Thirst give him Drink, for in so doing thou shalt heap Coales of Fire upon his Head. That is, thou shalt make him sensible of his wrong this way, as well as any way in the World, that it will either melt his heart, as Coales of Fire, or trouble his Spirit till he have made thee Restitution, and come and confess his fault; he cannot when he lies in bed sleep, if thou convincest him this way, there is no way in the world to make a man quiet, to acknowledg his fault more then this. I Warrant you he will be troubled enough, if he shall see, that notwithstanding all the wrong he hath done to thee, thou labourest to do him all the good thou canst, this will trouble him.
Object. But some may say, I, but Anger is the
Wetstone of the heart, and it may help sometimes and be
of use.

Answ. To that I answer: But never the wrath of
man, the Anger of man shall never do good without
the dregs of it be first purified, there are many things
that are good and Physical, if they be clarified, cla-
risie some things, and take away all the dregs, and
they may do some good, but if you give them unclari-
sied, they may do hurt: So Anger may do good if
clarified, but take it in the gross, and there is nothing
that you do, but you may do it without Anger, that
is, clarifie it with Prayer; when your Anger aris-
eth, get to Prayer, and clarifie it, but take heed
of making use of Passion till you have clarified it,
that is, till you have spent some time in meditation
between God, and your own heart what is fit to be
done, and till you have Prayed to God; this is the
clarifying of Anger. Plutarch observes this as the
way of the Barbarians, it was more proper for them
to make those Instruments in war, they would poy-
sion all their weapons, that they might do the more
mischief, I, but faith he, this were more proper to
the Barbarians, but others that lived more civilly,
they scorned to do so, they would carry all on
with valor. A Fool may do mischief that way as
well as a man of valor, by giving them a touch with-
out valor. So when you smite against one that is
angry, you will poison your weapons, that is, you
cannot do it but in an anger, you cannot oppose
those that wrong you and do your selves right, but
you must poison your Arrow with anger. Well,
that would be a speciall help if you could be con-
vinced of this, that there is nothing that we can do
in anger, but may be done better out of anger.
MEANS IX.

9. Labor to turn the course of your affection, turn the channell of your affections another way, as Physicians observe in bleeding, when a man or woman bleeds at the Nose very violently, the way to stanch the blood is, to let them blood in another Vein: So those that are passionate, they should labor to turn the channel of their affection another way: As for instance, What! Do I feel my anger to stir, let me stir it up fears. Oh! let me have the fear of the great God, and the fear of my sin before me. Doth Anger stir? let me stir up mourning. You are angry because they have done you wrong, mourn for their sin whereby they have provoked God more than you. And so for the affection of love, they are angry with you, labor to stir up the affection of love, we are called upon to love our enemies, if we could have loving hearts one to another, that would cause Meekness, the heat of love would take away the heat of anger. As the slaying of the Sun upon the fire deads the fire, and takes away the strength of it. So if we had the beams of love one towards another, of love to God, and love to his Saints, the fire of passion, the base drossy fire of passion would not be very strong. Yea, labor when thou art crossed to rejoice in all the mercies of God towards thee, get alone, and get some Scripture, some promise of God that may sweeten thy heart, go to the word, and unto the promise, and chew, and meditate upon the promise to sweeten thy heart, and to rejoice thy soul, and thus by a wife, as it were, thou maist gain power over thy affection, if thou canst turn it another way. As it is a marvelous help against unclean and blasphemous thoughts, if they could have but other thoughts, and turn their thoughts another way.
Means of meekness.

way, not so much to stand to answer their thoughts, but to turn to some other thing. As with your children, your children are froward, the way is not always to go and satisfy them, and give them the thing they would have, but if they are fullen, and in a dogged mood, if you can bring some other thing and make them play, if you can turn the stream of their passion another way, it will be a great deal better than to whip them, it would be a great deal the better, taking them off out of their fullen and dogged fit, to take them up that way, and those that are discreet in bringing up children, they make use of this rule, when they see children in a dogged fit, not to beat it out of them, but to turn their spirits another way: As we find by experience in children. So it is with all our hearts, for we have all childish hearts, we are many times fullen, and dogged and froward, and it is not opposition that will help, but if we could turn our affection another way this would help us.

Means X-

ro. Another rule is this: Take heed of too much business, do not put yourself into too many business, those men and women that have too many irons in the fire, will hardly escape burning their fingers, and the ground is this, because there is no business that you can undertake but there is somewhat or other will fall out crosse in it, you must make account of this. Now if something in everything will fall crosse in it, then when we have a great deal of business, then there will be multitude of croses, it is usual, when Men and Women are very busy, you presently anger them, that is the reason your crosse are very angry, some and meddle with them and presently they grow angry, therefore do not
MEANS XI.

11. Take heed of too much curiosity, sayth one; would you not be an angry man, be not curious, I mean curiosity in prying into every little thing. As now in a Family, if the Governor in a Family be curious and dainty, and prying into every little thing in the Servants at every turn, and upon every small trifle, it is impossible but that they must be of very forward tempers, and dispositions. But now if you would not be angry, you must pass over a great many things, you must have a kind of holy negligence of a great many things, and pass over, and see, and not see, and turn away your ears from many things. So it is in that place before quoted, in Eccles. 7. 21. we made use of verse 22. before: there the wise Man would have us not so much as to hear: Take no heed unto words that are spoken; there are many things fall out in a Family, that men and women should take no heed unto, if a husband will be curious, and prying into every thing in his wife, and make as much as he can of every thing she speaks, and so the wife of the husband, and Master of the Servant, there will be occasion to be provoked, but if the things be not of consequence, rather let them know that you do not take notice of them, but if you will be taking notice of every thing, it is impossible but there will be a great deal of disturbance in the Family.

MEANS XII.

12. Labor to convince thy Soul of this: That it is a great deal better to bear wrong than to do
wrong, there is a great deal of excellency in it, and there lies the danger, not when others speak against me, and do me wrong, but when the Devil shall come and tempt me by that to be in an angry fit, there lies the danger. 

And Austin hath a very excellent timidity to express this, faith he, when the Fowler hath set a Net to catch Fowls, then he comes, and throws stones in the Hedges to fright the Birds. So the Devil doth not so much care for this, meerly to stir up another to disturb you but he looks beyond your disturbance, the Devil sets another to put you into a disturbance, that so he may take you in his temptations, in his net, and you should think this when you are disturbed, take heed of the Net that the Devil hath on the other side the Hedge, there is no danger in it if I bear the wrong.

MEANS XIII.

13. Another Help is this: Labor to keep thy heart spiritually. Take heed of carnality, and sensuality, the more spiritual things are, the more unity there is amongst them, they are as the beams of the Sun, that are of a kind of spiritual substance, thousands of them will unite in a punctum, and the more spiritual mens hearts are, the more they will unite in a punctum. You know the Stars, they are in the inferior and middle regions; they are not above, there is no Storms, and Tempests: So the Tempests, and Storms of frowardness and passion arise, when mens hearts are low, when they are but in the middle region, when they have not got up to the upper region. Saith the Apostle in 1 Cor.

3. 3. There are contentions and strifes among you, are you not carnall? you are not spiritual, you are carnall, and ye walk as men: Were ye spiritual, there would be no such thing. Nay, it may be said of.
Means of meekness.

14. Another Rule is this. Take heed of multiplying words, there is a mighty deal in that, in Prov. 26. 21, 22. ver. As Coals are to burning Coals, and Wood to Fire, so is a Contentious man to kindle strife. The words of a Talebearer are as wounds, and they go down into the innermost parts of the Belly. Ye say, that words are wind, what wind are they? They are wind to blow up the Coals of contention. It is a great deal better to be silent, if it be not in a sullen silence, to forbear much in words, it may come from doggedness, and fulness to be silent so, (but that I have spoken of) but you may speak somewhat, but not in provoking words, there is nothing provokes more then words, wrongs do not provoke, real injuries, do not provoke so much as words do.

Means, XV.

15. Another help is this, which may be of very great use, because many of you have weak memories, and cannot remember all these; I will give you one that you may remember, and that is, make use and lay up several Scriptures that I shall name unto you, let them be in a readiness when passage ariseth, Oh, That ye could but have so much liberty over your own Hearts, as you could get one half quarter of an hour alone, and read over these Scrip-
tures that I shall name unto you, and often read them over, it would be a mighty help to you against passion. You know it is said of one, that he would have the Greek Alphabet read over before he would punish an offender. So before thou art in a passion, go and read over these Scriptures, you may turn them down in your Books, or Learn them by Heart. The first Scripture is, in Prov. 3. 32. They were made use of before, but now I put them together, that they may be as a rule to help you against your passion. For the froward is an abomination to the Lord, but his secret is with the Righteous, Thou wouldest faine know the secrets of the Lord, that is not with the froward, but with the Righteous. Oh, the reading of this Scripture may put you into a trembling, lest you should fall into a froward fit. The Second Scripture is in Prov. 8. 13. The Fear of the Lord is to hate Evil, Pride, and arrogancy, and the Evil way, and the froward Heart do I hate. Thou art ready afoonsoon as ever thou art stirred, to have a froward mouth. It is with the Mouths of many in a passion, as it is with the mouths of men in a Feaver, many men, (especially full bodies) in a Feaver, the Phylitian comes in the morning, and bids them put out their Tongues, and their Tongues are all furled, and that must be scraped all off, or else other things will do them but little good; Truly, When you are in a Passion, you have such a Furr upon your Tongue, that had need be scraped off with the Knife of Repentance. Oh, Remember this Scripture, The froward Mouth I hate, I hate, I hate, you are froward many times, and you say, shall I bear? and shall I bear? I but remember what is said in this Text, The froward Mouth I hate. Methinks the reading of this Text should stop your Mouths, The froward in Heart is an abomination to the Lord, and the froward
ward Mouth do I hate, You think you speak rarely, when you have a froward Mouth, and others will commend you, God faith, I hate it. And the other Scripture is in Prov. 11. 20. *They that are of a froward Heart; are abomination to the Lord, but such as are upright in their way, are his delight, God hath no pleasure in those that are froward.* It were a sad thing for one to live in a place, in a Family, and that no body should delight in them, Truly, those that are froward, no Body delights in them, no not God. And then in Prov. 16. 32. *He that is slow to Anger, is better then the mighty; and he that Ruleth his Spirit, then he that taketh a City.* Here are four places in the Proverbs, lay up but thees for to meditate upon, you that are of passionate Spirits. And then in Eccles. 7. 9. *Be not hasty in thy Spirit to be Angry, for Anger resteth in the bosome of Fools.* And in Mattb. 5. 22. There Christ makes Anger to be murther, *He that is Angry with his Brother unadvisedly is guilty of judgment,* As he that kils his Brother is guilty of judgment, but if it break out to his height; *Thou Fool, he is in danger of Hell Fire.* Many more I might Name but these are the principal.

MEANS, XVI.

16. Now then, there is one thing remaines, and that is the setting before you the Example of the Saints, and especially the Example of Christ, the setting before you the Example of the Saints. Some will say no Body can deny their passion. Yes, I wil give you the Example of the Saints for it. That of Abraham, in Genes. 13. 8, 9, Read there what a quiet Spirit Abraham had. And then of David, in 1 Chron. 28. 2. He comes to his sub-
Meas of meekness.

jects, and calls them Brethren. My Brethren, thus, and thus, and speaks in a most gentle manner, even to those that were under him. You cannot give a good word scarce to one that is above you, but those that were under him, he calls them Brethren.

And again, in 1 Sam. 17. 29. verse, When his eldest brother Eliab was angry with him, very peevish, I know thy pride, and the naughtiness of thy heart, for thou art come down that thou mightest see the battle. When David went in the uprightness of his heart, and did but speak to Goliath, that did despise the host of Israel, his eldest brother, he comes unto him, and saith, I know thy pride and the naughtiness of thine heart, for to see the battle art thou come down. Mark the 29. verse, What have I done? Is there not a cause? And he turned to another, he saith no more, Brother, What have I done? Is there not a cause? And so the Example of Steven, in Acts, 7. and the last verse, When they stoned Steven, he prayed for them, that the Lord would forgive them, and so fell asleep, and said, Lord forgive them. Thou hast about thy ears but hard words, and he had about his ears hard stones, and yet the hard stones did not so much disturb his spirit, as hard words doth thine. And to Paul, in Galath. 4. 12. Paul was before of a very boyish spirit, almost as any man, but of what a meek spirit afterwards? The Galathians provoked him very much, and were become his enemies because he told them the truth. But faith he, Brethren, he as I am, I am as you are, you have not injured me at all, I am content to pass by any thing, you have spoken hard things against me, and you have joined with false Teachers, and though you asperge me what you can, and take away my good Name, and indeed, they had dealt much with false Teachers, God used him as a great instrument for good.
unto them, and the Devil had no such way to hinder the good that Paul had to do among the Galathians, as to send false Teachers to asperse Paul, and take away Paul's credit among them; and they began to listen to it, though they had got so much good by Paul, and were ready to Pluck out their Eyes, and cryed, Oh, the good we have got by this Paul, yet when false Teachers came into their houses, and scandalized Paul, they had almost gotten the heart of the people from Paul, and begun to speak of him as if he were their enemy. Yet faith Paul; Brethren, I beseech you be as I am; for I am as you are, ye have not injured me at all. You cannot desire my heart to be more to you then it is, I am content to suite my self to you as you can desire, You have not injured me at all; but come, Brethren, be as I am, come let us joynt togethér stil, and further the work of the Lord, and I am as your hearts can desire, and whatever injury I have had let it all be buried in Oblivion, I am as you are, you have not injured me at all. And so the Example of God himself, in his dealing with Jonah, Doth thou well to be Angry? So in Exod. 34. Slow to Anger. And in Psal. 103. 8. 9. But especially this of Christ, set the example of Christ before you, and set it before you constantly, till you find it work, for we are to know this, that the Example of Christ, doth not only work morally as an Example, but works efficaciously, by way of efficiency, there is a great efficacy to work upon us. By setting Christ before you, we set him before you as those in the wilderness set the Brazen Serpent before them. I have read of a noble Earl Elsiarius, his Wife did wonder at the quietness of his Heart, and asked him what course he took to quiet his Heart, and to his Neighbors likewise, he gives them this Answer, when any body wrongs me, I presently turne.
Means of meekness.

turne my thoughts to the injuries that Jesus Christ hath suffered, faith he, I never leave from ruminating upon and remembering the injuries of Christ until I find my Heart wholly quiet; so you should not only think that Christ was meek, but be meditating and never leave setting Christ before you, and thinking on his meekness, till you find your Spirits Meek. I might set before you many other Examples besides the Scriptures, I remember it is said of Caesar, he was a man without Gall. And so Theodosius the Emperor, no man could ever see him Angry. And so likewise Calvin, it is said of him, Luther being somewhat of a hot, Furious Spirit, and speaking somewhat against Calvin, he gives this answer, Well, Let Luther call me a Devil, yet I will acknowledg him to be the Servant of Jesus Christ. And indeed this is a notable Example to Ministers, that are joined in the work of the ministry, though Calvin and Luther was joined together to promote the same work, he saw that Luther was so instrumental in the work, that he resolved he would not fall out with him, because he would not hinder his working. And so I might Name many Examples of Heathen, Anaxagoras, he heard one of his Soldiers speak evilly of him behind the Cloath, he comes to him and faith, take heed you do not speak so as the King may hear. And so Plutarch, when one was railing upon him all the day in the marketplace at night he goes quietly all the way home, though the man still railed at him, and then he faith to his man, take the Lanthorn and light this man home, this of a Heathen. And many other Examples I might Name, it is the Speech of a Heathen, faith he, that can never be too much spoken of, that can never be too much Learned, that is an expression of a Heathen man; So that vertue that can never be enough Learned, we cannot speak too much
Means of meekness.

of it though we have spent much time about it. Therefore to conclude all. Now these things ye have heard, if ye know them blessed are ye, you must not use these means that I have prescribed to you, as you use Physick in the Body. I remember Plutarch hath this expression when he propounds some means, I but faith he, you must not use these means as Physick that must pass quickly through the Body, but make use of them as nourishment, either must we use them as unsavory smells are brought to those that have the fits of the Mother, they bring some smells that may perhaps for the present quicken them, you bring Feathers to smell upon when one hath the fits of the Mother, I but that takes not away the distemper, the Body within still hath the same distemper, So you may not make use of all these helps meerly as a smell, as a favour to help you out of a present fit but labor to turn them into your Heart, and keep them in your Heart to do you good. Oh, That the Lord would be pleased to bless what hath been said, that so that may be fulfilled that is spoken of in Isai. 60. 18. There is a time a coming that violence shall be no more heard of; Oh, That that time might come but in Families where there hath been such carriages, that violence might be no more heard of, no more violent carriages and words, what an honor would this be to the word? As I hope the Lord hath not carried on the point so, but that he will have it to prevail up on some, what an honor would this be to the word? Perhaps your Husband or Wife comes to the word, now if you be charged, and your carriage more meek then heretofore, what an effect may this have upon your Husband? He may say, I will go and hear it too, and so your Children and Servants, the Parents that hated the word before, they will be in Love with the word too. As you would honor God.
God, and the word, and your selves, labor to be of meek and gentle spirits. Certainly, that meekness that comes by the word is the best meekness; a man may have meekness upon other grounds: Perhaps from strength of argument, and reason, he sees the inconvenience of his Passion, but that meekness is not so good, but that meekness which comes from the word, that is the best meekness. As that Sorrow for sin that comes upon men upon their sick Beds, and death Beds, that is not so good as the Sorrow that is wrought by the word. So of meekness. Now the Lord hath presented many things out of his word to meeken your Hearts, and if you be Meek upon the hearing of the word, that will be acceptable meekness, except this word prevail with you: if it do not qualify your Anger, know it will encreas Gods Anger. I have seen before you many things about this meekness, but if you be passionate and Augry after all this, God will make these things come against you another day, God will say, Were you not in such a place, and heard so many things of meekness and frowardness, and yet you were as froward as ever? Oh what is become of those Sermons of meekness? Yea, and put one another in mind of this, not in a scornful way as others, when some are Angry, I this is your going to Sermons, and this is your Conscience, Oh this is a vile way, but speak with Gravity, and Sobriety. Do not speak in a Jeering way in the Nose when you speak of Conscience, but speak with Conscience. And thus the Husband may put the Wife in mind after the passion is over: and take heed of the next temptation to passion, for there is a great deal to be considered of that, this is the way of the Devil, when any Duty is prescribed, he labors to get a man or Woman to make one breach, and then he knows that all that that hath been said about the Duty,
is enervate and comes to nothing. When a Sermon is made upon any Duty, there remains some strength, but when the Devil hath prevailed with thee to sin against the Sermon all is gone, the Devil is afraid of none of those Sermons. I make no question but the Devil may be afraid, that what hath been delivered in the word may prevent sin in the Family, the Wife and Husband may live better, and Neighbors and Neighbors, Servants and Servants, but now if the Devil can prevail to put you into a Passion, to sin against these Sermons: Now faith the Devil all these Sermons are gone, now I have overcome their Consciences, and the word, now is all gone, there hath been a great deal of pains taken by such a Ministry, but now all is gone concerning such a Soul, and I make no question but he will be as passionate as ever.

CHAP. CXVIII.

Five Rules to meaken the Spirit of others. 1. Observe their temper. 2. Give soft Answers. 3. Withdraw gently from angry Men. 4. Acknowledge thy own offences. 5. Observe fit Seasons.

NOW before I close up this Point, I would give some directions how to carry your selves towards others, to take heed of being a Provocation to any other, for so, we must not only desire to be Saviors of selves, but Saviors, Healers of others, that is, if others be passionate, carry our selves in such a way as may be no offence to them.

I will give some rules for that.
Means of meekness.

First: Take away the occasion, observe the temper of Neighbors, or Wife, or Husband, or Brother, and take heed of laying a stumbling block before the blind. Passion makes one blind, thou knowest such things will provoke them, and thou angreest them, this is to lay a stumbling block before them.

Secondly: Again, give soft answers to others that are passionate, as in 1 Sam. 25. 24. There is a notable story concerning a soft answer, it is in Abigail, how she appeased David, she came and fell at his feet, and said, upon me my Lord, upon me, let this iniquity be, let thine Handmaid I pray thee, speak in thy audience, and hear the words of thy Handmaid, let not my Lord I pray thee, regard this man of Belial, even Nabal, for as his name is, so is he, Nabal is his Name, and folly is with him, but I thy Handmaid saw not the young men of my Lord whom thou didst send, now therefore my Lord, as the Lord liveth, and as thy soul livest, seeing the Lord hath withheld thee from coming to shed blood, and from avenging thy self with thine own hand, now let thine enemies, and they that seek evil to my Lord be as Nabal, and now this blessing which thine Handmaid hath brought unto my Lord, let it even be given unto the young men that follow my Lord, and thus shee goes on with a curious and excellent speech. A notable example for women, this Abigail was of a meek and quiet temper, a gracious, sweet temper, and she had as churlish a Husband as could be, and by this means she allayed and binned a great deal of blood that would have been spilt. And so in Judges 8. 3. that soft answer there quieted the Ephraimites. And in Prov. 15. 1. See what is said there concerning a soft answer. A soft answer turneth away wrath, but grievous words stir up anger. There are many, they can die as soon as deny themselves from speaking quick, now
faith the Holy Ghost here. A soft answer turneth away wrath. And again in Prov. 25. 15. There faith the Text, By forbearing is a Prince persuaded, and a soft Tongue breaketh the bones, though a man be never so stout a boned strong man, his spirit be never so stout, and strong, yet a soft answer will break the bone.

Thirdly: And again another Rule: Let there be a gentle withdrawing from men that are Angry, not a Furious withdrawing, when you see a man Angry, to fly out of his presence, the Wife from the Husband, it is good for ourselves sometimes to withdraw when the fit is beginning: as those that have the fits of the Falling sickness, they have the Symptoms of the fit, and when they feel the beginning, they withdraw into some bye room, that others may not see their gaitly village in such a fit. And so it is good for us when we feel a fit of passion to arise, to withdraw in regard of our selves, and from others too, not in a violent way to fling out of their company. In 1 Sam. 17. 30. It is the place before quoted, the carriage of, David to his Brother, he saith, What have I done? Is there not a cause? And he turned from him towards another, Not in a flinging way, but turning from him in a gentle way: So it is good, when you see others in a passion, o turn from them, and go and mourn for them.

Fourthly: And again, As far as you can, Acknowledge your own offences; this is a mighty way to convince those that are Angry, in Prov. 31, 32, 33. If thou hast done foolishly in Lifting up thy self, or if thou hast thought evil, lay thy Hand upon thy mouth. Surely, the Churning of Milk bringeth forth Butter, and the wringing of the Nose bringeth forth Blood. So the forcing of wrath bringeth forth strife. We must not force wrath in others, but rather if we have
done foolishly, and done evil, Lay our hand upon our Mouth, and be willing to acknowledge, and if they see we are willing to acknowledge in some things, they will think, that if we had done amiss, we would acknowledge it now, and it would be very convincing, if you would acknowledge that which you have done amiss. You shall have many forward people, that will never acknowledge they have done amiss, those that are Women that have forward husbands, if you always stand to justify your selves, is there never a time that you can take advantage of your own Hearts to convince you that you have done the wrong, there would more good a thousand times come this way than the other and to the Husband the Wife.

First, And again, Observe for Seasons one to another, that is, when there is mutual Loving expressions one to another, as Husband to Wife, and mutual Love one to another, take that time, when thy Spirit is most gentle, then take that time to plead the cause one with another; say, now, come Wife, and come Husband, let us now Reason the things, let us see who is in fault, if I am, I will acknowledge; if you are, you must acknowledge it, at this time, it may by this means melt your Hearts for your Passion, and that would be a mighty means to Meekness, if Men and Women that live orfly, one to another, if they could but find such a time to break their Hearts this way, and lament for one another, and fall a Weeping over one another, because of the Disturbance that hath been in their Family, because of the untowardness of their Spirits, I say, God would have abundance of Glory, and you would find it to conclude to the peace and comfort of your lives exceedingly. Now then, we must observe these Rules, not only once or twice.
but till they have done their work, till you have got something. Do not say, you have shewed many Rules, and I have observed many of these Rules, and he is as dogged still, no good comes of it; and so the Husband of the Wife, and the Parent of the Child, Well, but then observe them again, and observe them again and again, continually observe them; Sow thy Seed in the Morning, and in the Evening with draw not thy Hand. May be the time is not come, may be the next time will do it, thou dost not know, but that still going on in a constant way, there may be that done that thou couldst never have thought possibly could have been done; Yea, go on this way, and certainly, thou shalt not loose by it. Oh! Thou wilt say, if I were sure by going on this way, I could prevail over the Heart of my Husband, Nay, I could be content to loose half my estate to live quietly; Now try yet. But suppose it do not help, yet it will be worth thy labour and pains in this respect, it will keep thy own Spirit in a meek Frame.

Yea, And again, know that the Lord will recompence it upon thy self, this I can assure you, either it will do the deed, and recover thy Husband or Wife, that you shall ever hereafter live quietly together, or thou shalt have some other good by it, that shall be as much good to thee as that. Oh, You will say, nothing in the World can be so good if I could but get that: Well, But if God deny thee this mercy, the Lord may have some mercy in store that may be as good to thee, that thou shalt afterwards say, Well, though the Lord denied me the mercy of quietness in my Family, the Lord hath turned it into another mercy that is as good. But Oh, if I could remember these Rules, will some say, I should put them in practice. To that I Answer,
Means of meekness.

Answer, make use of what you can of your selves to help you, and some Particulars that most nearlie concern you, if you would remember them in Prayer to God, and turn them into Petitions, that would help you to remember them. And further, know that if thou hast a heart unfeigned to practice them it is the work of the Spirit to bring them to remembrance, so faith Christ. In John, 14. 26, I will send the Spirit, and he shall bring them to Remembrance. Go to the Lord in Prayer, and beseech him to bring them to remembrance, and what things shall be brought to remembrance, labor to keep them warm upon your Heart; for Physick must be taken warm, I mean by meditation, and Prayer, keep them continually warm upon your heart, and what you do remember put into practice, and then though they should slip out of your mind, the effect will rest in your Conversation: As we use to say, shew me not the Meat, but shew me the Man, in a brute Beast you desire not to see the meat, but the strength of the beast, so in this, though you be weak in your memory, yet if the effect of this abide upon your Heart, that is, if your heart be sanctified by this, that there is more Meekness and gentleness in you then before, ye may see this though you do not remember all. Now then we have done with this; O labor that these things may sink into your Heart, faith Christ, learn of me to be meek as ever you would do any thing after my Example, do this, learn of me, for I am meek. And thus lay the charge of all these things upon your Hearts.

FINIS.
M. Burroughs Earle way to Heave
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ON MATTHEW II.
VIZ.
I. Christ the Humble Teacher of those that come to Him.
II. The Only Easy Way to Heaven.

Wherein is shewed,
1. What Humility or Lowliness is Not.
2. What that Lowliness of Heart is that Christ would have us to Learn of Him.
3. Arguments from the Lowliness of Christ to work Lowliness of Spirit in us.
4. The properties of an humble heart towards God.
5. The properties of an Humble and Lowly heart in respect of our selves.
6. The properties of Humility in respect of others. 1. It is fearful of giving or taking offence. 2. It gives due honor to all. 3. It is tender to others. 4. It's not needlessly singular from them.
7. The Excellencies of Humility.
8. Humility brings REST unto the soul.
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In the only Easy Way to Heaven,

Is shewed,
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3. The Reason why some gracious souls complain of difficulty in God's ways.
4. What it is that makes the ways of God so EASE.
5. Consequences from the EASiness of God's ways.
6. Directions how we may make the Ways of God EASE.

By JEREMIAH BURROUGHS, Preacher of the Gospel at Stepney, and Cripple-Gate, London.
THE FOURTH BOOK

OF THE

JEWISH ANGELICA

PRESENTING THE

FIVE FOUNDATIONS OF THE JEWISH RELIGION.

BY

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CHAP. CXIX.
Lowliness what, Negatively in Five Particulars. 1. Not in Poverty. 2. Nor in Words only. 3. Nor Carriage. 4. Nor Habit. 5. Nor Baseness of Spirit.

We have Finished that great and excellent Doctrine of Meekness, we are now to come to the next lesson that we are to Learn of Christ, Lowliness of Heart, and this of a lowly Heart.
yea the truth is, a lowly Heart is the Mother of Meekness, though Meekness is set before in my Text, yet in some other Scriptures, where we have Meekness and Humility joyned together, we have Meekness set after, and Humility, and Lowness set before, as in Coloss. 3. 12. Put on therefore as the Elect of God, Holy and beloved, Bowels of Mercy, Kindness, Humbleness of mind, Meekness, Humbleness of mind, Meekness, there Humbleness is set before, and that is indeed the true Christian Meekness, that doth come from Lowness, Lowly in heart, The word here Lowly (in the Greek Tōv θέμων) it signifies one even lying upon the ground ready to be Trodden on, as some Learned obserue, Lowly in Heart. In 2 Cor. 7. 6. There you have this word here Translated Lowly, Cast down, one Cast down. Nevertheless God that comforteth those that are Cast down, the same word that is here Translated in my Text Lowly, is there Cast down, such whose Heart is Cast down. And in 2 Cor. 10. and the first. Now I Paul myself beseech you,
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in presence am Base among you, Who am Lowly or Base, so you have the signification of the word, and what it is, in other Scriptures, Lowly.

But Lowly in Heart, Learn of me, for I am Lowly in Heart.

First, Not in a low condition, I do not require of you that you should be in the low condition of Poverty, and the like, as I am, some sally would imitate Christ to be in such a low condition, because they had possessed nothing in the world, therefore they would not, and so ground their superstitious vows of a voluntary poverty. Indeed, the word Translated, in Heart, signifies sometimes the low condition of a man. As in 1 James, 9. Let the Brother of Low degree, Rejoice in that he is Exalted, That is, in a Low condition. But many men are in a low condition, and yet far from being Lowly in Heart, There may be a very low condition, and yet a very high, proud Heart; there may be Humiliation where there is no Humility, Humiliation, and Humility are two several things, a man or Woman may be Humbled, and yet not at all Humble; Many people, that are very low in their condition, Yet, Oh! the pride of their Heart in their low condition, what vexing and fretting of Heart is there against the waies of God's providence towards them, and dispoing of them? Now thou art in a low condition, and thy Heart vexing and froward, thy heart is not a whit low by thy condition. Many men that heretofore have been in a high condition, and God hath brought their estates lower, but not their hearts a whit, Oh, Happy, happy were it for those Men and Women if he had brought their hearts low; this is the way to make Gods bringing them low in condition to be a great blessing to them. You that are marriners, when
you meet with storms and tempests, you would think it a very absurd and foolish thing to have your top-gallant and top-sails spreading to the full all open in a storme, No, now you narrow your sails, and take them all in, and take them down when the storm is up. Now this is a foolish condition of many that God pleaseth to bring into a low condition, that when God causeth storms and tempests to be upon a soul, they keep up their sails still, it is just indeed that they should be drowned that will not pull down their sails when the Lord causeth a grievous storm to come upon them, how many that are in very low estate, and yet have extreme stubborn hearts, and stout spirits, as stout and stubborn as ever before they were, they have envious spirits at those that are above them, because others are not as low as themselves, and have fallen spirits, and sinking spirits, and forward spirits in their low condition, all these argues a great deal of pride, that though their condition is low, yet their hearts are not low, the Devils themselves, they are low enough, they are cast down to Hell itself, and yet the proudest creatures that are, none so proud as the Devils are, and their pride appears much in their discontentedness, they are proud and discontented, and the most discontented spirit is the proudest spirit; so that a man may be of a low condition, and yet not lowly in heart, Learn of me, for I am lowly in heart, it is the lowliness of heart that Christ would have us learn of him.

Secondly, A man may be lowly in words, submissive in words, and yet far from lowliness in heart, in Isai. 29. 4. There you may see what some afflictions may work to make us lowly in words, in expressions. And thou shalt be brought down; and
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shall speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a Familiar Spirit, out of the ground, and thy speech shall whisper out of the dust, I will bring thee down against God. Whereas in the time of men's prosperity, they speak swelling words, as the Apostle Jude, 16. Speaks, Great words, high Words, when they are in the ruffe of their pride, and the height of their prosperity, but you shall have many of these brave spirits, that have such swelling words when they are in their jollity and prosperity, yet when God brings them down upon their sick beds, Oh, then they whisper and speak low, as one out of the dust, and then Oh! their words are very submissive and yeilding, and will hearken to any thing that you say, I but yet for all this, their hearts are not brought down, their Hearts remaine as stiff as before, which appears by this that as soon as ever the hand of God is off from them, they are as stone and stubborn as ever before. So that there may be Lowliness in expressions, where there is not Lowliness in heart.

And again, many may be Low in Expressions of words in discommoding themselves, and yet be proud in heart, either in accusing themselves of such things, as they hope others will not beleive them, or denying such things as they hope others will contradicte them in, you shall have many people that will have a seeming kind of humility, and be ready to speak very hard things of themselves, and say, they are very poor weak people, and have but little strength in them, and not fit for such and such imployments; and it is fit that others should be chosen in those imployments rather than themselves, and they have wretched, and vile heartes, and when they come amongst others they speak of their vile

R e e
wretched heart, and they cannot do thus and thus, and very large they will be in speaking very ill of themselves, and deny that they have any excellency as others have; and yet their hearts extremely proud, which appears in this, because if any body else should be of their mind, they would be extremely discontented, if any others should say, O! God hath given you great Gifts, this pleaseth them, whereas if others that are in Company and hear them charge themselves to have such vile and wretched hearts, and to say, they cannot do thus & thus. Suppose they should be of the same mind, and they should say, I thinke it is so, that you are a poor silly Creature, an ignorant Creature, and you have a very hard heart, and a proud and stubborn heart, now if any should be of their mind, they would be angry with them and be displeased. Doth not this argue a great deal of pride of heart? I remember Bernard hath such an expression in his Books, faith he, if another should accuse me as I accuse my self, I were not able to bear it, he confessed this pride of his heart, though he did accuse himself, yet if another should say the same thing of him he were not able to bear it, and I am confident it would be so with abundance of people, when they come in compay and speak thus of themselves, it is but to fetch out commendations from them, that others might commend them, and they would be mightily displeased if others should say of them that which they say of themselves. in Prov. 17. 7. Excellent speech becometh not a Fool, much less do lying lips a Prince. Now the words that are thus read in your Books, you may in another way read them, they seem to carry another expression than is carried here, the word signifies Dignity; So Arians Montanus. The lips of Dignity becometh not a Fool, that is, it is not fit for one that is a Fool to speak of excellent things.
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things, as if he had any excellent things in him, much less do lying lips a Prince, it is here, but the word doth not only signify a Prince, but an Ingenious Man, a man that hath an excellency, and worth, so you may turn it, as a Lip of Dignity becomes not a Fool, so neither do lying Lips become one that hath an Excellency in him, one that is of an ingenious spirit, it is not for him to dissemble, it is a very unseemly thing for one that God hath given an excellency unto to dissemble. In Job 13-7. It is said there, What wil you lie for God? wil you speak that which is false even for God himself? will you speak wickedly for God, and talk deceitfully for him? We are not to walk deceitfully, no, not for God, not for the Glory of God, though we should think there might come the greatest good from it, yet we must not do it, and therefore certainly not for our own praise, to sift our praise for ourselves, this is to be lowly in words, but not in heart.

Sometimes we do not only discommend our selves in a feigned manner to others, but even to God also. How do we in prayer tell God how wretched & vile we are? and deserve to be cast into the nethermost Hell, and what a wonderful mercy it is, that we have the least crumb of bread, and unworthy of the least crumb of bread and drop of water, thus we speak very lowly before God; and yet in the mean time have very proud, and stubborn hearts, this is not to be lowly in heart. Learn of me, not lowly words, not lowly speeches so much, but learn of me to be lowly in heart.

Thirdly: There may be a lowly carriage where there is not a lowly heart, many that have very proud and haughty spirits, yet will in their carriages seem to be very affable, and courteous, and very sweet, and very submissive, and very yeilding.
so that those that are of weak spirits, they conclude, Oh, surely this man is a very humble man, he must needs be a very lowly man, mighty lowly, how sweet, and affable, and courteous, and submissive is his carriage? It is true, for to have lowliness in words and carriage is good, and where there is a lowly heart, there will be these in some measure or other, but yet these may be much without a lowly heart, there may seem to be an excellency in these, and yet no lowliness in heart: there may be a complementing to the ground, a man may be ready to put his hands upon your feet, and yet have a very haughty spirit. I will give you these Scriptures for it. In 2 Sam. 15. It is the example there of Absalom, Absalom we know, was a most desperate proud spirited man, and he aspired to the Kingdom, and was so set upon pride, that he did plot the very death of his own Father, of David, that he might get up to the Kingdom, and yet mark this Absalom at verse 5. And it was so, faith the Text, that when any man came nigh to him, to do him obeisance, he put forth his hand, and took him, and kissed him, any man, the meanest man that came nigh to him to do him obeisance, he would put forth his hand, and take him, and kiss him, so at verse 6. So Absalom stole away the hearts of the men of Israel. A man by his deceitfulness this way, may steal away the hearts of simple people. Certainly, the men of Israel thought Absalom a very humble and lowly man, and thought: O! might we but have this man Absalom to be our King, how happy should we be! and yet at this very time, the very heart of a Devil in him for pride. And another Scripture is that in Psalm 10: 10. He crouceth, and humbleth himself, that the poor may fall by his strong ones. Who is that 'He?' mark, it is the same that is spake of in verse 2. The wicked in his pride persecutes the poor. And a-
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Gain at verse 4. The wicked through the pride of his countenance will not seek after God. And yet at ver. 10. He crouchetb and humbleth himself. He will seek for his own Glory, and that his own ends may be brought about, he will crouch so low as you will have him, submit to any thing though never so base and vile, that he may accomplish his own ends. And therefore all those that will submit to very low things, you must not think presently they are lowly in heart, a man may seem to be very lowly in words, and submit to very low things for his own ends, but then he will be proud enough when once he hath got into the saddle, he will rule you then, he will tell you, he will do any thing in the world you would have him to do, till once he gets power over you, and then is the time for the manifestation of the pride of his heart. But there may be lowly carriage, and not lowliness in heart.

Now those that carry themselves courteously and lowly in carriage, and yet have proud hearts, you may judge of them.

First: Their lowly carriage is to them that are at some distance from them, such as they have not very much to do withall, you shall have many, that when they come abroad, and come into company with such as they have not very much to deal withall, they will be very lowly in their carriage to them, but may be in their Family they will be dogged enough, perverse enough, haughty enough, full of and surly enough, though very courteous and yeildable to any thing, and very sweet unto others that are at a distance from them.

Secondly: They are lowly to Servants, or to those that have not had any occasion to cross them, Oh! how sweet is their carriage there, to people that never cross them: But now come to any that crosses...
them, you shall find them as haughty, surly, and proud towards them, as any man whatsoever, if once they be cross, try but such as seem to be many times to sweet in their carriage to you. I do not mean to cross them wilfully, but observe them when they are cross, and see what a difference there is between the affableness and sweetness of carriage that is in them when all things please them, and when they come to be crossed.

Thirdly: Their carriage is to those that they may accomplish their own ends by working or other that they would accomplish, but if they have to deal with such as no way can further any ends of theirs, they shall have no such carriage from them, this is but to shew the distemper of the heart, there may be lowliness in carriage and not in heart: But do not think that I seem in the least manner to discommend lowliness in carriage, it is comely in Christians to be gentle one towards another.

Fourthly: There may be lowliness in habit, and yet not in heart, some will please themselves in this, in going very meanly clad, and in all their outward Garb are very mean, and they think they will not be so proud as others are, so high and brave as others. It is true, there is a great deal of pride to be seen in outward habits, but also there may be a great deal of pride seen in lowliness of habit, as well as in brave habits. As there is a great deal of pride in following every vain fashion, so certainly there may be much pride in a sullen resolution, that they will never wear any thing but those and thus, in a fantastical singularity from other kind of people of their own rank, though never so holy, yet they will have a singular Garb of their own; this is out of sullenness, as no question there is in many a sullenness of resolution, or a fantastical
singularity, a ridiculous conceitedness, and stubbornness of spirit, that they will not alter their minds, that others must do as they do, and if every one do not wear the same Garb as they do, then they are proud, and themselves only are humble. Now there may be in the fullness of others an extream vanity of spirit and pride, and many of these think to honor Christianity, whereas they do him honor hereby, if thou beest to weak as thou dost not know what liberty thou haft in the use of the Creature; Wilt thou judge others that do know? You must take heed of Pride, and singularity in those things which you think to deny your selves. It was a speech that Socrates had concerning Antisthenes, faith he, I see the arrogancy of Antisthenes through the holes of his Coat, he would go ragged, and with holes in his Coat, but faith he, I see the very arrogancy and pride of Antisthenes through the holes of his Coat. And so when Diogenes came to Plato and he had a rich Bed, and Diogenes in his Cynicknobs and pride, tramples upon Plato's rich Bed, saying, I tread and trample upon the pride of Plato, I faith Plato, but it is with thy pride, it is pride that tramples upon this pride, it was the pride of his heart that did so disdain that another should have that he had not himself. There may be much vanity, and pride, and height of spirit, in lowliness of Garb and outward habit. But yet still we shall come further to open the nature of Humility and the evil of pride that is contrary to it, and we shall come to discover the pride in Habits, and speech, and the like, but only now to make way to what we shall come to, now to get a little into the point that we may not mistake what Christ would have us learn of him, when he faith, he would have us learn to be lowly in heart.

Fifthly: There may be a kind of lowliness of
spirit which Christ disavows, and which Christ would not have us learn of him, not only a lowliness of words & habits, but a lowliness of heart, that they must take heed of a base fordid spirit, that is as uncomely for a Christian as any thing in the world. A Christian, though he must have the lowliness of the heart of Christ, yet there is the lowliness of a base fordid spirit that is infinitely unbecoming the excellency of a Christian. What is that base drossy, low spirit of many people?

First thus: It is a base fordid spirit to employ themselves in things beneath their Condition in which God hath set them: As for instance, suppose a Magistrate, or a Minister, should fill a Dung-cart, and he should plead thus, it is true, others are to proud they will not do it, but I am content to do the meanest thing, Is this a lowly heart? No, it is a base fordid heart, for men that are of any quality to mingle themselves with poor mean things, to be in the Ditches, in places that are beneath them, to employ themselves in things that are beneath the condition that God hath set them in, this is not Humility but fordid and base spiritedness.

And then, when men likewise, shall seek low and mean things, and bless themselves in things that are very low, and mean, and allow themselves in them, as if so be they were enough to make them happy, when they shall feed upon others, as the Scripture speaks of that Idolatry: And so wicked men when they shall feed upon ashes, this is a base thing, for a man to have his belly cleave to the earth, to seek to scrape for a little of the world, and bless himself in this, and think himself a happy man if he can get a little money, and if he have a little applause in the world, this is that he placeth his happiness in, and seeks after no higher good,
Humility, what it is not.

and this he would be content should be his portion, if he can get a little money together, and have House and Lands; this is a low spirit, for one that professeth himself a Child of God, for him to seek after the things of the world, and satisfie himself in them, it is as if a Prince should leave the Throne of his Father, and go and scrape in the Kennels. Will you say, it is the Humility of a Prince? Were it the Humility of a Prince, to leave the Court, and all the Glory there, and those excellent employments about State affairs, and scrape in the Kennels? Were this the lowliness of a Prince? No, it were a base spirit. As I have heard of some great Heirs, when they have been young, and stolen by Beggars, afterwards when they have been taken away from Beggars and put into good Cloaths, yet they have got such a base spirit, that they would leave off all to put on Rags again, and go a begging. Thus the greatest men, that seem to be lofty in their aims and designs, they have low spirits, for they do but scrape Kennels in this world, and with the Prodigals feed upon Husks and Swill: whereas the People of God, though they are to be lowly in heart, yet do aim at high things, to seek after eternity of Glory, to seek after a Crown, after Heaven, to seek after God himself, to live for ever with God in Glory, and though they are to acknowledge themselves unworthy of the least crumb of Bread, yet they are not to be satisfied with all the world for their portion, they are to have such high spirits, as not to satisfy themselves with all the world for their portion. You will say, here is a high Spirit indeed, thus it is, nothing will satisfy him except he have the infinite God to be his portion. Your proud men, that are esteemed to be the highest spirited, they will be satisfied with a little Muck in the world, but the Child of God hath such a gene-
Lowliness of heart what it is.

That if God should offer him the possession of Heaven and Earth for his portion, he would count a little pittance, and he would say, Lord, there are higher things that I look for to be my portion; and God is very well pleased that his people should have such high spirits in that sense, to seek after a Kingdom, to seek after Glory, and to think themselves too good for a Lust, for Sin to rule over them to think themselves in a higher Condition, than that these poor, mean things should be enough to be their portion, and their happiness.

Thus I have only shewed you the Negative, what it is that Christ doth not mean, when he saith, Learn of me, for I am Meek, and lowly in heart, he means none of these five things.

CHAP. CXX.

Lowliness of heart what it is positively, and what it is in Christ in six particulars. 1. He became Mediator. 2. Man. 3. Born of a poor Virgin. 4. A Servant. 5. A Curse: Yea, Sin. 6. He was lowly in his carriage to men.

QUEST.

You will say, What is the lowliness of heart that Christ would have us learn of him.

Answer. It is to be considered two ways. The first is this. That disposition of spirit whereby one that is in a high and excellent condition, yet is content to become low for God, and for the good of his Brethren, though he be in an excellent estate,
yet is content to be in a low condition, so it be for God, and the good of others; and this is that lowliness that belongs only to Christ himself, he was thus lowly. And also God the Father is lowly, that God is of a lowly Spirit, thus to be content to be low for his own glory, and for the good of others. Ye have it in Psalm. 113. 5. and 6. Who is like unto thee, Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in Heaven, and in the Earth, God is on high and yet God humbleth himself to behold, to have regard to things that are in Heaven and Earth. Observe the Phrase, I beseech you, it is Gods humbling himself, if it be but to behold the things that are in Heaven, God is so high, that if he doth but yowlsafe to look upon the things in Heaven, he doth humble himself, he brings himself low to behold them, much more upon the things in Earth, Oh! How doth God humble himself then to regard the things on Earth as he hath done. And so Christ, that was from all eternity infinitely blessed, with the Father, yet for the Salvation of mankind, was willing to bring himself into a low condition, and so lowliness belongs to the Father, and Jesus Christ.

But the lowliness that is most proper unto us, that we may yet learn of Christ, that we may gather from Christ's Example arguments to further it in our own hearts, I would describe it thus. It is that grace, whereby the Soul doth behave it selfe towards God, and towards it selfe, and towards others, according, or answerable unto that right esteem and sense that he hath of his own weakness, and meanness. Formally this was not in Christ, but only thus far Christ being once willing to take upon him that low condition, of being a Mediator for man-
kind, so there was a meanness that was in Jesus Christ, and Christ's demeanour of himselfe, walking answerably unto God, and to others, suitable unto that mean condition that he knew himself was in, through his willingness to be a Mediator for mankind, that was Christ's lowliness, though Christ as the second person in the Trinity, cannot have the Rule of his Lowliness to be the esteem of his own meanness, and so of God; and therefore I gave you such a description of Lowliness, that may belong to the Father and the Son; but now this only belongs to Christ as Mediator, and that Lowliness that should be in our hearts, that we may gather abundance of Arguments from Christ's low condition, to further it in our own Soul. The measure of our humility, it doth consist in the right esteem of our own meanness, when a man or Woman hath a right esteem, that is, come to know themselves in that mean condition that they are in, and to be truly sensible of that mean condition that they are in, and accordingly come to behave themselves towards God, and towards themselves, and towards others; these are such as indeed have lowly hearts. Now in this description that I have made of Lowliness, or of humility, you will find (when we come to open it, and to shew the workings of an humble heart that ought to be in Christians) there will be very much discovered that nearly concerns us, but all that I shall do now is, to shew how Jesus Christ was lowly in heart himself. And then what Arguments may be drawn from the Lowliness of Christ, for the furtherance of Lowliness in our hearts. There is one thing in the Point that I am spared from speaking off, to handle this Lowliness of Christ, as Christ is a Teacher, that we have spoken of.

Learn of me, for I am Meek and Lowly, That is,
be willing to Learn of me, for I am a Meek Teacher, and a Lowly Teacher, and therefore be willing to be my Schollers. Now that I have already spake of, when I spake of being taught by Jesus Christ, and shewed you what a fit Teacher he was, and I think this hath reference unto him, that he is not scornful, but he will Teach the meanest; and suit himself to all, but now we are to speak of what Lowness was in Christ, and how we should Learn to be Lowly as he was.

Now for the Lowness of Christ, that you have in divers Scriptures, in Psalm 22. is a Prophesical Scripture concerning Christ, and mark what is said of Christ there, verse 6. But I am a Worm, and no man, a Reproach of Men, and despised of the people. But I am a Worm, They are even the speeches of Christ concerning himself, it is apparent it is a prophetical Psalm, concerning Christ. In the beginning of the Psalm you have the very same words that Christ spake upon the Cross, My God, My God why hast thou forsaken me, And here I am a Worm, and no Man. Oh! How Lowly was Christ, that was God blessed for ever, it were lowly enough, one would think, to be a Man, but to be a Worm, and no Man in his own apprehension, Oh, what Lowness was this? And then in Isaiah, 53. 2. There you may see the Lowness of Christ, that likewise is prophetic concerning Christ, that he should grow up before him as a tender plant, and as a Root out of a dry ground he hath no form nor comeliness, and when we shall see him, there is no Beauty that we should desire him, he is despised and rejected of men, a Man of Sorrows, and acquainted with grief, and we hid as it were our Faces from him, he was despised, and we esteemed him not. I you will say, this shews the Lowness of his condition, but how
doth this argue the Lowliness of his Heart? For you told us even now, that a man may be in a low condition that is not Lowly in Heart. For Answer, Christ was not compelled to it, but freely took upon him to be in this condition, for the Glory of his Father, and the good of Poor Souls, surely, it is a lowly heart that was willing to be put into such a condition as this was.

But above all Scriptures, that is remarkable to this purpose, in Phillip. 2. 5. Let this mind be in you, which also was in Jesus Christ. What mind was that? There is not only the condition of Christ, but the mind of Christ, a lowly Heart, and let that Lowly heart be in you, What was that? verse, 6. Who being in the form of God, thought it no robbery to be equal with God, but made himself of no Reputation: He made himself, he did empty himself, (as the word hath it in the original) empty himself of the Excellency that was in him, And took upon him the form of a Servant, and made himself in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto Death, even the Death of the Cross. Here is the Lowliness of the Heart of Christ set out unto us, and that as a pattern unto all Christians, to have the same mind that was in Christ. Now to stand upon things largely, to open the Lowliness of Christ, that will not be needful, but to speak generally of it, for that is necessary, for we cannot bring it home with power to our Point, if we do not open it in general, for it would ask many exercises to open the Lowliness of Heart that was in Jesus Christ. You know in opening his Meekness we shewed you, what Meekness was in him, And now for Lowliness. As thus,
Lowliness of Christ, What.

First, There was Lowliness in him to undertake to be Mediator between God, and mankind, it was a great Lowering of himself, as we may speak after the manner of men.

Secondly, If he would undertake to be Mediator, then God tells him he must become a man; and take Human Nature upon him, and that, in a personal union, that Christ the infinite glorious Son of God, should be content to be made a Man, that it should be said of him, this person is a man, this is a mighty lowering of himself. In Hebrews, 2. 16. He did not take the Nature of Angels, But the Nature of Man, The Seed of Abraham. It had not been so much Lowering of himself, if he had taken upon him the Nature of Angels, No faith God, if you will be Mediator for man, you must take the Nature of Man. This Poor Wretched Creature; faith Christ, I will do it rather then man should Perish.

Thirdly, When he takes the Nature of Man, one would think he would be Born of the greatest Queen upon the Earth, if Christ must come, and take the Nature of man, and be Born in the Womb, it would be of the greatest Empress, No, of a poor Woman, a Poor Virgin, a Poor Maid, and therefore the faith, in Luke, 1. 48. For he hath regarded the Low Estate of his Hand-Maiden, It is not there Lowliness, as noting Humility, but the Low condition of his Hand-Maid, The Lord regarded the Low condition of his Hand-Maid. Of purpose, to that end, to encourage those that are in a Low condition, that Christ should pass by all the Princesses, and Emperess in the World, and be willing to be born of a poor Maid, for she was not a Rich Maid, nor had great things, that appears by the offering that she made for Her Purification, in Luke, 2. 22, and

while, but she was in her Journey, 1, and when she was in an Inn, she could have never a Room, Surely she must be in a Low condition. If a begger Woman should be ready to cry out, if there were a poor Room that had but a Chimney in it, they would grant it to her, but she was in a stable to be brought to Bed in a stable, your Vagrants and Rogues that go up and down cannot be worse than this, and she had no provision it seems, but was fain to lay her Child in the Manger; this infinite God, and Lord of Heaven and Earth, behold him lie in a Stable and a Manger. And besides he was willing to be in this condition, he chose this condition, surely he had a Lowly Heart.

Fourthly: And further Observe, It may be said, but if he doth come as a man, and come into the world in a Low condition yet he may be some body in time, Nay, but he must be a Servant in the world he might have had possession of the world, and might have had the honor to have been a King, but he must live as a Servant. So the Scripture saith, in Philip. 2. In the Form of a Servant. Nay, he was not only in the Form of a Servant, but in the Form of an evil Servant, a Servant to be beaten, that is a Low condition to be in the State of a Servant, but to be in the State of an Evil Servant, to be beaten, that is a Low condition indeed, so was Christ.

Fifthly: Yea, not only to be a Servant that was beaten, but to be made a curse, So in Galat. 3:13, not only Cursed, but a Curse, in the abstract. Yea, more then this, not only to be a Servant, and to be beaten, and made a curfe, but to be made Sin, that that is lower, So in 2 Corinth. 5:2. He that knew no Sin, was made Sin for us: we will not stand to open these Particulars, only so far is expressed the
Low condition that Christ was in, low, low.
Heart Christ was. And all the way as we go, we
cannot but see, that there will be a great many
humours to work lowliness of Heart in all Christ's
man's Christ. (After he came into the World, also
was put into such a condition, he was far to,
for his Life, to fly into Egypt to save his Life. But
being delivered, then he lives Thirty years in
Low, Poor, Mean condition. He is reputed to be,
in his parentage, his Father a Poor Carpenter,
his Mother a poor Woman, not able to live in
world, and yet he lives Thirty years together,
subject to this poor Father and Mother, to
in obedience to them, and seeks to live by his
Trade, to live as a Carpenter. Hewing of Wood,
for this is the Reason they call him the Carpenter.
Son; he lived not idly. And when he came
manifested the Redeemer of the World, even
the Devil himself had some power over him,
was in some kind under him as you may see.
Matth. 4. He was carried by the Devil, and into
the Pinnacle of the Temple, 'It is a great mountain
the Devil to carry any of our Bodies up and to
for Christ to be carried by the Devil, this was
Low. And when he enters upon his office, he
broad Poverty daces together, thus he was in a
low, and this was free. And then in the construe
of his Poverty, you know what he said of it.
Matth. 3. 20. The Foxes have Holes; and the
of the Air have Nests, but the Son of man, he
wherein to put his Head, Christ had not for Birds,
Birds, and Foxes, No little Cottage. Many of
think it hard that you are fail to live in
poor Smokey hole, a poor Cottage; you are
more then Christ had, Christ had not to hide
Cave to hide his Head, though he was put in
all the world, he was brought in such a Lime.
tion and all for thee, and to teach thee. And when he came to choose his Disciples, See the lowli-
ess of his spirit there, he did not choose the great ones, Emperors, and Kings, and high ones of the world, but chose a company of illiterate men, Publicans and sinners, Illiterate and despised men Christ chose, and Galileans, yea, Men of Gal-
lee, the worst place in all the Country, Can any good come out of Galilee? And for the other Disci-
plies that should follow. Who were they? When Christ came to his own they rejected him: For a man to be rejected when he shall come out of another Countrey, and come home: Suppose one of you should have a Friend come out of another Countrey, and when he comes home, all his Friends should reject him, cast him out, that he should not have a nights lodging amongst all; Thus it was with Christ, his own cast him out, and his Kindred laid hands on him. And those that did regard him, Who were they? Not the Scribes and Phar-
isees, not the great ones, not the learned ones of the world, But this Multitude, a cursed Generation, a company of poor Wretches, a company of Women that were with Christ, and poor Creatures that did follow him; How loathsome were they in the Eies of all those that did behold Christ. And when he wrought Miracles, there was not many Mi-
racles that he wrought at Jerusalem, but his Miracles was for the most part wrought in obscure Vill-
ages. When he was transfigured in his Glory, ma-
ny must not see him, he carries only those to see him in his Glory that must suffer for him, those that saw him in his Agony, and he charges them not to tell any man at all, which shews the lowli-
ess of his Spirit: And not only so, but he goes yet further, and he humbles himself as the Scripture faith, to Death, a painfull Cursed Death, as
he did upon the Cross, to be first despised, spit upon: They spate upon his face before, and scorned him, and put Thorns upon his Head, and Buffeted him. Yea, his own Disciples forfake him in his sufferings. And then he must die among Thieves, and a Murderer must be chose, before he must be chose, and there he must hang, and he is scorned: we seldom will scorn Malefactors upon the Gallows, we pity Malefactors when they go to be hanged: but now to see one upon the Cross, to be hanged there, and Crucified, and yet to be scorned and contemned then, and dying the Death as if he had been the greatest Malefactor upon the face of the Earth. And then he was put into the Grave, and there his Humility was seen: and then what his Spirit felt then, was more than all. Certainly, when he cried, If it be possible let this Cup pass, and My God My God why hast thou forsaken me? Oh! the Spirit of Christ was in a low condition at that time: Now that Christ should be content to put himself into this condition, Surely, the heart of Christ was very low. Not to speak of the lowly carriage of Christ in his life, and his tenderness towards those he met withall, that we shewed in opening the Meekness of Christ, but all this you have in the Story of his life.

Sixthly: But further consider what kind of lowliness it was, to omit the consideration of his Person, who he was, that was hinted in speaking of his Lowliness, for that is indeed the greatest consideration of all to set forth the Lowliness of Christ that such a Person, that is the Brightness of the Father, the Character and ingraven Image of his Person to be in such a low condition, it is ten thousand times more, then if all the Kings, Princes, and Emperors in the world, should have been Dogs and Toads.
Toads, they should not have been so much humbled as Christ was humbled, in being made man for man's sin. But now besides the Person, Consider further this, That his Lowliness in all his carriage was not only towards his Father, but towards men, when he was a man, yet he carries himself as if he were under man; there is many my Brethren will carry themselves lowly unto God, and when they come into God's presence they will have low thoughts, but towards man they cannot, Christ was lowly towards men: You may observe in the spirits of men, many will be very crouching and submissive to those that are above them, but unto those that are under them, of the most domineering spirits that are. I have observed of others, that when they are to deal with those that are Noble men, and above them, they will crouch, and be very submissive and humble towards them, but when they come to those that are under them, those that are poor servants, or Children, they will be as Tyrannicall as can be. But now Christ was low towards man, as well as towards God, low towards his Inferiors, as well as towards his Superiors. And that is observable: Christ was low when he was to have Honor and Glory; as when you know they would have come and by force have made him a King, they would have compelled Christ at one time to be a King, and laid hands upon him, but he would, by no means regard it, and he continues in this Lowliness: And so the Devil shewed him all the Glory in the world, and faith. All this will I give thee, but it was nothing to him. And there was another time, that is very observable for the Lowliness of Christ's Person, as observable as any time, that in Luke 23:8,9, 10. It was the time when Christ was brought to Herod, the Text saith, When Herod saw Jesus, he was exceeding glad, for
The Lowliness of Christ.

he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some Miracles done by him. Herod had a very high esteem of Jesus Christ, he had heard great fame of Jesus Christ, that he had wrought many Miracles, and when he came to him, he made account surely, I shall see some great Miracles done by him, and therefore Herod is preparing to Honor Christ, but Mark: because Herod was a vile, and a base man, he would not answer him a word, at verse 9. Then he questioned with him in many words, but he answered him nothing, And the chief Priests, and Scribes stood, and vehemently accused him, and Herod with his men of war set him at naught and mocked him, and arrayed him in a gorgeous Robe, and sent him again to Pilate. As if Herod should say, What a poor silly man do you bring before me, I had thought you would have brought me a man that would have wrought Miracles, but I see he is a poor silly Fellow? Now Christ he was tempted to have sought Glory at Herods Court, and of men, Christ might have shewed himself to have had that excellency in him, that Herod should have had more regard to him than to the Scribes and Pharisees, but Christ would not do this, but suffered himself to be accounted a poor, sleight, mean, Person, and to be scoffed and mocked at, and puts up all.

But further, That that I would observe for the lowliness of Christs Spirit, it was when he was among Proud Ones, many men will seem lowly when they are among Christians that are lowly: When they are among a company of Christians that are broken in heart, their hearts will be broken too, and when a company of Christians are moaning their condition, and lamenting their state; they will do so too, this is nothing, but to be of a lowly
The Lowliness of Christ.

lovingly, self-denying, yielding, Spirit, when a man is among proud ones, when a man converseth with those that are proud in the world, than still to manifest lowliness, this is to be like Christ.

Yea, and further, that is another circumstance, that is very observable, to be lowly and humble when our lowliness and humility shall be contemned, it is an ordinary thing for Men and Women to manifest humility, when their humility shall bring credit to them, for there is a great deal of humility that brings credit to them, and they know it well enough, and therefore they will seem to be humble when they are among them that will honor them, and prize them the more for that humility; but if they be in a place, where the more humble they appear, the more they shall be scorned, and they shall not be honoured for their humility, not esteemed the better for it, this is the tryal of thy Grace, and of others Grace, to manifest Grace in such a place, and among such company that no body will take notice of it, so as to prize it, and prize you for it; but on the contrary will contemn you, and contemn you for it you shall be scorned the more because you are humble, yet than to be humble at that time, & in that Company, Here is the Glory of a Christian indeed: In these three or four things especially consists Humility, To be humble towards our inferiors, and when you are tempted to the contrary, many are humble many times when they have no temptation, but let a Beggar a Horse back, if he have any temptation, and then they will not be humble, Christ had the greatest temptation and yet was humble. And then to be in company where they will scorn you, and contemn you for your Humility, and yet to be humble consists in this Humility. And all this in the constant course of your Life, to
be humble at a lie, and a start, there is but few men
and women in the world, but take them in some
fit or start, and they will be hune, but at oth-
sers they will be proud; but Christ had a constant
Lowliness of spirit, what ever the variety of his
condition was that he was put into, yet till his
Heart was low, if the people did cry Hosanna to
him, yet he carried himself with a lowly spirit.
So for a man or woman to have such a strength of
spirit, that though they be put into varieties of
conditions, sometimes one way, and sometimes an-
other way, yet to keep a constant Lowliness of
heart in all conditions, this is to Learn of Christ,
and this is but to set forth the Lowliness of Christ's
Spirit. Learn of me, for I am meek and lowly. Well,
may Christ say of himself, that he was Lowly in
Heart.

Yea, and to add this one more.
He was lowly for others, Christ was lowly for
the good of others, we may, be lowly and gieud
perhaps for some design of our own: but Christ's
Lowliness, His Embracing of himself was for the
advantage of others, and therefore, as for himself
in John 17. the beginning, such Christ there unto his
father in his prayer, Father, Glorifie me with the glory
that I had with thee before the beginning of the world.
It seems Christ is content with the same Glory he
had before the world was. What should become
of all that Glory that he had purchased by his Love-
liness? It is as if Christ should say? Let my people
have all that, whatever Glory is purchased by my
Lowliness, by my humbling of my self I am con-
tent that they should have that Glory, but as for
me, Father, The hour is come, Glorifie thy Son, I
have Glorified thee on Earth. O Father, Glor-
ifie me with thine own self, with the Glory.
I had with thee before the world was, I will be content with the same Glory I had from thee before the world was. Surely there should be a great deal of Glory purchased by his Humility, yet is it the way I must have that, and as for the other. Let my people have that, thus Christ is lowly, for us, so teach us to be lowly, and deny ourselves for others as well as for ourselves. But of this more when we come to the very lowest, we should be lowly as Christ was in the opening of our Loveliness.

CHAP. CXXI.

Six Arguments from the Loveliness of Christ to work Loveliness of spirit in our hearts. 1. It was one special end of his coming into the world. 2. His Humility makes pride in man a desperate evil. 3. The greatest Excellency stands with the greatest Humility. 4. His Loveliness stands with the greatest Wisdom. 5. It is infinitely pleasing to God. 6. It may stand with doing of great things.

But now to shew what Arguments might be drawn from the Loveliness of Christ's Spirit so as to work Loveliness in our hearts. Austin hath a speech concerning the Loveliness of Christ, faith he are ye ashamed to imitate an humble Man? Imitate the man, humble; God, Imitate God that was content to be humble; but take these three or four things.

First, Consider in this, As if Christ should call upon you, learn of me for I am lowly. I am sent by God the Father into the world. this is one special...
end that I am sent into the world for, to hold forth into all the world a pattern of humility, there were these two things that were the errand of Christ: First he was sent into the world to become a Sacrifice and satisfaction to God's Justice; And then to be made a Pattern of Holiness, and especially of this Grace of Holiness, namely of Humility, I am appointed as a great Ordinance of God the Father to hold forth this: God the Father doth shew three things in Christ so demonstratively, as we cannot conceive that an infinite Wisdom was able to devise a way to shew them forth more than in them.

1. The Vileness of Mankind, and the desert of it, is such an Argument, that we would not imagine an infinite Wisdom could devise more, as if God should say, I have such an Argument to shew the vileness of mankind, and the desert of it, as infinite Wisdom could not devise a greater.

2. And then the Second thing God would shew that he would manifest infinite Wisdom, he would shew his love to mankind; faith God, I have such an Argument of my love to mankind, that infinite Wisdom could not devise a greater, and that is, sending of Christ into the World.

3. And the Third Argument of humility and self denial, God would have the Children of men to have low hearts before him; this was the great design of God's sending Christ into the world. Well, faith God, I give many precepts in my word for men to deny themselves; and if they look into themselves, the low condition they are in, they may have many Arguments to be low; but, I have an Argument beyond all Arguments in the world, and that is, I send my Son into the world, and be
shall manifest such Lowliness in his carriage and Conversation, that it will be the greatest Argument in all the world that an infinite Wisdom could devise. Now hath he sent us such a pattern, then he teacheth us to follow, and so be sure to Learn of him that was of such a lowly heart, to Learn of him, so as to be lowly in Heart as he was.

Secondly, The second thing is, That this pattern of humility it makes pride in man a desperate evil; it aggravates the pride of man, with what indignation shall God look upon a wretched worm, that shall be proud when his own Son was so Lowly? Bernard in a Sermon of his upon the Nativity of Christ, faith, What more unworthy? What more despicable? What more vile to be punished then this? That thou seest even the God of Heave[n] to be made a Little one, made Low, yet thou being a man, Magnifiest thy self, when God is made Low, it is most intolerable impudence, faith he, Whereas he emptied himself, when Majesty indeed hath emptied himself, That is his word, that a worm should dwell, when Majesty hath emptied himself, what intolerable impudence is this? Oh! It will be that which will cause God to come in a horrible rage, when he shall say, What? Shall my Son thus deny himself, and be thus Low? And what! Shall thou be proud? What! Shall I be willing that my Son should be Low, and deny himself, and shalt not thou a Worm deny thy self? Nothing argues more the Lowliness of Christ, then this emptying of himself and denying of himself.

Thirdly, Consider this, In the Example of Christ's Lowliness, wee may see, That the greatest humility, and the highest Excellency may be both together in one, Humility may stand with the greatest
The Power of the Lowliness in Christ,

control of Spirit that possibly can be. Many men and Women, they would not be Lovly and Humble, because they think it would not be so mean and so humble a Spirit, they think it an excellent thing to have a brave Spirit, a Noble Heroical Spirit, but to deny themselves and to be Lovly, they think it is to have too Mean a Spirit, and cannot stand with excellency and nobility, but now we see by the Example of Christ, that the highest excellency, and the greatest humility may stand both together, for never was there such a Noble, Heroical Spirit as Christ had, and yet never such a Lovly Spirit, the truth is, a proud Spirit is a base and mean Spirit, but an humble Spirit is a railest Spirit, as we shall hear afterwards, only now we see in Christ's Example, that nobleness, and braveness of spirit, and yet lowliness of heart may stand together, I confess this is one of the greatest Misters of Godliness, and yet those that are taught in the Misters of Godliness do understand this.

Fourthly, And Further, in this Example of lowliness there is this more: for in this we may see that lowliness and Wisdom, yea the very height of Wisdom may stand together; many are not willing to deny themselves to be of lowly Hearts, because they think it is Folly, it is Foolishness for them to deny themselves; but in Christ we may see, that the highest Wisdom, and the lowest humility in denying our selves may stand together, Christ the Wisdom of the Father, and yet he is of a lowly Spirit, indeed, pride is the greatest folly, as will appear afterwards.

Fifthly, And further, Another force of the Argument of Christ's Example to Teach us lowliness as this, we may in Christ's Example see, what it is
that is infinitely pleasing unto God the Father, Christ did please his Father infinitely, in whatsoever Christ was most eminent, in that he did most eminently please the Father. Now of any virtue that the Scripture notes, Christ was most eminent in the virtue of humility, that is a principal one, and therefore it must needs be, that in that Jesus Christ did eminently please the Father. Now, as if Christ should say, Learn of me, for I am meek and lowly. Would you know what it is that would please my Father most, that would make you most acceptable unto my Father? Look upon my Example, I please my Father my Father delights in me, he professeth that in me his soul is well pleased, now I know what would please him, namely for me to be willing to deny my self so far for his glory, and for the good of others, for me to be willing to be in such a low condition, as I was willing to be in, I know that this would please him, now look upon my Example, if you would know what would please my Father, follow me in my steps, be you lowly in heart.

Sixthly, Another is this, here we may see in this Example, that great things may be done where there is a lowly heart, that lowliness of heart, and doing very great things may stand together. Many men think that if they should be of lowly Spirits, they should not be able to do great things in the world, and therefore they think they must have their hearts up, and their spirits up: Now God did greater things, being humbled, than ever he did, before he was humbled, to speak after the manner of men, God's infinite power did not do such great things before, as in his being humbled, for the work that Christ did, in his humility, by being humbled for man's sin, it was a great
greatest work then the creation of the world; now his Exaltation is made but a fruit of his humiliation. God by his infinite power creating the world, did not do so great a thing, as Christ did in the humbling of himself to be as a worm, and no man, as the Scripture speaks, therefore the greatest thing that ever was done by God himself, it was by being brought into a low condition. Now therefore, lowliness of spirit, and doing great things may stand together. Yea, We shall further clear it to you, that no man is so fit to be regarded in great services, as that man that hath the most lowly spirit, and God doth not delight to use any man in great works so much as that man that is of a lowly spirit. Wel therefore, Christ's Example is to be set before us, to be lowly as he was Lowly. And further, there is this also in Christ's Example to work lowliness in us, Christ was lowly for us, and therefore why should not we be lowly for him? I was lowly for you, and therefore why will not you be lowly for me? There is a great deal more Reason that you should be Lowly for me, then that I should be lowly for you. And if we consider the difference between Christ's lowliness, wherein he was lowly for us, and what he requires of us to be lowly for him; we shall see the Reason very strong. As now, Christ was made lower for us, then he doth require of us to be made for him. As for instance, Christ was made sin for us, God doth not require that we should be made sin for him. It is lower for Christ to be made sin for us, then for us to endure all the afflictions in the world for him. The utmost that God requires of us in our lowliness is, that we should be willing to bear afflictions, and troubles, and deny our selves in our comforts, and the like; but to be made sin, God never put his creature to this, to be in such a low condition for him, that
the creature should be willing to be made sin, No, not for the Glory of God, he never put that to us, that he did put Christ to, God never put us to this, that we should be willing to take the guilt of any man's sin upon us, to stand before the Lord to answer for the sin of another man, but this was put upon Christ, he must take the guilt of all the sins in the world upon him, of the Elect, the world of Elect upon him, and must stand charged withal and that before his Father, here is a low condition.

Again God doth not require that of us that he did of him, that is, that we should be willing to bear the wrath of God, that we should be willing that the Lord should forsake us, and we should stand under his wrath: but this was required of Christ, and Christ was willing for our sakes to be put into this low condition, but the Lord never required this at our Hands, to be put into such a low condition as this is.

Yea, Further, Christ had God the Father withdrawing himself from him, and forsaking of him, when he was lowly, and when God puts us into a low condition we have usually the presence of God more comfortably, and more glorious with us then ever, and we may expect it, at that time, when we are put into the lowest condition for God, that we should have the most glorious presence of God with us, and God would encourage us to be lowly upon that ground, because the spirit of God, and Glory should then rest most upon us. But now Christ, he knew that when he should be put into the lowest condition, that then God the Father would withdraw himself from him, that then he should have least of his presence, that then God would Leave him in that low condition, we are not put upon this: Yea, the least thing
thing that Christ suffered was a thousand thousand times more than the greatest thing that we can suffer, yet Christ was called to be in a lower condition, (and was willing to be so) then even God calls us to be, now is there not a great strength in this Argument? If it were only thus, if Christ should say, there is Reason you should be as I was, low as I was low, As we read of Rebecca, when she was coming unto Isaac, and she sees him walking in the Field, and asked the Servant who it was, and he said it was his Masters Son, presently Rebecca lighted down, and goes on her Feet, she would be as he was, he walked, and Rebecca lights off her beast that she Rode upon. And there is a great deal of Reason the Spouse of Christ should be low as Christ is, if Christ should but say, I am lowly thus and thus, be you content to be as I was, I but Christ never required that, I was low indeed, and I expect that you should be low, as I was, but not so low, I will never put you to be made so low as I was, be but content to be low as I was, in some little thing, but for the great things wherein I was made low, I will never put you to this, now there is a great strength of Argument in this, when as Christ propounds to us his Example, that in that Example he doth not require we should be so low as he was.
CHAP. CXXII.

The ground of Humility. A knowledge and sense of our own vileness.

Well then, having shewed the loveliness of Christ, and the force of his Example: Let us now come to shew how we should be lovelv in Heart, and that according to the description that we gave of Loveliness of heart, that concerns us, for there is something indeed yvherein we are to be lovelv otherwise than Christ was capable of, according to the description, It is that virtue whereby the heart behaves it self towards God, and it self, and others, according to the right love esteem it hath of it self, and the sense of its own vileness. That is the Description of Humility as it concerns us. Now then here observe, First, What rule an Humble Heart goes by. And then Secondly, The behavior of an Humble Spirit according to those three Objects, God himself, and others, the rules that an humble heart goes by, it is the right esteem of its own meanness, and sense of its owvn vileness, That is the first thing that is in humility, a right knowing our selves, not knowing our owvn excellencies, as men are too too ready to knowing their owvn excellencies. We use to say of a man, such a one hath excellent parts, and he knowing it himself; but the knowledge of our selves that way may puffe up, but this knowing of our selves, to knowing our owvn meanness and vileness, and vvegethnedness, this is that that humbles us; and so an humble Heart makes that to be the rule of his behav-...
The ground of Humility.

Vior, according to what he shall have made known to him of his own meanness, and vileness. This knowledge of ourselves is that that the Heathen did commend, to know thy self, it was a great Maxime of theirs, a great point of Wisdom for them to know themselves, but certainly, they meant especially their own excellencies, but a Christian that knoweth himself, it is especially to know thine own vileness, and thine own vretchedness, and because humility doth order the heart according to this knowledge, therefore the Scripture speaks of humbleness of mind, in Coloss. 3. 12. To be low in our mind, First the mind must be low before the heart be low, in the judging of our selves, we must judge of our selves right before the heart can lie low, we must judge of our selves by the right rule, by no false rule, but by examining of our selves according unto the word, according to what the word of God doth reveal concerning us after Serious, Faithful, and strict examination of our selves, then follows the work of Humiliation a right judging of our selves first. A Heathen Philosopher being ask'd What is the hardest thing in the World? He answers, Nosce te ipsum; to know thy self, the bravest thing in the World for a man to know himself, and indeed we that profess our selves to be Christians, we may find it by experience to be so, the hardest thing in the World to know our selves; The heart of man is deceitful above all things, and who can know it? The heart of man is, Grande profundum, a very great depth, there's not one of ten thousand that knoweth himself, there is a great Art, and Skill in being able to know ones self, and that is the reason that there is so little Humility in the World, because we do not know our selves, every proud man is a Fool, a Fool in this, Because he knoweth not himself, he doth not give a right judgment of himself.
Now for the way of knowing our selves, and what the word of God doth help us to know our selves in, that we shall not speak of in this place, but only to shew the ground of Humility, it is the knowledge of our own vileness, and the judging of our selves, according to what we know of our selves, not according to what others think of us. A humble man doth not much go according to what any body else knows of him, or esteems of him, but according to what he knows and esteems of himself. It was a Speech of another Heathen, Do not believe others of thy self, more than thy self of thy self. It is a Foolish thing for any man to go by the esteem that others have of him, and not by the esteem that he hath of himself upon right examination, it may be other men may in Charity judg that thou hast this, and this, such and such Graces, and such excellencies, while in the meantime thou maist know thy self to be a vile, mean, wretched, base Creature; Novv a proud heart will rather go according to what others think of him, than indeed according to what he knowes of himself, it may be other men that live with thee, that see but the outside, they give a good report of thee: But what report dost thy owne Conscience give of thee? What dost thou know of thy self? That thou shouldst look most after. While our friends do rejoice in those excellencies they esteem us to have, in the meantime thou maist see the cause to be confounded in thine owne thoughts, and to be ashamed before the Lord, and to have such thoughts of thy self, that if the Lord should discover unto thy friends, that now esteem highly of thee, what thou knowest of thy self, they would think that they would kick and spurn thee out of their Company, and be ready to spit in thy face. I make no question but shcne that look into their owne hearts, and observe the workings of their owne spirit, thcne that know what is
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within, and are acquainted with themselves, many times when others have high esteems of them, they see cause to look upon themselves with such shame, as to believe that if others should but see the inside, if God should turn their insides outward, all their friends that have such esteems of them now, would be ready to abhor them, and be ready to loath them, if they did but know what they are of themselves. And indeed it is a great Argument for to make those that have any acquaintance with their own hearts to be humble, to suffer any outward meanness, to be willing to suffer any thing that might make them low outwardly. Why? Because of the great mercy of God to conceal from men what evil is in them. Thou art loth to suffer some outward affliction, but if God should discover to all the world all that evil that is in thee, and that thou art conscious to thy self of: Yea, take the best Man and Woman that is, if all the evil that they themselves are conscious to themselves of, were discovered, it would make them more vile than any mean condition that ever God put them into, Yea, than any outward affliction can possibly put them into. God rather doth esteem of us, & will rather judge us according to what we esteem of ourselves, than according to what others think of us: And therefore in 1 John 3. 20. that place that is well known, If our Consciences condemn us, God is greater than our Consciences, and knoweth all things. It is no matter what others say, others may justifie us, others may think we have excellent Gifts, and excellent Graces, and we perform duties in an excellent manner, but in the mean time our own Consciences may condemn us. Now the behavior of a proud heart, is rather according at what others think of him, then what he thinks of himself, though he knows never such vitnelsse in his own heart,
The ground of Humility.

heart, as now in Duty, he joyns with us in Prayer, perhaps he hath excellent expressions in Duty, in Prayer, that the hearts of those that are with him, are taken with him, and bless God for the Gift of God in him, and what Graces he exerciseth in Prayer, and so others are blessing God for him and highly esteeming of him, and themselves happy that they joyn with him, now upon that he hath a proud heart, and blesseth himself in that and rejoiceth in that, while in the mean time his Conscience tells him, that he hath a base heart, a proud spirit, an empty heart, and a dead heart, and that all this while there hath been a mighty unsuitableness between his heart, and the expressions: Now if his heart be humble, he will not look what others speak of him in this kind, but be ashamed and confounded in his own spirit, because of what he knows of himself. Certainly we may see some ground why others should think well of us, and ye we may be most wretched, and abominable, and loathsome in the eyes of God at that present when other Godly people have high thoughts of us. Do not rest in that, not only others, but wise men, and Godly men have high thoughts of us, and yet in the mean time we may be wretched and abominable in the light of God, and our own Consciences may condemus us. We read of the Spirit of Man in Prov. 20. 27. it is said of the Spirit of Man. That it is the Candle of the Lord, searching all the inward parts of the Body. Now you know that by a Candle if you bring a Candle into a Room, you may search in corners, secret corners, under every bench hole, and see all in many places, that perhaps the light of the Sun may not come to, the light of the Sun may not come into some secret places in a House where is a great deal of fire, but a Candle may discover it, Now the Spirit of man is the Candle of
The Lord, That is, a man by the
Spirit, may be able to search into the cor-
of his own Heart, but no other light but
it, we are to labor to look into our selves
make use of our own Spirits, as a Camber
searching into every corner of our own bodies,
we may know our own meanes, our own vileness, a man that hath a proud spirit, in se-
that others have a high esteem of him, then
knows himself to be vile. As mark the distinc-
tion between an humble spirit, and a proud spirit is:
one that is a proud man, he is dejected, he
think ill of him, whereas an humble heart takes
vanity from the vile thoughts that others flout
him to make himself more vile, and thinks thus: do I thus, and thus to make others think vile?
Oh! What a deal of flesh do I see more than
see: and so likewise takes an advantage and
he finds that others honor him, and respect
be the more low in his own Eyes, because of
such a difference between what he knows of
self and what others know of him.

Yea, And further, because a proud heart
cares for the credit he hath by what others
him then takes care to make good what others
of him: but an humble heart rather ingeniou-
sel to make good what others think of him,
look after the credit he hath by what others
of him, Oh! Let me labor to attain unto
they may not be deceived in the esteem they
of me, this is the work of an humble heart,
rest in it, but according to what esteem he
himself, a right esteem he hath of his own
ness, and sense of his own vileness, must not
be added too, or only. Esteem be such vileness... There must be such a clear
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convince him what a wretched creature he is in himselfe, notwithstanding all the excellencies that God bestowes upon him, and all gifts and parts, yet still he keeps a right esteem of what he is in himselfe, and he hath the sense of all, he doth feel the Load, burden, and weight of this, and his Heart is willing to acknowledg this, for so it comes beyond the understanding, it comes to the Heart, that the Heart is willing to owne it, as I am convinced that my Heart is vile and mean, so Lord, I am willing to acknowledg this in whatsoever thou wouldest have in discovered. It is true, I am not bound to discover my own vileness and wretchedness to every one, except in such a way as God may have glory, and others may receive good, but stil an humble Heart keeps this principle, that though God doth not yet call me forth to discover my own vileness, yet I have this in my heart, I am willing to do it when God calls me to it, if God may have glory, and good may be done to others, I am willing to have all opened before men, as well as opened before God. Many are willing to open all their vileness before God in Prayer, what abundance can they speak in the presence of God of their own vileness; but to be willing as well that it should be opened before men, so as it should be for the glory of God, the heart to be willing to this, I judge my self to be thus, and I am willing to be dealt with as a Creature that thus judgeth itself to be, though few come to have a right judgment of their own vileness, but for a man to lie under this judgment, and that willingly, not to oppose it, but let the truth of God that discovers my vileness, let that have rule, and command, and shine more, and more, I will not turne away mine Eyes from it, but I will look to it, and take it and apply it to myself in what I can, and I will be content to be dealt

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withal
withal according to what vileness I see in myself, here is a sense of his own vileness. For there are many that know much evil of themselves, and yet have proud hearts. Why? Because they have not the sense of their own vileness that they are conscious to themselves of, it may be said to them in this case as Daniel spake to Belshazar in Dan. 5. 22. And thou Oh Belshazar, hast not humbled thy heart, though thou knowest all this. These words may be very well applied to many men, and women, God knows, and thy conscience knows, a great deal of vileness in thy self, that that might make thee low, and humble thy heart before the Lord, but this may be said of thee, That thou hast not humbled thy self before the Lord, though thou knowest all this, though thou knowest all this wretchedness, and vileness, of thy self, that might have abased thee to the very dust, yet thou hast not humbled thy self before the Lord, therefore there must be those two.
CHAP. CXXIII.

Of the behavior of humility before God in ten particular. 1. It acknowledge the infinite distance between God and a sinner. 2. It hath a trembling Heart before God. 3. A Releasing Spirit. 4. It makes God's will its Rule. 5. It is willing God should choose its condition. 6. It is willing God should be advanced in all his ways. 7. It admires the least mercy. 8. It is willing to be put in a mean and hard employment. 9. It is willing to wait upon God. 10. It is willing to do what it can to honor God.

Now these two being laid as the ground of humility, the proportion upon which an humble Soul goes. Let us come to the Particulars. It is that virtue whereby the Heart behaves itself, towards God, and itself, and others, according to the right low esteem that it hath of itself and the sense of its own vileness. Having laid that first as the ground, the right low esteem of itself, and sense of its own vileness. Now let us come to open the behavior of this humble Heart. You will say, it is a behavior answerable to this: It is First, in respect of God: Secondly, It self: Thirdly, Others.

First, I should shew you what is in an humble Heart in this respect, and then come to shew the great excellencies of a Lowly Heart.

First, In regard of God, as God hath a special Eye to a Lovly Heart, so a Lovly Heart hath a

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Of Humility toward God, the Properties.

Of special Eye to God, there is no object that God Eyes more than an humble heart, and there is no object that an humble heart Eyes more than God.

Now the behavior of an humble heart towards God is especially in the following particulars.

1. An humble Heart doth acknowledge the infinite distance that there is between God and itself, and from this infinite distance he sees between God and himself, he comes to be more, and more vile, no man or woman in the world is humble, except they have a knowledge of God, they cannot be vile in their own eyes in a Christian way, except God hath made himself known to them, but when the Lord doth acquaint the soul with himself, and the soul comes to see and acknowledge the infinite distance between God and it, and upon that comes to have high thoughts of God, and low thoughts of itself, this is the first work of an humble Spirit in respect of God. You know that in John 42, 4, 5, I have heard of thee by the hearing of the ear, but now mine eye seeth thee, therefore do I abhor myself in dust and ashes. Here was Job's humility; Oh, Lord, I have a sight of thee, I see an infinite distance between thee and me, and it is this that makes me have such high thoughts of thee, and low thoughts of myself, and therefore I abhor myself, and repent in dust and ashes. It may be, many of you, when you are put into an affliction, perhaps God takes away your estate that makes you dejected. Oh, God, lay an affliction upon your body, your wife, or husband, and that dejects you, Oh, but the right dejection of the Spirit is this, I see an infinite distance between God and me, and that is it that lowers my spirit more than anything in the world, I appeal unto you, hath God beaten this upon your spirits, the infinite distance between God and you, and upon that you
you have layen low. There is a notable Scripture in Prov. 30. and the beginning. The words of Agur the Son of Jakeh, even the Prophecy, the man spake unto Ithiell, even unto Ithiell, and Ucal, Surely I am more brutifh then any man, and have not the understanding of a man, he spake to Ithiell even unto Ithiell, and Ucal. Now there is a great variety of interpretations of this place, but 1 find the most carry it, Ithiell, and Ucal, being two Names of Christ that Agur makes use of and so he speaks unto Christ as God, for so Ithiell is, God with me, and it is suitable to that name of Christ that you have in the first of Matthew, the 23. Christ is there called Emmanuel, God with us, and here his name is Ithiell, God with me, that is the difference between those two Names of Christ, Ithiell and Emmanuel. Immanuel is to signify Christ being God and Man in general for the good of mankind, God with us, but Ithiell is that name of Christ whereby a Beleeuer applies Christ to himself particularly not only is the Savior of the Elect, the Savior of all Beleeuers, is God with all Beleeuers, but Ithiell, he is God with me, my Soul, I apply him particularly to my own Soul, he is God with me, I look upon Christ as God to all Beleeuers, and to all Beleeuers for their good, but looking upon Christ as applying him to my own Soul, so I look upon Christ as Ithiell, God with me, and therefore he repeats this twice, The man spake unto Ithiell, even unto Ithiell, Oh! he loves to look upon Jesus Christ as God with him, particularly with him. And then Ucal. Ucal signifies, I shall be able to prevail, and so it is the name of Christ, noting that the confidence of a Gracious heart is, to prevail in the strength of Christ against temptation, against sin, against corruption, against all trouble whatsoever, though I look upon my self as weak, vile, yet I look.
look upon Christ as one in whom I shall prevail, and so I call him Ucal, I shall be able in him, I shall prevail in him, that is the meaning of these two words, Lthiel and Ucal. The man spake unto Lthiel, even unto Lthiel, and Ucal, that is, spake to Jesus Christ, God in me, and God in whom I shall prevail, though I be weak in myself, and now mark how he came to be low in his own eyes upon this. Surely, I am more brutish than any man, and have not the understanding of a man in me; I neither learned wisdom, nor have the knowledge of the Holy; and so he goes on, he is hereupon very vile in his own eyes, and yet mark, before he doth express himself so vile, he can look upon Christ as his Christ, and he in whom he hath confidence to prevail, so that Faith and Humility may go both together, and the truth is, one furthers the other, the more faith and confidence we have in God, the more we come to be vile in our own eyes, that is the first thing.

Secondly, Upon this follows, That an humble heart in behavior towards God, hath a trembling heart, walkes with God in a trembling way, fear this great God that he hath such high thoughts of, and reverence before him. In Isai. 66. 4. There those two are put together, The poor Contrite Spirit, and one that trembles at his Word. Herein the Soul shews itself to be a poor, contrite, low Spirit, in that it trembles at anything of God, at any manifestation of God, not in a slavish way, but in a reverential way, having this fear struck into him, because of the greatness of that God that I see so infinitely above me, and I see my self so low under this God, and this makes me fear before him, especially when he comes into the presence of God, this makes him fear before him, through the apprehension of his own meanness. So Abraham, when he speaks...
speaks to God, Gen. 16. 27, 28. Dust and ashes hath begun to speak to thee, O Lord: This is the Reason of the reverential behavior of the Saints of God in the presence of God, because of the fear of God: Whereas a proud heart is bold before the Lord, and presumptuous before the Lord, and stands it out against God, stands out against what is manifested in the Word, that might make him tremble; but the least word makes the humble heart to tremble. As we go along we may examine our Humility, whether your behavior be the behavior of an humble heart before God? Do you find this? That as heretofore your hearts were bold in the presence of God, you could walk in a daring way before God, now you can tremble at God's word, tremble in his presence in a reverential way?

Thirdly: An humble heart in the presence of God, bath a relenting Spirit, humility of spirit manifests it self in walking towards God in this disposition, that it relents and melts in God's presence at any manifestation of God's displeasure against him. And this is likewise clear in Scripture, that Famous Example of Josiah in 2 Kings 22. 19. Because thine heart was tender, or because it did Melt, for to some Books hath it, And thou didest humble thine self before the Lord, Mark how these two are put together, a melting heart, and an humble heart, whereas if Josiah had had a proud heart, he would have contemned the reading of those papers that was brought unto him, as his Son afterwards did, he took a Pen-knife, cut them, & threw them into the fire, the Son of this Josiah, but Josiah being a man of a very lowly heart, though a King, upon reading of the Law of God that was found in a corner of the Temple, his heart did tremble presently. And hence in Matt. 3. those two are put together, Blessed are the poor in
in spirit, and blessed are those that mourn, so that one that is of a poor and low spirit, I mean, low in a gracious manner, not in a base way, is one that mourns, is not of a hard heart. It is said of Belshazzar that he did harden his heart in pride, Pride had hardened his heart in Dan. 5. 20. But when his heart was lifted up, and his mind hardened in pride, etc. Certainly, a hard heart is a proud heart: So far as a heart is hard, it is proud, and it is proud against God, and that is the worst pride in the world, for a creature to be proud in its behavior before God. When you come to hear the Word, now you come near to him, and he Lord reveals his displeasure against you, and expects your heart should melt before him, and you harden your heart, you gather those thoughts together that may harden your hearts, Oh! this is the pride of thy Heart, the Lord looks upon thee as a desperate proud heart, that shall thus harden thy Heart, but now if upon the least manifestation of God’s displeasure to thee thy heart melts, here is an humble heart now, that according to the esteem of its own meanness, and sense of its wretchedness behaves itself thus.

4. It makes the will of God to be the rule of its will, it is emptied of its own will, and makes God’s will the rule of his Will. Not my will be done, but thy will be done, saith Christ, and in this the lowliness of the Heart of Christ is discovered as much as in any one thing, Not my will, but thy will, shall Jesus Christ say thus, that had no evil in his will? Is there not infinite more cause that thou shouldst say so, not my will, but thy will be done? For thy will is a crooked will, a perverse ungodly, wicked will, and there is abundance of wickedness in thy will, for indeed, the will is the seat of all kind of abominable wickedness, and therefore
there is infinite cause when thou comest once to
know thine own vileness, and to be sensible of
thy own wretched, and mean condition, when thou
comest before the Lord, that thou shouldst say,
Lord, Not my will, but thy will be done. A wilful
man and Woman is ever a proud man and Woman,
especially when it comes to God. When you are set
to have your will, I will have this, and I will have
that, if one can, and give you but a place of Scrip-
ture, you will presently yeild if you be humble,
but now if men be wilful against God himself, these
are the desperate proud hearts. You think there
is pride in fine Cloaths, and vanity of spirit, it is
ture, there may be vani ty in outward things, but
here lies the desperateness of the proud heart of
man, that thou art proud against God, and when
any thing of God will is revealed to order thy con-
versation, yet thou wilt follow thine own will, the
language of thy actions is but thus much, Lord,
here is thy will, and my will, but Lord, my will must
be regarded before thine, my will must be lifted up
before thy will. I will give you a Scripture for
this in Jeremiah, 44. 10. They are not humbled
unto this day, neither have they feared, nor walked in
my Law, nor in my statutes that I set before you, and
before your Fathers. Here is a prowe of their not fea-
rning God, and setting up the will of God, they are not
Humbled to this day, How doth that appear? Neither
walked in my Laws n r in my statutes, For so it ap-
pears that it was their own wills that they set up.
In Jeremiah, 43. 2. All proud men came to Jeremiah,
saying, thou speakest falsly, the Lord our God hath not
sent thee to say, go not into Egypt to sojourn there.
The proud men, they came and opposed what Jer-
miab had spoken, and they did confess afterwards,
that what was spoken of Jeremiah, for their own
parts, they were convinced of the word that was
spoken
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Spoken to him, as at the 16. verse. As far the word which thou hast spoken to us in the Name of the Lord, we will not hearken unto thee. First, That pride of Heart got them to an acknowledging of the word of the Lord, but afterwards they came to this pass, as for the word of the Lord that thou hast spoken, we will not hearken to it, And so the Lord chargeth them with this, that they did not humble themselves to walk in his Statutes and Commandments. A Stoukeness and stubbornness of Heart against God, that is the great pride of heart. And another text you have in John 5. 30. Christ's lowliness of heart in submitting to the will of his Father, faith he, I can of my own self do nothing, as I hear I judge, and my judgment is just, because I seek not mine own will but the will of the Father which sent me; Oh, That we were but able to say so! that we were but lowly in heart as Christ manifests himself to be lowly in heart, that we could say, Lord, thou that knowest all things, thou knowest, that it is not mine own will that I seek, but thine own will, and what is our wills that they should be regarded more than the will of Christ? He could deny his own will, what art thou that thou shouldst not deny thine own will?

5. An humble heart, it is willing that God should choose his condition, let it be what it will be, to be put into what condition God himself will put him into, he will not be his own carver, to carve out his own condition, but let God do with me what he will, as I am willing to do what God will, his will shall be the rule of my actions, so I am willing to be done withal as God pleaseth, it is fit that I should be at God's disposing who am God's Creature, and have all from God, and whatsoever I have besides Hell, is a mercy, and therefore it is fit I should
should be at God's dispose. An humble Spirit, if God change and alter the condition of such a one, upon the apprehension of its own meaness and vileness, and what it deserves, it is willing to be at God's dispose, and to accept of what he shall chuse for us, God shall chuse the inheritance of an humble heart; Lord, we will not chuse our inheritance, our own portion what it shall be, but, O Lord, thou shalt chuse our inheritance, thou shalt lay out our lot and our portion, that is the behavior of an humble spirit in respect of God.

Yea, And whatever befals, it, it looks upon God rather then the thing it self, and that is the thing I speak of now, whatever befals it, it looks upon God, and its own meaneness, and so makes it willing that God should order all things: There is no thing wherein the pride of a mans heart appears more then in this, that he would fain be his own disposer and orderer of himself, would fain put himself into what rank he pleaseth, and order his own actions and waies, this is as much as to say, I would fain be in Gods place, that God would come down, and let me be in his Throne, and let me order things that concern my self, thou dost not think that there is so much evil in thy discontentedness, it is as much as if thou shouldest say, Lord, do thou come down, and let me come into thy place, into thy Throne, and order and dispose of things that do concern my self. One said to the King of Spain, one that was a Schollar, and had great skill in Arts and Sciences, a great Phylosopher, he had this Blasphemous speech; That if he had been at the making of the world, he would have disposed of things better then they are now, any one would shak at such a Speech, such a thought as this; but yet in a discontented Spirit there
there is this language, if I had the ordering of my affairs and condition, I could dispose of them better than they are a great deal, yea, there is this in those that do believe that God loves them too, and yet they cannot submit to the dispose of God, they cannot say in the truth of their heart, Lord, thou shalt chuse an inheritance for me.

6. The behavior of an humble Soul is in this, and this mainly, That it is willing that God should be advanced in all, and that in his own way, and the latter branch hath most dependance upon this, it is willing that God should be advanced above all, and in his own way.

First, an humble Spirit is willing that God should be advanced, and above all, it is willing that God should be advanced as the highest of all, the first cause of all, I look upon my self as nothing, but look upon God as the first cause of all; and therefore I being nothing, and having nothing, and am worthy of nothing, it is fit that God should have all Glory, though I have no share; many would be content that God should have Glory, so they might have some share, I but an humble heart is content that God should have all Glory alone, being willing to lift up Gods Name, and advance him above all. Here is the right temper of an humble heart: Let him increase, though I decrease, as John faith, Job 3:27. he rejoiced that he should increase, though himself decreased, so faith an humble heart, let God be magnified, though I be mean, God hath given me many mercies, but the Glory of all he referrers to himself, the rent penny he referrers to himself: and now an humble heart is willing to this, Oh, blessed be God that I may share in the comfort and blessing, though I do not share in the Glory. Now a proud heart would not only have the comfort and blessing, but the Glory too, an humble heart faith thus. Oh, it
is mercy that God will imploy me in any thing, it is a wonder that God will use me in his service, when he hath used me, there is infinite cause that what is done he should have the Glory of all after it is once done: So if I be made a Vessel of mercy that I may retain that; if I am not made a Vessel of Glory to retain that; indeed, we are Vessels of Gods mercies, that we may keep them: but we are Vessels of Gods Glory that may run through us, and we should satisfy our selves thus, that we may be Vessels of Gods mercy to keep them in us, and to be Vessels of Gods Glory to have that run through us. Not unto us, not unto us, saith the Psalmist, Psal. 115. 1. and least it should arise, not unto us, not unto us, not unto us, the third time, but unto thy Name be praise, reflects all upon the Lord. I remember, Giulielmus Parisensis hath this expression concerning the Grace of Humility, concerning Praise, saith he, Get you unto God, unto Praise. I repel you and I transmit you unto that God whose proper Property you are. Thus an humble heart would be, when there would be any pranking of itself in what he hath, or is, or doth, he should with an holy indignation repel the Glory to God, Get you away to God, as a man would send away a Run-way Servant, Away, get you gone to your Master, and you are your Masters, you do not follow your work; it were an evil thing, you would say, in any to entertain a Run-away Servant, though you should not inveigle him away: So we should still repel and cast it upon God, that is the way. As remember the same learned man, speaking of applause, saith he, it is like unto the Wind, now if a man turn his back to the Wind, it will help him to go his journey, but if he go against the Wind it will hinder him: So in applause, if he turn his back it will help him in his journey, but if he think to
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take it to himseIf, it will hinder him and make
him go flower: but let all return to that God to
whom it is due. The example of Joab it very Fa-
mous to this purpose, in 2 Sam. 12. 18. Joab was
there sent to fig t against the City, he sends to Da-
vid, at verse 27. and said, I have fought against Rab-
bah, and have taken the City of waters. I have as good
as taken the City that thou sentest me against: Now
therefore gather the rest of the People together, and
encamp against the City, and take it, lest I take the Ci-
ty and it be called after my Name. Here Joab shew-
ed himself a faithful Servant to David, he had al-
mOST taken the City, and he thought the City
should be called by his Name, and David should
have no part in it, now Joab having endured the
hardship of the work, he was content to have Da-
vid his Master to have the Glory of it, and therefore
he faith, come and you shall have the Glory, Leaf
I take the City and it be called after my Name. Here
what a faithful Servant was Joab, though an excel-
sent Warrir, and yet generally it is questioned,
whether he had Godliness in him or no, though
some think there was some Godliness in him, he
was of an excellent Spirit, and Joab he regarded
more to do a worthy work, than to have the Glory
and the Name afterwards. Now if Joab shall do
this for his Master, how much more should we do
for God? when God fers us about a work, let us
be suspicious lest God should not have the Glory,
we should lift up God's Name; as one that lifts up
another upon the wall, he that is lifted up sees, but
the other sees nor, so we should lift up God so as
God should be alone seen, though we be hidden our
selves, and if at any time there should any pride a-
tife to take part of the Glory from him, (for we
will be ready to be fingring and flicking of the
glory of God from him) then humility takes an
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advantage by pride, as sometines pride will take the rite from humility, a man may be proud of his own humility, so humility will take the rite from pride, a gracious heart will be humble for his pride, and for this we have a notable example too, in 2 Chron. 32. 25. It is the Example of Hezekiah, but Hezekiah rendred not according to the benefit done unto him, for his heart was lifted up. verse, 26. Notwithstanding Hezekiah humbled himself for the pride of his Heart. If at any time an humble gracious Heart, whom God is pleased to employ in any great Service, shall find his heart rising up, to be filching any of Gods glory from him, presently it beats down it felt so much the lower, and nothing will more humble him then to consider the sileness of his heart that would rob God of his Glory.

I but this is not al, to be humble to have the Lord advanced, every one wil say so, but this makes the behavior of an humble heart indeed, to be willing that God should be advanced his own way, for God to chuse his own way to be advanced, this goes hard, we would fain have God advanced in our liberty, in our comfort, and our blessings. But what if God will have all our comforts? Will have himself advanced by our estates, and by our liberty? What if God will have all our comforts and all we have to be but as a footstool to get up unto his glory. And indeed an humble spirit, appears not only in this, because he submits to what is Gods due, but if the Lord at any time crosses him in any thing, yet an humble heart will think all his crosses is made up in this that God may have any glory by it, here is the genuine humble Spirit, there is such and such a thing that I am crossed in, that I have a mind unto, yet it yields to this now, that though I am crossed yet God hath Glory, and I can see this that
that God hath glory in my affliction. Now when I can account that my affliction is made up, if any glory can come to God hereby, here is the true Genuine and humble spirit, when a man is called to any hard Service, it may be he finds the Service harder then he thought of, I but faith he, God is glorified in this Service, and whatever hardship I endure it matters not, I account all is made up in Gods glory, and now God is glorified by me in this way, let God be advanced his own way. Sometimes you think if you should be put into such and such a condition, God may have more glory, if you had more enlargement, and more comfort, but what if God will choose to glorize himself in your affliction, your low condition? An humble heart will be content that God should advance himself in his own own way.

7. Another form of an humble spirit is this, that it admires at the least mercy that it is so much, and wonders at the greatest affliction that it is no more, I wil give you one Scripture for it, because it hath reference to what I named Last and this both together, and it is a notable Scripture to shew the form of an humble Spirit, it is that of David in Sam. 2.7. in this Chapter God promiseth mercy to David, and the first that I will observe is, that which concerns the former, of advancing of God in whatsoever we have, if you read this Chapter you shall find, how God promiseth that he should be magnified, and his name and house Magnified, but now we find David, he is more affected with Gods name being magnified than his own, as if he should say, Lord, I bless thee for what thou hast done for me, but this is that that rejoiceth me more that thy name is magnified. Now is it thus with thee? Art thou solicitous that Gods name should be magnified,
Magnified, then rejoicest that thy Name is magnified? I put this to thee, when God bestows great things upon thee art thou Sollicitous that Gods name should be glorified rather then thine own.

And then for the other, he admires Gods mercies, that we have likewise in David, in 2 Sam. 7. 18, 19. When the Lord tells him what great things he would do. Then went David in and sate before the Lord, and said, who am I, O! Lord God, and what is my House that thou hast brought me hither to? And this was yet a small thing in thy sight. O Lord God, but thou hast spoken also of thy Servants House for a great while to come, and is this the manner of man O Lord God. What am I? I bring this Scripture to this end, to shew, that the mercies of God will humble an humble Heart, the more God bestowes any mercy upon an humble heart, the more low wil it grow, in admiring that God should deal thus and thus with it. Whereas a proud heart, when God bestows mercies, presently his heart swells, but now if the higher that God raiseth you in your estates or otherwise, the lover you are, here is true humility. Let the Brother of high degree be so much the lower in Heart, Because his degree is made higher, So it was with David, and Lord, faith David, Who am I? That thou shouldest do these things. And so Jacob, you have him admiring Gods mercy to him in Genesis, 32. 9, 10. Theres you have the good man, when the Lord had manifested his goodness to him in his journey, I am not worthy, saith he, of the least of all thy mercies, and of all the truth that thou hast shewed unto thy Servant, for with my staffe, I passed over this Jordan, and now I am become two hands, I am not worthy of the least of all the mercies that thou hast shewed to thy Servant. He finds admiring at the mercies of God towards him.
him, and doth look upon himself as vile, because God's mercies were so great. There is nothing more proper to Christian humility than this, therefore to look upon our selves as vile, because God bestowes great mercies upon us. Many men, they seem to be low in time of affliction, O then they are humble and low, but when God raiseth them in prosperity then their hearts are high, now a Christian in affliction he is low too, but in prosperity he is more humble, humility takes as much advantage upon God's mercies to be humble as in affliction, and when it is thus with you, then you have Christian humility in your hearts. Humility doth not say of any mercy as Hieram of the Cities that Solomon gave him, what are these my Brother? But what am I that I should have such a mercy? Many because they have not what they would have, they reject what they have, as thus, because they have not full assurance of saving grace, though God be putting them into the way that he useth to lead them that he putposeth to save, this is nothing, all is nothing, Now thou shouldst say, Lord, Who am I, that I should have the least mercy from thee? This is the work of an humble spirit. And if any affliction befall thee, to be so far from thinking thy affliction great, to say, never any had such affliction as I, Oh that is from the pride of thy heart, it is because of thy pride that the affliction is so great, were thy heart humbled, the affliction would not seem so great, but the mercy of God would seem great unto thee. As now put a ball into a great Vessel and it seems to be nothing, but put it into a little vessel and it will seem greater, so when the heart is little by humility, then God's mercy seem great, and the truth is the lesser the heart is, the mercy of God will seem the greater, and the affliction seem the lesser, it is because we are not sensible.
ble of our own vilenes, and wretchednes, and of what our condition might be, that our afflictions are so great in our eyes as they are. That is the next thing of an humble Spirit, that it admires at the least mercy that it is so much, and wonders at the greatest affliction that it is no more, I am less then the least of all thy mercies.

8. An humble spirit it is willing that God should put him into mean employment, and into hard employment, and into employment that it can see no Reason for but only the wil of God, Yea, if the Lord should put him into the lowest work that ever creature was put into, an humble spirit submits and thinks, it is well if I may be in any service at all, Let me be but as the hired Servant, faith an humble Spirit, As it was with the Gibeonites, they were content that they might be but as Hewers of Wood, and Drawers of Water, So they might but live. The very Angels shew themselves humble in this kind, to be willing to be Ministering Spirits, to the poorest Saint in the world, the poorest Saint in the world hath a guard of Angels about him night and day, this shews the Lowliness of Angels, and therefore we should be willing to be serviceable from their example in the lowest work for God, and not think that my parts and my Spirit is fit to be employed in higher waies, As a Servant to think, why am not I a Governor? I but to think that it is the condition God hath put me into, this is his Duty. And so for Services hard to Flesh and Blood, Yet an humble Spirit will go on, and the truth is, humility in the behavior of the Spirit towards God appears in this, to be content to obey God in what I see no Reason for in the world, I know it is the mind of God, and though I can see no Reason for it, yet I will be content to do it, here is subjection
of the heart to God, not stand wrangling. Why should I perform Duties? And why should I do so and so? No, but this is that shall I way my Rea-
on and all, because God commands it. Now these are the main frames of an humble heart towards God, and as long as vve go along, Oh, that vve vwould examine how far short vve come of Lovly hearts, it may be vve vwere taught before that vve ought to be lovly, but here vve may that vve find come short, and there vve may find matter of humi-
liation in our Prayers.

9. An Humble Spirit and one Lowly in heart, is willing to wait upon God his own time, and in whatever way or means God shall please to work in; it is fit that I should wait upon God for any thing I have who am so unworthy of any mercy, and the Lord being so high above me, between whom and my self there is such an infinite distance in Isa. 27. 8. faith the Church there humbling it self before the Lord, they do manifest their Humi-
ity thus, Yea, in the way of thine judgments O ! Lord, have we waited, it is easy to wait upon God in the way of his Mercy, but not so easy to wait upon him in the way of his judgments, but an humble Spi-
rit is willing to wait upon God even in the way of his judgments, So in Lament. 3. 26. It is good that a man should both hope and quietly wait for the Salva-
tion of the Lord. It is good for a man to bear the yoke in his youth. An humble heart is willing to wait upon God in the wares of his judgments, as well as in the way of his mercies.

10. The behavior of an humble heart in respect of God is his. That it is resolved to do what it can to honor God whatever God doth with it; though God destroy me, and that everlaftingly yet I desire
to keep this resolution in my heart, I will do what I can to Honor Him. Many that are afflicted and troubled in Conscience, they have some kind of Humiliation wrought, but their Spirits have some kind of bitterness and sourness against God, and because they think sometimes God will cast them off, therefore they are ready to cast off Duty too, now that is an evident sign the heart is not thoroughly humbled, so far as thou findest thy heart work thus: when thou art afraid that God will cast thee off, therefore thou thinkest that it is best for thee to cast off Duty, and to do no more: Here is an Argument that thy heart is not humbled. But now when thy heart is wrought to this, that even at that time, when thou art afraid that God will cast thee off for ever, thou shalt resolve let God do with me what he will, though I perish for ever yet I am resolved I will do what I can to Honor Him: this is one that hath a lowly heart, now the heart is brought low indeed, such a heart is prepared for God's mercies when it is in such a condition as this, and this is that God expects from us, we must not indent with God, we must not thus stand upon our Tearms with God; as many in time of trouble of Conscience when we speak to them to wait upon Him, I, they will say, they would be content to wait never so long, if they might be sure at last that God would grant Mercy to them: But wilt thou not be willing except thou must be sure? Thou must wait though thou art not sure; it is thy Duty to wait though God do not for the present assure thee of Mercy. Indeed, if God were so much bound to thee as thou art bound to him, then thou mightest stand upon thy tearms: But know that thou art infinitely bound to God, and God is not at all bound to thee, and therefore if thy heart be brought humble before the Lord, thou wilt resolve whatever God doth with thee, yet thou
will do what thou canst to Honor Him. And these are the principal things of the behavior of an humble heart towards God, and indeed the special work of Humility, it is the work of the heart towards God, which people little look upon: People look upon pride in respect of others' habit, in their carriage towards others, in their vanity of Cloaths, and outward demeanors, but the main work of Pride is in the behavior of the heart towards God, and then we sanctifie the name of God, when we sanctifie our hearts in an humble manner, and the Reason why the hearts of sinners are not lowly before the Lord, it is because they know not this God, they know not that infinite distance that there is between the Lord and their Souls, and here is the Reason why the Spirit of bondage lies so long many times upon sinners, Why the Lord doth terrifie their Consciences; It is, that he might bring their hearts to be low before him, that there might be the right behavior of a lowly Spirit before God himself.
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CHAP. CXXIII.

Twelve Properties of a Lowly heart in respect of it self. 1. It is very suspicious of it self. 2. It is willing to know the worst of it self. 3. It is willing to look to his beginning. 4. It is ashamed of it self. 5. It loathes it self. 6. It judgeth it self unworthy. 7. It denies it self. 8. It keeps down it self. 9. It hides it self. 10. Goes out of it self. 11. Bemoans it self. 12. Afflicts it self.

But now the second thing that hath been pronounced is, The behavior of a Lowly & Humble heart, in respect of it self, and there are many things in this, and they are of very great use for us, for the ordering of our conversations before the Lord, and the ordering of the behavior of our spirits in respect of our selves. As,

1. An Humble heart is very suspicious of it self,
I speak of that Humility that may concern our present condition here, it is afraid lest there should be some secret evil in it self that yet it doth not know, it is very fearfull of the deceitfulness of its own heart, though it doth not know for the present much evil by it self, yet still fears there is much lies hid that is not yet discovered: It is a good thing for us to be jealous of our selves, knowing how deceitful our hearts are, the proud heart is ready to run away with all, is content, and thinks it self better than it is, whereas the humble heart fears the worst of it self, if it see an evil in another man or woman, it begins to reflect upon it self, and is not this my heart.
Properties of Humility in respect of our selves.

heart too? I am afraid that this evil is in my heart.
It is reported of Plato, that when he saw other
men doing evil, he would say to himself, Nonne
ego talis? And am not I such a one? have not I that
evil in my heart? So it is reported of Bradford,
that when he saw others commit sin, he would fall
weeping, and a lamenting, because he was afraid
that there was that evil in himself that he saw in
others, though it did not break forth. An humble
heart, when it hears the threatenings of the word
against any sin, it begins to think thus, And doth
not this belong to me? I am afraid that it may belong
to me as well as to any others, very suspicious and
jealous of it self. That is the first.

2. An humble heart is unspeakably unwilling to
know the worst of it self; and therefore it makes
much of any truth that comes the nearest to its
heart, and that discovers it self unto it self, it is
glad of those truths, when there is a truth comes
home to it, to discover any evil that it did not see
before, it is glad of those truths, and blesseth God
that it comes to know any thing of it self more than
formerly; whereas a proud heart will rather vex
when any truth comes to discover any evil that it
did not see before. As some being deformed, are
not willing to have a Glass to present their true I-
ge, mage to them, but an humble heart cries to God,
Lord try me, Lord discover to me what evil is in
my heart. And an humble heart loves that Com-
pany, that will help it to see what evil there is in it
self, or any way may discover what evil there
is in it, and it will be meditating upon those things
that may further discover it self, unspeakedly wil-
ting to know the worst of it self: for want of this
many a Soul goes on in an unsound false way, and
miscarries to all eternity, because it is not willing
to
To know the worst of itself. That is the second.

3. An humble Spirit doth often look back to its poor beginnings, it loves to do it, one that is lowly in heart, doth love to be often looking back to its poor beginnings, what once he was. If God hath made an alteration in my condition, let me consider what once I was, what a vile wretch once I was, loves to be often meditating upon that, and so to be working upon it self to humble its own heart with such thoughts as those are, Oh! what a poor condition I was I not long since in, both in regard of my outward condition, and my inward spiritual condition: An humble heart is not unwilling to be put in mind of both. If God hath raised him from the Dunghill to a higher condition, he puts himself in mind of what he was once, is not willing to have the record of his own Parentage to be razed out, but is willing to have it known what he was, what poor breeding he had, my Father a poor Man, and my Mother a poor Woman, and how poorly they lived notwithstanding God hath raised my estate, he is willing to put himself in mind of it, that he may get his proud heart to be humbled. Agastucles; that was raised to be a Prince, he would be served in Earthen Vessels, to put him in mind of his low condition that once he was in. And that is very famous that we have of Jacob in Gen. 32, 10. I am not worthy of the least of all the Mercies and of all the truth which thou hast showed unto thy Servant, for with my staff have I passed over this Jordan, and now I am become two bands, I had nothing but even the poor Staff to pass over this Jordan withall, but now I am become two bands; so for men that perhaps came up to the City, and that are come to live well, they were poor Boyes, and had little at first, and God hath blest their Estates, and they are not unwilling to look back to what they were.
were, it may be some of you, were poor ship Boyes, and God hath in some Voyages raised you up to what you are, Do you look back to what you were? and that in the presence of God, and to that end that your hearts may be humble and low, Do you make that use of what your poor condition was? Or rather do not you forget your poor condition, and now your mind is put up, this is an evil light. And another example for this you have likewise in David, David was exceeding willing to be put in mind of the mean condition in which he was as that in 2 Sam. 2, when Nathan came to him when he would have built an House to God, in 2 Sam. 7, the Lord bids Nathan go to him and say to him, I have taken thee from the Sheep-fold verse 8. Thus saith the Lord of hosts, I took thee from the Sheep-cote, from following the sheep, to be Ruler over my People, over Israel. Now David was not offended at this, but he blessed God at verse 18. He went in and sate before the Lord, and he said, WHO AM I, O Lord God, and what is my House that thou hast brought me hitherto? stands a wondring at God's mercy, that God had brought him so far as he had done, unto such a comfortable condition, as indeed the Lord had brought him to. And so Paul in 1 Tim. 1. 13. he looks back to what he once was, faith he, who was before a Blasphemer, and a Persecutor, and injurious, but I obtained mercy, because I did it ignorantly in unbelief, and the Grace of our Lord was exceeding abundant, with Faith and Love which is in Christ Jesus, who was before a Blasphemer and a Persecutor. And to be faith of himself, that he was the least of all (which afterwards we shall further make use of) the least of the Saints. Thus one that is lowly in heart, is willing to rip up his former life, and consider what a poor wretch once I was, what an Ignorant Creature I was, knew nothing of God, nor Christ,
for the things of eternity, I was not able to open my heart to God in prayer any further than I had learned it, and could look upon a book. What a mercy of God is it, in that God hath shewed himself further to me; and so the heart works upon the low condition that once it was in. And so in Ezek. 6. when the Lord would humble his people, there the greatest part of the chapter is spent in shewing what they were. Thy Father was an Amorite, and thy Mother an Hittite, shewing thereby, that the Lord would have us look back to what once we were, that thereby our hearts may be kept low. And indeed by this means an humble heart sees now strange the workings of God was towards it, and what it might have been at present, had it not been for the mere mercy of God. This is the thing, wherein the frame of an humble heart consists in respect to itself, it looks back to the poor mean condition that once it was in.

4. In the midst of all the excellencies that God doth give unto a humble heart, yet he is ashamed of himself, or rather thus: An humble heart is ashamed of itself, yea, even when God bestows the greatest excellencies of all upon him, In Ezra 9. when Ezra was humbling himself before the Lord together with the church, he saith thus, We are ashamed of ourselves and confounded because of this. And in Jerem. 31. 19. Ephraim humbles himself and smiting upon his thigh he confesseth that he was ashamed. And so the church speaks in Jerem. 31. 25. We lie down in our shame. An humble spirit is ashamed of himself; whatever others think of him, yet such a one is conscious of so much evil in himself, that he is humbled when he looks upon his black legs: though others may think, of such a one hath excellent abilities, and the like; yet an humble
humble spirit hath such thoughts of itself, as makes it ashamed of itself. And so, in Ezra 9, it was the time when God began to bring them from Captivity, and yet that was the time when they were ashamed of themselves, and were shaming themselves.

5. One that is of a lowly heart, the behavior of it self is to loath and abhor it self, in Ezek. 6. 9. there saith the Prophet. And they that escape of you shall remember me among the Nations whither they shall be carried Captives, because I am broken with their abhorish heart, which hath departed from me, and with their Eyes which go awhoring after their idols, and they shall loath themselves for the evils which they have committed in all their abominations. It is an excellent Scripture this, I am broken with your abhorish heart, and they shall see this how their sins they have broken the very heart of God, we have not such an expression that I know in Scripture that might humble the heart of a sinner more than this, What have I by my sins broken the heart of God? what cause is there that my heart should be broken and when they shall see this, they shall loath themselves. An humble heart when it sees what it hath done towards God, doth loath it self, looks upon it self with abhorring. So you have it likewise in Ezek. 20. 4. And there you shall remember your ways, and all your doings, wherein ye have been defiled, and you shall loath your selves in your own sight, for all your evil that you have committed. And the like expression you have in Ezek. 36. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight, for your iniquity, and for your abominations, and this was in a time of mercy, that is observable, it was in a time when the Lord promised mercy,
and did shew mercy to them, even then they shall loath themselves. Many men they may be brought down to low upon their sick beds, with some loath-some Disease that may be upon them, that may for them to loath themselves; but here is the property of an humble Spirit when the Lord shows the greatest mercy, when it is in the greatest prosperity, then an humble heart loathes itself before the Lord. And that is a notable Scripture that we have likewise in Job for this purpose in Job 9. 21. Though I were perfect, yet would I not know my Soul, I would despise my life though I were perfect, I would even despise and loath myself, that is, though he were not so polluted as others charge him withall, yea, though he were not able to see nothing in himself; yet because of the infinite distance between God and him, and because of his mean condition that he was in as a Creature, because of what he had been, or what he might be without the Grace of God, if God should withdraw his Grace from him; therefore faith he, though I were perfect, yet would I not know my Soul, I would despise my life. How much more Cause have we to despise and loath our selves, when we are conscious to our selves of so much evil! And so that other place in Job that I named about the Souls behavior before God, when he saw the Glory of God. In Job 42. 5. I have heard of thee by the hearing of the Eary, but now mine Eares see thee, wherefore I abhor my self in dust and ashes, this is the work of an humble heart, to loath and abhor itself before the Lord.

6. The behavior of a Lowly heart in respect of itself, it is to judge itself, judgeth it self.  
Fifth. Unworthy of any Employment, unworthy of any Service that ever God should imploy him in. So you have it in that of Gideon, in Judges 6. 15: when
when the Lord had revealed to Gideon what employment he would use him in, Who am I, saith he, or my Father's House? He judgeth himself unworthy of any such employment, one lowly in Heart doth think it a great mercy of God to be employed in any work; it judgeth Self unworthy of such a mercy as this. May be you may think that God should be beholding to you to employ you in any work or service for him, but if your heart were lowly, you would judge your selves unworthy to be employed in any work of God.

Secondly, It judgeth it self unworthy of the least of the Creatures of God. I am less than the least of all thy mercies, saith Jacob, unworthy of the bread that it Eates, and the Air that it breathes in, it doth not think much that it hath not what others have, but judgeth it self before God unworthy of what it hath, acknowledging that it hath forfeited all the comforts that God hath vouchsafed to it.

Yea, Thirdly, It is ready to charge it self with any evil, even that which comes in sometimes by temptation; an humble heart is ready charge it self to be the only cause of it: as other men, Hypocrites, they are ready to charge temptation with what comes from their own corruption; So an humble heart rather chargeth its own corruption with what comes from temptation. You shall have vaine and carnal Spirits, think to excuse the evil that comes from them with this, the Devil tempted them, this was a temptation, the strength and violence of a temptation, and they were led to it by the Devil, and so judge the Devil for it, and not themselves, whereas the truth is, it was not thy temptation.
respect of our selves.

temptation so much as thy corruption, the heart that is lowly and humble chargeth himself with all; this is my corruption, this is my wretched and wicked heart, it is true, the Devil might tempt me, but were it not for my corruption the Devil could never prevail.

Yea, Lastly, It judgeth it self worthy to be destroyed. So that place in Ezek. 36 31. Whereas some Books have it You shall loath your selves, The old Translation hath it, And shall judge your selves worthy to be destroyed. A Lowly heart is willing to pass sentence upon it self, to accuse it self before the Lord, and therefore passeth the sentence of eternal death upon it self, so as to justify God, God is clear when he judgeth, whatever the judgment of God is against the sin that I have committed, I joyn with it, I clothe with the judgment, and I judg my self as God doth judg in his word, it takes the sentence of Gods word and laies it to it self, and judgeth it self. If you judg your selves, you shall not be judged, faith the Apostle, 1 Cor. 11. 32. This is the work of a Lowly Spirit, it judgeth it self before the Lord. That is the Sixth.

Seventhly, An Humble Spirit denies it self.

First, It denies its own Reason, if the truth of God be revealed in his word, he will not set his own Reason against the evidence of the truth, but though I cannot see a Reason of what is in the word, it is fit that I should yeild to what the Lord reveales in his word, it is willing to deny his Reason in matters of Faith, and there is a great deal in this, and a special ground why the Lord batters the Heart of sinners many times, it is to bring them down to deny their own reason. So I remember Luther hath a speech concerning Reason in matters of Faith; Rea-
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son it is a most bitter enemy to God, and of Faith, he means unsanctified Reason, now an humble heart can deny its own Reason.

Yea, Secondly: He is much in denial of his own will, though my will be set strong to have such and such a thing, yet what great matter is it, faith a Lowly heart, for the will of such a wretched creature as I am to be crossed? What if my will be crossed, and that for ever? I that have been guilty of crossing God so much, an humble heart never thinks much to have its will to be crossed; whereas there is nothing more tedious and grievous to a proud Spirit, then to have its will crossed, but now when we can get that power over our selves, as to be willing to deny our own wills, then our hearts are indeed broken, and we are brought to be lowly in heart before the Lord, the heart of a sinner is never broken and humble till it can deny its own will, many of you would know when you are humble enough, if you find this, that whereas before you thought it very much to have your will crossed, you find now that it is a very little matter to you to have your wills crossed, this is a sign that your heart is humble.

And Thirdly, An Humble Spirit can deny his own ends, whatever my ends were wont to be, what plottings, contrivings, what designs I was wont to aime at; now I find I can deny them, I can renounce mine own ends, and am not, for my self, an humble Spirit is not a selfish Spirit, not aiming at his own ends.

Yea, Further: An humble heart can deny its own lawful contentments for God, even those things that are in themselves lawful contentments, that he might have much liberty in, yet if I see that God may have more honor by my being abridged of
such lawful contentments, and my Brethren may have more good, I am willing to deny my self in them, to let them go, it is not fit I should look after my self, such a wretched Creature as I am, that might have been in Hell long ago, it is not so much for me to look at my self, but if God may have any Glory, and my Brethren any good, I am willing to deny my own lawfull contentments: so that an humble Spirit denies, not only its sinful self, but its lawfull self, denies all its own excellencies whatever they be, willing that they should be buried, denies his own honor, cares not for his own disgrace, I have been perhaps of such an opinion, and if I should alter I should be dishonored and disgraced, but if the truth of God may come up, let my honor lie in the dust, let the truth of God be advanced, he is willing to deny himself. This is the behavior of a lowly Spirit in regard of it self, it doth deny it self, and that is the Lesson that Christ would have us indeed learn. Come, if you would be my Disciples, you must deny your self, and take up my Cross. The word in the Greek is more than deny your selves, you must thoroughly deny your self, deny your self to purpose indeed, if you will be the Disciples of Christ, and indeed, this Humility is the proper Christian Humility. Your Heathens, they were altogether for men to know their own excellencies, and to seek themselves altogether, but for such a Lesson as this, to deny themselves, you never read of any such thing in Heathen Authors, never such a Lesson that they would teach them, that they would deny themselves.

8. An humble heart keeps down it self: that is, he would be no higher except he be worthier, one that hath a vain, proud Spirit, still would fain be higher and higher, and is not so solicitous to be
worthier of a higher place; but one that is humble thinks thus, I am unworthy of what place I am in, and I would not be higher except I be worthier, I would not be in a higher condition except God give me a heart to improve that condition that he shall put me into, and though God keep me in a low condition in respect of outwards, yet the truth is, I have as much as I have Grace to manage, and therefore when there is any rising thoughts within it about a higher condition, an humble heart is willing to beat down it self, and is ready to speak to it self, as Jeremi to Baruch in Jerem. 45. Doth thou seek great things for thy self? Seek them not: So faith an humble Spirit to it self, What! art thou rising in thy Spirit, and seekst great things for thy self? Seek them not, it is well thou hast thy life for a prey, it is well thy Soul may be saved in the day of Jesus Christ. And so David it is said of him in Psal. 131. As a weaned Child he quieted himself, and behaved himself, restraining himself, and keeping down himself; whereas his Spirit would have been froward against God, he did keep down his Spirit that was ready even to rise against God. One that hath a lowly heart, yet whilst it remains in this world, hath much to do to keep down it self.

9. An humble lowly Spirit hides it self, is willing to hide it self, and douth much hide it self, it doth therefore good in secret more than in publique, though such a one, when God calls him to publique service, is willing to serve God publique ly, yet especially is willing to do good in secret, where none knows what it doth, and where none is conscious to it self but it self, and God. The full ears of Corn hang down whereas the blasted ears stand bolt upright: So it is with a heart that is humble, the more excellency it hath, the more it hangs down it self and is low, whereas the blasted
Spirits of Men and women that have a little in them, they stand bolt upright. Or rather as the Violet, the Violet doth hide itself with its own Leaves, So the Fig Tree; and the Violet grows low in the ground, you can hardly perceive it, but only it discovers itself by its sweet smell, you may many times smell it before you can see it, it grows so low, and the discovery of it is from the sweet faver of it: and so it is with an humble heart, the discovery of the excellency that is in an humble heart is from the sweet favor it bath, rather than from any commendations of itself by speaking of itself. No, it is that which is abhorred by a lowly humble heart to be speaking high things of itself; and it doth not love to hear others commendung of it, and doth not deny them in a modesty, because they would have them to confirm it the more strongly, as many others will do, but unfeignedly is willing to have them hidden, any further than God is pleased to draw them forth. It doth a great deal of good when no body can know it, as it was the similitude of an Ancient, faith he, An humble heart in this is like to the Lightening, that may work strong effects on a sudden, and goes away, and no body takes notice of it, sometimes it may be melts the Sword in the Scabbard, and is gone and no body knowes who did it: So it is with an humble heart, it will not make a noife in what it doth; whereas a proud heart will be brought to no good exercise except every one take notice of what it doth, an humble Spirit is willing to hide itself when God may may have Glory by an action, though I may have disgrace, yet I am content.

10. An humble Spirit goes out of itself, being conscious of its own weakness, I say, it goes out of itself for a principle to act by, and for strength, for assistance, for help, it goes out of itself, and emp-
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...itself; we may put both together, it is unbottomed of itself, is one that is willing to live upon Alms, upon God's Alms continually, upon a continued influence of the Grace of God, being sensible of its own weaknesses, it goes out to catch hold of strength without itself. Like the Vine, though a fruitful Creature, yet a weak Creature, therefore God in nature hath made it full of little strings, to catch hold of anything that is next it, to support itself. So it is with an humble Spirit, though very fruitful, yet weak, and therefore is catching hold of strength without itself, supports itself upon God, and therefore it dares not go forth in its own strength in any business that God sets it about, but is unbottomed of itself, depends upon a strength beyond its self, & looks for assistance in actions that it doth from another; it lives upon another it lives upon a principle that is without itself continually, whereas a proud heart lives altogether upon its own principles. But there is nothing more discovers our humility than this, than to live upon nothing in ourselves, but to go out to strength without ourselves.

11. This is the true behavior of an humble Spirit in respect of itself, a lowly and humble Spirit is often bemoaning itself alone, for its own wretchedness and vilenes, in Jerem. 31. 13. I have heard of Ephraim bemoaning himself before the Lord, I have heard him bemoaning himself. Is not Ephraim my dear Child? saith God. Oh! how frequently doth the Lord hear lowly hearts bemoaning of themselves before the Lord. It may be it doth not pine so much before others in complaints, but getts into the presence of the Lord, and there it is often bemoaning itself, and pouring forth itself before the Lord.

12. The last is this, an humble lowly heart doth afflict itself, is willing to afflict itself; you know that the Lord requires (in the day of a Fast especially)
that there should be an affliction of our selves, In Levit. 23. 26. The Text saith, That every Soul should afflict it self, and that Soul that doth not afflict it self in the day of a fast should be cut off. Now an humble Soul is an afflicted Soul, is willing to afflict it self before the Lord, it is not so much sollicitous of comfort, and is altogether for comfort, would fain have comfort: and comfort, no, but is willingly to afflict it self, and to burden it self with its own sin, and to beat down it self, as we read of Paul: 1 Cor. 9. 27. the Text saith, He beat down his body, least after he was bad Preached unto others, he himself should be a Reprobate: Not to afflict our selves as Papists, to be whipping our selves, and to do those things that God never required at our hands, but so far as any way God shall require it, such a one is willing to afflict it self before the Lord, the main work of the heart in this thing is, that it is not sollicitous so much for comfort, as to be willing to be afflicted before the Lord, so far as God would have it afflicted.

So now put all these together, and you may see the behavior of a lowly heart in respect of it self, 1. It is suspicious of it self, jealous lest there should be some secret evil in the heart that it doth not know of. 2. It is willing to know the worst of it self. 3. It looks often to its poor beginnings. 4. It is ashamed of it self, and that in the midst of its own excellencies. 5. It loathes and abhors it self before the Lord. 6. It judgeth it self. 7. It denies it self. 8. It keeps down it self. 9. It hides it self. 10. It goes out of it self, and empties it self. 11. It bemoans it self. And lastly it afflicts it self so that your hearts now having these workings in them in reference to your selves, you may by this examine whether you have humble and lowly hearts yea or no.
CHAP. CXXV.

Three Consequences from the former Point.

And from all these things there are these three Consequences.

Consequence 1.

First: Here you may see, how to examine your own hearts in respect of Humility, whether you find these workings of an humble spirit in respect of your selves, lay these and your hearts Level, examine and call your hearts to an account when you get alone. By these twelve foregoing Particulars, Ask thy self as in the presence of God: Is my heart thus? Have I this lowly heart? Christ would have me of a lowly heart, Thus if you cannot find these, charge your selves with the want of them, and take an advantage even from the want of them to humble your hearts before the Lord, because you have not these things that are the genuine and naturall workings of an humble Spirit, for so they are. If you can find your hearts coming off in in these Particulars, in a natural way, from a renewed nature, you may have abundance of comfort that this Grace of Humility, of Lowliness that Christ would have you learn, is wrought in your Souls: you have been a Proficient in Christs School, but many may have cause upon the hearing of this, to charge themselves with this, that they scarce have begun to learn in the School of Christ, to learn Humility.
Consequence. 2.

Secondly, Another Consequence is this, upon the consideration of these several workings of Humility in respect of our selves we may see, That the work of a Christian is very much inward, it is a work of reflection upon our selves, if there were nothing to do in a Christians life but that that is external, to perform some outward Duties, to come and hear the word, and speak good things, and pray, and make an outward profession. The Life of a Christian were a great deal more easie, but from this that you hear, from the working of this one Grace of Humility, you may see, that the work of a Christian lies much within doors, that Christians should be very busie within their hearts, there are many workings within rather then without, and therefore if you would profess your selves to be Christians, and would indeed have the power of Godliness in your Hearts; you must work much inwardly, there must be much reflection upon your own Hearts.

Consequence. 3.

Thirdly, And Lastly, Another Consequence is this, by this that you have heard, what the working of an humble Heart in respect of it self is, we may take notice of the great power of Jesus Christ in the heart of a Christian, wherefoever Grace is wrought, Jesus Christ is very powerful and very strong in that Heart, Certainly, these things could never be in the Heart of a poor wretched sinner, Yea, in a heart that is Naturally very proud, (for so we are all) and were not the Grace of Christ very powerful in the heart of a Christian these things could
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could never be, wherefore when you hear that these things are in a heart working thus, we may conclude, surely the power of Jesus Christ is very mighty and very strong. Well, thus you have the Grace of Humility presented to you, towards God and your selves, let us Learn to be of Lowly Hearts, and be not at rest until you find these kinds of workings in your Spirits.

CHAP. CXXVI.

The First Property of Humility in respect of others, is that it thinks better of others then itself, Which is laid open in divers Particular answers unto several doubts and Objections.

There is yet one of these three things to be spoken unto in this Grace of Humility, which is the third Particular, what the behavior of an humble heart is in reference unto others. For Humility much appears in that, though the principal work in humility is, in the carriage of the Soul in reference unto God, and in reference unto itself, yet there is very much in this grace of humility, in the carriage of the Soul in reference unto our Brethren. Now then the First thing wherein the behavior of an humble heart is in reference unto others, and a principal thing, it is of very great concernment, and that is this.

First, It thinks better of others then itself, this
great work of humility (that hath very much in it as I shall shew in opening of it) is held forth unto you in 2 of Philippians, 3 verse. Let Nothing be done through strife, or Vain Glory, but in Lowliness of mind, let each esteem others better than themselves. Mark, This is the Work of a Lowly mind, Learn of me for I am Lowly in Heart, You must be of lowly Hearts, of Lowly minds, what is that? Saith the Apostle Let each esteem others better than themselves. You will say, this indeed upon the very hearing of it, doth make us judge it to be a great work of the Grace of God in the heart, to esteem others better than themselves, and how that should be, that I shall speak unto by and by in the opening of it, but I shall first shew some Examples of it, of esteeming others better than themselves. That which Paul did Exhort the Philippians to, he did himself, he did not preach to others, that they should esteem others better than themselves, and yet he would lift up himself above others; No, see it in himself, In 1 Corin. 15. 9. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. I am the least of the Apostles, Saith Paul, and yet (as sometimess I have said upon other occasions) there was no man since the beginning of the world that ever did God more Service then Paul. We may safely say it, no man upon the Face of the Earth, that was a meer man, that ever did God more service then this man did, and yet he was the least of the Apostles. Well, But though he may be the least of the Apostles, yet he may have high thoughts of himself; enough, Mark then the 1 of Tim. 1. 15. This is a Faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save Sinners, of whom I am chief. The least of the Apostles, but chief of Sinners, he looks upon himself as Chief of Sinners. Yea, yet one diminu-
tion, to be the chiefest of sinners, it shewes he was 
low in his own Eyes, and that is in Ephes. 3. 8. 
Unto me who am less then the least of all Saints, Mark, 
to be the least of the Apostles was somewhat, but to 
be the Least of Saints is more, but to be less then 
the least of all Saints, here Paul would Teach Gra-
marians a new Grammar Lesson, Gramarians know 
but three degrees of Comparison, but Paul had a 
fourth here, he had one beyond the superlative, the 
least Minimus, it is the superlative you know, to be 
the least of all, but here beyond the superlative, less 
than the least; or I am the worst. So it is in the 
Greek. Now μακαρισμός, that is the superlative in 
the Greek Tongue, but here is a comparison beyond 
the superlative, less then the least, less then the 
least of all Saints: thus you see it was with Paul, 
one that did God more Service then thousands, and 
ten thousands of the best that we know, and never 
are like to do God that Service as this Paul, and 
yet he is the least of all Saints, in his own Eyes, here 
is a lowly heart. In Judges, 8. 2. We have Gideon 
likewise an example of Lowliness of Spirit in his 
own Eyes, (we might name a great many others) 
when some were provoked and Angry with him, he 
said unto them, what have I done now in comparison of 
you, is not the gleaning of the Grapes of Ephraim bet-
ter then the vintage of Abiezer? By this means he pa-
cified his angry Brethren, faith he, we account our 
selves but as the Gleanings of the Grapes of Ephraim 
to the vintage of Abiezer. And by that means he 
quieted his Brethren that were provoked. Well, 
but for the opening of this, the Lowly heart doth 
judge others better then himself.

First, If so be that there appear any evil in others, 
if the evil be not apparent in other men, a Lowly 
heart will be ready to judge the best of any one, and
think there is more good secretly. If there appear but a little good, yet it will be ready to think that others have more good in secret then he hath himself, I know how little good I have in secret in mine own heart, faith a lowly Soul, Well, but I do not know but such and such may have a great deal more good in secret then I have, their thoughts may be more holy, more spiritual then mine, not so wandring in Duties as mine are. I have no Reason to think any in the world have so many wandring thoughts, and such uncleanness and filthines in their thoughts as I have. It is ready to think, that the affections of others are a great deal more cleane then his, and more Heavenly and spiritual, and prepared more for holy duties, and that their hearts are in a better temper in holy Duties then his is. And if so be that there be any good done by others, he is ready to think, that surely there is in them better principles, that acts better in their minds then there is in me, they do such and such good things, and their hearts are more sincere, and are carried on by divine principles in what they do, I am conscious to my self of a great many of base and vile principles that act in me, I know no such evil in others, and therefore I am to hope that there is not the like in them as there is in me. If he sees any good in another, a lowly heart is ready to think that there are other things correspondent to the good that doth appear unto him, as there appears such a good thing, so there is all other things answerable unto that good that doth appeare, but as for it self it faiies, I find though I do somthing that is good, Yet I am conscious to my self that there is a great deal of non-correspon-
dency in me, that though there be such and such particular good things yet other things are not answer-
able unto that that doth appear. Thus because one that is lowly knows much evil of it self, and knows
more evil of it self then it doth of any other, therefore it sees cause to judg of others better then it self, I do not know that such have such secret evils as my self, I do not know that they have such base principles that act them as in my self, that there is such a non-correrespondency to good as in my self, upon this ground, because it knows more evil of it self then others know, therefore it is ready to think better of others then of it self.

Object. I but you will say, Suppose I see a great deal of Evil in others that I know, and am conscious to my self that I am not guilty of, shall I think better of others then of my self then?

Answer. I answer styli, for all this I am to think of others better then my self.

First, Because, though I see others outwardly evil, yet I do not know whether there be such inward evil in them as in my self, it is true, they do break into outward evils more then I do, but there may be swarms of evils within me that I know I am guilty of, now because I know more evil inwardly in my self, then I can know in any in the world, therefore I am bound to judg of others better then of my self.

Secondly, And further, Though I see some evil in others that I am not guilty of, yet how do I know what temptations they have, and how can I tell, but that if I had as great temptations as they I might commit as great evils and greater then they, and therefore, though they do commit greater evils then I do, yet I am bound to judg of them better then my self, because I do not know but if I had as strong temptations as they, I might commit greater evils.
Yea Thirdly, Though they do commit evils greater than I do, yet I know that it is the restraining hand of God upon me, and that if God should but leave me to myself a little, as he leaves such a one, I should be as vile as such a one, and it may be viler: so that though the Saints of God must not wrong the grace of God, must not (if they see one live in notorious wickedness) think that his condition is better than mine, but yet he may be better than I, considering my self merely in myself, I have no cause to lift up my self above him, if I be better it is no thanks to me, it is not because I am better in myself, for I have that evil in myself, that if God should take off his hand, and leave me to myself as he leaves such and such, I should be as bad as they; you are to look upon your selves, that there is not any vile wretch in the Town or Family where you live though they be the worst of men, that are more vile and wretched then you are. Yea, And for ought you know viler, that is, if you should be left to your self, you may be viler then they are, and so an humble heart is willing thus to judge of others better then it self.

Object. I, But you will say, For those that are notoriously prophane, and ungodly, how can we do this without being false? And doth not the Scripture say, The Righteous is better then his Neighbor.

Answ. I Answer, Yet we are to look upon others better then our selves in these respects.

First: They had not such education as you had they had not such droppings in of God as I had when I was young, they lived in a wicked Family, and had
wicked Parents, but I had Godly Parents, had they had such Godly Parents and good education as I, they might have been better, and done better, it may be they have been cast among those that have given them wicked examples to provoke to sin, but I have had Gracious examples, it may be they never lived under such means as I have, had such precious truths, such heart melting truths been presented before others, as hath been presented before me, they might have wrought upon the heart of the vilest in the world more than they have upon my heart, it may be they have not had the awakenings of Conscience, God never darted that light into their Consciences as into mine, they never had the terrors in their Spirits as I have had, God never made them know what sin meant as he hath done me, had God inlightened them as he hath done me, and awakened their Consciences, and terrified them as he hath done me, Surely, there would not have remained such evil in them as is in me, they never had such drawings of Gods Spirit (it may be) as I have had, O! the allurements of Gods Spirit that I have had, to have drawn me away from sin, and to have drawn me to that that is good, and yet how did I keep back? Do I wonder to see them drawn by vain and wicked Company? What great wonder is it when they have nothing else to draw them back? But had they the drawings of the Holy Ghost, and those words of love, and those stirrings of the Spirit of God in them as I have had, and as I have daily, how would they be as ready to be drawn to good as they are to evil? I wonder that they are not moved more by the word, I but my heart is not moved by the drawings of Gods Spirit, had they but tasted how sweet God is, they never tasted the sweetness of the word, nor the sweetness that there is in
the wiles of God as I have done, had they rafted what I have rafted, and felt what I have felt, it would have been better with them than it is with me. And so many such Considerations being put into the balance, though others be very vile and wicked, yet we have good reason to look upon others better than our selves, at least to look upon our selves as vile as any in the world; yea viler, because (I say) we cannot know what helps others have had, nor what inward good is in others, as we may of our selves.

Secondly: And further, We have cause to judg of others better than our selves, though prophane and wicked, for their sins do not do so much hurt as our sins do; though they be wicked outwardly, yet all the sins of all the prophane people in a Town, do not do a quarter so much hurt as the sins of a few professors of Religion. thy Lightness, thy Wantonness, thy Pride and Covetousness, doth more hurt than the open sins of others, the Covetousness of a Professor of Religion, doth more hurt than the theft of another if another should rob & steal, it doth not dishonor God, and pollute Gods name, so much as the Covetousness of a Professor of Religion: the Swearings of other men do not dishonor God so much as thy passion doth. You think those notorious wretches, that take Gods name in vain, and swear, but I say, thou pollu'est Gods name more by thy Passion, and it may be puttest off many from Religion more by thy froward carriage than Swearing doth in another man; for it is true, they sin against God, but what hurt doth it do, there is nothing expected from them, but this thing is expected from thee, it may be thou maist be a means to convert thy Husband, or Wife, and thou hardenest them.
by this means, now what reason hast thou to judge others worse than thy self, when thou dost God as much dishonor as others? Now such considerations and many others that might be named, shews ground enough why we should judg of others better than our selves.

And by the way therefore let this Consideration reach those that are wicked, let it inform them likewise in a mistake of theirs, They think those that profess religion do judg of others worse than themselves, now by this that you hear you may know that it is quite otherwise, had you but a Window opened into their boſome, into their heart you would find that they look upon none living so vile as themselves.

Object. I but you will say, They think others are wicked, and that others shall go to Hell, and that they shall go to Heaven.

Answ. This must be granted indeed, and this would wrong the Grace of God, if they should not think their condition better than others, if they should think that they were in as dangerous a condition as the wicked and ungodly, No, they bless God for the condition that they are in, that God hath opened their Eyes, and shewed them the evilness of their hearts and lives, and they would not for a thousand worlds venture their condition with theirs: Certainly, one that knows the difference between a converted estate, and an unconverted, would not for a thousand worlds venture for a quarter of an hour to be in their condition, yet this doth not hinder, but that they look upon themselves, as in themselves, as vile and as wretched as any; & for one time that thou dost condemn thy self before God, they do it a hundred times it may be.
Jude better of others than your selves.

A thousand times, and God knows they judge of themselves worse than thou dost of thy self; thou goest on merrily, and thinkest thy self in a good condition, but they are daily judging of themselves and humbling themselves before God, and admiring Gods goodness that they are out of Hell, but thou dost not so, and therefore they may look upon themselves as more vile, and so be more humble.

Object. But you wil say, If the best should judg of others better than themselves; this may be well then for others, for they may say, then our condition is not so bad, if the best of all may be as bad as we.

Now to that I answer.

Though they are to judg of themselves worse than others, yet if thou wouldst look into thine own heart, thou maist see a great deal more evil in thy heart than is in theirs, it may be they may judg themselves to be worse than thee, so far as they see into themselves, but thou maist see more evil in thy heart than is in theirs.

Object. But then may not this make wicked men secure and say, Well, we may find mercy and be saved as well as the best, for the best may know so much evil of themselves, that they may judg themselves worse than others.

To that I answer,

For Mercy, I grant you, it is possible thou maist have as much mercy as they, it is possible thou maist come into as good a condition as they, and therefore thou maist make this use of it, and much good it may do thee, that is to say, well, it is then possible that my Soul may be saved, and find mercy as well.
as the best of them all, I but do not say it may be so; and thou remainest as bad as thou art, there must be then that change in thee that is in them.

Well, but then this may not be abused that we speak of. Know this, that God's grace is free; God may let them be saved and yet damn thee.

And yet. Lastly, I would have thee raise thy meditations upon this. What! Are they as vile as I of themselves, and yet do I continue in an unconverted estate? Oh! How fearful is my condition then, that God hath manifested that he hath chosen some as vile as I, and hath left me, hath taken others that are as vile as I, and may be worse than I, and leaves me to go in the common road of death and destruction? Oh! the sad condition that that man is in! the truth is, it is a very daunting consideration, for a man to think thus, there are such and such that are as bad as I, and have as bad hearts as I, and yet God for the present hath left me unchosen, and hath chose them, this should daunt the heart of any man. Hast thou not known some wicked Companion of thine own, some wicked Woman or Sister that God hath been pleased to dart light into them, and humbled and converted them, and hath left thee that art not so vile? Oh! thou shouldst tremble and fear at the thoughts of this. What am I? though I lived more civilly than they did, yet shall God choose them and leave me? What a dangerous sign is this that I am not one that God will choose? though I do not know what God may do hereafter, but for the present (I say) thou hast cause to be humbled, and not to rest in this condition. Well, That is the first thing. The behavior of an humble Spirit in respect of others is, To judge of others better than themselves. Oh! I what a great deal of mischief would this hind-
der in the world? What a great deal of hurt is there in the world for want of this humble heart? What quiet lives might Men and Women live amongst themselves? How would they enjoy this Promise in the Text? Learn of me for I am meek and lowly in heart, and you shall find rest unto your Souls. It would keep us from censoriousness which makes a great deal of disturbance in the world. Oh, the disturbance, that censoriousness makes in the world; the giving rigid censures of others, keeps many from professing Religion, and makes them complain of those that profess Religion, you complain that when you profess Religion you are so hated of others, and you think it is only because the world loves only their own, therefore because you are of the world therefore the world hates you; Nay, it may be it is because of the Pride of your hearts, and censoriousness of others, had you an humble heart to look upon your own Spirits, and judge of others better than your selves, you might live more quiet lives, and have more respects from others that you converse with all, and sooner convince them, and draw them, to the love of Godliness, for one that hath an humble Spirit will be willing to take notice of any good in others; now because there is not so much good in others as in you, therefore you take no notice of others, but an humble Spirit takes notice of any good in others, and if his judgment fails in anything, it shall be in this, that he will judge others better than himself, that is the first.
CHAP. CXXVII.

A second Property of Humility in respect of others is, To be fearfull of giving Offence.

Secondly: Another thing in the behavior of an humble Spirit in respect of others is this, It is very fearful of giving offence to others, and not very ready to take offence from others. I will put both together. It will not give offence to others, and that you have very frequently in Scripture in Rom. 14. 10. But why dost thou judge thy Brother? or why dost thou set at naught thy Brother? We shall all stand before the judgment seat of Christ. Now this is in case of giving offence to others, that is the plain scope of this place, the Argument that is driven at in this 14. of the Romans, it is the Argument of giving offence to our Brethren, and here you may perceive in this place the Reason why men do not care what offence they give unto others, why they set at naught their Brethren, and judge them. Why dost thou set at naught thy Brother? Why dost thou make thy Brother as no body to thee? so the Greek, one that hath a proud heart, if he think he hath liberty himself for such and such things, what cares he for others? Others are offended and griefed, but what cares he for others? they are no body to him, he maketh nothing of them: For that is the word, Why dost thou set at naught thy Brother, in being careless in giving offence unto thy Brother? Oh, this is the pride of thy heart, a gracious heart is loath to grieve any body in the world, so in the
15. verse of this Chap. But if thy brother be grieved with thy meat, now wakkest thou not Charitably, destroy not him with thy meat for whom Christ dyed. There the Apostle shewes, that he was loath, and so he would have all the Romans to be loath so much as to grieve their brother. O! this is a very gracious Lowly spirit indeed, that is so tender of others that he is not willing to grieve any one in the world, he is so with others, as he is afraid to be a grief to others; here is a Spirit that Jesus Christ shall have a great deal of Glory from, that lives so, as that he is careful and very tender of grieving the spirits of others. It was a Speech once of a great Captain, a Roman, when others commended the great Exploits he did, I but faith he, I Bless God never any one wore a Mourning Garment for my sake. Oh, It is a blessed thing, for a man or woman to go out of the world so, that every one can say, never any wore a mourning Garment for such a man or woman. In Phillip. 2. 3. Let nothing be done through strife, or vain glory, but in Lowliness of mind, let each esteem others better than themselves. Verse, 4. Look not every man on his own things, but every man also on the things of others, let this mind be in you which was also in Jesus Christ, who being in the form of God &c. Do not look upon your own things but upon the things of others. And be careful not to be offensive to any body living, not to be occasion of grief to any body. And so in Rom. 15. 2. Let every one of us please his Neighbor for his good to Edification, for even Christ pleased not himself, but as it is written, the reproaches of them that reproached thee fell upon me. We should be careful not to please our selves but our Neighbor from the Example of Christ, now what is his Example? But that here in the Text, Learn of me for I am Lowly. Christ, though he were so great, that
he stood in no need of any body he was God blessed for ever in himself, yet he did not seek to please himself but others, for the Text faith, for even Christ pleased not himself, but as it is written, the reproaches of them that reproached thee fell on me. Now still this is in reference to the case of offence; for so you see in the beginning of the Chapter, We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one please his Neighbor, not please our self, but every one please our Neighbor, And that according to the example of Jesus Christ, in this Lowliness of heart. To see Men and Women to walk so, as not to care to give content to any body but themselves in the Family, they must have all the content and no body else pleased; And so among their Neighbors, societies, and companies, they expect that every body in the Company should speak so as to please them, but they care not to speak so as to please others, but here is the guise of a Lowly Spirit, to be careful not so much to please itself, as to please others, is careful not to offend others though it may not please it self, is solicitous and studious how he may give content to others, and no way to offend them, that he may no way be an offence unto another, and if they hear any thing that is offensive indeed unto another, and is a grief to the Soul of another, they are much in the denial of themselves in the thing they require, that they may give content to them; here is the guise of an humble Spirit, it is afraid to offend others. So in 1 Cor. 10. 32. 33. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God, even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

You will say, We must be careful to give no offence
offence to the Saints and Church of God; Nay, faith he, give not offence only to them, but to the Jew, the Gentiles and all that live about you, be careful to please them for good in all that you can, here is the Lowliness of the heart of Paul. So in 2 Cor. 6. 3. There you have another expression of the gracious Lowliness of the heart of the Apostle, Giving no offence in any thing, that the ministry be not blamed. This he speaks especially as a minister, but it is true in all, but mark what principle it was that carried him, to make him so careful not to give offence, verse 4. But in all things approving ourselves as the ministers of God, in much patience, in necessities, in afflictions, in distresses, and so he goes on in verse, 6. By Honor and dishonor, by evil report and good report, as deceived and yet true, As if he should say, we are willing to bear any thing in the World, rather then to give offence, we are willing to beare reproach, and to be accounted dishonorable in the World, we are willing to bow down our, Necks, to bow down our backs to any thing; this should be the frame of Godly men and Women, of godly Christians. Not as soon as ever any thing crosseth them, presently to fling off all, and regard nothing any more, No, but to submit to every condition, rather then to be any waies offensive unto others.

And then likewise you must take that in too, that an Humble Heart is not ready to take offence from others, as it is Pride of Spirit for one not to be careful of others whether they be offended or not offended, so on the other side it is Pride of Spirit to be ready to take offence from others, and by his means through their weakness they prove to be very burdensome to others, the ground of their offence is only this, because they think that every body
body must do as they themselves, and because they think that such a thing is better, therefore others must do it, and if they do not it, then they are lofty, and then they are proud, and stoutr, and you shall many times have people that are very weak in pleading with others, if they cannot bring them to yeild to what they would have, they will break out into very unseemly speeches, that manifest that it is not only through weakness, and tenderness, but through the pride of their hearts, because they would have every body do as they do. Now an humble spirit Reasons thus, it is true, such and such do so and so, and indeed I do not see Reason why he doth so, but he or she sees more then I do, and therefore though I do not do that that they do, or dare not do that they dare do, yet because they keep close to God, and seek to know the mind of God, and are more able to search into the mind of God then I am, and a God hath revealed to them more then he hath to me, why should I be offended at my brother, upon that Reason I may not be offended. This is an Argument of an humble Spirit. Indeed it is true, God doth give you leave, if the matter be of Consequence, (if any one should walk in a way that you should take upon you in your conscience that it is a just offence to you) to desire and you may demand a Reason from them, and they are bound to give you a Reason (for we are bound to give a Reason of our Faith) if you come meerly in humility to ask a reason of any of our waies, so as that you might not be offended, and we see that it is, through Tenderness of Spirit that you are offended, we ought to give account to any that we walk with, I do not speak of any one in any society only that should demand a Reason, but if any man living upon the Earth should come in an humble way, not in a peremptory, proud, and
contentious way, to know, and desire to know the
grounds and Reasons of our actions, because they
fear our actions are not according to God, we are
bound to do it upon that in Paul, Give no offence
neither to Jew, nor to the Gentiles, nor to the Church
of God: If we must give no offence, then certainly
we are bound to give an account of our actions, so
as to satisfy those that are offended, now though
you may require a Reason for satisfaction, yet
when you have a Reason, (unless it be very appar-
tent to the contrary) suppose you your selves be
not satisfied, yet if you see such and such do walk
close with God otherwise, then you are rather to
judg and think that God hath revealed more to
them then he hath to you, and so rather to leave
them to God then to be ready to be offended, or
still continue to be offended, because they do not do
as you do, and do not judg what you do to be right,
there is a great deal of difference between the na-
tural complextions of some. As for example, some
have not their Spirits so taken with the things of
Religion as others have, and yet are very faithful
to God, and keep close to God. Truths they come
in by degrees one after another, and therefore it is a
notorious and abominable pride in men, to judg of
others that they shut their Eyes against the light,
and that they sin against their conscience because
they do not the things that they do. That is the
second thing in the behavior of an humble spirit in
respect of others, it is afraid of giving offence to
others, and it is not ready to take offence from
others.
CHAP. CXXVIII.

Other Properties of Humility in respect of others.
3. It gives due Honor to all with whom it doth converse.
4. It rejoiceth in their good.
5. It is willing to receive good from them.
6. It is tender towards others.
7. It is not needlessly singular from them.

Thirdly, Another thing in an humble Spirit in reference unto others is this, he gives due honor, and due respect unto all living; that he doth any way converse with, in Rom. 12. 10. Be kindly affected one to another with brotherly love; in honor preferring one another. Strive who shall give most honor to one another. Oh, this is a gracious temper, to strive who shall give most honor, not who shall get most honor, who shall be most honorable and greater than another. But in honor preferring one another every man should strive who should give most honor to one another, my Brother strives to give respect and honor unto me, and I should strive to give more respect and honor to him, if I should be above my Brother in any thing; I should strive to give more respect to him then he doth to me, quite contrary to the common course of the world, how hard is it for men to acknowledge that others have more Grace then they, meerly because they would not give more honor to others then to themselves, now an humble heart doth this. Men should give,
give to men due honor, if God hath lifted a man up above me in Estate, or in civil respects, it may be you think him not so gracious a man as you, What then? You are to give him honor according to the place that God hath set him in. And so in another Relation, as now the Wife to the Husband: For the Husband, apparently the Scripture shews that God sets the Husband above the Wife, perhaps the parentage of the Wife is better then the Husband, perhaps the Estate of the Wife is better then the Husband, perhaps the gifts of the Wife may be more then the Husband, the Wife may have more understanding in Religion then the Husband hath, yet she must honor her Husband above all, as one that God hath set above her. And so Servants to Honor their Governors, though they are of greater parentage, may be better then your Master or Mistress, yet God having set them over you, you are to give due honor and respect to them, this an humble Heart will do, and an humble Heart gives respect unto all. In Rom. 12. 16. Be of the same mind one towards another, Mind not high things, but condescend to men of low Estate, Here is a lowly heart, he gives honor to those that are above them, and due respect to all men in the world, a man, as a man is worthy of some respect, but then according to any Relation he standeth in, any one that God hath given any place unto above others, so we are to give him due respect. Perhaps they are meaner in estate, lower then thou art in the world, yet mark what the Apostle saith, Condescend to men of low Estate. You must be affable in your carriage to men and women, you must not scorn, not look with disdain upon any though they be never so much under you, hath God placed you above them, given you a higher place in estate, given you more Riches, better parts, better employments then
Properties of Humility

they have, yet you must condescend to the lowest, and think with your selves, who hath made the difference? I might have been as low in condition and parts as they, and therefore you must condescend to them, not look above them, not despise to look upon them, what art thou more then they? Are ye not of the same Mould? Are ye not made of the same Clay? If you be made of a little more fine Clay then others, If you have a little more painting of fine Cloaths upon your Clay then others, what is that? All outward things make but a little difference between man and man; I confess Grace makes a great deal of difference between man and man, but the ordinary way whereby men lift themselves up above their Brethren, it is because they have finer Cloaths then others, and better Estates then others; and better parts then others. Alas! If thou hast wit, and understanding, let God but touch thy brain a little with a few humors, with a little too much heat, or cold, or moisture, or drawing a few ill Vapors out of thy Stomach, thou maist go like a Fool or a mad man. I remember one Albertus Magnus, who was one of the greatest Scorners in the world, yet was many years before he died a very Fool, the parts of a man are very poor things to lift up any man, considering how they depend upon a little temper of the brain, and a little sickness may make thee as mad a man as any in Bedlam, therefore there is no Reason to look upon thy self above others in that respect.

Fourthly, Another thing in an humble Spirit in reference unto others is this, which is somewhat more then the other, he not only gives respect, but rejoyceth in the good of others, in whatever excellency God hath bestowed upon others, in what success God gives to others, what esteem God
in respect of others.

hath of others, an humble heart will rejoice in all, you know Paul, he rejoiced that the Gospel was Preached, though he was nothing. There are two Cases in which we are to rejoice in respect of others, to be glad that others are above us: As first, If God raise any in spirittual Grace: Doth God give any spirittual Grace more than to thee; I say, thou art bound not only to be content but to rejoice in it, and it is a wickedness in the hearts of Men and Women, that because their Glory shall be somewhat eclipsed by the Graces of others, they could even almoost with that they did somewhat to darken their Graces, because then they should not shine so bright, and they should be some body as well as they, if there be this wickedness in thy heart, know, that this is as cursed a wickedness as the heart of man is capable of in the world, next to the sin against the Holy Ghost, there is as cursed an evil in this distemper of thine, as can almost be imagined to be in the heart of a man or woman, What! shall thy eye be evil because thy Brothers is good? because thy name must suffer a little, what is thy name, or thy Glory in comparison of the Glory that God may have by the Grace of thy Brother? And so for the gifts of others, not only the Graces, but the gifts of others, the Scripture saith, When the wicked are exalted, the People mourn, and may not we mourn because the wicked are lifted up? Therefore that is the second case, when God gives any gifts, so as to make another more instrumentall for good than he doth our selves, we are to rejoice in that though it be not true Grace, yet if he give any gifts whereby they come to be more instrumentall for God and his Glory than our selves, we are bound to rejoice in this, and to bless God for it, this many times comes very near the hearts of men & yet there is infinite reason, for what is my name
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my credit, my estate, in comparison of the work that is done for God? If I be sincere for God, certainly, if the work do go on, though not by me, I may rejoice, if my heart be upright, and be not damnable proud, I am bound to rejoice in it, and bless God, though I can do but little for God, yet blessed be God that there be any can do more than I can, this indeed would be a great deal of comfort in your hearts, you complain of your own weakness, O! you say, you cannot pray, when you go to prayer you have a dead heart, but can you say, though I have a strait heart, and cannot pray, Oh, I bless God that others have a heart enlarged in prayer, you are not (I hope) wishing that others had as straitened hearts as you, And so thou hast a weak memory, and canst not remember good things, I but bless be God that hath given gifts to others, that they can remember, and that God hath a great deal of Glory by them, and thus when I am in secret, in my closet, to be blessing of God that he hath given gifts to others, whereby he hath more Glory than by my self. And so I might name many particulars that are to be objects of an envious heart, but humility rejoiceth in other respects, and if there be any lifted up above me, God sees that he is like to do him more service than I, if I should be lifted up as they are, God sees that I am not able to bear it. It is the speech of old Mr. Dod, he wished himself to be the worst Preacher in all the world, I would to God (faith he) that I were the worst Preacher in all the Kingdom, not that he thought himself worse than he was, but this, that he would have all in the Kingdom better than he. You know Moses when they told him of Eldad and Medad that prophesied in the Camp, he answered, Why doest thou envy them for my sake? I would to God all the Lords People were so, An humble heart never
never is troubled that any credit is gotten from him so God may have Glory. When as God chose Moses to go to the People of Israel, he would have Aaron to be the mouth, but Moses should be the chief, Exod. 4. 14. Behold Aaron he cometh forth to meet thee, and when he seeth thee, he will be glad in his heart, no question but God made known to Aaron what his work should be that made him glad at the heart, and though Aaron knew Moses should be above him, and Aaron was the elder brother, yet when he met with Moses he was glad at the heart: As if he should say, blessed be God, though he be my younger Brother, yet I am willing to further the service that God hath called my younger Brother to; So though thou maist think thou hast other gifts, than other men have, and art above other men, yet if God's Glory goes on, thou shouldst bless God that his Glory comes about by any others. I remember Plutarch tells of one Philertus that was in election for a place, and it was a place that three hundred were in nomination, and were chosen before him, he should have been but one of them, and he goes away rejoicing, and was glad with this expression, I am glad that there is three hundred in this City better deserving than my self, not fretting and fuming, but was glad that there was three hundred better than himself fit for such a place: So should we, knowing how God casts things in providence, rejoice upon this, that others are found better than our selves.

Fifthly: An humble Spirit in reference unto others, is willing to receive good from the meanest; if there be any one, though never so mean, yet he is willing to receive good from him, he doth not scorn it because it comes from a mean man, but on the contrary faith, Hath God bestowed any Grace upon
upon others, though not so much as upon me, yet I may get some good by them; it may be they have not so great gifts as I, but I may get some good by the meanest, and the weakest, as I have said sometimes, little chips will kindle great logs; so an humble heart will get something from the meanest, he will go away blessing God for the comfort he hath by the company of those that are meaner than himself. Mark Paul, faith he, in Jesus Christ that you would strive together with God for me. What! this Apostle, that was so much above them, for them to strive together with God for him: Yes, thus it is with a true gracious heart. I remember I have read of a German Divine, when he lay sick and some of his friends came to him, and would be speaking to him, and they thought it would be grievous to him, because he was so weak. Oh, faith he (though they were but those that you call Lay-people) if to be that when I die I shall learn any thing of any body, I should account my departure more sweet to me. And so it was the speech of Oecolampadius. If a truth come, though by a Child, by the meanest, we must not refuse: But know sometimes, that God may speak by a poor body, when he doth deny to speak by those of greater abilities, and therefore we do not know what we lose by contempting those that are under us, for God (I say) many times may speak that to our hearts by those that are beneath us, when he denies to speak it by those that are above us. Now an humble Spirit is willing to learn of every body, of the meanest, Oh, if there were such a temper in the hearts of Men & Women, what abundance of sweetness and peace might we have? Now by that we have said, you may see how the promise may be fulfilled, if we had but an humble heart, there would be abundance of rest that we should have in this, Oh, the abundance of peace able-
ness that there would be in the world, were it not for this pride of heart; it is Pride of heart that makes all this ado and combustion in the world, and were we thus carrying our selves lowly in heart one towards another, Oh! the rest that there would be in the world, and in our own Spirits!

Sixthly: Another is this, An humble heart is a tender heart towards others, a lowly heart is a melting heart. In Colos. 3. 12. you have those two put together, Put on therefore, as the elect of God, Holy and beloved, bowels of mercies and kindness humbleness of mind, Bowels of mercies and humbleness of mind are put together, an humble Spirit is merciful towards others, is of a tender heart, either to forgive others, or to give unto others, he readily paseth by the offences done by others, he forgives others, he reasons with himself, What am I, that I should think it so great a matter for me to be offended, that hath sinned so much against God as I have done? Who am I, to take so much upon me against my Brother that hath offended, when I deserve to be roaring and yelling in Hell? I that have so many talents forgiven me, Why should not I forgive to others? And then for giving unto others, he considers, Why hath made the difference between me and others? Why is it that I should be able to give, and not to have need of others? Why should my Brother be in such a poor condition and I have such accommodations? An humble heart loves such reasoning, hath his bowels yearns towards the necessities of his Brethren, whereas a proud Spirit thinks all is for himself, Shall I give my bread, and my flesh, and my Beer that I have provided for my Servants? (Saith Nabal) but an humble heart thinks all that he hath is mercy, and therefore gives to others. That which makes men and women stand so much
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upon it, that they will not forgive wrongs, and makes them so mercilels towards others in misery, it is from the pride of their Spirits; an humble heart, is a heart tender and melting towards others.

Seventhly: And then the last that I shall name is this: That an humble heart is not needlessly singular from others; abundance of pride appears in singularity: there is a singularity that is of necessity, that is, we must do our Duty, what Conscience requires in Duty towards God, though none in the world should do the like: So we should be singular. What singular thing do you? but I say, an humble heart is not needlessly singular from others, and that you have in Rom. 12.16. it is a notable Scripture for this, Be of the same mind one towards another, mind not high things, but condescend to men of low estate. Now the words I confess as they are in your Books do not seem to hold forth that I bring it for, yet if it be examined as the learned know in the original, it is thus συναρεωμονοι. So it is translated, Go the same way with those that are of a low estate, go on in the same way together with them. Do not go in a singular way by your selves, there is the danger of Pride, for men to go in the way of those that are not mean, they will go on in the way of those that have credit and esteem in the world, they will not be singular from them, here is the Pride of singularity for men to be singular from poor, Godly, Gracious People, thou Profeessest thy self to be a Christian, and thou canst comply with men that are full of Pomp, and Glory of the world, and wilt not be singular from them: but thou wilt be singular from those that are mean, Godly and gracious souls, that is Pride, we must go on in the way with those that are most Godly, and most Holy, and most Gracious. Now there is a great deal of Pride in singular.
in respect of others.

Singularity, in going in ways from them that are Holy & Godly in matter of things that are indifferent, and you your selves acknowledge it, and yet you must have a peculiar Garb by your selves, as some have a singular tone of speech, and an affected gate, and strange kind of fashion, and a fullen kind of way of keeping what they have had heretofore many years, though there be no body else have the same thing, yet they think it is humility, when indeed there is a fulleness of Spirit, and a proud singularity in it, and wilfulness, when they wil go in a different way, even from the way of Godly, Holy, and Gracious Christians, and would have somewhat peculiar to themselves. For any man to affect singularity, in things wherein he may lawfully suit himself with others, this is Pride wherever it is, and especially those that are Godly, they should suit themselves with others wherein they can, because there is something wherein their Conscience will not give them leave to suit with others, being bound in Conscience, they have not that liberty that other men have to do this or that, to go this way or that way that other men can do, or go in for their own ends: that which they apprehend to be according to the Rule, they must go on to the utmost in every thing, whatever men do that they live amongst, but now because in some things thou art bound up, having a tender Conscience, that you must go according to the Rule, therefore it should be thy wisdom in all things wherein thou canst condescend, and suit thy self with other men lawfully, to do it, because hereby thou shalt convince the world that when thou dost differ from them, it is not out of proud singularity, but out of Conscience, they will think that if thou couldst in thy Conscience suit with them thou wouldst, because in all things wherein thou canst thou suitest with them, and in-
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indeed those that are Christians, should in as much as they can be servants to every one, that is, yeild to every one, and suit themselves with every one, upon this ground, that they may by this convince all the world that where they are different from other men, it is not out of honor and pride, but meerly out of obedience to Jesus Christ. Thus you have seen the behavior of an humble Spirit, in reference to God, in reference to himself, and in reference to other men.

CHAP. CXXIX.

The excellency of Humility in thirteen particulars.
1. God prizeth it. 2. It is a convincing Grace.
3. By it we walk worthy of the Gospel. 4. It is an Evidence of election.
7. It is a tried heart. 8. It is fit for great Services.
9. It is the ornament of all Graces. 10. It preserves all Graces.
11. It makes all Duties and Crosses easie. 12. It makes the life comfortable.
13. It is most useful to give God the Glory of the new Covenant.

The excellency of this Grace of Humility, Learn of me, for I am meek and Lowly in heart. This Grace is above all Graces, next to Faith itself, and mightily exalted in Scripture, and it is proper indeed to Christianity, if you read in Philosophers that speak of moral virtues, you shall find high commendations of Justice, Virtue, and the like, and little or nothing said of Humility. No, it is the Christian that counts Humility to have an excellence.
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Excellency in it, it is Christ that is come from the Bosom of his Father into the world, to be an example and a pattern to hold forth the excellency and glory of this Grace before the world, and that was one Reason why Christ came into the world, Namely, to hold forth the Glory, and excellency of his Grace: Humility may lay but little of its own praise, God takes care for the Glory of it, it will discover it self by the fragrancy of it self; as violets discover themselves by the sweetness of them, though they be covered with Leaves, so the excellency of humility will discover it self by its sweetness, and no man or Woman needs to take care for the discovery of its excellency, and therefore it is abundant folly for a man or woman to be proud of their humility, or to shew themselves humble that others may take notice of it, and so commend them for it, but true humility shews forth it self, and it must not be forced but let it alone, and let it appear in it self in a genuine way, and its excellency of its self will be best discovered. Let us see then wherein the true excellency of a Lowly heart appears, that we may be in Love with this Grace.

First, There is no grace in Scripture that God speaks more honorably of, that the Lord hath a more honorable esteem of. In Prov. 16. 19. See what the Testimony of God is of an humble spirit, Better it is to be of an humble spirit with the lowly, than to divide the Spoile with the proude. Here is God's Testimony, here is two sortes of people compared one with another, the humble spirit, and he that divides the Spoile with the proude, there is no time wherein the heart of man is more lifted up, than when a man hath overcome his enemy, and is triumphing and dividing the spoil, Oh, Now his spirit is above, Now (laith God) you poor crea-
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tures, when you can get victory, and make a prey of your enemies, then your hearts are lifted up, and you think such a man hath a brave conquest over his enemy, and now he is triumphant. Well, faith God, there is a poor humble contrite heart that the world takes no notice of, and I count it better for one to be of an Humble Spirit with the Lowly, than to divide the Spoil with the proud. Take men in their greatest jollity, and height, and glory, and lustre, that ever men were in the world, yet the poor humble, Lowly spirited men, are more glorious in mine Eyes. I count a poor Soul, a Child, a Servant, that hath gotten into a hole, humbling their Souls before me. I look upon these as a more glorious object for me to behold, than great Alexander, and Cæsar, and the greatest conqueror in the world. We call the proud happy, but the Lord calls the humble happy. And lo in Isa. 66. That Famous place, The Lord that dwells on high, be looks on him that is of an humble and contrite Spirit, As if there were no object for the Eye of God to feed upon, to be pleased withal but the humble Spirit, whereas the proud he looks afar off upon them, Psalm. 138. 6. Though the Lord be high, yet be hath respect unto the Lowly, but the proud be knoweth afar off. The humble he looks upon; as if God should say, there is nothing in all the world that is worth my looking upon but an humble Spirit. Yea, and God loves to be near to them, in Psalm 34. 18. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite Spirit, He loves to be near one that is of an humble Spirit. Yea, and he loves to dwell with them. In Isa. 57. 15. Thus saith the high and lofty one, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and an humble Spirit, God lifts up himself, and faileth twice, first that
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he is high and lofty in himself, and then that he dwells in the high and lofty place, and yet, faith he, I dwell in an humble spirit, it may be an humble spirit is such a one as proud men scorn their company, cannot endure their company. Well, but God loves to dwell in the House where thou art, let it be never so poor a cottage, he loves to dwell there, God hath but two Houses, he hath the highest Heavens, and the lowest heart, those are the two Houses God dwells in, the Heavens above, and the heart that is low, and the lower the heart is, the more the Lord loves to dwell there.

Secondly, The excellency of an humble spirit appears in this, that it is a grace that most convinceth men, even a proud man sees a lustre of humility in others, one proud man hates another proud man, whereas one humble man loves another humble man, humility is that that glaires in the Eyes of those that are contrary to it, a proud man, if he sees one humble is mightily convinced of the excellency of it, those are the Christians that live convincingly, which manifest the lowliness of their hearts and humility in their carriage.

Thirdly, And further, It is that grace likewise whereby one walks worthy of the Gospel, you may add this if you will to the former, and in that it is convincing. In Ephes. 4. 1, 2. I therefore the prisoner of the Lord, beseech you, that you walk worthy of the vocation wherewith you are called, with all lowliness and meekness, When Lowliness of heart appears in your Deemeanor and Carriage thus, here is walking now worthy of the vocation to which you are called.

Fourthly, Yea and further, It is an evidence of Gods eternal election, and as here Christ joynes Lowliness
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Lowliness and Meekness together, so in Scripture they are joined in this, in walking worthy of your calling, and a note of your election. So in Colos. 3. 12. Put on therefore, as the Elect of God, Holy and beloved, Bowels of mercies, Kindness, humbleness of mind. It is an Argument that God hath set his heart upon thee from all eternity, if he hath given thee a Lowly heart.

Fifthly, And further, Humility is a Grace that is beyond all kind of Sacrifices acceptable to God, in Psal. 51. The Sacrifices of God are a broken spirit, But the place especially that I would fix this upon, it is that in Mic. 6.6. and so on, There is the question asked, Wherewith shall I come before the Lord, and bow my self before the high God? Shall I come before him with burnt offerings, and Calves of a year Old? Will the Lord be pleased with thousands of Rams, Or with ten thousand of Rivers of Oyl? Shall I give my first born for my Transgression, the fruite of my Body for the sin of my Soul? Here was great things, shall I do all this? We are willing to do all this, Mark verse, 8. He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to Love Mercy, and to walk humbly with thy God? Here is a Scripture that justifies what we said before, that an humble man is of a tender heart; but now I note it only for this, that when they seem to promise such great things to God, that they would offer if they were able thousands of Rams, and ten thousand Rivers of Oyl, that they would give the fruite of their body for the sin of their Soul, faith God, all this is nothing to me in comparison of your walking humbly before me, walk humbly before God, and this is more to God, then if you were able to shew your respects unto him in offering thousands of Rams, or ten thousand Rivers of Oyl, or give the fruite of your body for the sin
Sin of your Soul. You that are poor people, you are not able to give much to God, you think, Oh, if I were able to do much service for God, to do great things for God as others are, what an excellent thing were it? But I have nothing; Well, but canst thou walk humbly before the Lord? It is more then if thou couldst give Kingdoms unto God, and therefore a great excellency appears in this Grace of Humility.

Sixthly, And then humility is a main ingredient to the prevalency in prayer, God hath a special Eye to the Humility of the Soul in seeking of him in Prayer, I might give you divers Scriptures for that, in 2 Chron. 7:14. If my people which are called by my name, shall humble themselves, and seek my Face, and pray, I will hear them faith God. And so again in Psal. 9. 12. He forgettetb not the cry of the Humble, If an humble man cry, Oh, it takes deep impression in the heart of God, it will not go out of his mind for a long time together, as you know some things that are spoken that take the heart, are not easily forgotten, as when you come to a Sermon, if you hear something that is spoken that takes the heart, it will abide with you, it will not easily be forgotten, so here, he will not forget the cry of the humble, as if he should say, Oh, the cry of the humble doth so take my heart, that I can or forget it, it may be sometimes when you go abroad, and hear the cries of some miserable people, you cannot forget it, you say, O me thinks in the night, and whatever I am about, I hear the cry of such a one, there is the cry of such a poor creature in mine Ears; so faith God, whatever I am about, me thinks the cry of the humble is in mine Ears, I cannot forget it, and therefore faith the Psalmist, in Psal. 10. 12. Arise O Lord, O God lift up thy hand, forget not the
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Humble, He doth not instance in any other qualification but the humble, do not forget the Humble, the Lord, he can pass by Kings, and Princes, and great ones, but he will not forget the Humble. As I remember that Famous Mr. Fox, that wrote the book of Martyrs, when a poor Woman came to beg of him his Prayers, well faith he, I may forget Kings and Princes, but I hope I shall never forget an humble, broken Soul, this is God's respect to the humble. And then in Psal. 10. 17. Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt incline thine Ear to hear. An humble heart, if he have but a desire, presently God hears it; Mark, thou hast heard the desire of the humble, he doth not lay, thou hast heard the Prayer of the humble, but thou hast heard the desire of the humble, the very desire of an humble Soul cries aloud in God's Ears. And therefore (by the way) of all things in the world take heed of wronging those that are humble, take heed of doing wrong to one that hath a Lowly heart, if such a one that hath a broken heart goes and makes his moan to God, woe unto thee, for no cry takes such mighty impression in God's heart, as the cry of the humble, if it be twenty years after he will not forget it, such a humble Soul came and made its moan against such a Man or Woman, and I remember it, and therefore in these times, when ye call for Prayer, and the Church calls for Prayer, and our own necessity calls for Prayer, we had need be of humble spirits, for this is a maine ingredient for the prevalency of Prayer, and therefore there is an excellency in the Grace of humility.

Seventhly, Further, an humble heart is a tryed heart, no man or woman knows their own hearts but those that are humble, thou canst not know
thine own heart till thou beest humble. There is
many afraid lest they should be deceived, they cry
out, O my heart is deceitful, and I may deceive
my self and perish at laft, wou'dest thou prevent
this? wou'dest thou not be deceived in the matters
of eternity, and thy eternal estate? Then be very
Lowly and humble, and then thou wilt know thy
heart; the reason why all Hipocrates go away with
a formal profession, and do not know their hearts,
and have falfinesse lie at the bottom, it is from the
pride of their own hearts, because their hearts are
not broken, and are not humble, therefore mark
what God faith in Deut. 8. 2. Saith God to his peo-
ple there when he would bring them into the wil-
derness, And thou shalt remember all the way which
the Lord thy God led thee these forty years in the Wil-
derness, What was it for? For to humble thee, and
prove thee, and know what was in thine Heart. Whe-
ther thou wou'dest keep his commandements or
no, all this was to humble thee, and prove thee,
and to know what was in thy heart. Did not God
know what was in their heart before? Yes certain-
ly but he would have them know what was in their
heart, and how would he do it? By humbling them,
and proving them, God humbles men by bringing
their estates Low, and they come to know what is
in their hearts thereby. O men that did prosper
in outward things, now in these times God hath
taken their estates from them, and they come to
know more what is in their own hearts then before,
and in this God doth recompence their loss of
Estate, that they come to know their own hearts
more. Saith an humble soul, tru,e, I have lost much
of mine estate, but yet withal I have come thereby
to know more of mine own heart then ever I did be-
fore: then I argue from the lesser to the greater, if
the loosing of a mans estate will try one, then cer-
U h h h a

tainly.
tainly, the humbling of the heart will try one more, that is the excellency of an humble heart, it is a tried heart, the Lord may trust such a Soul, let God let them about what he will, to do or suffer, an humble heart is fit for it.

Eighthly, And then the next thing is this, an humble heart is fit to be employed in great Services, in any great thing for God, no man or woman is so fit to be employed in great things as those that are humble, God himself did a more glorious work in his low estate, then in his high estate, the work of Redemption is a more glorious work, then the work of creation, and in what a low estate was the Lord Jesus Christ in redeeming the world? Christ in dying, and in being made a curse, in that he redeemeth the world, and Christ never did from all eternity greater things then when he was made a curse for mans sin, as he was a God, Though he thought it no Robbery to be equal with God, As in Philip. 2. Yet he emptied himself as the word is, and became obedient unto the death of the Cross, I say, there is a greater thing done by God there in that low estate, then ever was done from all eternity before, And as God doth greater things in his low estate, then in his high estate, so it is with man also, he doth greater things in his low estate then when he is raised high, And hence it is that those great instru- ments that God used for his honor were kept but low, as Abraham, he wandered up and down a long time, and how was he tried, and humbled? And so Joseph, and Daniel, that God intended to do such great things by, and so all the worthies of God, that God made choice instruments for his Glory, they must first be low. And Paul, that was the choicest instrument that ever God had, next to Christ, how low was he? in Acts, 20. 19. He tak
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the elders of Ephesus, He had served the Lord with all humility of mind, and with many tears and temptations, And God fitted him to be a great instrument of his glory. In 2 Cor. 12:9. You have a notable expression of Paul for this purpose, the latter part of the verse. Most gladly therefore wilt rather glory in mine infirmities, that the power of Christ may rest upon me, therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong. Paul could glory in his infirmities, and he speaks of his infirmities that he would take pleasure in, in reproaches, persecutions, distresses for Christ's sake, but now mark these two expressions that follow upon this, first, That the power of Christ might rest upon him. The power of Jesus Christ rests upon Paul when he was brought into a low estate, and when he could humbly submit himself so far to the hand of God, as to rejoice in his infirmities. Paul could never do such great things for God as then. And then again, Saint Paul, When I am weak, then am I strong. Oh, humility! Is that that makes the soul fit for any service for God, though humble men may lie hid for a while, and be as it were under the hatches for it, yet certainly, God intends great things for humble hearts; and what he doth now, he will reserve for them hereafter, and make them instruments of his glory in a more special manner, but at one time or other every humble soul shall be a glorious instrument of the praise and honor of God; this we may boldly affirm. You will say, they may live obscurely and die. I grant it, but then God hath another time to make them glorious instruments of his praise hereafter, and so forth himself in glory upon them to recompense what glory they were willing to deny him in this world, and willing to be deprived of as submitting to the will of God.
Ninthly: Further, Humility hath this excellency in it, that it is that that puts an ornament upon all Graces, it is as it were the Lustre, Beauty, and Ornament, the Varnish, Nay that is too mean a Phrase, it is the Glory and true Beauty of every Grace in a man. I remember Chrysostome hath such an expression as this, Whencever a man doth without Humility, though he should work Miracles, he were but as a dead Dog, Let a man do never so much, yet there is no Beauty in what he doth where there is no humility, but Humility puts an Ornament and Beauty upon all Graces. That place is known in 1 Pet. 5.5. we have often had occasion to make use of it, Be clothed with Humility, I have told you sometimes, the propriety of the word signifies, the dressing with Ribbons, fine beautiful Ornaments, Be clothed with Humility, it is the beautiful ornament of a Christian, and of all the Graces of a Christian, it puts off Grace, and every action with a Grace, as I may so say, And that some think to be the meaning of the Promise that we shall speak unto afterwards, In 1 Pet. 5.5. God resistent the Proud and giveth Grace to the Humble. It is true, (as we shall shew afterwards) that God gives Grace, that is, the Graces of his Spirit, but there is a further sense in it, God gives a Grace to that, God puts a Beauty and Ornament upon the Humble, for Humility doth so beautifie a Christian, that whatever they do they do it with a Grace, there is no Christian that doth things with such a Grace as the Humble, and it is that that doth adorn all Graces, Humility Graceth all Graces whatsoever.

Tenthly: And then it is that that preserves all Graces too, and so some take the word there to come from a word that signifies a knot, because it ties all Graces, as it were, with fast knots together,
as I find some Interpreters carry the word; it unites, and knits, and strengthens all Graces, Paul walked humbly with God, walked constantly with him, whatever fell out, it did not hinder them from serving God. As in Acts 20, the place I named before, when he called together the Elders of Ephesus at verse 19, when they were come, he speaks to them thus, Serving the Lord with all Humility of mind; and with many tears and temptations which befell me by the lying in wait of the Jews, whatever temptations did befall Paul, yet he was able to go through them, for he served the Lord with all Humility, it is the proud swollen heart that is the backsliding heart, but the humble heart is the heart that keeps constant with God, it preserves all the Graces of the Spirit of God in vigor, and in strength, uniting of them together, and uniting the Soul to the Fountain of all Grace, it is the preservative of all Grace.

Eleventhly: And again, Humility it is that that makes all Duties and all Afflictions to be easie, therefore this follows that I shall speak to afterwards, Learn of me and be lowly in heart, and then My Yoke is easie and my Burden is light, it is an easie thing for a man to do any thing that God sets him about if he be once humble, there is no difficulty that a man finds in the Service of God but it is through pride of heart. And so there is an easie in all Afflictions in being humble, that that yeilds you know can bear oppollution without any great noise, indeed the tall Cedars are broken with winds, but the poor shrubs below they do not suffer so much, but these two will fall more reasonably in when we come to shew how humility gives quiet and rest unto the Soul.

Twelfthly: Again, There is nothing that makes the
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the life of a man and woman more joyful, and more comfortable, than Humility: You think the proud have the jolly lives, and the comfortable lives, No, but the humble have most comfortableness, because it makes them to prize the least mercy. Christ saith, upon Acts. 7. hath this expression. None saith be, live so comfortably as the humble, and he gives the reason for it. Because the least thing he enjoys, he sets such a price upon the mercy, and therefore rejoiceth in it, you shall observe it, come to a poor Godly Family, and you hear nothing but blessing and praising of God's mercy, and wondering at God's mercy, you that have great Houses, and great Tables furnished, you are wrangling and snarling at this and the other thing, but an humble heart is praising and blessing God for his mercy and enjoy more of the mercies of God that they have than you do in all your abundance. If a man have his flesh swollen, he will not be able to bear it, but it will be mighty troublesome to him: So when the heart is swollen it will bring trouble to thee, but this likewise will come more fully in, when we come to speak of the Promise, I will give you rest. But now there is only one thing more for opening the excellency of this Grace, and that is, the many gracious Promises in Scripture that are made to humble hearts, as now to name a few, That God will guide the humble in their way, Psal. 25. 9. I confess your Books have it Meek, and so I made use of it in opening Meekness, but the word in the Hebrew is, Humble, and you may take it both ways, and therefore in Prov. 11. 2. you have an excellent Scripture there. With the Lowly there is Wisdom, No man or woman hath that Wisdom for the guiding and governing of their waies, as the Lowly, proud men will run upon their own heads rashly, because they be conceited of their own waies, but the Lowly will examin.
examin, and wait, and suspect themselves, they will try and examin their ways, and go in an humble way, With the Lowly there is Wisdom. Oh! into what Labyrinths, straits, and extremities, do proud people hurry themselves, but now the Lowly they have the guidance of the Spirit of God carrying them on in their way, and therefore they can quiet their hearts, and listen to know what the mind of God is. And another Promise is, That God will revive the Humble, the humble is ready to be trod under foot, but in Isay 57. 15. The Lord saith, he will revive the humble. And another is that in Peter He will give Grace to the Humble. And that same Promise that you have in Prov. 3. That he will give Grace to the Lowly. Thou wouldest have more Grace (it is taken for the Graces of God's Spirit) you would fain have more Grace to subdue your corruptions. Are you thankful for what you have? An humble heart will take notice of every little it hath & wait upon God for more Make use of this Promise, true Lord, I have not such Grace as I would have, but I have my heart subdued to this condition, then here is the Promise, The Lord will give Grace to the Humble. And then there is the Promise of Exaltation, in Prov. 15. 33. and Math. 23. 12. Those that do most abuse themselves, shall be most exalted by God. It was an Answer that a Philosopher gave to one, that asked him, What God did in Heaven? he gives this Answer, He is beating down the Proud, and lifting up the Humble, that is the thing that he is doing in Heaven; and therefore those in Scripture that have been lowest, you see how afterwards God hath exalted them. Humble yourselves under the mighty hand of God, and he shall exalt you in due time, in 1 Pet. 5. 6. Speaking there of Humility, there is but one word in the Greek there for due time, xapn's, the opportunity of time, God will
exalt you when a fit opportunity comes. And then there is the Promise of safety also to the humble, in Job 22.29. God makes a promise there to keep those that are humble in a safe condition, whatever danger is abroad, the Lord will preserve them. When men are cast down, then thou shalt say there is a lifting up, and he shall save the humble Person, the Lord will save the humble Person in time of trouble, He shall find mercy from God in troublsom times. And so in Zeph. 3.12. I will also leave in the midst of thee, an afflicted and poor People, and they shall trust in the name of the Lord, it is spoke of the times of Captivity, and great misery, that People should be in times of trouble.

Yea, All outward needfull things is promised to the humble, in Prov. 22.4. By Humility and the fear of the Lord is Riches, and Honor, and Life. You will say, Humble people (may be) are poor, but they have more assurance of Riches than any in the world have, they have God's bond for Riches, but still ever to be understood with the condition of the Cross, ever understood so, as may be usefull for the enriching of their Souls, God hath promised to enrich their outward estates. You think by the pride of your hearts, and your buffeling in the world, you may get much, but by walking humbly with God, you may expect more blessing upon your estate than from any thing in the world.

But now that which is the main Promise of all, is, that in the Text, Learn of me for I am Meek and Lowly in heart and you shall find rest for your Souls, and there are no People in the world that have so much rest in their hearts, such satisfaction in their Souls, as those that are of humble hearts, there is a great deal of disquiet in the world and men com-
plain that they cannot live at quiet, and they have no rest at all in their Spirits, know, that is from that proud Spirit of thine that there is no rest in thy bones and Spirit, but if God come once to work this Grace of humility in thy Soul, thou wilt find rest unto thy Soul in all thy waies, thou wilt walk with such a quiet, and contented Spirit, that none in the world walks with. Would not any of you have this Promise fulfilled in such troublesome times as this, when there is no rest in any thing in the world? Here is that Scripture that will shew that though you cannot have rest in any thing in the world, yet you shall have rest in your Souls, it was in the former verse, when Christ did invite poor laden Sinners to come to him, I will give you rest, there is the rest of the Gospel that comes to the Soul by Jesus Christ, I do not intend to look back to those things, all that I intend in this Promise is, to shew you how Humility brings rest unto the Soul (I have shewed before how Meekness brings rest unto the Soul,) and then we shall come to the words following, the easiness of the Yoke of Jesus Christ to those that are thus lowly as Christ would have them to be.

Thirteenthly: Humility is an excellent Grace, next unto that Grace that the Scripture makes to be the condition of the new Covenant, Faith it is that Grace that is most useful and necessary to give God the Glory of the new Covenant, and that upon this ground: For God though he did intend Salvation to some wretched and unworthy Creatures, yet he hath so wrought in his Wisdom, that he will save them in such a way as he shall have all the Glory, and the Creature shall be debased as much as can be. We cannot think how an infinite Wisdom could find out a way to save mankind, and
that in a way of Covenant too, to save lost man in a way of a Covenant, wherein man that is saved should be debated, and the name of God so much honored as that way is that God hath done in the Covenant of Grace, for it is this. God will save them in the way of a Covenant, a Covenant you will say, that is somewhat, it is true, God will require somewhat of man in the Covenant. But yet in that manner, as man is as much debased as possibly can be, for the condition is so, as man must be emptied of all, be nothing in himself, he must go wholly out of himself for a principle of life, yea, and when he hath it, he must live upon that that is out of himself, for so a Christian must do, not only go first in Jesus Christ for a principle of life there, but this principle of life must depend upon Christ; it cannot be with man now as it was with Adam, God gave Adam Grace and he was to live upon that stock, but now we have grace from Christ, and we cannot live upon that stock but we must still live upon him, still upon the life that is in him: So that man is the most emptied, and debased, in that way that God hath appointed to save him by, he must deny himself in the greatest manner that a Creature can be put to. We think this is a great deal of self denial, for a man to be willing to be mean in the world, and to suffer much in the world for Christ, it is a great deal of self denial I confess: but when the Soul goes to Christ in the way of Faith, in the Covenant of Grace, there is the greatest self denial of all, for there a man doth not only deny his outward comforts here for the present, but he denies his own Righteousness, his own abilities, his own gifts, yea, and afterwards when he comes to have Graces, he denies them too, and wholly goes out of himself for justification, and reconciliation with God, and all those things that are excellent in their own na-
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Sure, he doth look upon as Dross and Dung in comparison of what he finds in Jesus Christ, so that Faith is that that carries with it as great a self denial as we can conceive a Creature is capable of in this world. Faith makes one like Christ in that respect, Christ, though he was glorious, yet he did empty himself, Faith makes one empty oneself of all that is good, and therefore of all Graces, humility is the most subservient and helpful to Faith, and pride is the greatest enemy to Faith, and especially pride in those things that a man counts his greatest excellency, some men indeed have a pride in their Cloaths, and others in their Estates, these are but poor things, but when a man comes to have pride in his Duties, and graces, this is the pride of heart that is an enemy to Faith, and therefore that place is very observable, in the Prophecy of Habakkuck. How living by Faith, and pride are opposed to one another. In Habakkuck, 2.4. Bebold his Soul which is lifted up is not upright in him, but the just shall live by his Faith, This Text will serve both for this I now bring it for, and to confirm another thing that I spake of even now, that is, how humility preserves Grace, and keeps men and women from being Apostates. It is apparent here, faith he, Bebold his Soul which is lifted up is not upright, in time of trouble He will fall off, But the just shall live by his Faith, It is all one, where there is no pride, there is humility, where the heart is emptied of pride, there the heart is fit to believe, and that is the Reason why many poor Souls are so long under the Spirit of bondage, because God would be weakening the pride of their hearts. You think that a poor Soul that hath horror and trouble of conscience hath little pride in him, one that is ready to despair, and to conclude of itself that it shall go to Hell, is that Soul proud? Certainly, there is a great deal of pride in it then, you will say, how will that appear that it is pride? Because it would fain find somewhat in itself
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to present unto God for its mercy, though it do not think to merit, yet it would present something to God for its mercy, and here is pride, the heart hath not denied itself thus as to venture it self upon Christ, though it have nothing to present to God, it is not brought to this, to go to Jesus Christ as a meer beggar that hath nothing to live upon; now because the Soul is not brought to this, therefore it is that the Soul is many months and years without comfort, the Lord hath not humbled and emptied the Soul yet, but now, when the Lord comes to empty the Soul, perhaps by the work of his Spirit, though not by Gods Sanctifying Grace, though there is not a Sanctifying principle put into the Soul, yet it is that that is very like it, and it is that whereby the Soul doth act by, as it doth when a principle of Sanctification is put into it, but this Grace is very useful, for that is one special ayme that God hath in the Covenant of grace, though he wil glorifie his creature, yet he wil debase it in such a way that the Creature shall have nothing to boast of, what should we Boast of? Saith Paul, if it were of works, then we might boast, but because it is of Faith we have nothing to boast of. Thus much for the Excellency of the grace of Humility.

CHAP.
Humility brings Rest unto the Soul in Eight Particulars, 1. It ventures upon nothing before it sees God's call. 2. The Head of such is lower then their condition. 3. He is never disappointed in the World. 4. He would have God have his Glory. 5. It freeth from opposition, or maketh the Heart yield to it. 6. It makes the Heart rejoice in the property of others. 7. It is under many promises. 8. All Crosses are small to an Humble Heart.

But now we come to open the promise, and then we will apply altogether, the promise here made to those that are lowly in Heart, I will give you Rest. Now I shall not need to open the Rest that a Christian's heart hath that comes to Christ, that hath been done at large in the former verse, Come unto me all ye that are weary and heavy Laden, and I will give you Rest. Therefore here I shall only shew, how Humility, and Lowliness of Heart gives Rest unto the Soul. There is, I confess, a great correspondency between those two Graces, and therefore I shall speak the less now of the Rest of the Soul in humility, because there is a great affinity between this and Meekness, now one that is Lowly in heart must needs live at Rest.

First, Because such a one dares not venture upon any thing before he sees God's call, a bold spirit will venture upon any thing when he hath not God's call, and there hemeet with trouble, but now a Lowly Spirit thinks
thus, is this God's way? Have I a word for it? And a call for it? If I have, let me go on whatever comes of it, if he meet with trouble in such a business, if he can say, I undertook it; thus, I had God's call, what abundance of Rest hath he? What is the Reason that men are disquieted in the world, and troubled? It is because they rush upon things without God's call. When the Soul can appeal to God, Lord, I would not undertake such a thing, nor such a thing, though I say, there might be some preferment by it, and somewhat got by it, yet, Lord, thou seest the uprightness of my heart, that I would not venture upon it without thy call, and then when I saw that, I ventured upon it, such a Soul must needs have a great deal of quiet.

Secondly, One that is humble hath Rest because he can never be in so low a condition, but his heart is lower than his condition. This is an excellent frame of Spirit, though my Estate is low, yet my heart is lower, if you be able to say so, you that have low Estates, your care is how you can raise your Estates, if I could raise my Estate as high as others. Then I should have a great deal of Peace and comfort, No, thy way must be to lower thy Heart, that is the way to raise thy Estate. If a man's affliction be above his Heart, and his heart beneath the affliction, if the fire he under the jewel then the fire quickly catcheth the jewel, but now if the Fire be above the jewel, it will not so soon kinkle it, so I say in a man's affliction, if a man's heart be above his affliction I mean in a sinful way, he hath lifted up his heart, and he would have higher things than these things are, and these things are beneath his Spirit, he hath a higher design and plot, and aimes at greater things, and these things are beneath what he would have. Oh! Then the affliction troubles the Spirit, but when a man's Spirit is beneath his afflictions then a man hath a great deal of Rest and quiet, he is lower then his afflictions and therefore he is quiet.
Thirdly, Another thing in the Lowliness of heart that doth bring quietness, and hath affinity with it, is this: One that is Lowly in heart, hath never any disappointments in the world; nothing is more troublesome, and disquieting to a man's spirit than disappointment; now one that is Lowly in Heart, he expects no great matters in this world, and therefore he cannot be much disappointed in any thing that befalls, and so he is quiet; you that have great plots and designs in your heads and make account of great things in the world, there will follow many Crosses that will disappoint you, and how do they disquiet you, you may account of such a voyage, and when it is lost, how unquiet are you? Whereas one that is Lowly in heart, he is quiet, and goes on in obedience to God, and that is that he looks to most, to go on in his calling in obedience to God, and leaves the issue to God; and therefore if there be any thing coming in, he receives it thankfully, because he is most unworthy; if he be crossed he is not much disappointed, because he looks for no high things.

Fourthly, An humble heart must needs bring Rest, because this is the guise and frame of it, it would have God to have his glory his own way; and this one principle, Oh, What abundance of quiet, and Rest would it bring to a man's spirit. That God should have his Glory, we all yeild to that, but that God should be glorified in his own way, this is hard; now let this and the other fall out, I but yet, faith a Lowly heart, it is fit God should have his Glory, which way he pleaseth, and therefore he is not troubled.

Fifthly, Humility brings a great deal of quiet, because it freeth us from opposition, or if it come, K k k k
Humility brings Rest to the Soul.

It makes us yield to the opposition, it freeth us from opposition of men, for so I told you in the opening of it, an humble heart is afraid to give any offence, and so it is not likely that others will offend him, but if opposition do come, a Lowly heart yields to it, and when there is a yielding in time of opposition, when a blustering wind comes, yet if there be a yielding to it, it doth no great hurt, and so the heart that yields to opposition it hath quiet and Rest.

Sixthly, Humility brings a great deal of quiet, because it makes us rejoice in the prosperity of others, the great trouble and disquiet of the spirits of men in the world is that others are above them, now an humble heart blesseth God that any are above it.

Seventhly, An humble heart is under a great many of promises, and there must needs be Rest and quiet to that Soul.

Eighthly, All croffes are small to an humble Soul, because he is small in his own Eye, according to what proportion a man bears to his own Eye, so his croffes are, if his Croffes be great in his own eye, then they are great croffes to him, and therefore you account your afflictions great, if you account your affliction in your own Eye, but now, if you were small in your own Eyes, you would count your afflictions smaller. But we cannot open the particulars of these, except we go further in the opening of the Grace of humility, and therefore as ever you would have Rest and quiet in these troublesome and restless times, labor for humble and quiet spirits.
CHAP. CXXXI.

Exhortation to humility with five several means to get it. 1. Labor to see the Excellency of it. 2. Convince the Soul of its emptiness. 3. Get the knowledge of God. 4. Of Christ. 5. Of our selves.

Now then we come to the Use and Application, some time might be spent in speaking about Examination, to shew whether we are humble or not, and then to shew the difference between being humble, and humbled, many are humbled by affliction, brought low, or by Terror, Tormented, but their hearts are not humble, there is a great deal of difference between Humiliation and Humility, but I shall refer that as a reasonable point to be handled at another time. Certainly God hath made many people to be humbled, and yet not humble in their Spirits.

And then another use may be, to humble our Souls for the want of humility, and indeed that is a good Humiliation, to be humble for the want of humility, to be humbled for our pride is an argument of the truth of humility as much as any thing whatsoever, and certainly, if I should go back and open the Particulars of the behavior of an humble Soul towards God, its self, and others, Certainly, Man and Woman but may lay his hand upon
his Mouth, and say, Lord, have mercy upon me, how have I failed in the behavior of my Spirit towards God, my self, and others? Lord, my heart hath not answer'd to that that hath been spoken in the word, the truth is, the best of us all have cause to be humbled before God because they are not humble as they ought. To be proud of heart, one compares it to an Onion, that if you pull off one part of it, there is another pull afterwards, pull off that and there is another still, and another, and another, till you come to the end; so when there is some pride, take off one, and under that pride there lies more, take off that, and under it there lies more, and take off that, and under it lies more, continually more and more pride there lies in the heart of Men, and Women, and that man and woman that thinks they have not proud hearts, I dare challenge them, in the Name of God, that they have proud hearts. As John faith, 1 John, 1st, and last ver. If we say we have not sin, we lie, so if we say we have not pride, it is an evident Argument we lie, and it is an evident Argument we have pride. Pride is like the Garment, the first that is put on, and the last that is put off, and it is that the heart sticks more in then any thing else, and therefore Christ faith of his Disciples that were humbled, they denied al for Christ, and yet mark what Christ faith concerning them, in Matt. 18. There they inquired, who should be greatest in the Kingdom of Heaven. Jesus takes a little Child, and sets him in the midst of them, and faith, Verily, Verily, I say unto you, except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven. Now, were not they become as little Children? Had not they humility? They were gracious, and godly, I, but this is true of one that is gracious, and humble, he hath a great deal of pride stil.
still, and he had need be converted, and become as little Children, to be humbled more and more. It is an excellent frame of Spirit that we read of in Hezekiah, he had an humble spirit, and yet lifted up in Pride, yet mark what the Text saith, in 2 Chron. 32. 25. 26. Notwithstanding Hezekiah humbled himself for the Pride of his heart, it is said in ver. 25. But Hezekiah rendred not according to the benefit done to him, for his heart was lifted up, Notwithstanding Hezekiah humbled himself for the Pride of his heart. It is true, the best of all have Pride in their hearts: But can you say, I have humbled myself for the Pride of my heart? that you are jealous of your own hearts? You are afraid of the Pride of your hearts, and you watch over your hearts, and upon the first stirring of your heart, you labor to keep it down, that you find your heart humbled for your Pride? if you have this, you have that an Hypocrite hath not the least of, either to be jealous over his heart, or to keep down his heart, or to watch over his heart, or to observe the stirrings of his heart: An Hypocrite hath not the least of this. Now if you find this, perhaps you find temptation prevails with you to commit a great sin, for that you are humble; and to neglect your Duty, for that you are humble, I but are you humbled for the Pride of your own hearts? when you can charge your Souls for the Pride of your hearts between God and your Soul, when you can search your heart, and find it out, and go & lament it in the bitterness of your heart, this is a good sign. Perhaps when the pride of your heart breaks out, and shames you before men, for that you are humbled, but when you can be humbled for the first stirring of your heart towards pride, here is a sign of Humility. But this I shall not stand upon, because I will take occasion to handle this sin, and shew the sould
nness of this sin more largely, and therefore all I will now do shall be, to work this upon your hearts, that you may become the Scholars of Christ, to be lowly as Christ was.

It is a Use of Exhortation, That we would all labor for Lowliness of heart: Know, it is that that is necessary for us, all that we do else is nothing, except we come to learn this of Christ we learn nothing of him, you cannot be said to be a Christian, whatever your profession is, all your brave Duties and performances are nothing. I remember Chrysostome hath such an expression, faith he, If a man be able to raise the dead, cure the Lame, cleanse the Leper, yet if he be not humble he is the most filthy thing in the world, this is the Grace that we have constant need of upon every occasion, in what state soever. Doth God afflict you? then you have great need of this Grace to bear your affliction patiently, if you be lifted up, then you have need of this Grace to carry your self so, as you be not raised up against God, Oh! that you would have care of that, when you find God coming in most upon you, that is the time to keep your heart down most. As we read of the Devill to Christ, in Matth. 3. After Christ had that Testimony from Heaven, This is my beloved Son in whom I am well pleased, and the Spirit of God came upon him like a Dove, the next words in the beginning of Chap. 4. is. Then was Jesus led by the Spirit into the wilderness to be tempted by the Devil, just then; thus it is with Christians as it was with Christ, sornetimes in Duties, in Prayer, they are mightily enlarged, and have mighty comforts, and God comes in abundantly unto them, and doth even as it were say, this is my beloved Son, and my beloved Daughter, I have chosen you to life, but expect the very next thing will be, the Devill will take and set thee upon a Pinacle of the Temple
imple to tempt thee, and tempt thee especial-
to Pride. If God imploy you in any great ser-
tice, then you have need of Humility, it was the be-
ning of Christ's publick work of his Ministry
at the Devill came to tempt him, then the Devill
fell upon him: So if God imploy a man in publick
service, Oh! then the Devil will fall upon him,
and tempt him most of all then. I remember Lu-
cre, when God began to work upon him, and he
peared to stand up in witnessing for God, it was
special Prayer of his, Oh! that God would de-
er me from Pride, and those that God imploys in
publick works had need to pray for this. If God take
man off from any service, he had need have much
 humility then, and so I might instance in all kinds of
things, that Humility must have an ingredient in
them. I remember Bernard hath such an expression,
that except it doth come before, and accompany, and
accompany Pride doth extert all out of our hands, and spoil
Humility is to come before any thing you do,
accompany any thing you do, and it is to follow
thing you do, or else all is spoiled.

And in this Exhortation consider, that you cannot
be all of you to be eminent do what you can, you
shall be weak do all what you can, you shall never
have any great parts; you cannot have great
parts do what you can, but it is possible for you to
be humble. You would think it a great mat-
ther that are weak, if one could shew you how
you should come to have excellent parts, gifts, memo-
& the like; & you that are poor, to be rich & emi-
tin the place where you live, & to be above others;
how God will not grant you these things, but here
an shew you how you can come to be as humble
any man, and that is as much as, if God gave you
ins, and they brought home to you the riches of
Means to get humility.

you cannot come all to be eminent in the world.

Quest. You will say. How shall we come to get an humble heart.

Answ. First: Labor to set the excellency of this Grace before your Souls, set this Grace in the excellency of it much before you, and meditate on the beauty and excellency of this Grace of Humility, so as to account your excellency to be in Humility, that which a man accounts his excellency to be in, he is in a good forwardness to get it especially in morals. Look upon Humility as your excellency, as a glorious beautifull Grace, and set it before your Soul as that that hath a great deal of beauty and excellency in it, to be in love with this Grace. As sin prevails in the heart by meditation, a corrupt heart by meditating and plotting about a corruption or sinfull distemper, comes to defile it self with that corruption: So a gracious heart by meditation of the sweetness and excellency of a Grace, comes to be adord with that Grace. How comes it that men fall into wickedness and sin, but at first this is the beginning of it, they by meditation suck out the sweetness of sin into their Souls, and look upon it as that which they may get so much good by, now by delighting in the thoughts of a sin, they come to fall into a sin, therefore take heed of delighting in the thoughts of sin, it is the way to come to fall into a sin: So by delighting of our selves in the meditation of the excellency of Grace, we may come to have that Grace.

Secondly: Labor to convince thy Soul of the emptiness and vanity of all those outward excellencies that are the usuall things that puff up the heart; it is nothing but wind that puffs up any mans heart, if they had what is truly excellent their hearts would not be puffed up; but that that puffs up the heart is
Means to get Humility.

wind. Now consider all things in the world under these three Notions,

1. They are things beneath the true excellency of an immortal Soul, the way to cure sinful pride, is to have a holy, gracious pride. Now a Holy pride is to know what is the end of a rational Creature, what he is capable of, to enjoy communion with Father, Son, and Holy Ghost, the knowledge of this will take off the heart from all things below, look upon these things as Dogs meat, if you could but take off your heart from all these things it would keep your hearts low.

2. Another Notion is this, Consider, That at these outward Excellencies make no great difference between man and man, it may be you have more parts than another, you have more, Estate than another, you have more honor and esteem than another, What great difference makes this between man and man? But now Grace makes a great difference between man & man, one hath Grace another hath not, this makes a mighty difference; one hath Humility, & another not, this makes a very great difference, there is not so much difference between the natural excellency of an Angell of Heaven and a Worm upon the earth, as between an humble Soul and the greatest Prince in the world that hath not the Grace of Humility, Were we but thoroughly principled in this one thing, we may hear it, and confess it I suppose, but none of you when you go away will say this is true, that Grace makes the great difference, except you be principled in this thing, that it is not the having much and little that makes any great difference between man and man.

Thirdly: Seriously work upon your hearts the meditation of the vanity of all these things, how all the beauty and excellency of these
things will be gone; what is become of all the great pomp and excellency of the world, when death comes, what is the difference between one that was poor and contemptible, and one that was rich and honorable? Death makes all even, The Glory of the world passeth away, and the lustre of it, every thing here is but as fleet and graseth that witnesseth, by looking upon all these things that puff up the heart to be but as wind, is the main thing to make the soul humble.

But the main thing is the setting God before us, and Christ before us, and the right understanding of ourselves, these are the three principal things that are helps for the lowliness of the heart.

3. The knowledge of God, and the setting God before us, is a principal thing to make us humble. You know how it was with him, in Prov. 30. and the beginning, The man spake unto Ichiel and Ueal, I have opened the meaning of this to you at another time, best spake to Ichiel; God with me. Surely, I am more brutish than any man, and have not the understanding of a man, Oh! how low was he in his own eyes when he had to deal with God, the sight of God is that that humbles one more than any thing in the world. And so that of Job, that famous place in Job 42. after God had made himself known to Job at verse 3, 4. I have heard of thee by the hearing of the ear, faith he, but now mine eye seeth thee, wherefore I abhor my self and repent in dust and ashes. What an humble heart, and a broken heart had he? I set always God before me. And so Isay when he had the vision of God, and the Seraphims cry Holy, Holy, Holy, the whole earth is full of thy Glory, so to me, faith he, I am undone, because I have seen God. Thus all the servants of God that did converse much with God, were very humble. Telsus Christ himsel
that had a lowly heart, he conversing much with God, and knowing so much of the divine nature, having such interest in him, therefore there was never such an example of a Lowly Spirit as Christ's example was, whenas we come to know God, the infinite distance that is between God and us, then what is all the excellencies in the world, when thou comest to know the infinite excellency of God? What is the glimmerings of a Glo-worm when we come to see all the Glory of Heaven?

And then also, we come to see the infinite dependance we have upon God. I wonder not to see men in the world that do not know God, to have bold and presumptuous Spirits, and see men that have knowledge, that they are humble, though the others have their spirits lifted up in vanity: But for the soul that ever had any sight of God, it is a wonder that such a Soul should have any rising of Spirit, that any fulness of Spirit should be in that Soul that knows what an infinite God it hath to deal with. Oh, converse much with God, and then you will have humble Souls, that Soul that never goes from Duty but hath much converse with God, that Soul is very humble. As Bernard said, Lord I never go from thee without thee, I carry thee out in my heart when I am in thy presence. Now an Hypocrite converseth not with God, you that converse with men, you would be higher than your Neighbors, and live better than your Neighbors, O! this is the fruit of converse with men, but now true Humility comes from converse with God, nothing hath that excellency in it as that which comes from, converse with God, and upon the sight of his excellency.

May be God takes affliction upon you, takes away a Child, or some of your Estate, and this (may be) may humble you, but true humility comes from conversing...
versing with God and the sight of his excellency.

4. Another is from the right knowledge of Jesus Christ, faith he, Learn of me, for I am meek and lowly in heart: There is no such means of humility, as converting much with Christ, for there was never such an example of humility as Christ, and it was one of God's ends to send his Son for an example into the world, to honor this Grace of humility, and therefore they that know Christ much, and the way of Salvation, cannot but have empty hearts. It is a speech of Austin; faith he, It may be thou wilt be ashamed to imitate an humble man, such a one as is humble to make him thy pattern, thou thinkest thou hast more excellency in thee than him: but be not ashamed to imitate an humble God. Do but consider how willing Christ was to have that Glory and excellency of his to be eclipsed and darkened for so many years, though he was one that the Angels adored, and he might have let out that Glory to have filled all the whole world, and have made the world astonished with his Luster, yet he was content for thirty-two or thirty-three years together to go up and down in the world as a man without form and comeliness, to be despised, contemned, and spit upon. If you have a little excellency, you shew it presently, in Cloaths, in Speeches, and the like, Christ shewes you by this what vanity this is, what an excellency and Glory was upon him, and yet he was up and down in the world without form and comeliness.

And when we look upon Christ: Consider that he was not only humble, but humble for us, so satisfie for thy sin, without which thou must have gone to Hell eternally; to be humble for thy sin, there lies the power and efficacy of Christ's example, in Christ's example thou seest what a mean thing any outward excellency of the world is,
What did he care for any outward excellency? When they would have made him a King, he cared not for it; look up higher, God hath made mankind for higher things than these below, I that had the divine nature hypostatically joined to the humane nature, I that was one that God intended to make use of for the greatest purpose that ever he did in the world, I did not enjoy the world, I had no honor in the world, I had no honor nor esteem among men, I had no riches, no hole to hide my head, and yet I have that that hath more excellency than all the things in the world, and therefore, Children of men you may see by this, that God intends humane nature for higher things than these below; and therefore it should humble thee that the Son of God should be so low; and thou so lifted up.

And for this example, take this one thing that is of great use to help us to lowliness of heart; Do but consider the way of God towards Jesus Christ, and how Jesus Christ submitted himself unto the way of God towards him, as in this one thing especially, when God manifested himself in the fullest way to him, yet Jesus Christ presently comes into a low condition, as in that famous example in Math. 3:4. when God manifested so much of his Glory, then presently Jesus Christ was content to be low, to come down. And I will give you another that is as famous as this, and that is in the transfiguration that you heard lately opened to you, in Math. 17. there his Glory was let forth, His face did shine like the Sun, and it came through his raiment, a great deal of Glory appeared, but now observe, presently upon this Jesus Christ is not lifted up, but begins to talk of his Sufferings, and Death, that he must die, and suffer, and fall into the hands of men, of sinners, see twice this,
Moses and Elias talked with him, and his Disciples being afraid, he comes to them at the 7. verse, and said, arise and be not afraid, and when they had lifted up their Eyes, they saw no man but Jesus only, and as he came down from the Mountain, Jesus charged them saying, tell the Vision to no man till the Son of man be risen again from the dead, and his Disciples asked him saying, why then say the Scribes that Elias must first come? He speaks of his Death, and they wondered why Elias must first come, Jesus Answered at the 11. verse, And said unto them, Elias truly shall first come, and restore all things, But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed, likewise shall also the Son of man suffer of them, as they did to Elias, so the Son of man shall suffer of them. They will deal with me as they did with him, presently he talks with his Disciples of his sufferings, The Son of man must suffer. And further at verse, 22. And while they abode in Galilee, Jesus said unto them the Son of man shall be betrayed into the hands of men, and they shall kill him. Presently you find the discourse of Christ was about his low condition after any glory put upon him; you, when you have any glory put upon you, and God hath lifted you up more then your brethren, you talk of that, and live upon that, but Christ when he had been transfigured, he talked of his sufferings, and if we did but know what Christ is, and his sufferings, that such a one being so high, yet was brought so low, it would make us to be humble; But now compare this with what you have in Mark, 14. And there you shall find, that when Christ was in an Agony, and when he was in trouble of Spirit, then in his Agony in the Garden when the hand of his Father was upon his Spirit, did Christ take with him into the Garden? Only these three,
three, Peter, James, and John, at verse, 33. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, my Soul is exceeding sorrowful unto Death. Now the thing I would note from hence is this, the Reason why Christ would take only those three that had seen him in his glory to see him in his Agony it was, because they were the fittest of all those that saw Christ in his Glory to see him in his Agony, they would make the best use of this more than any. If the other disciples had seen him only in his Agony, and not in his Glory, they might have been offended, to have seen their Master so when he came to die to be so amazed. they might say, Lord, is this he we have trusted so long unto, that now when he comes to die he sweats blood, I but these that saw him in his Glory, they would rather think, Oh. How willing should we be to suffer for Jesus Christ, that he that is so glorious as we saw him but the other day, now we see him in such a case; if God should alter our condition, and bring us never so low, we have cause to humble ourselves because he was so Low: And that he might prepare their hearts also to suffer. for James was the first of the Apostles that suffered for him, Steven indeed suffered before, but of the Apostles James was the first; and Peter, you know what he was to suffer, and John he was the beloved disciple, and one of an humble Spirit, and of a loving spirit, therefore he was taken in, now the sight of these two together was a special means to help the humility of the Spirits of these three Disciples that they saw him in his glory and Agony: And so for us to meditate first on his Glory, and then of his condition in his Agony, it is a mighty means to humble our Spirits.
5. But now the last thing is: The right knowledge of our selves, this is another Means to make us humble, now, the right knowledge of our selves is that which should bring our hearts low; it was that that the Heathen did admire. Socrates was accounted the famour man for this sentence, I know nothing, because I know myself, you may conclude it, a man or woman that is lifted up in pride, it is a sign thou dost not know thy self, if thou knewest all the Mysteries in nature, the nature of the Sun, Moon and Stars, and Arts and Sciences, all is nothing to the knowing of thine own heart: Dost thou know thine own heart, prize this as a choice thing, it is such a thing thou shouldst spend much time to read, many of you perhaps cannot read in a book, but you must be learned in the books of your own heart, read that well, and you will know enough there:

Further, For the knowledge of our selves, take pains in frequent examining, and observing of thy heart, and examin it by the holiness and justice of God, for God's infinite holiness and justice, even with thine own heart, and that will make thee know thy heart.

And if you would know your selves, you must not judge of your selves by what you are in a fit, at a time, but what you are in a constant way, those that are the vilest of all, yet they have some good moods and fits, sometimes stirred by the word, and when they are above some good motions, and yet be vile and abominable for all this, but you must judge what the frame of your Spirres are, in reference to God, and especially what you are in time of temptation, how you find your hearts, work ordinarily in times of temptation, when you are put to it. There is many a man when there is no
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temptation, he seems to be as fair, and as humble a man, as lowly a man as can be, but when temptation comes then he flies out. And so many men and women think they trust in God, and have Faith in God, but when temptation comes, then they find such distrust and such shifting unto unlawful means to help themselves; Thus you must see what you are in an ordinary way; I do not say, that a man should judge his condition or his heart for any particular, but what he is in an ordinary way, as thus: you may know you have a froward Spirit, if you are froward in an ordinary way. When a temptation comes you may know you are unclean and sensual, though you are not unclean, and drunk every week, but when a temptation comes in an ordinary way, and when a temptation comes & you fall upon that which is evil, and it is not the trouble of your spirit, but you say, it is the strength of temptation, and we are all sinners, and you can pass it over so:

Take these two Considerations with you: First, If that in an ordinary way when temptation comes you find your heart taken. And Secondly, If that you can pass over a sin without any trouble in Spirit, I say then, what you are in your temptation, that you are in the sight of God, and not what you are in some good mood and some good fit, but there is the guise and the frame of your heart, that that doth appear then, whereas you otherwise in your temptation then you would complain of your heart, and you would say, Oh! there is a temptation, & that makes me see that corruption I never saw before, and Oh! how doth this trouble you? but if you went your corruption in a temptation, then you are to judge of yourselves, according to what you find your fellows in a temptation, and God will so judge you, if there be not an alteration, and if then must come to judge of themselves this way, Oh! what a-
bundance of filth, and vileness, and matter is there, that men may come to know themselves by; that they may loath themselves in their own eyes forever? Oh! it is a wonder that we should have any high thoughts of our selves at all, when we consider what we are in our selves.

CHAP. CXXXII.

The knowledge of our selves further prosecuted, with Six Means to get it. 1. Consider what once we were. 2. What we might have been. 3. What it cost God to bring us out of that condition. 4. What we are. 5. What we would be if God should leave us a little in our selves. 6. In what case we shall certainly be in one day.

First: Consider what ye were once, I speak to those that are best of all of the Disciples of Christ consider what once you were.

Secondly: What you might have been.

Thirdly: What great cost God was at in bringing you out of that condition.

Fourthly: What now you are.

Fifthly: What you would be if God should but leave you a little to your selves.

Sixthly: In what case ye all one day shall certainly be in.

These are the Heads to meditate upon to know your own vileness, and so to humble your selves before God, these are the meditations that may serve to prick the bladders of Pride, and beat down the heart when it is lifted up.
As First: Meditate what once you were, consider that there is never a one of you whatever your condition is now, but you were a child of wrath, and that as well as others, as well as the vilest, basest wretch in the world, as you were by nature you were such as lost God, had departed from him, were deprived of the Image of God, your excellency was departed from you, you were under the curse of the Law, you were enemies unto God, your life was a continual enmity unto God, all your days you did nothing else but fight against him, you were guilty, condemned creatures, you were ful of sin, of the seeds of all kinds of sin, there is no sin in Hell itself but the seeds of it were in your hearts, your hearts and lives were full of sin, all the faculties of your souls were full of sin, and all the members of your bodies instruments of sin, all the good things you had was defiled, Soul and Body was polluted, and all loathsome, you were even cast out in your blood, and even lived in filthines, for at the time of your natural condition, all the creatures that you had use of you defiled with sin, and all ordinances were polluted, all things were unclean to you: Now these are some certain heads to meditate upon, to work upon us the knowledge of our selves, what we were in that natural state.

Besides add to this, you were succorless, helpless, shiftless in your selves, you could never deliver your selves, you were wandring from God, and would have wandered eternally if God had not looked upon you in mercy, you were in such a condition, that all the angels in Heaven, and all the creatures in the world could not have helped you, there was such a dreadful breach between God and your souls, that if all the angels in Heaven, and men on earth would have been content to have di-
ed to have made up our breach, it could not have been, this is your condition. Is there not cause then you should be low in your own eyes? look back to this condition, you see many vile Creatures going on in ways of wickedness, provoking the infinite wrath of God against them, and hanging over the pit of Hell by a twined Thread, and every moment are ready to be plunged into the bottomless Gulf, you were once thus, you were in as vile a condition as they.

And consider further, what you might have been, you that are now in such a condition, that have perhaps excellent parts, I have spoken now only of our condition in regard of our spiritual Estate, you may consider of your condition in your rise and beginning, that what you find your selves made of was but Dust, what poor matter you were made of at first and so many of you have great estates that now you are proud of, but you were low enough, look back to what you were. So the Holy Ghost in Ezek. 16., when he would humble the People, he bids them look back to what they were, your Father an Amanite, and your Mother an Hitte, and you were cast out into the Streets. These things if we intended to speak of them largely, they would take up a great deal of time to shew them, only now to hint the heads of some meditations to you to humble your selves.

But Secondly: Consider what you might have been if the Lord had taken advantage of you, you are now in a comfortable condition, now you came among the People of God into the assembly of the Saints, but you might have been among the damned Reprobates; you might have been roaring in Hell, and sweltering under the wrath of the infinite God; when others of Gods people were assembled to
pray and hear the word, you might have been roasting under the wrath of God in those everlasting flames, consider what you might have been.

Yea, If God had taken you away divers years since without the knowledge of him, and the knowledge of his Son. In what case had you been in, if you had died when such a kinsman of yours died, or such a Neighbor of yours died, where had you been? When you sit in your houses with your Wife and Children about you, consider what you might have been, I that sit here, and have the day of Grace continued to me, might have been in the bottomless Gulf, I might have been cursing and blaspheming God, you that God hath wrought something upon, you desire to fear him, and you come to worship him, and have some delight to worship him, if God had left you to your selves, you might have gone cursing and swearing, and blaspheming, & committing any vilest that any the most vilest have committed. It may God hath enlarged your heart in Prayer, I but if God had left you to your selves, instead of being enlarged in prayer, you might have been cursing and blaspheming God: Now this is a mighty means to humble your heart.

Besides, What you might have been in regard of poverty, in regard of paine and sickness, you now are comfortable in your Houses, and sit with wives and Children, and delight one in another, you might have been in extremity of torment and pain, you might have lost your senses, and lost your limbs, and a Hundred such things might be named, that if you would give your meditations out upon these things, you might find enough to keep your hearts low before God.
Thirdly: And the third head is this, If God hath made any change in your state, what a trouble it put Heaven and Earth unto, that the Son of God must take your nature upon him, and die, and be made a curse, to deliver you from that condition? Now this is a mighty humbling consideration, for if a man or woman had done any such thing as deserves punishment, though they be delivered, yet if they know that the deliverance cost abundance of trouble, for a child to think, my Father might have cast me off, and I might have been a lost child, I but what a deal of charge and trouble have I put my Father to? I have been a trouble to the family, and to my friends: So here, God hath not cast us down to hell as he might have done; but O! what a deal of trouble have we put God unto, and Heaven unto, that the Lord Jesus Christ, the Son of God, must come and be made a curse for me? the thoughts of this should humble us, it is true; to consider of the torments of hell is very humbling, but to consider of the way of God's delivering us from those torments, is as great a means to humble us as any thing in the world.

Yea, Fourthly: Consider what thou art now, though God hath delivered thee: Thou hast yet a body of sin and death that thou carriest about with thee, oh, abundance of sin and corruption remains in thy soul, consider that of Paul, Rom. 7. 24-0! wretched man that I am who shall deliver me from this body of death? Consider thine unworthy walking for all those good things thou hast received from God, that notwithstanding all that ever God hath done for thee, yet thou wast so unworthily as thou dost and God foresaw this, that thou wouldst walk thus unworthily and wretchedly before him, the thoughts of this, that there is such unkindness offered
Means to get the knowledge of our selves.

offere do God, that thou that hopest to receive such great things from God, and persuadest thyself that God hath done such great things for thee, as he hath in sending his Son to die for thee, I say, the thoughts of this, is as humbling a consideration as any can be conceived of, next unto that one, what Christ did for us, and what our souls cost, our unworthiness of such a mercy, and our unanswerableness to such a mercy is a mighty humbling consideration, and indeed, it would be a good Argument to persuade, that thou art one that God hath done such things for in Christ, if so be thou canst find, that the thoughts of what he hath done for thee, makes thee humble so much the more, in the consideration of all thine unworthy walking for what he hath done for thee, here is matter enough for meditation to humble the soul in the presence of God, if these things be considered, what yet thou art.

Fifthly: Another head is this, what thou wouldest be if God should but leave thee, though he hath done great things for thee, and shewed thee himself, and Christ, and shewed thee the evil of sin, and eternal life, yet for all this if he should but leave thee to thy self one quarter of an hour, thou wouldest depart from him, and lose all that Grace thou hast, and be brought into a miserable condition as ever thou wert, thou wouldest be plunged into the depth of all evil. Yea, if God should but withdraw his Spirit from thee one moment Oh consider what thou wouldest be! and if God should come against thee in his anger and displeasure, what a dreadful change would there be of that condition in which now thou art. Now indeed thou hast a great many things wherein thy heart is satisfied and delighted and many excellencies thou hast that
perhaps thy heart is lifted up in, but what wouldest thou be in regard of thy spirituals if God should withdraw from thee, thou wouldest leave all thy spiritual estate, thou wouldest be in a worse condition than ever thou wast. And for thy natural estate, thy parts of nature, or activity of body, or strength, what would become of them if God should withdraw from thee. And so thy outward estate, how soon might God send fire upon thy House, or upon thy Ship, and how soon mightest thou lose all, and be brought into woful extremity; you that enjoy much now, yet meditate what you might be in a moment, if God should withdraw himself from you, and especially if he should come out against you.

Sixthly and Lastly: Consider what you will be ere long, certainly your outward estate will be gone, whatever you pride your selves in, Beauty, or Health, or Strength, or Parts, it will be gone and vanish, your strength will be turned into weakness, and your Health into sickness, this body of yours that now you deck and trim must be Wormes meat ere long, and lie rotting in the Dust: And what difference will there be between those that are rich and those that are poor. I remember I have read of one, that coming into a place where was a heap of Skulls, and among others he heard that Alexander's Skul lay there, he desires to know of the man which was Alexander's Skul, faith the man, yonder Skul that hath hollow eyes, faith he to the man, all Skulls hath this, I faith the man, and Alexander's too, there is no difference between Alexander's Skul, and others Skulls, Death makes al the same. You that are rich and above others, and your Hearts are ready to be pufte up within a while what difference will there be between an
Almes-body and you? may be this difference: will then be, that the poor man if he dies, he hath not so much to answer for so many Talents, and you die and have had great talents, and you have all them to answer for. Do but consider of this, what you will be if these things be taken from you, and that will prick the Bladder of Pride in respect of your natural condition.

And what State you will be in, Consider this, you must stand naked before the great judgment seat of God, every one of you that are here, you must after a while stand naked before the dreadful judgment seat of God, to receive your dreadful doom for whatsoever you have done in the Flesh. Now you had need to walk humbly before the Lord here, considering what you shall be brought under, to stand naked before him, and give an account of all your ways; whatever you are proud of, you must give account of it before God, of all your Grace, how you have used it. Now you that want matter of meditation, and want matter of Prayer, when you go to Prayer, you would fain go and humble your heart, and you would go and meditate, and you cannot meditate, you find your thoughts very barren, these things that have been here spoken, may be some kind of supply to you for meditation, and to help you in Prayer to humble your selves there, and bring your Spirits Low, cast but your thoughts upon these several heads. What was I? What was I in my natural estate? What I might have been if God had taken advantage of me, how he might have taken me in the Act of Sin, at such a time, in such a place, and if he had taken me, what had become of me then? And then, what a great deal of trouble it was to Heaven and Earth to redeem my soul, and what am I yet, in all the faculties of my soul, and
members of my Body; what a wretched heart I carry about with me still; and what should I be if God should withdraw himself from me? the Lord hath been gracious to me, but if he should withdraw himself from me, what should become of me? And what shall I be—both in my naturals, and likewise when I shall stand before the great God to give account of all my ways? now the working of these things again and again upon my heart, and especially the making use of these things in Prayer, to express these things before the Lord in Prayer, or mention these things when you are between God and your own souls, and beseeching the Lord that he would settle these things upon your souls, to humble your hearts, it would be a mighty means to bring your hearts low, and to keep them low. This shall suffice for adding to what was said, for the working of us to this humble frame of heart.

FINIS
AND now we come to the last verse, For my Yoke is easie, and my Burden is light. Here we have the Reason, and Encouragement, the Reason why we should take the Yoke of Christ upon us, and the encouragement to take it, because it is easie and his Burden is light.
MY YOAK. Christ would have us take his Yoak upon us, that you had in the former verse, but the Spirits of men are loath to be brought under a Yoak, they count it burdensome, therefore saith Christ, Learn of me for I am Meek and Lowly in heart, and then My Yoak is easie, and my Burden light, when once you have but learned Meekness and Humility, you shall then find my Yoak easie, and my Burden light.

Easie. The word here that you have translated in your Books, Easie, is Crestor in the Greek, a word that signifies Profitable, Utility, and Commodious: so it might be turned, and upon this, those that were called Christians & Justin Martyr hath such an expression! he called them Crestians, from this word, because they were men that were usefull and profitable, and so they might be called Crestians as well as Christians, my Yoak is profitable and that makes it easie, whatsoever he that a man undertakes, yet if it bring much profit with it, you count it easie, you that take a great deal of pains and endure much difficulty at Sea, go to the Ladies, yet if it bring in profit, you count it easie, because there is so much profit comes in.

Secondly: As the word signifies Profit, so it signifies Gentleness, in opposition to Severity, to roughness, harshness, or rigidadness, and so I find the word in Rom. 12. 2. saith the Apostle, Behold the goodness and severity of God, there it is, Crestor, of easiness, for so Crestor there is the same word, only here is the Adjective, and there the Substantive, the ealiness, and gentleness, and severity, of God, severity and gentleness opposed to one another, God is very gentle, and sweet, and good unto some, and is very severe unto others. So, Take my Yoak upon you, for is is...
The words in verse 30.

Yet, that is, it is gentle, in opposition to severity, and this is very suitable to what Christ hath said before, Learn of me, for I am Meek, and Lowly in heart, and my Yoke is as I am, Low as I am, of a gentle disposition, as I am Meek, so you shall find my Yoke, my Yoke is very gentle, you shall find no rigidness, no harshness, no hardness in my Yoke, that is the meaning of the Yoke; For my Yoke is easy, and my Burden is light, it may be a Yoke and seem to be heavy to you, but the Yoke is easy: but it may be a burden: well, if it be a burden it is light, the word is Nimble agile, it is a very strange thing that it should be a burden, and yet light, it may be a burden so flesh and blood, it may be in some respects burdensome many wails, but when you have taken it upon you, you will find it light. Now the word translated here Light, it is taken from the lightness and agility of Stags, of those Creatures that are very swift, and agile, and nimble, and light in their motion, from thence the word comes.

My Burden is light. The meaning in the original is this, it is such a light burden as man may have it upon him, and dance with it, leap and dance, have joy, and delight with this burden upon their backs; other burdens presseth down, makes a man go heavily, but this burden is so light, that those that have it on, it makes their hearts light and easy, that they can go, and skip, and dance with this burden upon them, that is the word in the original, we have not a word in the English to express it thus, and the word that you have in 2 Pet. 1. 5, hath some likeness to that that Christ means. Add to your Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and so multiplied.
The words in verse 30. Opened.

particulars. And now the word is in the original
ταξινομείαν to lead in the dance, add these virtues
one to another; it is true, it signifies the ministring
of the supplies that Members have from the Head,
only in your English it is said, , Add to your Faith
Virtue, it either signifies the ministring of the Head
to the Members, that which the Members receive
by the ministring of the Head, and so it is pro-
per there, that all the virtues we have they are but
added one to another, from the virtue that is mi-
нистрія from Christ our Head to us Members. Or
else the word signifies, to lead in a dance, as first
one goes, and the other follows, so Faith goes
first, and that leads on the other, it signifies the de-
lightfulness in Christianity, when Faith goes be-
fore, and all the other virtues coming after, there is a
delightfulness in all the ways of Godliness and
Christianity, and in the exercising of Virtues:
That for the meaning of the word, My Burden is
light, such a Burden as will make the heart light,
and that one may have a Burden on, and go light-
ly, and skipping, as if he had none. Only one
thing more for the opening of the words, My Yoke
is easy, and my Burden is light. I confess these two
expressions many make but all one, Yoke and Bur-
den, and others think there is a little difference,
that by Yoke is meant, what Jesus Christ requires
of us in the Gospel to do, and by Burden is meant,
what we are required in the Gospel to suffer, both
active and passive obedience, the coming under the
rule and governement of Christ in the Gospel, that is
a Yoke, but it is a very gentle Yoke, and so when
we come under the obedience of Christ, to be pro-
fessors of the Gospel, we must expect to suffer
much, and bear great Burdens of affliction in the
world. I but faith Christ, these Burdens of afflic-
tions, if they come and persecute you never so much
The Yoke of Christ is easy.

here, you shall find them but light burdens, all that I require of you to do shall be easy, and all that I require of you to suffer shall be light. So that from hence we have this Point of Doctrine, for I shall not handle them asunder, but put them both together.

CHAP. CXXXIII.

Doct. The way of the Gospel that brings to Heaven, is an easy way. This confirmed and explained in Six particulars.

DOCT.

That whatsoever Jesus Christ requires of us, either in doing or in suffering, it is very easy, and very light, The way of the Gospel that brings to Heaven is an easy way. That is the Point. And when we name it, I suppose it will seem one of the strangest points that ever was preached or that you have heard of: That the way of the Gospel to bring People to Heaven, is an easy way, it seems contrary to other Scriptures, Strive to enter in at the straight Gate, for straight is the Gate, and narrow is the way that leads to life, and few there be that find it, and Ministers tell us, the way to Heaven is a very difficult way, and many times it is made an evidence of men, that are but carnal, and have not the power of Godliness in them, that they find so much ease in their way; I suppose these you have heard of. Well, before we have done with the Point, we shall reconcile all these things, only for the present seeing.
they are the words of Christ, we must yield them with a truth in them: That the Yoke of Christ whatever it is that Christ would have us submit unto, it is easie, whatever Burden he would have us bear in this world, it is a light Burden: Let all they that are continually complaining of the difficulties that lie in the waies of Godliness take notice of this Point, many there are, that make it their Religion to be continually complaining of difficulties that there are in God's waies, as it by that they would shew that they saw somewhat, and felt somewhat more than others did, and are never in waies of thanksgiving, or in waies of rejoicing, but always complaining of the waies of God, and what difficulties they find in them, let them take notice, that whatever thy thoughts have been herefofore, or what thy Speeches have been about them, yet Jesus Christ himself saith, that his Yoke is easie, and of his Burden that it is light.

Now therefore, First I shall confirme it by Scriptures, and then come to branch it into several particulars for the opening of it.

For Scriptures, take these three, the first is in Psal. 119. 44, 45. So shall I keep thy Law continually for ever and ever, and I will walk at liberty, for I seek thy Precepts. The Soul that doth truly seek God's precepts, to be under the command of the precepts of God, such a one walks at liberty, never hath so much liberty as at that time when he seeks God's precepts. You may think that to be under the command of the word, and especially that in seeking the commands of the Lord, it will bring you into bondage: There is no such liberty in the world as being under the command of God, and seeking the commands of the word. And then in
Prov. 15. 19. The way of the slothful is as a hedge of
Toorns, that is, there is a great deal of difficulty in
the way of the slothful, now this is an opposition
to the way of the slothful, But the way of the righ-
teous is plain, there is no such difficulty in his way,
a righteous man's way to Heaven it is a plain way,
a plain path, he may go in it with ease, it is not a ri-
gid way, it is not a stony way, a thorny way, but it
is a plain way, that a man may go easily there. Now
if you be walking in any place from Town to Town,
if you walk in a place where is plain way in the
fields, it is easy all the while. Now you go to the
City, and you walk in the fields, it is plain, it is easy,
but when you come upon stones, it is more difficult,
so it is here, The way of the righteous is plain, the
righteous have a plain path to Heaven, but the wic-
ked they are upon the stones, they are upon the
dirt, when one comes upon the stones, and it be
dirty too, that is more difficult. But the way of
righteousness is plain. And there is one Scripture
more remarkable than these, and that is, in John
5. 3. And his commandments are not grievous, the
commands of God have no grievousness in them,
there is nothing in God's Commandments to be so
much as grievous to a gracious Soul. It is laid in
the Scripture, that God delights not to grieve the Chil-
dren of Men, certainly, there is nothing that God
requires of thee if thou understandest it aright that
will grieve thee, when you render a Child or a
Friend, you will not require of thee any thing that
may grieve them, now Christ hath so tender regard
unto you that are the Servants of God, that he will
require nothing of you that will grieve you, and there-
fore if nothing be grievous in God's Command-
ments, surely his Yoke is easy, and his Burden is
light.

But now for the opening of this Point, (for there
is a great deal that had need to be said to it for the opening of it, and making it useful and profitable. I shall cast what my meditations have been about this Point into these Six heads.

The first is, To give you some Evidences of it, that this is so.

And then the second thing is, The differences, that there are between the ease that a carnall heart finds in the waies of Religion, and the ease that a true Gracious heart finds in the waies of Religion; those that are carnall, and take up but a meer formality of Religion, they find not ease, but those that are truly religious, they find rest.

And the third is this, If the waies of God be easie, How comes it to pafs, that many that we hope are truly Gracious and Godly, yet make such complaints of so much difficulty as they do find in Gods waies.

And then fourthly, We are to open (which is the principal of all in the explication) wherein the easines of Gods waies appears, what are those things that do make the waies of God so easie, and in what particulars doth consist the easiness that there is in the waies of Religion.

And then fifthly, Some Consequences that are to be drawn from this, which is by way of Application.

And sixthly and lastly, Some Directions, what we should do to make the waies of God easie, These are the six Heads that I cast the handling of this Point into.
Six Evidences of the former Doctrine in the last Chapter. 1. Because the word that rejoices these ways is sweet. 2. A Gracious Soul counts his Duties his privileges. 3. He would rather come under any other Burden, than cast off the Yoke of Christ. 4. Because Christ whose Yoke it is, is Gentle. 5. Never any truly that put their neck under this Yoke, would willingly take it out again. 6. The Experience of all the Saints of God prove the Point.

For the first then: The Evidences that do demonstrate, that certainly the ways of God are easy, and his Burden is very light unto those that have indeed submitted their necks unto the Yoke of Jesus Christ.

Evidence 1.

First. The first Evidence is this: Surely God's ways are easy unto them, for there is none that is truly Gracious, but they account the word of God that doth require them to walk in those ways, very sweet unto them, and they prize it highly, now if there were difficulty and a harshness in God's ways. Certainly, though the word of God may be accounted just and righteous, yet it would not be sweet and comfortable unto the Soul; but there is nothi
thing more sweet and comfortable unto a Gracious heart, than the word of God that doth require such waies of him. Ye know the expression of David, that It is sweeter than the Hony and the Hony Comb, moreprecious than Silver or Gold, or any riches of the world, read but Psal. 119. and there in every verse almost, you find such expressions, of much sweetness that David did find in the word of God, if the word be sweet and delightful, certainly the waies of God must needs be sweet and delightfull that are required in the word, that is the first.

Evidence 2.

Secondly: Surely they are sweet and delightfull, for those that are in Gods waies, do not account what they do only to be Duties, but Priviledges; they look upon every thing that Christian Religion requires of them, not only as Duties, but as Mercies, as that wherein their happiness consits. I have received mercy from the Lord that I may be faithful Faithfull.

Paul, I do not say, I have received mercy from the Lord, that I may go to Heaven, that I may be rewarded, and have such and such blessings, but I count it mercy from the Lord, that he makes me faithful and this way, not only dutifull, but faithfull. The Saints of God do not account the bonds of obedience to be setters to them, they account them chains of Gold about their necks for: Ornaments, not bonds of necessity to tie them to obedience, because otherwise they would not obey them, but I say, every Law of God is counted by the Saints of God to be as chains of Gold, Ornaments to them, that they account their Glory as well as their Duty, & therefore in the Revelation we find the new City is described thus, that her Streets is paved with Gold, that is, the very way & path of the Saints it is a Golden way, it is paved with Gold.
it is a glorious way, now that which a man accounts his Priviledges, and Dignity, & Glory, that must needs be ease, their suffering actively and passively, Paul counts his sufferings Glorious, and Moses counts his sufferings more than the riches of Egypt. If so be that you had given unto you as much Gold as you could carry, the weighter the bag, the lighter would your heart be, you would count the burden so much the more lighter, by so much the more was it. Certainly, the suffering for Christ, and dying for Christ's riches, it is so to a Gracious heart, may be this may be a Riddle to carnal hearts, many carnal hearts think they must do such good things, and if they do not, they must perish, and go to Hell, and therefore they force themselves upon Duty, but it is otherwise with a Godly heart, he doth not think, I must do this, but his work is wages, every work that a Child of God doth is wages, so him the man works hard, but he expects the more, he expects wages: So an Hypocrite may work, he may do something, but he expects wages, but a Gracious heart, his work is wages. Receiving the end of your Faith, the Salvation of your Souls, there is receiving continually while we are working. Saith Christ in Job. 17. 4. Father I have finished the work that thou gavest me to do: So the very work that the Father set Christ upon, Christ did count it to be a Gift from the Father, and so the work that Christ sees us upon, if we have the Spirit of Christ in us, we will count it a Gift from Jesus Christ, Christ doth give it, and this (by the way,) would be a special Evidence of true Grace in the heart, the soul that shall count God's wages Priviledges as well as Duties, surely hath true Grace, truly they are easie then, if they be Priviledges as well as Duties, that is the second.
Thirdly: And the third Evidence is this, The Yoke of Christ is easy, and his Burden is light; for there is no gracious heart but would rather come under any Yoke, any Burden in the world, than willingly to cast off any Yoke and Burden of Jesus Christ; name what Yoke you will, what Burden you will, rather than a gracious heart will be from under Christ'sBurden, and Christ's Yoke, O! faith he, let me come under that Yoke, and that Burden.

Yea further, If God doth put any Yoke, any Burden of affliction upon one that is Gracious, if that Yoke and Burden of affliction may but bring his neck more under the Yoke of Christ than before, and bring him more under Christ's Burden than before, a gracious heart doth think it well worth the bearing, thinks himself fully repaided in the bearing of any Yoke if it may any way further him to come under the Yoke of Christ more; as thus, before I had a wanton Spirit, and I could not get myself to put my neck under the Yoke of Christ, to be quiet as I ought to have been; Well, but now the Lord Christ hath laid the Yoke of affliction upon me, and that hath in some measure subdued my heart, so that I can come and put the Yoke of Christ upon me better, O! blessed be God that ever I had the Yoke of affliction upon me, that now brings me under the yoke of Christ more, Canst thou say so, blessed be God for this affliction? Surely then the Yoke of Christ is easier, that a heart is willing to bear any Yoke that may but further it to the bearing of the Yoke of Christ, that is the third.

Evidence
Evidence 4.

Fourthly: It is an easy Yoke certainly, for it is Christ's Yoke, it must needs be easy, because it is Christ's; and that upon these two grounds.

First: Christ himself is Gentle, and Sweet, and Lovely; Christ himself hath no Rigidness, no Sowerness in him towards People; as you heard at large when we opened the Meekness and Lowliness of Christ, now if Christ be meek and lowly, he loves no bitterness and rigidness. If I had to deal with a man that I were sure had all the Meekness, and all the Love and all the Gentleness in him of all the men in the world that ever lived, put all their Meekness, and Gentleness, and Sweetness together into one man, and I were sure I should never have any Yoke upon me, but what that man should lay upon me, truly, I would never fear any rigidness. One man hath Meekness and Gentleness, but he hath Rigidness too, and another man hath one drop, and another another drop, I but put all these into one, and surely that man hath a great deal of Meekness, now Jesus Christ hath all in him, and if it be his Yoke, then it must needs be easy.

And Secondly: Consider what was the end of Christ's coming into the world, the end of Jesus Christ's coming into the world was this, the few poor wretched man, that he was under a Burden of Sin and misery, and he was content to come and take their natures upon him, and deliver their souls from pain, and trouble, and misery, he came not into the world to impose Iron Yokes, but he came into the world to bring the mercy of the Father, to bring the treasure of the riches of the Father into the world, and was anointed by the Father to that end, that he might open Prison doors to Captives, and
and that he might pour oyle upon them, to supple souls that was his end, that he, I came not into the world to condeme it, but to save it, that I might bring the mercy of my Father into the world, that I might open the poynter of the injnng mercy of my Father that by your hgs was put up, though there was an infinite ocean of mercy in my Father, yet not one drop could issue out from him, therefore I cam to open the flues, as is were, and let them out upon you, and if there be any other end, it is rather by accident then that which Christ aymed at, but that Christ aymed at was, to open the flues of the maine mercy of God upon man. Now if this were the end of Christ's comming into the world, then certainly those that are deare to him, and that he was willing to lay down his life for, they shall find nothing from him but gentleness, he will lay no yoke or burden upon them for what is very easly, and very light, therefore it must needs be easly, because it is Christ's; that is a fourth Evidence.

Evidence, 2.

Fistly, it must needs be easly and light, for there was never any in the world that put his neck under this yoke, (especially if you take it for the yoke of obedience) never any put his neck under this yoke that would have his neck out again, that would wish Christ's yoke otherwise then it is, for his active obedience, and they would have the passive too, but in the conclusion they would never repent them that ever they were under it, but especially for the former, there was never Godly Christians when they were themselves, and did considere of things, except it were in time of temptation, but take them at that time when they are themselves. I say, there was never any that could wish their neck out of Christ's yoke.
Evidences of the easiness of Christ's Yoke.

Yoke, that could with the yoke of Christ easier, then it is, they would be freed from nothing that Christ requires when they are themselves and understand things. It is true, ignorance, and when they do not understand things, and in time of temptation, then they may do otherwise, but take a Christian, and let him be himself, and let him consider and understand the things, and there was never any that could with his neck out of the yoke or with it easier then it is. It is true, a gracious heart may be weary of himself, because he cannot bear the yoke of Christ as he would do, but he is never weary of Christ's yoke, he may be weary of the corruptness of his heart that hinder him from bearing the yoke as he should do, but he would not have the yoke less then it is. Take one that is Godly, though he be weak, you will say, it is true, they that are strong will not with it less, but those that are weak they may well consider it thus, a gracious heart he would be glad to have more strength to go under Christ's yoke more comfortably, but he would not take Christ's yoke less, that is, there is no duty that Christ requires of a gracious heart that it would be freed from, I appeal to you that are gracious hearts that one duty that Christ requires of you, then you are yourself, that you would be freed from. Look through the whole book of God, and you shall find it so of the Saints. And here is a great difference now between an Hypocrite, and a gracious man, an Hypocrite would fain do this duty, but not that, and on this, but not on that, but a gracious heart saith, Lord, I am not willing only, I do what thou requirest of me, but Lord, whatsoever thou requirest of me, I would chuse it, if I had my choice, but I have that till I come further, only, and if he show that it is easy, because no gracious heart that will believe it, and any other yoke, but
And the Sixth and Last Evidence is this, it is taken from the experience of the Saints, and that is as great a demonstration as any thing, that which I have found experimentally, that I find for, it is taken from the experience of the Saints, there is none that are truly Gracious though they may be afflicted with temptation, especially when they are grown in the ways of Christianity, but they have some experience of it, perhaps at first they find it somewhat hard to get their necks under, but afterwards, they will say, well, I never found that rest, that ease, that quiet upon my soul, as since I got my neck fully under the yoke of Christ, since I brought my self to resign my self fully & wholly to the ways of Jesus Christ, I bless God I have had great ease and rest. Just as it is with your ships, if your ship stick fast in the Sands and water, the Waves come and beat against your ship, and it is ready to break, but now if it is got off from the Sands, and wholly upon the Water, then away it goes, and you may hold a cup of wine in your hands and it goes away with ease, so it is with a Godly heart, when he is part in Gods ways, and part in the mudd, and doth not fully give up himself to Gods ways, then he finds trouble, and his Conscience flies in his Face, and he cannot sleep quietly, but let the Soul fully resign it self to Christ to be guided by him, Oh! the unspeakable joy that there is in this. Heathens may talk, and have witty discourses about tranquility of mind, but only the true Christian can have the true tranquility of mind, never could the soul day till now, my soul re-
Differences between the ease of a Hypocrite &c. 649

turne unto thy rest, let there be never such commotions in the world, and troubles and airs in the world, yet I can retire to God, and I can bless my self in God, and bless God in what I enjoy, when I can say as in the presence of God to my soul, O my Soul, return to thy rest, I never had such rest and quiet in any waies as I find in these. Surely these Six things do evidence the truth, that his yoke is easy, and his burden light.

C H A P. CXXXVI.

The Second Particular mentioned, Chap. 13. Is opened in two differences between a Carnal heart, and a Gracious Soul, in the waies of God. 1. The Hypocrite finds ease in the waies of God and Sin both. 2. The Hypocrite hath some ease, because he mistakes the Yoke of Christ, contenting himself with the outward forme of Godliness, but theb sleepers ease comes from the power of it.

But now many carnal hearts, they think it easie: Gracious hearts may think this point at first hearing very strange, but carnal hearts they think, I, we like this point wel enough, for men keep such a do, and make the waies of God so difficult, to go on in a faire way, that is easie, but to be put to so much trouble and pains, there must be such praying, and humbling, and such strict keeping of the Sabbaths, this is that disturbs, now because civil men, they find ease as well as carnal hearts, that will be the next thing, for Indeed, I was loth to speak so much of the evilness of the waies of Christ without shewing the difference between the rest, and ease of a carnal heart or an Hipocrite, and a true Gracious
heart, an hypocrite and a carnal heart shall find no ease and rest at all though a gracious heart shall.

Wherefore the differences between that ease which a carnal heart finds, and that which a gracious heart finds in Gods ways they are many.

First of all, a carnal heart finds ease in Christ's yoke and ease in the yoke of sin both, they find ease in both yokes, when they have a temptation to it, that is comfortable to them, when it is suitable to their own ends to their own waies, when they come to performe duty and come to the Church, and somtimes pray, and receive Sacraments, and the like, they think they find a great deal of ease there, they are content with both, now it is quite otherwise with a gracious heart, a gracious heart finds ease in the yoke of Christ, but there is nothing more burdensome to a gracious heart then the yoke of sin, the yoke of Christ is such an ease as cannot stand with ease under the yoke of any sin, but the yoke of sin it is burdensome and intollerable unto the heart that hath true ease in the yoke of Jesus Christ. Yes, and the more ease any gracious heart hath in bearing the yoke of Christ, the more intollerable is the burden that such a heart hath when it is under the yoke of sin; if at any time sin doth prevail with one that is come under subjection to Jesus Christ, O! how greivous is that sin, and therefore greivous, because such a soul knows what the difference is between the yoke of Christ and the yoke of sin, therefore it is greivous. It is not only greivous, because it brings terror to the soul through fear of judgment and fear of hell, but it is greivous, because the soul knows a difference between the yoke of Christ and the yoke of sin. As now, if a man hath been acquainted with a service to some Noble man or
Prince, and hath a great deale of Honor and respect, and gained very much, and afterwards this man should come to be a slave in the Gallies. Oh, how burdensome would this be to him upon this ground, because he once knew a better service, he knew what it was to serve such a Prince, that was a gracious Prince, and loved him and delighted in him, and required nothing of him but that that was very suitable to him, now if such a one comes to the Gally, it will be very grievous. Truly thus it is, a true Gracious heart, that hath been acquainted with the yoke of Christ, if at any time he is overcome with any corruption, with any sin, he is like one in the Gally, Oh, this soul considers, I am in a different way from what I was wont to be, I was wont to be in the service of Jesus Christ, and my heart had soul satisfying contents while I was there, but what a difference is there in this work? Here is a base drudgery in comparison of what I was wont to have, Oh, the sweet communion I had with Jesus Christ while my heart kept close to him, but now, now I am raking in kennells, and rowing in Gallies, Oh! wretched man that I am, who shall deliver me from this burden? Now this is a wide, a broad difference, between the easiness of the yoke of Christ to one and to the other, one finds a great deal of ease in the yoke, but the other finds all one, if he goes amongst company that are vain, and sleight, and profane, and when he comes to hear the word to read or receive the Sacrament, almost all one; and indeed, if there be any difference, his greatest ease is in that of sin; he hath ease in the duties of religion, in performing duties, but his greatest ease is in the other way; I but now, the ease of a Saint is such as cannot stand with the ease of sin, a child of God can bear the yoke of Christ with ease, but he cannot bear the yoke of sin, it is death to
Differences between the ease of a

him to bear the yoke of sin, that is the First

Secondly, Another difference is this, a carnall heart may have some ease in duties of religion, in the yoke of Christ, but it is because he mistakes the yoke of Christ, it is because he doth not know the yoke of Christ, he thinks that the yoke of Christ is only some external duties that Christ requires, or to keep from some grosse sins, and now and then to say his prayers, and now and then to read a chapter, and come to Church, and to receive Sacraments, he thinks this is all that Christ requires of him, what needs any more to do then this? May not I go to Heaven as well with this, as with keeping so much a do as others do? and he thinks here is the yoke of Christ, and this is fine and easy indeed. If this were the way that would bring to Heaven, it were a very easie matter to go to Heaven, that is, for a man to keep from a gross foul sin, that would make him odious in the place where he lives, and for him only to come from his house, and sit an hour or two and heare a Sermon, and come at Easter and other times and receive the Sacrament, this is the easiest thing in the world, who would not go to Heaven if this were all? But now, if thou wert acquainted with the spirituallness of holy duties that Jesus Christ requires, with the power of Godliness that there is in holy duties that Christ requires in the word, mortification of thy Lust, and the keeping of thy thoughts, and of thy heart holy and spiritual, he requires that thou shouldst serve the Lord thy God withal thy heart and all thy might, if thou knewest (I say,) the spirituallness of holy duties, and the power of Godliness that is in holy duties, then it would be an intolerable burden to thee, it
would be very grievous to a carnall heart to put it self under the spiritual acts of Religion; to put it self under the outward acts of Religion that is easie, but to put it self upon the inward acts of Religion, they would find that to be somewhat indeed. For one that hath learned a Prayer, to go and say it over, and read it in a Book: What an easie matter is that part of Religion? for a man in the morning and evening, to go and turn over two or three Leaves, and shake himself and go away, and then there is Religion for all that day. But now if you would set your selves to the power of Godliness in Prayer, that is, when you come to Prayer, to meditate what an Infinite, and Glorious, and eternall God you have to deal withal in Prayer, I am now coming to render up that high respect that I owe to the infinite God, that which the Creature owes to an infinite Creator, now I am coming to open my Soul to God, to search out all the corruptions of my heart, and I am now coming to bewail them in the presence of the infinite God, and to set my self before the Lord, as in my self a condemned Creature before an infinite Judge. I am coming now to plead with God for my life, for my Soul, for my eternall estate, I am now coming to engage my Soul to God, that as ever I expect mercy in the day of Christ, so I am willing to give up my self to God, here is some power of Godliness in this, now I would have you put your selves to this divine case; the more a Gracious heart doth this, the more ease he hath in Prayer, as I will appeal to you; Take a carnall heart, such a one thinks he must pray, and so he comes in the morning, and speaks a few words, such words as he was wont to do, and such words as may be he hath heard other men speak when he joyns with others in prayer, and he hears some expressions in prayer from
from them, and he gets them, and comes in the
morning and speaks them, and perhaps gets into
his Closet, and barely speaks them over, now if it
be one that hath true Grace, alas, he is in a trouble-
some condition all the day after, if he find not the
power of Godliness in it, such a one hath no quiet
in his Spirit all the day after, Why? because there
hath not been the power of Godliness in his Duty,
and therefore he is troubled all the day long. But
now, let such a one come to Prayer to purpose in
the morning, and stir up the life and power of God-
liness in Prayer, worshipping God as a God, Oh!
the ease and quiet that such a one hath all the day,
he can go on in his work, and can sing at his work:
So that the ease of a Gracious heart, comes from
the power of Godliness in a Duty, and from the
spiritualness that is in a Duty: but the ease of a car-
nall heart comes from the formality of a Duty, as
because the Duty is formal, and he thinks that it
is the Yoke of Christ and this is pretty well, it is ea-
sie indeed, to have no other Yoke than this, to
worship God in a few words, and not to have the
power of Godliness in the Duty. And so we might
instance in the hearing of the word, you come to
the word barely, you rise out of your bed, and
come and sit here an hour, that is easy enough,
but now if you come to the word with preparation,
and think now I am going into the presence of God,
to hear what God hath to say to my Soul this morn-
ing. Oh, my Soul, what is it that is in thee amiss?
What is it that thou wouldest fain have the word
come close unto, to help thee against? What is the
speciall corruption thou wouldest have the word to
mortifie in thee? If now you set your selves before
you come to the word, to examin your hearts,
and when you are there, to attend to the word as
that which is your life, upon which your eternall
esteem
estate depends, and so to sanctifie the name of God in his word, and not to dare to cast off any truth, knowing that your soul may lie upon that very truth, and to drink in the word of God in every thing that is revealed according to God's mind, this will be a very hard thing, you will complain of almost an intolerable burden. But now a gracious heart finds more ease, when it sanctifies God in the power of Godliness in hearing the word, than in a formall duty. Alas! when such a one comes in a formall way, and goes away and gets nothing, such a one is troubled at such a sermon, it brings more burden and grief to such a heart, to come to the word and not find profit by the word, than any other thing can do, almost nothing can be more difficult than this. You find no difference, you come to the word and you get nothing, and you go away with as much comfort as at other times, it is as easie to you; but now a gracious heart cannot find ease except he finds Christ in the duty, but you can find ease in holy duties though you never find Jesus Christ in holy duties; I appeal to you, if this thing God would be pleased to settle upon the hearts of men and women, it might be a very great settlement to their hearts, you perform holy duties, what is the ease in holy duties? meehly the performance of the duty, but now if your ease were that which is the ease of a true gracious heart, it comes from the meeting with Jesus Christ in holy duties.

And so for the Sabbath, how easie is it to keep the Sabbath, to do as the most, it is easie. Why? Because you do not now work in your calling as other days you do, and you put on your best cloaths, and come and meet with your Neighbors, and so you come to Church and home again, and have better fare at your Tables than other days, and
Differences between the ease of a

sometimes walk up and down the Fields, this is easie: But now the Saints find the ease of the Sabbath to be this, that whereas upon the week day I am bullied about other things, and so have not that immediate communion with Jesus Christ as at other times, now upon the Sabbath my Soul comes to enjoy more immediate communion with Jesus Christ, when I awake I am put upon it more to mind spiritual things, to prepare my heart for him. And now this whole day is dedicated for my converse with Jesus Christ, and it is no more to me but the very Type and forerunner of that eternal Sabbath that I hope to enjoy in the highest Heavens hereafter, and so it is easie to me. Now methinks, whatever trouble I have in the week time in my business in my calling, the Sabbath day that refresheth me again and makes me fit for my calling, and my heart that was so perplexed with outward crosses, and with the troubles of the world, that did so deaden and dull my Spirit, the Sabbath quickens me again and adds new strength again, for I have found Christ refreshing my Soul? Now is there not a wide difference between the ease of a carnall heart and a Gracious heart in holy Duties? The one meerly mistakes the Yoke of Christ.

And so for the Sacrament, It is an easie thing for a man to come in his best Cloaths, and take a piece of Bread and a cup of Wine, but he knows not what is the power of Godliness in such a holy Duty, he thinks that the outward coming to the Sacrament makes amends for all, though he hath been a wick-ed carnall wretch the week before, now if he comes to the Sacrament, the meer performing the Duty, that makes amends, though there be no preparation before, no spiritualness in the Sacrament, no discerning of the Body of Jesus Christ, and the Mysteries of Jesus Christ, no closing of his heart with
Jesus Christ in the Sacrament, no engaging his Soul to God, no renewing his Covenant with God as he comes to receive the Seal of God's Covenant with him, no such things. But now a Gracious heart cannot find ease in taking the Sacrament, except it find Christ, the ease it hath in the Sacrament, it is in preparing the Soul for communion with Jesus Christ, it is in the exercise of Faith and repentance, the more Faith is exercised, and the more Repentance exercised, the more the heart is broken in the Sacrament, the more ease a man hath, and the more he gets his heart engaged to God in the Sacrament, and the more he hath renewed his Covenant the more ease he hath. O, when a man can go to the Sacrament, and do this, O this is a good day indeed! And indeed this I am speaking upon, is a great point of Religion for the helping of you to know the frame & disposition of your hearts & how things stand between God and your Souls, as any thing is known. What it is in holy Duties that brings in the ease to your Souls, whether it be the bare external performance of them, or the spiritual performance of them, is the power of Godliness in them. Than holy Duties for the matter of them, cannot satisfy your heart, except you find your heart sanctified by them, and God's name sanctified in them, that is the second note of difference, between the case a carnal heart finds in the ways of God, and the case a gracious heart finds.
CHAP. CXXXVII.

Containeth a third and fourth Difference between the ease of a Hypocrite, and true Believer in the ways of God. For, 1. They are ease in to the Corruptions of a Hypocrite. 2. He takes up the ways of God partially.

Thirdly: Another Difference is this: The ease a carnall heart finds, it may not only stand with the ease under the Yoke of sin to the Flesh, but the truth is, even the Duties of Religion are ease to their corruptions, not only may stand with their corrupt ways, but are ease to the very corruption it self, to the very full distemper of their hearts, this is a very evil and vile ease, for to perform holy Duties so, as to be ease to the very flesh, to the fleshly part, Indeed, the Yoke of Christ is ease unto the Saints, but it is not ease unto the flesh, I mean to the corrupt part, it is not ease to that, but the ways of Religion to carnall hearts is ease to their very corruption, to their corrupt part.

For, First: There is agreement enough between any Duty they perform and their secret sins, they can perform holy Duties and keep their sins both together, and this how they find very ease. There is nothing in holy Duties that is against their sin, yea, there is something in holy Duties that makes for their sins, I do not say holy Duties in their own natures makes for their sins, but their performing of them makes for their sins, makes them the more quiet in their sins. As thus, It makes more for
their sins, and they have more quiet in them up on two Reasons.

As first by this means sometimes their corruption and sin is hidden, as you that have many Servants that are naught and vile, they will be very forward in good things, and go to Sermons, and Prayer and the like, that they might hide much of their sin, that they might not be suspected to be such and such, therefore they perform Duties of Religion; and now these Duties must needs be, very easy to them: And so it is with many Hypocrites that go beyond civil men, and the Duties of Religion that they perform, are more than civil men do, they will not only come to Church, but seem to be affected, not only be exercised in the ordinary Duties, but in extraordinary, Fasting and Prayer, not only come to hear the word, but repeat it in their Families afterwards, not only pray here, but pray in their Families, and Closets, yet so, as to cover their corruption, to cover their very fitchiness, now these Duties are very easy.

Or Secondly, which is a more close way, Because it satisfies their Consciences, their Consciences would not be at quiet except they did something, a Man and Woman that walks in a carnall way, that hath a vile Spirit, a sensuall Spirit in his constant way and course, if such a one should not do some good thing, having some enlightening of mind, his Conscience being somewhat awakened and stirred, he could not be at quiet if he did not now and then pray, and now and then come to hear the word, and desire Sacraments, his Conscience would fly in his face, and would not be at quiet, now having many secret corruptions that he is both to part with, he is oblicent to do something, to take a Book, and read a Chapter, and go into his Clo-

...
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fer, and pray in his Family, and will not neglect the word, but come to hear the word all the Lords day, come twice, and thrice to hear the word, now all these things are very good, and they are to be encouraged in them, but now, I beseech you, whether all the good and comfort that you find is not only this, that by these things your Consciences are quieted, and so you go on more easie in some sinfull way, because of this, you can with the more ease let our your heart unto the world, you can with more ease take liberty to some haunt of evil that you are conscious of, some secret sin, you can take the more liberty, because you have been exercised in holy Duties at another time. I beseech you examine your heart in this, there is a great deal of secret corruption in this, & it is not very rare, not an extraordinary thing that I am speaking of, but I fear it is an ordinary thing that I am speaking of, that many people take the more liberty in some secret haunt of evil, because they have been exercised in holy Duties at other times, they have been at fasting and prayer and perhaps their hearts have been stirred in Fasting & Prayer, but now what use make they of this? it is that they may be more sluggisb at other times, this is a cursed ease, an ease that may stand not only with your corruptions, but an ease to your corruptions, make you to go on in the way of sin more quietly. What a bound sin is this? for a Man & Woman to make no other use of the Ordinances of Jesus Christ than this, to this end, that he may go on more quietly in the ways of sin, now this is an abhorrning thing to a gracious heart, a gracious heart finds ease in the way of Duty, but it is more evil, because it strikes at their corruptions, and mortifies their corruptions, Oh! blessed be God for his Ordinances, for before I came so be exercised in them, and had power and life in the
ufe of them, I had ease in my sin, but since the time
I set my self to follow God indeed in his Ordin-
ances, and have had communion with God in his Ordi-
nances, I thank God I can have no ease in my sin, that
though my corruptions sometimes overcome me,
yet by the performance of holy Duties I find it
makes my corruptions more burdensome to me,
and God that knows my heart knows this, it is my
desire that I may never find ease in any sinfull way,
and I love all the waies of God better, because they
will not let me be at quiet in the waies of sin. And
this is the reason that you that come to the word
of God, many times, you hear many things
that you like well, and you love them well, but be-
cause they disquiet your corruptions, and you can-
not have quiet in your sinfull way, therefore you sit
at home, and you will not come to hear the word.
Oh, many men, they would love Sermons, and love
to hear such a man, but only for this one thing, that
they will not let them be at quiet, they cannot go
on to quietly in some sinfull way which their hearts
hanker after, and therefore those Sermons that do
not disquiet them in this kind, Oh, they love them
exceedingly, it is that I have observed; you shall
have many Wemen, ignorant People and others,
when they come to hear a Sermon that hath a great
deal of Latin, and quaint Expressions in it. Oh, how
they commend this, and what an excellent Sermon
was this? and what an excellent Man was this?
It may be said of those Sermons, as Bradford
said of the Mass, "The Mass dorth not bite, there-
fore you love it; and so men used to love the
common Prayer, alas, it did not bite, they would
come, and stand, and hear a man read out of a Book
a while; this did not bite, whereas a Prayer that
comes from the heart, and reacheth into men's
hearts that striketh their corruptions, and therefore
they do not love it. And for it is in regard of the
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word, let the word come to search the heart, and come near, to divide between the marrow and the bones, to come into the secret of the hearts of men and women then for the soul to love the word so much the more, and to say. Oh! this is the word of God that gives ease to my soul, I find more ease by such a ministry then I find by any ministry, this is the ease of a Gracious heart: but a corrupt heart will have ease only in that way that is most subservient to his own lusts. That is the third difference.

Fourthly, Another difference is this, The ease that a corrupt heart hath in the ways of God, it is that ease that he hath in taking up the ways of God but by holiness, it is in partial obedience, it is but in part of the yoke of Christ, it is not in all the yoke of Christ he can take up some part, some pieces of the yoke of Christ but if you come to urge him to take up all the ways of God then he cries out, what must we make Conference of all our thoughts, of all our words, and all our actions? must we answer for every action before the judgment seat of Christ? Oh! this he counts to be hard & grievous to him, he could be content with somthing, but to take up the yoke, and all the yoke of Jesus Christ, that he thinks an intolerable burden that he must have the scripture, the word of God to be the rule of all his actions, that is somewhat hard: But now a gracious heart finds the greatest ease when he comes up unto all God's commands, It is true, indeed faith he, I cannot come to that pitch as to obey them perfectly but yet my heart is so far brought off as to subject my self to all the commands of God if at sometimes he yields to some, and then at other times unto others, that brings more trouble to his spirit, but now when he can find his heart submitting to all the precepts of God, then he finds most rest, all the ways of wisdom are pleasant. A Child of God finds
no thing in the waies of God that is not easie, and
the more it comes to an universal obedience in eve-
ry thing, the more easie it hath when indeed it doth
but begin to make some enterance upon Gods waies,
and takes up some duties and not all, then it finds
trouble, but when it comes to take up all, and
comes to yeild universal obedience, then it finds
easie. Now examin your hearts in this you find it
may be some easie in the waies of religion, O but it
is but partial obedience; you take this, and leave
that, observe this, a partial obedience, is an easie
obedience to a carnal heart, but an universal obe-
dience is the most easie obedience to any Gracious
heart.

CHAP. CXXXVIII.

Containeth Six differences more of the former Points.
1. A carnal heart can take up and lay down duties when he will. 6. He hath easie in the remissness
of his Spiritt. 2. His easie is al alike. 3. The more easie,
the more he is suggestible. 7. He hath but one
principle in the heart that affeds him both in the
waies of God, and the waies of the world. 10.
His easie comes from the performance of duties in
his owne strength.

Firstly, Another is this. A carnal heart finds easie,
from the liberty of taking up and laying down
the duty, it is easie because he can take it up and
lay it down when he will, if a beast have a yoke
what he can shift the collar when he will it is easie,
when he can put it in his head when he will, and flip
his head when he please, this is no grievousness
on the beast so it is with carnal hearts, the waies of
God
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God are easy to them, why? because sometimes they can take up duties, and sometimes lay them down, when they are in a good mood, then they can take up duties, and read, and pray, and the like: if anything vex and trouble them, then they can lay them down again; and sometimes when they lift they can come and hear Sermons, and when they lift they can go into bad company, go into the Tavern, and the like; but now a gracious heart finds the greatest ease when it can be constant in the ways of God; when I can bring my heart to this, that there is an evenness and proportion between what I do at one time, and what I do at another time, there is the greatest ease to a gracious heart; and indeed, there can be no true comfort in any holy duty where the heart is not constant, the constancy and the evenness of spirit, and the proportion that there is between one thing and another, is that that makes the ways of God easy unto the Saints. As in going in any way or common path, if a man have one leg long and another short, or if the way be uneven, sometimes plain, sometimes rugged, sometimes down hill, and sometimes up hill, that is hard to a man in his walking; and so it is with the work of a Christian, that that makes it difficult is this, Oh, I cannot find my heart in a constant evenness, were my heart so, then I should findease, but that which makes it most difficult, is the unevenness of my heart, on the contrary, but now a carnal heart to this, to a constancy in any duty or work for God, Oh, it will cry out of weariness in God's ways, perhaps he will be content to be a while in holy duties, to hear a short Sermon, and go away again, but to spend the whole Sabbath, that is wearisome to him; Nay, perhaps he could be content to keep one Sabbath, but to keep Sabbath after Sabbath, that is burdenome to him, and perhaps he could be con-
tent to pray one morning in his family, but to pray every morning, and every night, and to go on from morning to morning, and from day to day, and from week to week, and from yeare to yeare, Oh ! this is wearisom, truly, we have no reason to grudge God any service all our daies, but thus it is with a carnal heart.

Sixtyly, The ease that a carnal heart hath, it is in his remissness in duty, in the remissness of his spirit, in his moderation that he pleaseth for, there lyeth his ease, but for the other, the extension of duty, that he pleaseth not for; you shall have a carnal heart plead for holy duties, but with moderation, we must be moderate, and if we do someting that God requires, though we be not so hot and fiery as others, I hope it is wel enough, doth not vertue consist in the middle way ? As I like not the profaneness of some men, that are Swearers, and drunkards, & whoremongers on the one side, so I do not like your precise men on the other side, so that his ease lyeth in the remissness, in the lukewarmness of his spirit in holy duties. But now the ease of a gracious heart lyeth in the exactness of his spirit, to come to the very top of holy duties. It is with a gracious heart, as it is with many fowls, you shall have many fowls that fly, when they are low, they flutter, and it is a trouble to them to get on high, but when they are aloft, then it is no trouble to them; so it is with a gracious heart, to get up his heart, is some trouble to him, but now when he hath got up his heart, then he is in his element, there he can fly swiftly, when he hath got up into the highest region, there he gets the most ease. It is quite otherwise with a carnal heart, when he pleases for moderation, this vertue of moderation that he pleaseth for, it is not a middle of participation, the middle in which vertue consists; it is not a middle that doth participate of a degree of both the contraries, but a denying of the extremes of both, as the true vertue of liberality consists not between prodigality

and
and covetousness, but denies the extremity of both, it will have nothing to do with either of both the extremes, but that which a carnal heart calls for in moderation, is the mixture of both extremes together, and so makes up a religion of the mixture, as thus, there is open profaneness, that is one kind of extremity, and there is deadness of spirit the other way, that that is opposite unto the open profaneness in wickedness of many people that of drunkenness, and uncleanness and the like they will none of this. And then there is the strictness of power and life in the ways of God in the other way; that that is in their hearts is a deadness of spirit, there is a mixture, there is some profaneness of heart, though they would have somewhat of religion too, of that which is the hypocrisy not the power of religion, there is hypocrisy and profaneness, those are the two extremes, he will not be a profane man in the grossness of it, nor will he be strict in the ways of God in the exactness of them, but mix them both, he will not be only profane, and only have a show in religion, but he will retain some profaneness of heart; that is, though he will not be drunk & profane, yet he will retain an inward profaneness of heart, that is, when he comes to perform holy duties, he comes them but as common things, the blood of Jesus Christ, he counts it as a common thing and so he hath a profaneness of heart when he comes to perform holy duties, and yet he will not be profane either, and so he will have a mixture of both, and this makes up a civil man, and yet the civil man will cry out for both he thinks he is not an hypocrite, and he thinks he is not profane, but he is a middleman, a mixture of a profane person and a strict person, he is between both. But now a gracious heart equally opposeth profaneness and hypocrisy, so that the right moderation, is such a moderation as is a middle between two evils and partakes of none, the case of a carnal heart lies in his moderation of holy duties, and therefore
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therefore those duties that would lift up the heart high, those are troublesome unto him. As now, you shall find in some beasts, a horse that is a jade and tyred, will go prettily well in some smooth way, but if he come to the least rising of a hill, Oh, how hard is it for such a beast to draw! and how ready is he to stand still? perhaps, when the way is down-hill he will draw, but at no rising or up-hill, now it is otherwise with a horse of mettle, you shall find no difference between one way & another, nay, he will go better up-hill then down-hill: So it is with carnal hearts perhaps in some kind of things that may be suitable to them, and are smooth they may go apace, but in that that raiseth his spirit, that that is uphill, Oh, that is difficult, but now a Godly heart, is lively, and spiritual, and joyful, and finds most quiet and ease when he riseth highest.

Seventhly, A carnal heart, the ease that it hath in God's ways, it is all alike as well one time as at another time, it is not so with the Saints, they have ease, but they do not find it all alike when indeed they can be constant in God's ways, then they find constant ease, but because sometimes they find corruption prevail then indeed the ways of God are difficult, more difficult then at other times, when they find a temptation that overcomes their hearts, they find a great deal of difficulty before they can get it off, but this will discover many men to be naught, when you find your corruptions prevail, you can have as much ease as at other times. As suppose you have been the last week drunk, or have been committing uncleanness, or have been in Company, and you can come to the Sarrament on the Lords day, and joys with the Minister; when at prayer, you can come and put on your Sunday clothes (as you call them) and fear the word, and it is as easy to you
as any other thing, surely, now thy heart is but carnal, were thou spiritual, if thy heart were conscious of some sin committed the week before when thou wert in company, Oh! when thou comest to the word, thou wouldst find the word as a dagger stuck to thy soul, thou wouldst find the presence of God terrible to thee, in prayer, and in the word and Sacrament: but canst thou give way to thy sin in the week time, and God knows that thou hast not been humbled before the Lords day, and yet canst thou come and joyn in prayer, and the word, and Sacrament with ease, this is a sign of a carnal heart, that thou art not acquainted with God or any of his ways: but it is otherwise with a gracious heart, he hath ease, the presence of God is comfortable unto him so long as he can keep his reckoning even between God and his Soul, but if he should give way to sin, and draw the power of the devil upon him when he comes into the presence of God, he finds the presence of God terrible unto him.

Eighthly, Another Difference between the ease of a carnal heart, and a gracious, heart is this: In the effect of it there are other manner of effects that are produced by the ease of a Gracious heart, than of any carnall heart: As thus, A carnall heart, the more ease he hath, the more fluggish he is, and the more barren he is; but a gracious Heart, the more ease it hath in Gods waies, the more fruitful it is. As we say of States and Kingdomes, that peace in States and Kingdomes brings plenty, and so it doth, we have had experience of it, so peace in the Conscience of one that is Gracious makes him plentiful in all good works, a heart that is truly Godly, is never so fruitful in the waies of God, as when he hath the most ease and rest in Gods waies; but now take a carnall heart, if his Conscience be
troubled. Oh, then he will set upon holy Duties, but if he be at ease and quiet, he grows more barren, and more sluggish, by how much the more ease he hath. I do not know any one thing, to help you better to examin your own hearts in a great case of Conscience than this: How do I know when I have peace and quiet, whether it comes from presumption, or from true Faith? I bless God, I have hope of God's mercy, and so I have quiet in my Conscience, well, but now here is the case of Conscience, whether this quiet that I have in my Conscience from the hope I have of God's mercy, from presumption in me, or from true Faith? It concerns every one to get this case of Conscience answered. Now I know no greater help for the answering this case of Conscience, than this one thing that I have spoken of. Hast thou quiet and ease? and hast thou hope of God's mercy? and doth that bring thee quiet? if it be but presumption, it makes thee secure, it makes thee barren, and sluggish: but on the other side, if thou hast ease and quiet in thy Spirit, and thou findest, that the more that ease and quiet encreasest, the more fruitfull thou art in all good works, it makes thee the more active and stirring in all good works, this is a sign that it comes from Faith; as you heard before, a gracious heart hath the more activeness in it the more ease it hath, now as his activeness in goodness causeth easiness in his heart, so the easiness in his heart causeth activeness in goodness, there is a mutualness in these two, and indeed this latter is the more, facile for people to examin themselves by, perhaps every one cannot get up to that activeness of heart, but now hath it this power upon your hearts, that you are more fruitfull than before? This is the ease of a gracious heart, if it doth so.
Ninthly, And then the case that a carnall heart hath in the ways of God is from hence, because he hath but only one principle in his heart, when he is in the ways of God, and when he is in the ways of the world, he is acted but by the same principle in both, there is not a contrary principle in his heart, one that carries him one way, and another that carries him another way: but the case of a gracious heart, is this, that he finds a stronger principle, that overcomes a contrary principle of corruption in him, there lies his ease, a carnall heart goes on and performs Duties, and hath not divers principles in his heart to carry him this way or that way, but hath only one principle, a carnal principle that carries him on to serve his own ends, and sometimes he can serve his ends in one thing, & sometimes in another thing, but one that is Godly finds ease from hence, from the power of God's Grace that doth overcome his corruption, I find a stirring in my heart, but I thank God I can get the victory, the ease of a Godly heart comes from the victory that it gets, but it is not so with a carnall heart, your civil men do not find ease from their victory, because what they do is not suitable to them, but a Godly man finds that there is a principle of Grace that opposeth the principle of lust and corruption, and therefore can lay since I see my heart towards God and his ways, I have found more corruption than before stirring, but I thank God I have got the victory over them, I find a conquest gotten over the corruption that is stirring in my soul, and that is my ease, another man, he finds no corruption stirring in his heart, and therefore no marvel if he find ease, but now a Godly man finds a contrary principle to that which is good stirring in his heart, and then finds God's Grace coming in upon his heart to help him against that corruption, and this brings
Tenthly, And then the last is this, That the ease the one hath comes from this, that all that he doth he preformes in his own strength, and he doth not see any need of any farther strength than that which he hath in himself, to enable him to perform Duties, and so he finds ease: As a man finds his Trade to be ease if he trades with his own stock, and hath nothing but his own stock to trade with, and trades in no higher things then what himself can reach unto, whereas another man, that must have the stocks of other men to trade with, finds a great deal more trouble that fees his trade requires more stock than his own. It is so with a Gracious heart, he sets upon duty so, as needs he finds he more stock than his own, his trade is beyond his own strength, but now a Godly heart when he comes to want strength, he fetcheth strength from Christ, he fetcheth strength from the Covenant of Grace he fetcheth strength from the Promise, and when he hath got strength from Christ, from the Covenant of Grace, from the Promise Oh, now he finds rest and ease in his Duty, and you shall see the reason of it in the next Point, why the Saints finds difficulties, many times they will think to be trading with their own strength, and their own stocks, whereas the things they trade about is beyond their own strength, but now when they can look higher and see a fulness in Jesu Christ, in the Mediator of the new Covenant, and of his fulness we must receive Grace for Grace, and fetcheth strength from this, Oh! then here is quiet and ease, when the Soul comes to trade with another stock. Observe this, you will find it as certain as can be, all those that are meer civil People, that find it so easy to go on in the ways of God, they were never sensible of any need they have of any more strength than their own, whereas the Yoke of Christ is heavier than any.
any natural strength is able to bear, and therefore if you find ease, in that you have strength of your own to perform it, Certainly, it is not the Yoke of Christ. But now, when you find your own strength too short, when you go to perform any Duty, and find a great deal of difficulty, you can go to Christ, and to the Covenant of Grace, and to the Promise, and there fetch in strength, you have ease and quiet. Oh, that you were acquainted with this Mystery of Godliness, that when you go out to perform Duties, and you find them difficult and hard, that then you can go out to Christ, and the Covenant of Grace, and the Promise, and fetch strength from them to perform Duties, this is the ease of a Godly heart, when it finds ease in God's ways after this manner; and all you that are acquainted with this Mystery of Godliness, know that whatever ease you have found hitherto, it is not the ease of a Gracious heart, but rather of a carnal heart.

CHAP. CXXXIX.

Divers Objections answered. The easiness of the ways of Christ; which is the third particular mentioned in Chap. 139.

QUEST.

But do we not find that Christ hath said in his word, that the way to Heaven is difficult, and the Gate to Heaven is strait and narrow? and do
we not find Preachers ordinarily speaking so, that the way to Heaven is difficult and strait? According to what is in Scripture, yea, do we not find that the People of God themselves complain, that there is a great deal of difficulty in the ways of God? and do they not oftentimes complain of the hardness of them? Yea, and what though some things may be easie, yet some others are very hard. As, you will say to the Discipline of Christ in his Church: Is that easie? Is not that hard? and what will you say to the sufferings that Christ requires of his people, Doth it not seem very hard?

Answ. Now to clear the point from all these difficulties, either what Christ faith of the straitness of the way to Heaven, or what the Saints of God find, or what may be said in regard of the Discipline of Christ in his Church, or what in regard of the suffering that Christ requires, notwithstanding all these, yet we hope we shall make it cleer, that yet his yoke is easie, and his burden is light, and further we are to shew how it comes to be easie and light.

But first to clear the Point from all these difficulties.

First: That of Christ. That the way to Heaven is strait, way, a very strait way, there must be crowding, and taking a great deal of pains.

It is true, it is strait, it is a very strait way, to men that are but natural, that are not his Disciples, it must needs be a strait in their apprehensions, in the esteem of the world, the way that Christ doth propound to come to Heaven. It must needs be very strait, and a very difficult way in the esteem of the men of the world, and that upon these grounds.
1. They do not know wherein the true spiritual excellencies of the ways of Christ doth consist; they do not understand what the excellency of Christ's ways are.

2. The things that are required are unsuitable to them, they are not suitable to what there is in their spirits, and to put a man upon a work that is no way suitable to his spirit must needs be difficult, must needs be tedious, it is not suitable to them; Yea, it is contrary to them, contrary to the spirits of those that are natural, cross unto the grain, they go quite contrary to their own spirits, when they venture upon doing what is required in the ways of God.

3. They are weak, and have not the strength that should carry them on in the ways of God, indeed it must needs be difficult, to think to do that which is supernatural & have nothing but a natural strength, it must needs be hard to nature that hath nothing but weakness, it must needs be hard to the men of the world, for they have a great many prejudices against the ways of Christ, they must deny themselves in many things that are as dear to themselves as their very souls, and their lives, and they have nothing to make up their comforts, they must deny their comforts, and have nothing to make up their comforts, this must needs be difficult and hard, and so many grounds might be shewn, that the way to Heaven is hard to the men of the world, a hard thing for them to enter upon the way to Heaven, and to it is strait to them in every esteem.

Quest. I ask further. Is it not strange unto the Saints, even to the very Disciples of Christ, Do not they find difficulties in the ways of God?
Answ. Now for the answering of that, to shew how the waius of God are easie, notwithstanding what even those that are the people of God find in them, and notwithstanding all their complaints, those that are Godly, they say, they find much difficulty in the waius of Religion.

It may be the difficulty thou speakest of, it is but in opinion rather than reality, it is but an imaginary difficulty, when thou lookest upon a Duty a great way off: Oh! thou thinkest it is very hard, but when thou comest to it, thou dost not find it so hard: I appeal to those that are acquainted with the waius of God. Hath it not been so with you, that things have seemed to be hard and difficult a great way off, but when you have come unto them, & ventured upon them, you have not found them so? It is just in this case for all the world, like as it was with the women that we read of in Mark 16. that went to the Sepulchre of Christ, as they were going at verse 3. O! they were very solicitous about the Stone that was rouled upon the Sepulchre, Who shall roule away the Stone, but now when they came to the Sepulchre the Stone was rouled away. So it is here when there are many Duties to be done, it may be you cry out; Oh, it is very hard, and how shall we be able to do such a thing? such a poor weak body as I am, how shall I be able to do it? but when you come to the Duty you do not find it so, I suppose there are many, that at first thought it a very difficult Duty to keep a watch over their heart, and to pray in their Families and Closets, and to keep close to God, but when they have come to the thing, sometimes when you have had no heart to pray, when you have thoughts to go to prayer, and you have thought it impossible for you to make any work of it, but when you have come to it, you
have found it before you have done to be a very sweet and comfortable Duty. You have found a stone hardness of heart, and indisposition to the Duty before you have come to the Duty, but when you have come to the work, you have found the stone rouled away, and the work not so hard. As we read of Peter in Acts 12. 10. When he was coming out of the City and those with him. When they came to the Iron Gate it was open. It may be if they had known there had been such an Iron Gate to pass through, they might have been troubled. Oh, how shall we get through, but when they came there, the Iron Gate was open, so that the difficulty is before we come to make tryal, rather than when we make tryal.

2. But you will say, It is real, not in opinion, but real. I but it is so but at the entrance, at the beginning, and it may be the greatest difficulty is but to get the neck into the collar, to get the yoke upon the neck, there lies the great difficulty, when once you are in the yoke, then you will find it easie, the greatest difficulty many find in the waies of Religion it is their first entrance, because they have not been accustomed to such things. You shall have many times some kinds of Bullocks that come into their yoke, there is more stir to get their necks in, to get their yokes upon their necks, then there is for them to bear it afterwards: So there is with many men and women a great deal of stir and a great deal of do to get their necks under Christ's yoke, to come under the burden of the yoke of Christ, but when they come in, they would not find it so difficult. Sometimes indeed, the work of God in converting of a Soul, comes to it so, as the Soul finds a great deal of difficulty. The Ministry of John by way of preparation comes in a terrible way, to make smooth the rough paths, and level the lofty hils.
hils, comes in a fiery way to prepare them, many times it is very terrible, and they find a great deale of difficulty, much trouble of conscience, and terror at first, but this is but to get thy neck into the yoke, this is not the difficulty of Christ's yoke, but it is the bringing thee under the yoke of Christ, therefore let not those that God is beginning to stir them in awakening their Consciences, be offended because they find difficulty; because they find the waies of God terrible to them, and conscience terrible to them, and they find the flashes of Hell upon their spirits, be not offended because thou hast more trouble now then before, it is but in getting that untuly spirit of thine under the yoke of Christ, if once thy spirit be subdued to Jesus Christ, and brought under his yoke, thou wilt not find it so terrible and it may be the more terror thou hast now the more sweetness and comfort thou wilt find afterwards.

Thirdly, Thou complainest of difficulty that thou findest in Gods waies, do not therefore complain of the yoke of Christ, it may be it is from the distemper of thine own heart, not from Christ's yoke; we know that a light yoke to one that hath a fore neck, seems to be very grievous, but the fault is not in the yoke, but in the soreness of the neck, if the neck were found, and made whol, the yoke would seem light, so it is with many that profess religion, and it may be have true grace, they find the yoke very hard to them, and they complain of the yoke, and think that which Christ requires of them is grievous to them, but truly it is the distemper of thy heart, and the unsoundness of thy spirit that makes it so, if so be thy heart were but healed, if thy heart were but found, thou wouldest not find any such difficulty in any way of Christ.

In 2 Tim. 1. 7. There the spirit of power, of love
and of a sound mind are joyned together, where there is a sound mind, a sound spirit, there will be power, there will be strength, there will be love and sweetness, but where the mind and the heart is unsound, and distempered, there you will find a great deal of difficulty in the yoke of Christ, so that I say, where you find the yoke of Christ difficult, do not complain of that so much, as of your own heart, and labor to heal your own soul, and then it will not be so difficult, and that is the third answer I would give to the Godly that yet find difficulty in the ways of religion, it is not because of the yoke, but it is because you are not enough under the yoke, that is the difficulty, if your hearts were under it more than it is, it would not be so difficult, and this expression may serve to enlighten us into the fourth answer which is this.

Fourthly, the yoke of Christ may seem to be hard but it is because of the disordered carriage of thy spirit when thou art under it, not only from a distempered heart, that thy heart hath distempers, and habitual corruptions, but now when thou art doing a duty thou dost behave thyself in a disorderly way in the performance of the duty, the disorderly behavior of thy heart in the performance of duty. As now we know it is with some Bullocke, some creatures that are unruly, when they are in the yoke they keep such a stir, and riggle this way and that way, and they are so unquiet when they are under the yoke, that they toil and trouble themselves abundantly more than another that can carry the yoke quietly, that goes on quietly with his yoke so it is with many Christians when they are in the performance of duty, if they cannot do it as they would, they do so vex, and fret, and are so disquieted in their spirits, and so tumultuous in their spiri-
rits, and are ready to cast it off. Conscience will keep it on, and they are ready to cast it off, there is such a disorderliness of spirit, and such tumultuousness of spirit, this makes duties difficult, whereas now, when thou art in performance of duties if thou couldst be under the yoke of Christ with a calm, quiet spirit, and carry it in a meek way, Oh! the sweetness that thou wouldst find there, how many times shall you have many people, that when they go to prayer, if they cannot pray as they would, do, then they vex and fret, and are ready to think to pray no more, and why should they pray any more? they are so disturbed in the duty, they think it is better to cast it off, and they begin to have hard thoughts of the duty, and so their spirits are all in a disquiet and disorderly working presently, and there is the difficulty. Whereas another, though he cannot do what he would, yet he hath an humble dispose to God, and thinkes I will try another time, may be God may come in another time, still I love the duty, the law is good, the duty is just and good, and though through the untowardsness of my spirit I cannot do it now, yet I hope God will come at another time, I will do my duty, and leave it to God to come in when he pleasureeth; as you heard before, when the Bullocks or the Heifer that bears the yoke, if he goes on quietly, his yoke is not so grievous, but if he slings, this way and that way, and turns to this side and that side, every way, he makes his yoke grievous to him, and so it is with many Christians, it is the disorderly carriage of people under this yoke that makes it so difficult.

Firstly Thou complaintest and sayest this yoke is hard, consider that the casting off the yoke oft would be much harder, and therefore there is no cause to complain, none in a rational way.
complain of a yoke to be hard, whereas the casting of the yoke off would be a harder thing, then the bearing of it! therefore the Hebrew word that signifies fin, signifies also labor and trouble; there is more trouble if thou shouldst cast off the yoke, thou wouldst find more distress of spirit, and more difficulty in casting off the yoke, than to be under the yoke. It is true, those that be carnal, and wicked, do not find it so, but if thou hast Grace, if thou shouldst cast off the duty because of the difficulty thou wouldst find it more difficult to be without the duty, then to perform it. As I will instance to your own experiences, you find sometimes that your hearts are loth to come off to prayer in a morning, or if you do pray, you do it feebly, now do not you find your hearts off the hooks at the day long after, have not you more trouble all the day long when your conscience tells you that you should go and seek God and pray, if other things are more easy, and that is a hard thing, and therefore you neglect it, now do not you find it more difficult to be without prayer in a morning, than in all the labour of prayer? compare one day with another, and see which is the easiest. The yoke of Christ that was upon David, might be somewhat hard to the flesh, but the casting off the yoke broke his bones, therefore in Psal. 54. He cries to God, to restore to him the joy of his Salvation, and to break those bones of his that were broken, that the bones that thou hast broken may rejoice, that expression the Prophet hath, Psalm, 54. ver. 8. Make me to hear joy and Gladness, that the bones that thou hast broken may rejoice, so that it broke the very Bones of David, the casting off the yoke of Christ, the trouble that David felt in his heart, it was such a burden to him as broke his bones, now when did ever any duty that David performed break his bones?
it might a little paine his flesh, and be a little bur-
den som to his flesh, yet it was not that which broke
his bones, the casting off the yoke of Christ is a grea-
ter burden, and more troublesome to a gracious heart
then to keep it on.

Sixthly. Thou complainest of difficulty in du-
uty, in Christ's yoke, may be it is not the yoke of
Christ that is upon thee, that is too heavy upon thee,
if thou examinet it again, perhaps thou shalt find
it is not Christ's yoke that is upon thee.

1. May be it is a yoke that thou hast taken upon
thy self, perhaps somthing that thou hast put upon
thy self that Christ never required of thee, then it
may be grievous to thee, if we will put that upon
ourselves that Christ never required, as Papists do
that put that upon themselves that Christ never re-
quired, who required these things at your hands? It
may be some men have put somthing upon you that
Christ never required of thee, it may be thou puttest
upon thy self a duty at this time, that is not the du-
ty of this time, but is the duty of some other time,
when thou wilt enjoye thy self to do such a duty
that is not the duty of this time, but the duty of
another time, then it may be troublesome, as many
poor Christians are pestered this way, when God
would have them do such a duty, conscience puts
them upon another duty, God calls them to a duty
of their calling, but conscience puts them upon
prayer, now that is not the duty, it may be of this
time, and this is the way of Satan, of the Devil, to
weary them, and tire them, by putting them upon
duty unreasonably, when he cannot by temptation
hinder them from duty, then he labors to weary
and tire them, by putting them unreasonably upon
duty. As I have known some, they could not be at
their work a quarter of an hour, but suddenly they must leave all and go to prayer, and they thought it was the motion of God's Spirit, and the dictates of conscience, and they thought they must not neglect it, and so made their lives uncomfortable upon that ground; whereas the Spirit of God puts people upon duty reasonably, every thing in its right order, and right way, and in its due time, it will put you upon prayer in a fit time, and put you upon duties of your calling in a fit time, and when it comes unseasonably to disquiet you, it is rather a suggestion of Satan to disquiet you, then to make you to obey Christ's yoke.

2. May be it is not the yoke of Christ, but merely the yoke of the Law, as thus, though it may be the same thing that Christ would have you do, yet you may have it laid upon you in a legal way, to do it merely out of fear of the wrath of God, and damnation, and so it may be as a scourge to force you to it, and to look upon every duty as if your eternal estate depended upon it, as if you were to be cast or saved by the mere performance of your duty, this is rather the yoke of the Law than the yoke of Jesus Christ, to be put and hurried upon duty, as if your eternal estate did depend upon your duty, and you were to be cast in your eternal estate by that rather than anything. Here is the yoke of Jesus, not the yoke of Christ; Christ puts you upon duty for the honor of God, yet so, as the burden of your eternal estate is over, and thou art not to be called upon the performance of the duty this way: that way, that if thou failest thou wilt be cast for ever to everlasting destruction upon thy failing, he doth not bring you before God, as before a severe and revenging judge, but puts you upon service, as a child is put upon doing service by a Father, now
it is a great deal easier for a child to do service to a father than for a slave to do service to one that hath him in bondage; that will be continually lashing him, and beating him: black and blue. So to indeed the yoke of the Law, (which we are to speak of afterwards when we come to speak of the caliness of Christ's yoke,) that is grievous: and many Christians they do their duties most by a legal way, and so it is a farther Moses yoke, than the yoke of Jesus Christ, and so comes to be hard; whereas when thou comest to understand what the yoke of Christ is, and what the duties are that are required by Jesus Christ, and so to take them from him by a covenant of Grace, for so they are required, there is no duty in the Moral Law, but is required of you in the Gospel: and in a stronger bond then ever it was required upon the first Covenant, but in another way, coming upon it in another way, in Christ, and through the hand of the mediator our Jesus Christ, so it comes to be a great deal more easy: and when duties are taken up in an evangelical way, then they are easy: but so long as you take them up in a legal way, then they come to be very grievous, that is the Sixth Answer.

Seventhly, Another answer is this, that difficulty that you find, it is not the Yoke of Christ, if you consider. That now Corruption is more stirred then ever it was before, the difficulty is in the discovery of corruption, and in the stirring of your corruption more then before, so that your Corruption through this, by means of the yoke of Christ comes to be more stirred then formerly it was: As thus now (sometimes I think,) I have given you this similitude, if there be a few embers of fire that is covered under the ashes, while no body medles with those embers, the ashes lye: Still, but if you come
Objections against the case

come to blow up these ashes, the ashes fly up and down: So it is with the soul that hath grace, while corruption lies still all is at quiet, but when grace comes and drives corruption, that makes a trouble, you come now to see your sins more, and to oppose them more. As when a physician comes to give physic, the stirring of the humor makes the party more sick, should the patient complain of the physician and say, this physic makes me more sick, and I will take no more of his physic? If the physic did not make thee more sick, it would do thee no good. And so when thou comest to the practice of religion, if grace do not stir thy corruptions, it will not cure thy corruptions, thou comest to be sensible of thy sin more than ever, and thou art ready to think that it is the yoke of Christ that troubles thee, but it is the fight and the further sense of thy sin that makes thee thus, and thou hast cause to bless God for this trouble, there is nothing more ordinary than for Christians that are not well experienced in the ways of God to think thus, that they are worse than ever, they never had such thoughts, they never were troubled with such blasphemous thoughts in prayer, they never found such stirrings of corruption in their hearts as now they have, and they think they are declined, and they are further off from God and eternal life than before, because they see more evil in themselves, and find more stirring of corruption than before, be not discouraged by this, it is the stirring of thy corruption though the thing in it is evil, yet it is a good sign, it is a sign the word of God is working in thee, and God stirreth in thee, therefore do not complain of the word of Christ, that it makes thee worse, but it is a mere accidental cause of the stirring of thy corruption, and it will do thee good at the latter end.

Eighthly:
Eighthly: Another Answer is this. The yoke of Christ is hard, but to what? It is hard to flesh and blood; it is hard to the unregenerate part, it is hard unto that that should endure hardness, it is fit that flesh & blood should endure hardship, & there is no cause to complain that it is hard to them, to flesh & blood, woe to thee if so be the ways of God should prove easy to flesh and blood, it is a sign that it is the true yoke of Christ, because it is hard to flesh and blood; it is hard to that we should beat down, it is hard to that is our enemy. Is there any cause to complain that such a thing is very difficult, hard and grievous unto our enemy? unto one that we should beat down? Now it should be the care of a Christian, to beat down flesh and blood as long as we live, and therefore that that is most hard unto flesh and blood, that they should rejoice in, if they find it to be so. Should any one complain, if the City should have Rebels and Traitors that should side in the City, to have Bolts and Fetters cast upon them? Is not this an ease to a City? Doth a Kingdom or City suffer by this, because Iron Bolts and Fetters are upon Traitors, Rebels, and Malefactors? What greater Traitors, Rebels, and Malefactors are there against Jesus Christ, our happiness, and everlasting good, that ariseth up in rebellion against Jesus Christ, than flesh and blood? and if Iron Bolts and Fetters be upon them which we should seek to subdue and crush, why should we complain of hardiness there? Wouldst thou have ease so flesh and blood, that is a cursed ease, But now is not the yoke of Christ ease to the regenerate part in me? In my flesh (faith Paul) there is no good, but the regenerate part finds an ease in the ways of Christ, and they are very sweet, and very comfortable to the Soul.

Ninthly: Thou complainest of difficulty; it may.
be it is because thou hast not learned the former lessons. Learn of me (saith Christ), for I am meek and lowly in heart, and you shall find rest unto your souls, for my yoke is easy and my burden is light.

Art thou wise that thou hast learned of Jesus Christ these two lessons that you have heard so much of heretofore, Meekness and Humility? Have you meek spirits, quiet spirits? Have you humble spirits, lowly spirits? Angry flesh will not endure any great burden, if you touch angry flesh, Oh, it is a burden to it, and so proud flesh, a swollen Leg, and swollen Arm, and Shoulder, and Neck, if the Neck be swollen it cannot bear a yoke: So the proud flesh in thee it is that makes the yoke of Christ so grievous, and burdensome to thee. But now if thou hast learned throughly these two Lessons, of Meekness of Spirit, and Lowliness of heart, Oh, how easy is every thing that Jesus Christ requires to a meek and lowly spirit? If once thou gettest thy heart down, the bladder pricked, to be low in thine own eyes, and thy heart low, then every thing will be easy that Christ requires, thou complainest that they are difficult, but it is because of pride.

Lastly, Another Answer is this: Though there be some kind of difficulty in the ways of God, and the Saints find it so, yet there is more delight than there is trouble, and more ease than pain, and compare one with another, and take all together, and then it may be said to be rather easy than any way burdensome, and light than any way heavy. As I will express it by this similitude, a sick man's cloaths, the cloaths that a sick man hath upon him, may be they are somewhat burdensome, a man that is weak, to put on the cloaths that he was wont to weare, he feels it a burden, a paine, I but he finds more good by his cloaths then the burden comes to, his cloaths keep him from catching cold, and keeps him warm from
from the air, and to he finds the benefit of his cloaths more to him than the burden of his cloaths come to: So though there may be some burden, some kind of trouble in the waies of God to one that is sanctified, being but in part sanctified here, yet there is more delight, and more ease, and more good that he doth find in the waies of God than there is trouble, and therefore put all together, and then the yoke of Christ is easie, and his burden light, these several considerations will satisfy against all the difficulties that any of the Saints do find in Christ's yoke.

CHAP. CXL.

Shewing the Reasons of the Discipline and Government of Christ, and Objections against the same are answered.

Well, this we cannot but be convinced of, that the Duties of Religion and the waies of God's life (all things considered) they are easie, but what will you say to the other two: The waies of God indeed and Religion, and walking in the waies of God we must needs acknowledge to be easie, but there is two other things, as the Discipline of Jesus Christ, and the sufferings that Jesus calls us unto, How will this be made out to be easie to us? Now I verily believe, that Jesus Christ had an aim, at these two, as well as to any other, to let them know what Discipline and Government he would have his people come under in the times of the Gospel, and indeed we cannot be the Disciples of Jesus Christ as we ought, except we be willing to put our necks under the yoke of the Discipline of Jesus Christ.
The easiness of the Government of Christ.

Christ, the Government of Christ as it is in his Church; we must not think it sufficient merely that we profess Religion, and profess Godliness, that we keep from the sins of the world, that we walk close with God in our Families, but Christ requires likewise that we should come and submit our selves to what Government he appoints in his Church, and that is a part of the Kingdom of Jesus Christ, as well as his ruling in our hearts, indeed, that is the principal work of Christ, in ruling in our hearts, but Christ hath a Kingly power in ruling in his Church, the main yoke is inward, but there is an outward yoke too, for Christ would not have men live as they lift, in a disorderly way, but it is the mind of Jesus Christ, that all his Saints, though some in one place, and some in another, should joyn together in exercising such Ordinances as he hath appointed, in the externall governing of his Church, and yet so, that all these are very easy to a spiritual heart, though it may seem very difficult to a carnal heart, for I should wrong the Text, and not be faithfull if I should not give you what I verily beleevie is the scope of the Text; I say this yoke is the order of Christ in his Church, if it be neglected by people, it is a great dishonor unto Jesus Christ, and hinders them exceedingly in the waises of Religion, and though it be very hard to carnal hearts, it is very easy to spiritual hearts. I am verily persuaded, that one of the greatest things that causeth so much malignity in this Kingdome at this day, it is the fearing of the yoke of Christ, men are afraid of the government of Christ in his Church, they are afraid they shall not have that liberty for their lusts and wickednes, as formerly, but that there shall be yokes to restrain and keep them from those loose ways that formerly they lived in, and you may see plainly it is so, that are they that live with the
The easiness of the government of Christ.

malignant party that have such spirits, but such as have loose spirits? they are those that live very loofly, & others that have meer civility, and know little of the power of Godliness, they are afraid of this, and Oh, how is it said by most, we will not have this man reign over us? they even said they will break his bonds asunder, and cast away his cords, that is the controversy that it is come to at this very day, and that Prophecy in Psalm 2. seems to be fulfilled at this day, at verse 2. The Kings of the earth set themselves, and the Rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bonds asunder, and cast away their cords from us, be that sitteth in the Heavens shall laugh, the Lord shall have them in derision. Then shall be speak to them in his wrath, and vex them in his sore displeasure yet have I set my King upon my holy hill of Zion, for all this I will set my King upon my holy hill: Certainly, Christ is not set up as King as he ought to be, whatever profession we make, except we be willing to come in, & put our necks under the yoke of Christ, and Oh, what a heavy burden and yoke it is? For instance, That Men and Women should not make a meer verbal profession, and say, I beleive, and I hope to be saved by Christ, but should give an account of their Faith, and give an account of some work of God upon their hearts, that God hath called them out of the world, certainly, that is one thing that Christ doth require in his peoples joyning together, to set up the Ordinances as they ought to be, that they should have some knowldg one of another, knowldg of some work of the Holy Ghost upon their hearts. You will say, that is secret. I but though the Holy Ghost worketh in secret, yet certainly, this may some way or other appear, we cannot know it certainly, for ther may be many Hypocrites (no question) in
the Church of God, and it is a very vain cavil for
men to say, can the Church of God be without Hy-
pocrites? that is taken indeed for granted, and no-
body in the world denies it, I but there must be
that in the judgment of Charity, so as by the judg-
ment of Charity we may see so far as we are able to
see, that the Holy Ghost hath been working upon
the Soul of this Man and Woman, and hath called
them out of the world, this is the first thing in co-
ming under the yoke of Christ in his Church. Now
how hard is this to carnal hearts? the very men-
tioning of it, is enough to make a mutiny in many pla-
ces; What! have we lived all this while, and must we
now come to give account of our faith? But now it is
an easy thing to a gracious heart, what is more easy
to a Gracious Heart, then to speak of the work of
God upon his Heart, & to give Glory to Jesus Christ
in manifesting the work of God in calling him out
of the world, and bringing him out of the King-
dom of darkness, and translating him into the
Kingdom of his dear Son? the manifestation of
this is exceeding delightful to a gracious Heart.
And whereas many think, that some will lay a
greater yoke upon them by coming in, and sub-
mitting to the government of Christ in his Church,
they say, they will make them to enter into a so-
lemn Covenant before they will admit them. I
confess, were it so, that this were urged as a thing
necessary, that they should not come in and jyn
in the ordinances of Christ, without an explicit so-
lemn Covenant, then I cannot but acknowledge it
were a yoke that I think Christ never laid upon his
Church, not an explicit solemn Covenant, to
urge it as necessary, that they cannot come and joy
in the ordinances without it, and as for my part, I
know not any that urge it as necessary, though it
is used it is true, because it is the way of manfe-
Objections against the government &c. 691

fiting themselves one way or another, and some way they would have for the manifestation of the grace of God, and of their willingness to joyn with them in all the Ordinances of Christ, so far as is revealed to them, and I know no other way that is urged than this, but to manifest the Grace of God upon their hearts, the work of God upon them.

And for the matter of Covenant, only to profess a willingness to joyn with such a Society of People in all the Ordinances of Jesus Christ, so far as they know, suppose I should not be convinced of this particular Ordinance, or the other particular Ordinance, if there be a willingness to walk in the Ordinances of Christ so far as I know, this is the uttermost that is required, and for the other it is only for edification, but for necessity, I know none that do require it. Now what an easie Yoke is this? that one should come to be partaker of all the priviledges of the Gospel, and all the Ordinances that Jesus Christ hath bestrusted his Church with, and this is all that we must come, and profess our willingness to walk with all the People of God in all the Ordinances of Jesus Christ, so far as is revealed to them, is there not an easiness in this to a Gracious heart, Certainly, this that is complained of hath no great difficulty in it.

Object. I but you wil say, There is more difficulty than this, It is required that every one should watch over another, a narrow watching over one another in their waies, and observing one another, and this is true, a carnal heart cannot do it, we were wont to have a loose kind of way, that we lived in a Church communion one with another, and never knew one another, perhaps never saw one another, face in all your lives, but when you came to the Sacrament, and whatever evil you had
and heard of one another, you never minded their re-
formation.

Answ. Now it is true, That in the way of the Go-
pel, when the Saints are joyned together in that
way, they must and ought to watch over one another,
And what great burden is this to a Gracious heart? to a
sacred heart it is true, all the waies of God are burden-
some, but to a Gracious heart it is an ease, that there shall
not only be my own care, and the Grace of God in me
to watch over me, but I shall have the use of all the Graces
in the Saints of God to watch over me. And is there an-
ny hurt in this? It is an honor that God puts upon thee,
that he gives not only his Angels charge over thee, but
all his Saints a charge over thee likewise. A Prince
hath a great Guard for the safety of his Person, and
that is the honor of a Prince, he cannot go alone so as
others do, but must go with a Guard: Now as the
Prince in an outward way, so the Saints in a spirituall
way, they are dear to Jesus Christ, and therefore they
shall never go up and down, but they shall have their
Angels to have charge over them. But what have they
charge over them for? it is as the Scripture saith, that
they should not dash their foot against a stone, they
have charge over your Bodies in a more peculiar way,
and the Saints have charge over you in a more spirituall
way: now that you shall have Angels to watch over
your Bodies, and I make no question but they keep Sa-
tan off from hurting of you, and then you shall have
the Saints of God with whom you shall live eternally
in Heaven, and they shall watch over you for your spir-
ituall good, and so they that communicate all their
Graces, and Gifts, and they are bound in Conscience,
so to do, and this is a great ease to a Gracious Heart.

Object. But you will say, there is another difficul-
ty, if to be we fall at any time, then we must give pub-
lick Satisfaction, if we fall into that which gives publick offence there must be publick Satisfaction given, for private offence we must give private Satisfaction, and Oh! this is a heavy Iron yoke to a carnal heart, if we should come to such a reformation as we desire, Oh! what a burdensome thing would every carnal heart think it? let me look now to my walking, I cannot so as I was wont before time, let me be never so vile, do what I will, I could give a Proctor a little money, or an Archdeacon, or a Commisary, or the like, and then let the Minister and the Congregation do what they dare, Oh! this is fine and easy to a wicked and corrupt heart. But now to come to this, that whatever you are, Rich or Poor, if you fall into scandalous sins, it is not making friends this way or that way, or to a Minister, no, but you must come and make publick confession, & give publick Satisfaction, and this is a yoke that is hard to a carnal heart, but to a gracious heart it is easy. What difficulty to a gracious heart is this? I have publickly dishonoured the name of God; and now I come publickly to repair the name of God that I by my sins have darkned, and done hurt unto; I come now to repair it openly, say, what ease canst thou have till that be done? certainly, if thy heart be thoroughly humbled for the sins of thy soul, wherein thou hast sinned publiquely against God, if thou hast sinned secretly, then Christ requires not publick Satisfaction, but if thou hast sinned publiquely, what more reducible to thy heart is Gratious than this? Oh! that I might publickly repair the honor of God, that hath publiquely been dishonored by my sin? how canst thou sleep, or die before thou hast done this? I cannot possibly live, how such a man as women can die quietly, and so out of the world quietly, except they have had some opportunity to repair the honor of God publiquely, as they have finned.
finned publickly, and therefore this is not a way of punishment and penance for thy sin, but a restoring of the honor of God that thou hast impaired, and this is that is no burden un a Gracious heart, the sin indeed is a burden, the sin is a shame; it is a shame to me that I should ever dishonor the blessed God, that hope to receive such great satisfaction from God, it is fit that I should come and repair the honor of this God, Oh! this is the honor of a Christian, and therefore I beseech you have no hard thoughts of the waiies of Jesus Christ in his Church.

And consider yet further, for the easiness of it, that Christ gives a charge to all his Saints, that if thou be humbled and givest Satisfaction, that they should restore thee with all meekness, and Gentleness, and if there should be any one that should insult over thee, and any way deside and scorn thee certainly, Jesus Christ will reckon with such a one for that, and there is no sin that goes more against the Spirit of Jesus Christ, then for any one to insult over those that come in the trouble of their Spirits to repair the honor of God that they have impaired by their sins. Christ requires that every one should mourn with thee, as thou art sorrowful and lamentest over thy sin, so they should have their hearts melt for thy sins, and should endeavor to have their hearts sensible of thy sins as thou art, and they that are acquainted with the waiies of Christ in his Church, they have found it so, they have found all the Congregation as well to fall a lamenting and bursting out in tears as well as thy self, thou bursting out in tears for thy sins, and they praying and seeking unto God that he would forgive thy sins, and at the congregation doth this, now is not this better, then that one should go on to rancle in his sin, is it not better that he should...
come into a Congregation, and give glory to God and lament it before him, and all the Congregation lament, and they all send up their sighs and groans for pardoning of this offender, and restoring of him, and for the lifting up the light of Gods countenance upon him, if your heart were humble, you would find it a great deal of ease; for the truth is, you cannot expect to have ease before you have done this, those that have offended, though they have gone in their closets and sought God, yet have had no rest but upon this, now God doth usually grant abundance of ease, peace, and joy in Christ, that it is a thousand times more ease to their spirits, then for them to go on in their sin, and let their sin rankele.

And further, Christ in the government of his Church will not have any officer over you but whom he appoints; indeed in a Civil State, they may appoint taskmasters, and what officers they please, but now in a Church State, Christ appoints every officer, and therefore all that rabble of Commissaries, Archdeacons, Deans, and Deanes and Chapters is gone away, for there ought to be none such, and it is a great ease unto the Church of God to bee rid of them.

And again, you are to have none forced upon you, but what you your selves shall yield unto, they cannot in a domineering way lay, you shall have such a Minister. It was enough before, that if a wench in an Alehouse, or an Hostler should have an uncle die, and leave them to be his heire, and an Advocate belonged to him, this Wench that lives in an alehouse, or an Hostler, Should have power to send any fellow that he will, if he can give account of his creed in Latin, to send one a hundred
hundred miles, or one that they never saw in all their lives, and they to whom he was sent, must take this man to have charge over their souls, to depend upon this man for dispensation of all the ordinances of Jesus Christ as long as they live together, here was a burden. But now the way of Christ is, that there should be none that should take the Charge of Souls to dispense the ordinances of Christ, but such as the people themselves shall choose to themselves, that they shall be satisfied in before, and that they are faithful, and that they are fit by the gifts and graces of the Spirit of God to take charge over their souls, and to dispense the ordinances of Christ in a right way, is not this now a great deal of ease?

And further, what a great deal of ease is in the waies of Christ in his Church, when the officer is such as Christ appoints and you approve?

And further, when they are there, they have no liberty to make any new law, but just as Jesus Christ hath made, they cannot obtrude any thing upon you to believe and do, but they must shew that Jesus Christ would have you to believe and do the same: Now in Civil states, it is otherwise, there you may be required to do things that you cannot find directly in the word, if it be a thing that the officer thinks reasonable to be done, if it be not contrary to the word, it is enough, if it be a thing rational, that may suite with the publick good of a Country, or Kingdom, it is enough: but now, when it comes to the Church, the Church officers, it is not enough for them that there is nothing in the word against it, but they must have it out of God's word, and this is a great ease, that I shall have nothing imposed upon me, but what Jesus Christ would have me to have, and to do many other particulars might be shewed for
for the opening of the yoke of Christ, differing from
the yoke of the Civil State.

Yea, And Christ requires nothing to be done in his
Church, but what he would have a Reason given for it,
but if a Prelate did but sit at his Table amongst his Cups,
and write but a line or two, what a disturbance was there
thereby, unto many thousands Congregations? he never
came to them himself, but meerly he commands, and
they must do it. But now the commands of Christ are
otherwise, whatever is required of them from Christ,
they may require a Reason of it, they are to be satisfied
themselves in the Reason of the thing, and how Christ
requires it before they submit unto it. Indeed, I am not
bound in a Civil State to satisfy myself in all they do,
but I may think that they understand more of the Civil
good than I do, but it is not so in a Church State, the
meanest in a Congregation is not to say, the Ministers
and Officers they know more than I, and therefore
though I see no Reason to the contrary, I will submit:
Now Christ hath such a tender care over every one of
his members, that whatever they do they must know it
themselves, they must do it in Faith, they must know
how this comes out of the word, and they must do it
then in Faith, now what an ease is this? and if men did
know this, how readily would they come under the
government of Jesus Christ? it is as great an Argument
of the carnality of the hearts of men, that they having
been under the yoke of Antichrist, and now they have
some inkling of the yoke of Christ, that they cry out of
it, and say, they had rather be in the former way; just
as the Children of Israel, they desired to go back into
Egypt again, and they liked not their deliverance, but
would fain have gone back to their bondage again; and
hath there not been the same murmurings in the hearts
of men that they would willingly return to their former
bondage? Oh, it were just with God that we should
return back again to Egypt, to our former condition,
and wou'dco us if we should come to this, to return un-
to our former condition again: But for any of you
that desire to fear the Lord, and keep your Consciencies
clear, and that walk in the way of eternall life, I ap-
peal to your Consciencies, what is there that I have na-
med to you that would not be easie in your spirits?
What difficulty would there be in the waies of Christ
in the Church? Truly, I have told you the main diffi-
culties, and I have dealt plainly with you in this thing,
the chief difficulties in all the outcry in the world about
the waies of Christ in his Church I have told you. Now
is there any Gracious heart, (if I should single out any
Gracious heart) that would count this a difficulty?
& truly, we should not only think it easie, but we should
pray for the government of Christ, for his government
is better than the government of Antichrist. We must
know that if we be those that profess Christ, we have
certainly need of all the Ordinances of Jesus Christ, and
they are not instituted in vain, and therefore if you
have not been sensible of them heretofore, Labor to be
sensible now, for if you did understand your selves,
you would see a need of them, and those that have had
them, they have found this yoke of Christ to be very
easie, and the other yoke to be a very heavy yoke unto
them.

CHAP. CXLI.

Of the easiness of the Yoke of Afflictions for the Name
of Christ.

We are now to proceed unto another thing, and
that is, The sufferings about those things
that Christ requires: though to do those things that
Christ requires may seem to be easie, yet to bear and suffer those heavy things that we read that Christians did suffer in former times when they came under the yoke of Christ, and which we are like to suffer in the cause of Christ, now especially, if the Lord should let the Adversary prevail over us, we may come to suffer those things that would be very hard, whereas if we had liberty of Conscience as others have, that we could go any way this way or that way, so as may serve our own turn, and be suitable to our own ends, we might avoid a great deal of suffering, but now when we come under the yoke of Jesus Christ, we must keep on in the right way, we must keep on in the way of suffering, whatever suffering; come we must not decline the waies of Christ in the word.

Now for Answer unto this: The Scripture doth not judge it so hard a thing to suffer for Christ as thou seemest to judge it to be, see what the Scripture judgeth it to be, St. Paul speaking of his sufferings that he endured, in 2 Cor. 12. 10. Therefore I take pleasure in Infirmities, in Reproaches, in Necessities, in Persecution, in Distresses for Christ's sake, the word is in the Original, I am well pleased, here I take pleasure, I am well pleased in Infirmities, in Reproaches, in Necessities, in Persecutions, in Distresses, I am well pleased in them all: Certainly, that that a man hath a good pleasure to, that he can be well pleased with, that is easie, a man must needs have ease in a thing that he is well pleased in, now the Apostle professeth that he is well pleased in that which he suffered for Christ, and we are never like to be called to suffer so great things as he suffered.

And as the Scripture sets out sufferings as those things that a man may be well pleased in, so likewise we may rejoice in them. That place in Luke 6. 23. there our Lord Christ would have his Disciples when they
meet with hardship, to rejoice in it. Rejoice (faith he) in that day, yes, to rejoice exceedingly; that is the third degree, rejoice, and leap for joy: when is this? it is when they shall be separated from their company, and they shall be reproached for Christ's sake, yet rejoice faith he, and leap for joy. Yea, the Scripture sets out our sufferings for Christ, our suffering that we meet withal any way in the ways of Christ, as that wherein above all things we may rejoice, there is well pleasing, there is joy, and exceeding joy, even to leaping, yea, and there is all kind of joy, all joy; so the Apostle in James 1. 2. My Brethren, count it all joy when ye fall into divers temptations; and among other temptations, these are great ones, the temptations of sufferings, count it all joy. Yea, and lastly, there is the glorying in them: so in Rom. 3. 5. We glory in tribulations: sure it is there is not such difficulty in suffering for Christ, if there be well pleasing, and joy, and exceeding joy, and all joy, and glorying: Thus the Scripture sets out our sufferings for Christ.

And so I might give you the examples of abundance of Martyrs, that found a great deal of ease in their sufferings for Christ, the example of James Bainham, in the Book of Martyrs, when they kindled the fire under his feet, faith he, me thinks you strew Damask Roses under my feet, truly, there is sweetness enough in the Roses that are strewed under ones feet, that ones feet go upon. And so Basil speaking of a Martyr, he saith, that he did account the Prison that he was in, as a pleasant Garden, & the several kinds of Tortures that he was put unto, as several sorts of sweet flowers in the Garden, so delightful were they to him. And Luther reports of one Agaba a young Virgin, that when she went to martyrdom she went as if she went to Marriage, & to a Banquet. And the story of Mr. Sanders, that excellent Martyr is famous, when he came to suffer, he found such an issuing and going of his heart into all the Members of his body, and from all the members of his body,
The yoke of affliction for Christ's ease.

To his heart again, an intercourse as if were in a bodily way. And it were endless to name you the particulars, and to shew wherein even the easiness of suffering for Christ appears, but I shall not do this at large, some of you may see that in your hands of Moses, counting it greater riches to suffer for Christ than to enjoy all the treasures of Egypt, and a man counts not his riches a burden. Now this is the judgment of Moses that had the Spirit of God in him, that whereas he might have had any riches that might have been enjoyed in all the land of Egypt, yet he accounts the sufferings with the People of God greater Riches than all the Treasures of Egypt. Oh! there is the highest improvement of our sufferings for Christ as can be, and what higher improvement of our sufferings than Angels are called unto, Angels are not called to such high improvement of their abilities for God, as when a Christian suffers for Christ, there they do confess with a glorious Voice. Saith an Ancient concerning the Martyrs in the primitive times. We do abundance of service in a little time then, and never have the Saints such a Spirit of glory resting upon them, as in the time of suffering, they are under most glorious promises in those times, and have more glorious comforts in those times, than at other times; and so in such respects, and divers others that might be mentioned, there is a great deal of ease and contentment in their sufferings for Jesus Christ. I was in prison till I got into prison for Christ, said one Martyr. And many professed that they never knew the difference, between the comforts of the world, and the comforts of God, so much as when they suffered. Said Ignatius, when the wild beasts crutched his bones between their teeth. Now, I begin to be a Christian. And another professed he had rather be a Martyr than work miracles; and therefore there is no such difficulty or heavy burden in suffering for Christ as ye are afraid of. Many poor Christians, when they hear what things
called to suffer such things, I should never go through them: Be not discouraged, the more sensible thou art of thy weakness, the better: Poor women and children that have been afraid to suffer as well as you, when they have come to suffer, it hath been given to them to suffer, a mighty presence hath come from Jesus Christ upon them, and it hath been ease to them; indeed the thing that is difficult to one that is weak, is ease to one that is strong: Now when you come to suffer for Christ, there comes in a great deal of strength from Christ, and therein you will find ease; for certainly, Christ never calls us to do hard things, but he will give us strength proportionable; and then that which appeared more difficult, will appear more ease than before.
CHAP. CXLII.

What the things are that makes the waies of Christ easie (which is the fourth point in Chap. 139.) opened in five particulars. 1. They are such as a gracious Soul will impose upon himself. 2. He comes freely off to them. 3. The waies of Christ are even, and not contrary one to another. 4. They bring Strength with them. 5. In them all there is good Success. 6. In them a gracious heart is always receiving his wages. 7. He hath all the passages of God's providence to help him. 8. They bring ease to the Conscience. 9. They free the Soul from cares. 10. They make all other things easie.

But now we are to proceed to a further thing to shew you what there is in the way of Christ that makes it easie, which will be a further manifestation of the ease that there is in the waies of Christ that it is so, that hath been shewed you before: but now that it must needs be so, and how it comes to be so, how it comes to pass that the waies of Christ should have such ease to a gracious heart, Certainly, there is a great many Grounds for it.

First: They are such waies as have much in them, that if a gracious heart were put to it freely, that he may either impose them upon himself or not, he would rather impose them upon himself than otherwise, supposing him to be himself; that is, his mind enlightened and his heart in a good frame, he would take them upon himself, and certainly
What makes the ways of Christ easy.

Certainly, this is no hard thing, that if a man were left to his liberty he will take it upon himself rather than not. Let any Christian lay this to his heart and consider what way of Jesus Christ he would be without, every gracious heart is a Law to himself, that Law is not a very hard Law that a man would make to himself, so the scripture faith of the Godly that they are a Law to themselves, a Godly heart chooseth the ways of Christ, not as one chooseth the least evil of the two, so you may say he may chuse them as the least evil, for he may be put to chuse, but I say, if he were left free & not put to it of necessity, if there were neither Hell nor Heaven, I do not know any thing in the ways of Jesus Christ, and dare challenge any one to tell me, that if there were no Hell or Heaven that any thing is in the ways of Christ but he would chuse them: What is there that Christ requires of any Soul, but without any such consideration such a heart would chuse? Would not he go rather according to the rules of equity and righteousness than iniquity and injustice? Is it not better to walk according to the rules of right reason, than to walk in irrational ways? But then a Believer one that hath Faith, acts from a Principle above Reason, a Principle that is supernatural, and looks as one that is a rational creature, would chuse those things that have the most agreement with the rules of right reason, so one that hath a higher principle a divine Principle, he would chuse that that is according to the Principles of Divinity, according to the Divinity (as I may so say) that he hath in his heart; Yea, Afflictions, when we bring our hearts to God's will, have no great burden in them, but are easie, but they are not so easie as God's ways are, for Afflictions, though they come to be easie, yet they are such, as if a Godly heart were put to it, he would, and he ought rather to choose to be without them. Here is the dis
What makes the waies of Christ easie.

ence between Afflictions and Duties, that if God
would set a gracious heart free, he should choose ra-
ther to be without afflictions though it is true, in
regard of the good that God brings about in them, so
they are good, but in themselves they are evil, and
so a Godly man should rather desire to be without
them but now, for the duties of religion & Godli-
ness, though we are not to desire & wish to be without
them, or that they were otherwise then they are. A
gracious heart is not to wish any command of Jesus
Christ to be otherwise then it is, and when at any
time you find such a rising in your hearts, as to
wish that such a thing were not a duty, know that
now temptation comes and corruption stirrs. You
may not do it perhaps, but you may have a corrup-
tion stir so far, as to wish it were otherwise, cer-
tainly, this is a great temptation, when the heart
in a right frame, it would not wish any thing in
the waies of Christ otherwise then they are, if he
were left to himself, he would himself choose them.
That is the first:

Secondly When he hath chose them, this makes them
easy because they are such waies as himself comes
easily on unto, what a man comes freely on unto that
easily, and all the people of God are a willing people
Psal. 110. Now when he comes freely on, per-
haps, you will say, a man may come freely on to
thing, yet when he is come on, he may find more
difficulty then he thought of. Therefore in the
second place they are easy in this respect, because
they are suitable unto the temper and disposition
of a gracious heart, such a one finds the waies of
Christ very suitable and agreeable to him. Now
nilis Simi'igaudet, every like thing doth rejoice
that which is like, a Godly heart finds the coun-
pani (as I may so speak) of the Lord Jesus
written in his own heart, that as it was in
creation, there the Law of God, the Mor-
and that we have written in scripture, it is but as it were an extract and counterpane of what was written in the heart of man in the first creation; now by in a great part of it is blotted out, but now when the soul comes to Jesus Christ, then Christ writes again the Law of God in the heart of the finer, writes it faire out againe, & writes the Law as it comes to be Evangelical, in an evangelical way, for so it is, the Gospel comprehends all that holiness that was in the Law before, the same holiness that was in the Law, the Gospel that takes it in, and makes it more compleat, and raiseth it up higher, and makes it more spiritual, and hath more of God in it, and doth shew us how to enjoy God in a higher, better, and fuller way, that the Law of the Gospel is written in the heart of believers as the Morrall Law was in the heart of Adam at first was, when he was made, and the Law of the Gospel takes in the holiness of God's Law, and adds a further spiritualness, and shews a higher way of enjoyment of God then before was, when man at first was created, now therefore it must needs be easy in that respect. It is easy for a fish to swim in the water, and it is easy for a bird to fly in the aire, for it is their own element, so the waies of the Gospel are the proper element of a true godly, & gracious heart. And as we say, nullum corpus grave in suo loco, no element is heavy in his own proper place. It is true, the waies of Godliness is a heavy burden to a carnal heart. Why? because he is not in his element, when he is in holy duties, and sanctifying the Sabbath, he is not in his element, when he is in wicked company, drinking, and swearing, then he is in his element, but now that which is your elements is but sand to a Godly heart, and that is the reason that you think that such Godly people are dumpish, and heavy, and melancholy, because they are not merry as you are, it is because of your compa-
What makes the ways of Christ easy.

Amongst company that they can converse with all, and talk of Godliness, and shewing and discovering one another's hearts, and telling the experiences of God's working in their hearts one to another, and so breathing graces one upon another, and praying one with another, then they can be as merry, and be as delightful in such things as you can be amongst your companions. Swearing, rioting, andehr, like you think it is impossible they should be so, but it is so, that is their proper element, as the other is yours, and therefore it is as easy for a Saint to go on in the ways of religion, as for a fish to swim in the water, to fare, as the regenerate part prevails.

Satisfaction flows from a suitable likeness between the faculty and the object, now the ways of God are the most suitable things to a gracious heart that can be, therefore there is a great deal of ease in them, there is nothing required in them but heeds it in his heart before it is required. It is said in Prov. 18: 2. Of a fool, that he doth not receive the way of Wisdom, the instruction of Wisdom, it is in our books, a fool hath not delight in understand-3, but that his heart may discover it self, but I did translate in the old vulgar Latin, that a fool receives not understanding, receives not what he lay to him, except those things that are in his heart be spoken, except you speak to him such things as are in his heart, so they turn it, and so it true in this, speak to any man any thing, if there not a principle in his heart, to close with the thing that you speak, he will not easily receive it, therefore a fool will not receive that which you speak to him of, because it is not suitable to his heart. But now a Godly man, when you speak to the things of God and what the ways of Christ, such a man receives them, because you speak to him that that is in his heart, it is in his heart be-
fore, you speak to his heart, and he finds somewhat in his heart that comes presently to close with it, which makes it easy, there is in his heart such a principle, as upon mentioning any thing of the wales of Christ, he closeth with it, and takes hold upon it, there being the same thing in his heart; for though there be an object seen, except there be something in the eye suitable to the object to close with it, there would be no sight, so the heart of a Christian makes the wales of God easy, and readily embraceth them, because there is something in the heart that is like to God's wales, and therefore it is ready to receive and close with them. As now if you bring fire to a stick that hath some fire in it, as soon as ever you bring the fire, the fire that was in the stick before, will come out to the other fire that you bring nearer to it, and will joyn together and to grow into a flame. If you bring a candle that hath some fire remaining upon it unto a fire, it lights presently, so it is with the heart of a Godly man, a gracious heart sets before him the excellency of the wales of God, now there is a holy principle, a principle of holiness in the heart that comes out unto what is said in the word of the wales of God, and so closeth with them: I, these are the things that I find in my heart; now these things must needs be easy, because they are the very element of a gracious heart, and they are suitable to his heart, there is a singleness to chuse, That is the Second.

Thirdly, Another thing that makes them easy is this, The wales of Christ, there is an evenness in the, there is a proportion in all the wales of Jesus Christ, there is but one thing contrary unto another, but every thing helps one another, and so they come to be easy. You know in other things, when
you are going in any path where there lyes things, to interrupt you, there lyes a great deal of Difficulty in your going, but when the way is so laid, as that there is no one thing in it but helps to another, if you take one step that helps you to another, and that step helps you to another, and so there is such an evenness and proportion as one helps to another. If you be drawing a thing that one link helps another, and one lets into another, this makes it easy, when every action of a mans work is such, as the first makes the second easy, and the second the third, and the third the fourth, that work must needs be easy; so in all the waies of Jesus Christ, one duty lets in another; and this is the difference between one that is truly acquainted with the waies of religion, and an Hypocrite, the one, when he sets upon one duty, that one duty so tires him, that he hath no mind to another, but now a godly heart, one duty doth but let him in another, by performing one duty, he is fitted to another duty, and this is a sign you performe duty in a right way, when it is thus with you, it is true, the outward man may be tired, but yet the heart is in a better frame to performe duty the next time, one duty is an inlet into another, and helps on the other, that is a Third.

Fourthly, The waies of Christ they are easy, because they bring strength with them, and encreaseth strength, certainly, that work must needs be an easy work that a man gets strength by his work, and the more he works the more strength he gets. It is true, great works come to be difficult, because you do not only not get strength, but you spend strength, but now the waies of religion, the more you work, the more strength you have, and the more work you do, the more strength comes in. It
is true, the natural strength may be spent, but there is inward strength comes in & encreaseth, and is supplied by Jesus Christ; the Body that carries the Soul, but the Soul is no burden to the Body, the Soul supports the Body, and enables the body to move and makes it lighter, if the Soul were gone, the body would be a heavy lump, heavier than when the soul lives in it, so such a kind of burden is the waiies of Religion to a gracious soul; no other burden than the soul is to the body, when the soul is there, it is no burden, but it rather helps the Body, it makes the Body lighter and so when any work of Grace is added more than before, the burden comes to be lighter, and easier. In Prov. 10. 29. The way of the Lord is strength to the upright, their very way is strength, surely then their way is ease, that which is strength, cannot, be a hard way, now the way of the Lord is strength to the upright, an Hypocrite indeed, if he wil meddle with the way of God, he is tired as those in Malachi, What a weariness is the waiies of God to them? I but it is to an Hypocrite, but the way of the Lord is strength to the upright. A man that hath a carnal heart, he is tired presently, you that complain for want of strength, and you have no heart to set about Duties of Religion, because you say you are weak, the more ye set about these Duties, the more strength you shall have. There is many a Man and Woman, that praiies away their strength in prayer, and strengthens their sin in prayer, and I shewed you, how to carnal hearts their very duties may be ease to their sins, but now a gracious heart doth not pray away his strength, but he shall have more strength in his Soul for the present, and he shall see it afterwards. You wil say, How shall I know that? for my body is weary and tired, if you get but a little time to refresh your body with sleep, or the
like, when you come to prayer again, you will have more strength to the Duty, there was more strength in your Spirit then when you were in the Duty, only your natural strength did fail, and therefore do as much as you can in holy Duties, do not fear terrors in them, you will do more than you did before. That is the fourth thing that makes them to be easie, because they beget strength.

Fifthly: They must needs be easie, because that in all the waies of Religion there is ever more good success, a gracious heart evermore finds success in the waies of Godliness, now that way that a man alwaies hath success in, is very easie to him, you count that work very easie work that alwaies thrives in your hand, and that you may certainly, know that it will succeed before you go about it. If a man go about a work, and he is uncertain in the success, and he thinks; I may take a great deal of pains, but I know not how I shall speed, Oh, that is tedious, I but now, when he goes out to the work of the Lord, where he knows he shall never fail of success, this work is very easie to him, In the first Psalm it is said, that a Godly man prospers in every thing that he doth, whatever he doth shall prosper, it is true. We may set upon outward things and not have success, but, there was never any gracious act since the beginning of the world but had success, here is the difference between your outward employment, and your gracious employment, your earthly, and your spiritual employment in one, though we work never so well according to the Rules of our Art, yet there will not be success in what we do alwaies, but now let us perform any holy Duty, we shall never lose any acton, though we may not see it, yet, we shall certainly prosper in it, and therefore there is a great deal of ease.

Sixthly:
Sixthly: A great deal of ease must needs be in God's wages, because that a gracious heart is continually receiving his wages in all his work: Now that is a very easy work, ye shall not need be working all the day and receive no wages at night, but a Godly man is receiving his wages continually while he is working. In 1 Pet. 9. Receiving the end of your Faith, the Salvation of your Souls, Receiving the end of your Faith, the doth not say, that ye shall hereafter receive the end of your Faith, but ye are now receiving, every moment in every Duty ye perform, you are receiving the end of your Faith, there is no holy action but there is somwhat of the Glory of Heaven in it, and the Soul doth receive somwhat of the Glory of Heaven in every holy action, so that he shall not need to pray for Heaven hereafter, that indeed were enough one would think to make any of the wages of God easy, the believing the Glory we shall hereafter have in Heaven, it were enough to make any journey easy, that we shall have a Crown at the end of it, but it is not so with the Saints, they have not ease because they know that they shall have Glory hereafter, but they have a Heaven while they are doing their holy Duties, therefore are easy in regard of their end, as many things may be easy in regard of that that comes afterwards, and so may be good in regard of the good which is to come, but the actions of Religion are part of the happiness, and of the Glory of the Soul, and if we were well principled in this, it would be a great means to help us to go on with a great deal of ease in the duties of Religion: That it is the happiness and Glory of our Souls, and the perfection of holiness is our highest end, the Angels have no higher end than the perfection of Holiness. In Hosea 10. ver. 11. Ephraim is a Heifer that is taught, and loveth to tread out the meal.
Corn, Ephraim counted that an easy work to tread out the corne, the meaning is this, the Cartel in those times, some were used to plow the ground, and others to tread out the corn, now those that were plowing, they were abroad in the fields, and indured the stormes, and all the while eate nothing till they come home, and then they eate, But now those cartel that were treading out the corne, all the while they were treading out the corne, and working, they were feeding upon the corn, now saith God, Ephraim is a tender delicate thing, he doth not love to go all the day to his work, and receive his wages at night, but he loves to tread out the corn, he loves to receive his wages continually in his work. Thus it is with a Godly heart he is upon the receiving hand continually and his work is but as the treading out of the corn, rather then plowing. That is the Sixth.

Seventhly, The waies of God must needs be easy because let a man set upon the waies of Godliness, and every thing in the world shall help him, no pass of God's providence but shall help him, no creature but shall help him, no ordinance but shall help him, nay those things that seem to go quite contrary they Shall help him; now it is easy to go when all things help one, when wind and Tide help you. But you will say, may be we may meet with a contrary wind, I But when that contrary wind shall help you, as I have seen some that have made use of a contray wind, So it is with Godly people, all all good things help and encourage them, and all things are turned by God to be helpful to them, and to be good to them, Yea, many have found help in the waies of God, by the strongest temptation that they have met with all in their very faces, Yea, sometimes that God turns o
their sins, their stepping out of the way to be help unto them, their very falls, as a man when he stumbles in his way, it makes him go the fatter, you will put your horse out upon his stumbling, and make him go the fatter, God turns the worst things of all to the People of God to help them in their way, so that by Grace now, we do not only help our selves so, as to keep off the hinderers to other things, we do not overcome the world (as sometimes I have said) thus to keep our selves from being hurt by it, but to make all things usefull and serviceable to our graces, and that is the excellency of a Christian, that he can by grace make all things in the world serviceable to his grace, that is the glory of grace, it shews that grace is of a royal breed indeed, that it can bring all things to be serviceable to its end, therefore the waies of God are easie, because all things are helpful to the encouragement of a Child of God in those waies.

And further, If a man were going in a way, and there were many stones lay in the way, it would be rough going, and uneasie, but were they laid in that fashion that they should be laid in a slough, in such a place that it should help me to step over such a slough then it would be more easie: Now here is the difference between wicked and Godly men, God in his just judgment lays stumbling blocks in the plainest waies of Godliness, so as to hinder wicked men in waies that are good, to the wicked I say, wicked men, they meet with stumbling blocks in plain waies, in waies that are the best waies, but now God is pleased to lay stumbling blocks in the waies of sin to the Godly, to hinder them from going on in the waies of sin, he takes all the stumbling blocks that were before in the waies of sin, and lays them in their way to Heaven. As now if there be divers
paths to go to a place, those that would give marks
to others that they might not go out of the way,
they dig a ditch or lay fomwhat in the way, perhaps
some boughs of Trees or the like, to keep them off
that they may go in the right way. So when the
Lord sees any thing that lies in the waies of his peo-
ple that may occasion stumbling to them, he takes
them away, and laies them in such a place that may
keep them from going out of their way, and if there
be any slough, he takes the stones, and laies them to
help them over the slough, and therefore the waies
of God must needs be easie.

Eighthly, They must needs be easie, because they
bring so much easie to the Conscience, they bring a-
bundance of easie to the Conscience of a man or wo-
man; When hath any man or woman easie to their
consciences, but when they have gone in the waies
of Religion? though before they had throbs of
conscience, and terrors of conscience, an angry
conscience. Thou couldst never lie down to
sleep, but thy conscience was as it were a hard
stone to thy head, and as pricks in thy side, but
now when thou art got into the waies of Religi-
on, thou canst lie down in the bosome of a reconci-
led Father in peace, and thy conscience very easie,
and thy soul easie, thou feelst no more of the
throbs of conscience that thou wast wont to feel,
the waies of God bring easie to thy conscience. Ma-
ny of you love your estates, because you can have
means coming in when you are old, and you can
sit in a Chair, and can have maintenance brought in
unto you, Oh, but if that be good, what is it to have
quiet and easie in your consciences, which only the
yoke of Jesus Christ brings in? and therefore the
waies of Jesus Christ are easie.

Ninthly:
Ninthly: The waies of Christ are easie, because they bring ease and freewill from all cares, all your troubles and cares, all your carking cares you have hereby ease from under them, come once under the yoke of Christ, and then you have nothing to do but to make known your requests to God, you need not care what shall become of you, either for the present or for eternity, if you be once got into the yoke of Christ. Do not mistake me, to think that if once you come to profess religion you need take care for nothing. No, but I say, from all carking cares, and troublesome cares, you may be delivered from them as soon as ever you come into the waies of Christ; many Christians have it at the first, and if not at first, yet if you continue in them, you may come to have in much satisfaction in them, that any carking care that may cause trouble to your souls, in regard of your outward or inward, your present or eternal estate, all will be gone, for whatever you would take care for to help you, it is taken care for you there. Luther hath such an expression I remember, A Christian may keep a perpetual Sabbath all his life, and all the week long, any thing that you would have to help you otherwise, God himself will take care for you, that you shall have it in himself, you shall have all in himself. We have a place in Isaiah for the encouragement of the people of God, in Isa. 30. 7. For the Egyptians shall help in vain, and to no purpose, therefore have I cursed concerning this: their strength is to sit still. Here they did depend much upon the Egyptians for help, but God, you need not trouble your selves about this, the Egyptians to help. Their strength is to sit still. The word strength here in the Original is Egypt; their Egypt is a sit still, as in another place, in Isaiah 51. 9. Awake, Awake, put on strength, O Arm of the Lord, awake as in the ancient days, in
What makes the waies of Christ easie.

the Generations of old, Art thou not it that cut Rahab, and wounded the Dragon, Rahab, that by most interpreters is used as a word that comes of Egypt, and so in some other. Scriptures the word Rahab comes of Egypt, and so in this place too, The Egyptians shall help in vain, and to no purpose, therefore have I cried concerning this, their Rahab, or their Egypt is to sit still, that is, look what help others would have from Egypt, you need not care how Egypt shall come to help you, you shall sit still, you shall have help in me in your sitting still, you shall have an Egypt, all the strength you should have in Egypt you shall have in me, Be quiet and sit still, and whatever strength you think may be otherwaies, I will supply in my self, O! the holy security that there is in the waies of God, and if there be a holy security in those waies, there must needs be abundance of ease in them.

Tenthly: There is abundance of ease in the waies of Christ in this respect, because they make other things easie, that which will make other things easie, that must needs be easie, as thus, The waies of Christ will make hard things easie, afflictions easie, for afflictions come to let out thy sin, and thy corruption: And is there not a great deal of ease in that? When a man hath a sore and there is a great deal of corruption in that sore, if one come and prick the sore, and the corruption comes out, there is a great deal of ease: So here, afflictions to Gods people, they are but as that which comes to prick their corruptions, and to let out their sins, and their corruptions, and that gives ease to the soul, A mans calling is ease to him if he have grace, the going on in ones calling in a gracious manner is easie, and the going about any thing that a man sets himself as
What makes the waies of Christ easie

bout it is easie, O! with what abundance of sweet-
ness doth Godly Men and Women go about
their busines more then those that have corrup-
hearts? You shall have many that have wicked
and corrupt hearts, go about their business with
such fretting and vexing, if any thing fall amiss they
are so vexed: I but now, one that is Godly sets
about his business in obedience to God, and com-
mits all to God, and leaves the success to God,
and so he is at ease. A Servant now, if he have not
grace in his or her heart, if the Master or Mistress do
not please them, they go about their works, and
fret and vex themselves. But now those that have
grace, and know that they are in the way that Christ
would have them, and that they obey Christ, and
serve Christ in that way, they can find abundance
of ease, for I am serving Christ in this work,
though the work is a low work, a poor work, yet
I am about Christ's work, I am serving Jesus Christ,
and so they go about it with ease. And thus the
waies of Religion make every thing easie, our lives
easie, and our death easie, our pallahge out of this
world wil be easie too.

But there are two or three things more to be ad-
ded; the yoke of Christ is easie in regard of the yoke
of the Law, therefore faith Christ in the Text, Take
my yoke upon you, for my yoke is easie the yoke and bon-
dage you were under in respect of the Law, that was
a burden, but my yoke is easie. And it is easie in re-
spect of Antichrist, that was spoken prophetically in-
deed, but now we may open the yoke of Christ in re-
spect to that. But then compare it with the yoke of
sin, then it is easie too, the yoke of Christ not only in
regard of all the former yokes, but if you compare
it with the yoke of the Law, the yoke of sin, and the
yoke
yoke of Antichrist, their yokes are far harder than the yokes of Jesus Christ. I confess I need not spend much time upon those two of the yoke of the Law, and the yoke of sin, somewhat I would speak of either of them, to open the difference between the yokes in them, and the yoke of Christ, though there hath been a great deal said in opening of the Text, Come unto me all ye that are weary and heavy laden and I will give you rest, there we spake of the rest from the Law, and the rest from the burden of sin, only I shall in this but a little compare the difference between the burden that there is in the yoke of the Law, and the yoke of Christ, and see which is easiest, and so compare the yoke of sin with the yoke of Christ, and then you shall see when I have let them both together, that one is a great deal easier than the other.

CHAP. CXLIII.

The Yoke of Christ easier than the Yoke of the Law:
1. The Ceremonial Law required abstinence from the comfort of the Creature. 2. Its Service was chargeable. 3. The Ceremonies were beggarly Rudiments.

The yokes of Christ are easie.
First: In regard of the yoke of the Law. Secondly: In regard of the yoke and burden of sin.
For the easiness of Christ's yoke, in comparison of
of the yoke of the Law, you know what the Scripture saith; in Acts 15. 10. That the Law it was a
Yoke, which our Fathers nor we were neither able to bear. Even the Ceremonial Law, the way of Christ
is easie in respect of that.

For First: The Ceremonial part of the Law required abstaining from the comforts of the Creature, the People of the Jews in the times of the Law were forbidden the use of many Creatures that we have a great deal of use of now; this is one ease that we have by Jesus Christ, that we are to make use of all the Creatures, we need make no question for Conscience sake of the use of any Creature, in the world, that is somewhat easier than to be restrained from this Creature and the other Creature.

And then, Secondly: We have a great deal of ease in respect of the Jews that were under the burden of the Ceremonial Law, because that their service it self was very chargeable to their outward estates, their Sacrifices that they did offer up to God, How chargeable was it? What a great part of the estates of men did go forth, partly in the maintenance of their Levites? There is a great deal of murmuring now for a little Money for maintenance of Ministers, but there is the account be summed up, the maintenance of the Levites was a great part of their estates, not barely the tenth of their Sacrifices. They had their Cities, divers, forty or more Cities that were theirs for their possession. And many things might be shewed that way, the mighty charge that they were at for the service of God several waies, not Tithes only, but Cities and the like; now God hath in a great part eased us of these things that he required, of the People of the Jews, there is nothing now required but what is in moral equity; what is in common reason due to the Laborer.
reer for his work, only from what is due by that Scripture, Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn, so that all the maintenance for the work of God is due in a way of common reason, but there was other things required in the service of God in the times of the Jews, and that is an estate that is very suitable to many men, to have ease that way from their outward service, yet certainly, the Lord (as we shall hear more by and by) requires of us more service other waies.

And then Thirdly, In the ceremonial Law, there the very service of God had a kind of burden in it, for there were so many external performances, that the Holy Ghost calls them beggarly Rudiments, so many outward ceremonies, outward things, that were a burden to the outward man, and they were mean things, and childish things, in comparison of the Gospel, they are called by the Apostle Beggarly Rudiments: And truly, one would think, that when we shall read such a Scripture as that, that shall call the ceremonies of the Law beggarly rudiments, that were the ceremonies appointed by God himself, and yet when they came to be abrogated they were called but beggarly rudiments, one would admire how it is possible that any one that professeth Christianity, should come and conform themselves so to many ceremonies as they have done, to such beggarly rudiments; certainly, these must needs be beggarly rudiments much more, and what a strange pass were we brought into, that we should count such things the great Ornaments of God's service, when as God did not require them but at that time, and that they are so vitified by God now! But inventions are never required by God, and therefore they are to be accounted more vile, and
It is a great mercy to be delivered from the bondage of the outward ceremonies of the Law, though such things as were once appointed by God, to spend so many days as they did from their outward business, this is somewhat. Surely, if it were in man's power to appoint ceremonies, and make days holy as many did undertake heretofore, we had been brought into a greater bondage than ever the Jews were under the Law, but Christ would have ease in the outward administration of his worship.

And then likewise, though God hath appointed some outward things, yet very few, for the outward part of his worship. What a few things are appointed by Jesus Christ? whereas in the times of the Law, there were multitudes of external things, yea, and how easily are they that Christ hath appointed for the outward part of his worship; whereas in the times of the Law, it was hard, as circumcision; what a hard thing was it to have the foreskin of the flesh cut off? and you know it made them sore, when the men of Sichem were circumcised, they were so sore, that two or three men were able to destroy a whole City, now Christ hath required no such hardness of us.

And truly that may be one thing that may make us much doubt of the wages of many that put people upon such wages, as in the Winter time to go into Rivers, and venture their healths & lives as they do, certainly, Christ requires no such thing, if Christ did require such a thing, I dare appeal to any to give me any one place in the Old Testament where there is a harder commandment than that, if that were a commandment then Christ's yoke in that one thing is harder than any one thing that Christ required of the Jews, no one Duty so difficult to the outward man, as that thing is; now certainly the yoke of Christ, as he himself saith, is but easy, it is not
hard to the outward man in such external services, Christ did not change one Ordinance from another to make it harder, there is no Ordinance that Christ did change from the Law to the Gospel to make it harder, and there is no mercy that is allowed in the times of the Law, but is allowed in the times of the Gospel.

And further, That is another Argument that is very perswative to the Beleever and his children, for if God should deny this condition to the children in the times of the Gospel that was in the times of the Law, it would make the Gospel to be harder than the Law, and the truth is, the denying such a mercy to Beleivers children would be a harder yoke to Beleivers, a greater burden to them than all the ceremonies were to the Jewvs in the times of the Lawv. As suppose this, if a Beleever should plead thus, Lord, there was a time when thou didst not only receive me into Covenant, but receive my child too, and give my child the seal of the Covenant likewise, and there was a time that I had such a priviledg, that not only I, but my child was in a different condition from the Heathen, the Heathen round about me was not in such a condition as I was in, in regard of my posterity, and I counted this a great mercy, but Lord, since the time I was converted, and embraced Christian Religion, and since the time that Jesus Christ is come, as suppose a Jew should speak thus, one that was a Jew before Christs time, and should live til Christ came, and should plead thus, Lord, hast thou brought a greater burden on me since Christ came than I had before Christ came, for before Christ came I had such a liberty that was as dear to me as my life, that I would not be without for all the world, that I should not only have my self, but my child
child separated from the world, and be in covenant with thee, and under the seal of thy Grace, but Lord, since Christ came into the world, and since I embraced religion, though I may come and take the seals, though I may be in covenant with thee, yet now my child may not, there is no difference between my child and the child of a heathen, Lord, is there no difference between this and the times of the Law? thou sayest, thy yoke is easy, and thy burden is light, but here is a great burden upon me, that I have not the benefit that heretofore I had, certainly, my brethren, Christ did not come into the world to lessen the Grace of God: you will say, they were in a worse condition then this, but how are they in a better? as for the covenant of Grace in Jesus Christ, that certainly a Jew had, they were saved by the same way that we are, namely, by believing in Jesus Christ; now those that were believers, and did understand Jesus Christ, they had the same benefit by Jesus Christ that we have, I trust if their children now should not have the same benefit that they had, I say then Christ hath brought a greater yoke upon believers in the times of the Gospel, than was upon believers in the times of the Law, and this is contrary to what Christ saith, my Yoke is easy, and my Burden light. Methinks, I wonder that any men that are believers, that have children of their own, that should drink in that opinion; for certainly, it cannot but be a greater Yoke upon them, and if they should think there were no difference between their children and the children of heathen, they should count it a great Yoke, and they should think it better for them if they had lived in the times of the Law, and before Christ came into the world, for then they had benefit for their children. Now we are delivered from the Yoke of the ceremonial Law that required hard things, and we...
The Yoke of Christ easier then the Law.

are not brought into a worse condition, you cannot be in a worse condition faith Christ in coming unto me then you were in the times of the Law.

But especially the Moral law, that was a great burden, a great yoke, as looked upon in the Covenant of works: now for that I shall not need to speak much, because I have opened it in the invitation of Christ, Come unto me, all ye that are weary and heavy laden, and there I shewed unto you the burden of the Law, and from that, faith Christ, I will give you rest. I shewed how Christ delivers from the burden of the Law. Certainly, the Gospel then is a great ease, to mention to you but two or three particulars in this, then I shewed you there how it required absolute, impossible things, impossible unto us now, not impossible unto Adam, not impossible to that power that Adam had at first, but impossible to us. Now it requires absolute perfection in every thing, it doth not admit of any repentance, nor of any endeavour, not to accept of it, the Law accepts of no endeavour, except he continue in every thing, he accepts of no repentance. But now, faith Christ, my yoke is easy, I require nothing of you but what is easy, the Law doth not accept of endeavour, but I will accept of endeavour, if there be a will I will accept of it; if there be repentance I will accept of it, the Law would not do it, lead-Sinner weep his heart out, the Law would not accept of it, after you have sinned, the Law binds you over to an eternal curse, and had not Jesus Christ come into the world, you had been bound over to an eternal curse for ever, and that is the reason that the Angels cannot be saved, and therefore faith Christ, take heed of this yoke, this is a heavy burden that there should be no meditating, nothing should be accepted, but faith Christ, I will bring
The Yoke of Christ easier then the Yoke of Sin.

Bring you an eaiser yoke, it is not so when you come to believe in mee, now your endeavours shall be accepted, and though you be imperfect, yet if you be upright, it shall be accepted.

C H A P. CXLIV.

The Yoke of Christ easiern then the Yoke of Sin, and Antichrist.

Well, the next is the Yoke of Sin, the Yoke of Christ is farre easiern then that, Sin is the greatest slavery in the World, it makes a man or woman a slave to the worst of Creatures that ever was made; to the Devil himself, to be a slave to Sin it is to be a slave to the Devil, we have many bills sent up to us, to pray for those that are taken captives in Argire, it may be there are some of you here that have been taken slaves there, and you count that a miserable Yoke, when you are made slaves to the Turke, you thought your freinds that were at home were happy that had their liberty to go up and down. Now Oh! you that ever felt that Yoke, or that have heard the doleful complaint of that Yoke by your freinds, that you would by that be sensible of the slavery to Sin, and to the Devil: is it not better to be in slavery to any men in the World then to the Devil? When you go abroad you must needs go into the Alehouses, to drink, and to be amongst company, and abuse your bodies to drunkennest, and uncleannest, and you have eyes full of adultery that cannot cease to sin, and you will excuse your selves, and say, you cannot do otherwise, then you are slaves, and are taken captive by the Devil to do according to his will, that Text you have for
The Yoke of Christ easier than the Yoke of Sin.

it in 2 Tim. 2. And the last, That they may recover themselves out of the Snare of the Devil, that are taken captive by him at his will. When a man is taken captive, he cannot do his own will, he cannot go whether he will, but he must go whether his master will have him, and he cannot do what work he will, but he must do what his master will have him. So you cannot do what you would, but you must do what the Devil would have you to do, Sin is a slavery to the Devil. But now the obedience of the Gospel, is that that brings the soul to be a subject to Jesus Christ your King, so that there is the difference between the Devil's service, and Christ's, that in the one, your work is a base slavery, and in the other, it is an honorable service, Christ requires no base slavery of his subjects, it were better to do any slavery and drudgery to Jesus Christ, then to do any work for the Devil, the Devil requires nothing but drudgery, and Christ requires nothing but honorable service, and therefore the Yoke of Jesus Christ is easier than the Yoke of Sin; yea, the Yoke of Sin, hath a great deal of contradiction in it, there are cross commands, they serve divers lusts, one lust would have them do one thing, and another would have them do another, but now in the service of Christ there is a blessed agreement between them, in the service of Sin there is nothing but contradiction, but in the service of Christ there is nothing but comly order, and therefore his service is a great deal easier than the service of Sin, and the truth is, if so be you did, but know both of them you would lay as much. We cannot compare two things together, to know which is heavier than the other, except we understand both of them, you that are believers, and are got under the Yoke of Christ, yet through temptation, you are brought to some service of Sin, now though Sin do not reign
over you, yet you are brought under the service of sin in a great measure, but now if you would compare when you keep close to Christ, and the ways of holiness, whether you do not find more ease to your spirit, then when you have liberty to sin. You think it is fine to go abroad, and be merry with your friends, and abuse your selves, you think this is a fine thing, but when you come home your hearts ake upon it, and your bodies are worse two or three daies after. O! but when you walk with God in a holy manner, and walk with God in your calling, and pray morning and evening, and walk close with God, and ever and anon have ejaculations to God, and have the face of God shining upon you, and so when you go to rest, and lie down in the bosom of a reconciled Father, to have for your pillow the bosom of a reconciled Father, eat your food as that which comes from the fruit of your labor, and the blessing of God, and sitting with your yoke, fellow blessing God for those good things he grants unto you, and looking upon your children as the blessings of God unto you, and seeing the grace of God in them, and in all these things expecting, that after a while you shall be taken from the world, that you shall never sin more, nor sorrow more, nor never be troubled more, nor never tempted more, when you shall see the face of God, and enjoy his presence everlastingly. Is not here a better life than to be under the bondage and drudgery of the Devil? to swear, and rail, and vex, and fret, and contend one with another. Is not here a great deal more ease? Certainly, if you will make trial, you shall find abundance of ease, and it is a good means to draw the heart of any one to repentance, when they hear, O! what a difference is there between my state now, and that when as I walked close with God? What a deal of vexation and trouble.
trouble have I now? whereas when I kept close with God, how much better was it then with me then it is now? one day then was better then ten thousand worlds now, If I should live a thousand years, to live one day as I did before when I walked close with God, O! this is far better, and the thoughts of this makes them to returne to God, and say with them in Hosea, let me returne again, for then it was better with me then now, thus for the yoke of sin.

And then to name one thing more, the yoke of Christ is easier then the yoke of Antichrist, for so Christ speaks not only for what is for the present, but what is afterwards, and this scripture is an exhortation to us now, as well as to the Disciples in Christs Time, now, faith Christ, it is easier then the yoke of Antichrist, he saith so to you, now suppose Christ were here in this time among you, and should say, take my yoke upon you, for my yoke is easy, and my burden light; you have heard from what of the yoke of Antichrist, my yoke is easier, you will say, what is the yoke of Antichrist? I opened it a little in Christs discipline, and you shall see it here in the yoke of Antichrist.

First. Take my yoke upon you, and I require you to be under no kind of government, but what you shall appoint your own officers, Antichrist he will appoint his officers; but Christ he allows you to chuse your own officers.

And Secondly, No law that you shall be under for your spiritual estate, as a Church, that which is properly ecclesiastical and spiritual, no law but what I appoint in my word, I will not give liberty to men to make what laws they will make, no law enjoyned for your spiritual estate but what I appoint: if there be a company of men and women that meet in a congregati-
on, and meet not only as Christians, but as men and women, there is somewhat common to them as men and women, and there indeed the laws of men may take hold of them, in those actions that are but humane and civil, but now in those things that are properly ecclesiastical and spiritual, that concerns the spiritual man, such things as I must expect for spiritual efficacy upon my soul, to work upon my heart, to draw me to God, or to bring God to me, in these things I am under no law but the law of Jesus Christ, no men in the world have power, no not Church officers, nor civil officers, neither Magistrates, nor Ministers, have any power to put any law upon a church in regard of the spiritual estate of it, in regard of any spiritual ordinance, but such as are in the word of God. Christ is the great Law-giver, and hath made them already, and they are to look that those laws be kept, but they are to make no new ones, there is no new act, no new statute, for the ordering of men in their spiritual estate. Those things that are properly spiritual, to work upon the inward man, that concerns the worship of God, to draw their hearts to Christ, or Christ to them, to work upon their hearts, there can be no new act, no new law made by Magistrates, or any church officers in the world, but only such as you find in the Scripture. Now this is a great ease to a Christian, to think, Lord thou dost set down the laws of the soul, that none can command anything but what thou hast set down in the word, and what thou hast commanded: indeed lawyers are to shew men the laws of the state, and Ministers are bound to shew the people if there be any law, and to teach it the church, but there is no law that Ministers are bound to open but only the commands of Jesus Christ, they may be made use of as men, as publick men, and as opportunity serves be helpful in the civil state, but as Ministers, they have nothing to do but to open the
Laws of Jesus Christ: and this is a great ease, whereas this is the bondage of Antichrist, he will make laws to bind conscience, and though a man should keep all God's laws, yet he may be damned to eternity by breaking his laws, and therefore he makes it a bondage in this regard, that a man should be not only in danger of eternal damnation by disobedience to Christ's laws, but a thousand laws that he never knows. And that is the second ease of the yoke of Christ, that there shall be no Laws to govern the Church but the laws of Jesus Christ.

Thirdly: The difference between the yoke of Antichrist, and the yoke of Christ is this: Antichrist requires submission to his laws by violence & compulsion, and you must do them whether you understand them or not, you must understand them by a Prison else, that which shall befall you is imprisonment, and banishment, by inflicting corporal punishment upon you, he will force you that way to come to beleive, if you cannot come to beleve this to be a truth, that is the way to make you to beleve it, imprisonment, and banishment, and mulets upon your estate, and corporal punishments upon your bodies; but Christ takes no such course, and gives no such commission, to inforce to beleve things by such a way as this, but his ways are gentle, & meek ways, faith he, come unto me, & learn of me, for I am meek & lowly, & take my yoke upon you, for my yoke is easie; and it is easie in this, that what I require of you to beleve, I do not use, violent and compulsive ways and means to bring you to beleve, No, but the way that I would have my people use, it is instruction and information, it is the shewing of them the truth, and answering their Objections that they have against this way, it is gently to lead them, and not compel-
ling of them to beleev, that if a man cannot be-
leeve such a truth they shall be compelled to it,
certainly, to use violence and to compel such a man,
is not the way of Jesus Christ. Indeed for some
outward waies to be used to keep men from doing
hurt to others, that is another thing, from doing
that which may do mischief to another man: But for
a violent compelling of a man, meerly to alter his
judgment, though he will keep it to himself, and
live quietly, yet to compel him to subscribe to such
Articles that he cannot submit unto, certainly,
Christ would not have any such yoke, to have
a compulsory way, to make men beleev that
which they cannot see any reason for, but Christ
would first have the soul be convinced of the thing
before he beleeves it, and it is a mighty case, if we
did understand it, we would think it to be worth all
the trouble we have been under since these wars be-
gan, to be delivered from what the Prelatical, An-
tichristian men did determin, that they would put
upon all those that should have any office or exer-
cise any Gift in the Church of God, they would
force them, either to beleev what they say to be
true, or otherwise not to live among them, yea, all
people were brought unto it, though they did not
understand it. As thus, many people were brought
under this bondage, Suppose any of you were com-
plained of by a Paracot in their Court, well, when
you were once complained of, if you had not ap-
peared, then presently excommunicated; if they
had got any advantage over you, well, if once
they got you under the censured of their Court, you
could not get off for your lives without taking an
Oath, and in that Oath you must acknowledge such
things, as I dare say not one in five hundred under-
stood what it was, and yet you must acknowledge
subjection to them; Now what an intolerable bon-
dage
dage was this? and if you did not, you were undone for your outward estates, they would force it by violence, faith Christ, my yoke is otherwise. Oh, what a bondage were we in, and yet not sensible of it? and did we understand it, we would not so murmur and complain of some trouble that we meet withal, and we would cry to God that we might never come under such a bondage again, in such a violent way, to be forced to such an Oath, and to believe such and such things to be true, though otherwise we lived quietly and peaceably, yet not to be suffered so to live, except we would change our judgments, certainly, this is an intolerable burden. And would you know what is Antichristianism, and what not? It is in this, that herein the Yoke of Antichrist is an Iron Yoke, that it will have a violent, Base, Forced believe, and forced alteration of a man's judgment, that if he were but merely a man, he must suffer all the torments in the world rather then come to alter his judgment before he be convinced of it: Certainly, if a man have but reason, the Reason of a man, the Spirit of a man, if one should come and say, you must believe this to be true, he would say, I but I must understand first that it is true, Certainly, he would be torn in pieces with wild Horses, rather then alter his judgment before he be convinced of it; but for a man to come and say, you must believe this to be true, and he say, I but I do not believe it to be true, no, then you must be made to believe it by imprisonment, and Banishment, and confiscation of your goods, and the like, Oh what a bondage is this? And this is the bondage of Antichrist.

And then there is another thing in the yoke of Antichrist, and that is, not to accept of repentance of any general repentance and mourning, except
there be a reforming of the particular thing wherein they judge men to be amiss, which is contrary to the yoke of Christ. Saith Christ, you must do what you are convinced of to be true, what you see to be my will, but now, because of your weakness, you cannot perhaps understand it to be my will, this is your sin, well but I will accept of a general repentance, that if I see your Heart upright, and sincere and you mourn, not only for your sins of knowledge, but sins of ignorance, although you should die and reforme none of this all your life, I will pardon and accept you. But now mark how the yoke of Antichrist is, Antichrist requires such things to be done, Well, but I cannot do them, I cannot see Reason why I should do them, Well, he will never remit no punishment, he will inflict punishment, and never remit any til you revoke your judgment; you may say, well, though I cannot believe I will live quietly, and wait, and use all the means I can to convince me that this is the right way, and if I cannot, I will live quietly with you, that will not serve the turne, Nay, but if you do not see it, you must lie under this punishment til you come to revoke your Error, and profess and practice the contrary, Thus Antichrist layes more weight upon his lawes, then Christ doth upon his, for Christ saith thus, there is such a Law I require of you, it is true, if you do not do it, or understand it, it is your sin, but because of your weakness I will accept of a general repentance, you repent of all the sins you do know, there you repent in general for sins of ignorance, and though you should not reforme all your daies, I will accept of it, but now when you come to their Court, there would be no help for you, except you promise the contrary thing that you did before, you must come and reforme, and amend, and do the thing that before
you did not do, or else never be absolved by them, but Christ will absolve you, though you should never come to do the thing that he would have you to do, if there be a willingness of heart to inquire into his mind, and a willingness to do so far as you know. Now what a deal of difference is here? Though you do not reforme the outward action, yet if your heart be upright, I will pardon your offences, come to me, faith Christ, for my Yoke is easier than the yoke of the Law, then the Yoke of sin, and then the yoke of Antichrist. Oh how just were it for us to be brought under the Yoke of Antichrist indeed, that are not willing to be brought under the Yoke of Jesus Christ, it is a great argument indeed, that we are under the Yoke of sin, when we are not willing to be under the yoke of Christ. In Exodus, 12: 25: You shall read there of the Passover, which was to put them in mind of the bondage that they were in spiritually, it was to put them in mind to bless God for the deliverance from that bondage: now, saith the Lord there, I shall come to pass, when ye be come to the land which the Lord will give you according as he hath promised, that he shall keep this Service. Now the word that is translated Service, it is the same word in the Original that is used when they were in Service under Pharaoh, in the first of Exodus, 7:4. They made the bricks without bicker in all manner of Service. Now when they were delivered, faith God, you shall keep this Service, as if the Lord should say, Oh, this is a great deal better Service, than the Service you were in under Pharaoh, you shall keep this Service! Oh, if you did but think of the difference between the Service of Antichrist, and the Service of Christ, it would be a very strong motive to persuade us to this Service rather than the former. And so the Scripture you shall find comparing the Service of sin,
and the Service of Christ together, it is said of sin, that the service of sin is a hard service, sin hath a great deal of hardness in it. In Prov. 13. 15. The way of transgressors is hard, That you may annex to the former, about the way of Antichrist, and yet it is strange to think, how men had rather be under any yoke then the yoke of Jesus Christ. Therefore the Apostle saith, in 2 Cor. 11. 20. Ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the Face. If the false teachers did anything against you, whatever they did to you, you suffered it, though they would exalt themselves over you, bring you to bondage, make themselves Lords of your faith, you would suffer them, but you will not suffer me; and this is usual with men, to suffer any kind of bondage from false teachers, rather then from the ministers of Jesus Christ, men will complain of any Service under Jesus Christ, rather then they will be under the yoke of Jesus Christ. If you were under a great bondage in the Prelatical Courts you cannot but know that if a minister would be a slave to the Bishop, he might enslave all his parish: As now, any people in the country, if he would be gracious with the commissary, he would bring any gentleman into slavery to attend upon him as he pleased, and yet how willing are many rather to be under that bondage, then any other whatsoever, and men are loath for to come under this, though we shew it to be Canonical out of Scripture, this shewes the perverseness of mens spirits.
CHAP. CXLV.

Eight Consequences from the former Doctrine.
1. The world is mistaken about the service of Christ.
2. A great sin to reject Christ.
3. Bless God for this easy Yoke.
4. Bring not an evil report upon the ways of Christ.
5. Christ will expect much Service, it being so easy.
7. We should give up our Selves to Christ.
8. It is an accursed thing to be an apostat.

Come we now to the First, for I have two things yet to do, having opened in what respects the yoke of Christ is easy, there is, First, The Consequences and Corollaries to be drawn from all this that hath been said by way of Use. And Secondly, To shew how you may make the yoke of Jesus Christ easy to you, what it is that facilitates it.

Consequence, 1.

For the Consequences hence. First, Certainly, That mistake of the world about the service of Jesus Christ is rotten, how many men will rather venture all the hardship of eternal misery, of Hell fire, then come under the yoke of Christ for the present in this world: Certainly, This is a dreadful thing, for a man to have hard thoughts, not only without Reason, but such hard thoughts, as when both are laid together, either thou must come under the yoke of Jesus Christ, or perish eternally, and endure al
the hardships of eternal fire hereafter in hell. Well, faith a carnal heart, rather then I will endure the crossing of my sin, I will venture the other, I hope the other will not be, but I will venture it, now what a dreadful thing is this, that you will venture this. I will grant, you are not convinced of it, but you hear this out of the word often threatened; and you cannot but acknowledge it is a great venture, that you venture all the wrath of God, and the curse of the Law, and all that God threatens in the word, that will pursue those that do perish. Now this is a hard venture, now you venture all this rather then you will come under the yoke of Jesus Christ. Oh, what a mistake is this? What excuse can ye have for your selves that run upon such a mistake as this is? That that hath been delivered to you shews the great aggravation of this sin.

Consequence, 2.

And that may be a Second Particular, a great aggravation of the wickedness of mens hearts, and of their lives, faith the Lord in his word, I have sent my Son into the World, to bring my mercy and goodness and love unto you, and he is come for to deliver you from a heavy yoke, and to lay an easie yoke upon you, and to bring you to Heaven that way, but now you refuse and reject him, and will rather endure more hardship in your refusing of him, and in damning your Souls then in subjecting to him, and saving your Souls eternally. Oh, a will be a dreadful aggravation of mens sins at the great day, what a dishonor do men put upon Jesus Christ, when as they by their actions do as much as if they should say, Oh, the yoke that Christ will put upon mens Necks is intolerable, we cannot bear it; I will...
I will rather be under the yoke of sin, and under the yoke of the Devil, and under the yoke of Antichrist, than under the Yoke of Jesus Christ, whereas the truth is, Jesus Christ is come into the world to bring such a way of Sweetness, and Love, and Mercy, and Ease unto us, as if all the Angels in Heaven, and men in the world, had set all their Wisdoms, on work from the beginning of the world, to find out a way to bring us to Heaven, they could not have found out such a way as this, and yet this way to be refused. Oh the aggravation of men at that day! And the truth is, that which I have delivered to you out of this Text, if you shall yet continue under the yoke of your sins, and be bond-servants to the Devil, in your wicked courses, these things shall another day rise up in Judgment to stop your Mouths, when this shall be brought against you, did not you live in such a Town? And such a place; And where you heard such a Text opened to you, that if you would come to Jesus Christ his yoke was easy, and his burden was light, and that the way of Jesus Christ brought such Sweetness, and Love, and Mercy? And yet you refused it, and you would choose rather to be a bond-servant to your enemy, the Devil; then come under the yoke of my Lord! Oh, How will this aggravate your sin another day! I beseech you, let not what we speak unto you be an aggravation of your sin; the Reason why I have been so long upon this Text was, to take away the stumbling blocks that men laid in the ways of Christ, and to draw your hearts to the Love of the ways of Jesus Christ. But now, if you should reject the ways of Christ, and continue under the yoke and bondage of sin after all, this will be the fruit of the Sermons that they will be called over again at the day of Judgment, to make your yoke and burden heavier when you are under
Consequences from the easiness

under the wrath of God to all eternity. And that may be a second use of this Point.

Consequence, 3.

Thirdly, If the Yoke of Christ be thus easie, and his Burden light, then you that are the people of God, that are come under this yoke, and have felt the easiness of this yoke, bless the Lord for it, and bless yourselves for what ease you find in the yokes of Jesus Christ. Think but thus with yourselves, there are others indeed, they have a strange conceit of the yokes of Jesus Christ, and think them hard, and indeed, if their natures be not changed, they will be hard unto them, but blessed be God I find them otherwise, when I began to turn my face to Jesus Christ, my Father or Mother called me Fool, and said, you will have no comfort, and my Uncle and kinsmen, they told me that any comfort would all be gone, but blessed be God I did not harden to them, but I find them otherwise, I do not find that those things bring me into any such bondage, but blessed be God I never had that comfort that now I have, Nay, I have that sweetness, ease, and comfort, that I cannot but think, that if all the men in the world did seek now and feel that comfort that I feel, they would be in love with the yokes of God. I hope there are many that can think with themselves, did but all my kinsmen, and my friends, Yea, did but all the world feel that sweetness, ease, and comfort, that I feel in the yokes of Christ, they would be in love with them. If you can speak so, Oh, blessed be God for this easie yoke of Christ. There might have been required a hard yoke, if Christ should say, Well, I endured a hard yoke for you, I came from the Bosome of my Father, and came under the curse of the Law for you, and if you
will be delivered, you must have a heavy yoke upon you too, if Christ should have required, that we should have been tied unto a stake, and endured the fire and have been held unto it, and saved at last, yet we had cause to fall down and bless God for ever for this: but Christ requires no such thing. Christ reveals not only Salvation at last, but he reveals a fair way, he paves our way with Gold, so that we go through Canaan unto Canaan, not through the wilderness. It is true, before we came under the yoke of Christ fully, there was some trouble, but take it in respect of the inward man, I say, their way to a Heavenly Canaan is through Canaan, here in this world, they have a Canaan that flows with Milk and Honey. It is true, the Jews were in a servile way, and God would not bring them into Canaan but through the Wilderness, and it is true, in outward view there is a great deal of trouble to come to you, but in regard of the inward man, there is a spiritual Canaan to bring us to the Heavenly Canaan, and the Saints they may suck Milk and Honey continually, if they do not hinder themselves all the way they are going to the Land of Canaan, the Lord hath appointed them to suck sweetness and honey out of the Promise of the Gospel all the way they go: while the wicked have nothing but Swill and Dogs' meat, to suck, and to feed upon. And here is the difference between a Godly man, and a wicked man, an ungodly man or woman is appointed for execution, and he lives upon the basket, in the meantime, he hath nothing to maintain him, as a Prisoner he lives upon the basket, this is his life in comparison of a Godly man's life, he is going on to execution even in this world: now between the greatest Prince that is, and what the Saints have in this world, there is this difference, the one is appointed to execution, and lives upon the basket to maintain him.
him till the day of execution, and the other is going to immortality, to receive a Kingdom, to live upon the greatest dainties that Jesus Christ brought from the bosom of his Father, from the Riches and Glory of his Father, here in this world he hath that sweetens his life, and hath his food, in some respects better than the food of the Angels, he feeds upon Manna that comes from Heaven, though he be in the Wilderness of this world. Oh, blest God and Jesus Christ that hath made such a way for thee to Heaven, and love these waies of Christ, and speak well of them, and labor to promote them and all that ever you can, and live so, as you may not bring an ill report upon the waies of Christ, that others may not be deterred from the waies of Jesus Christ by your lives.

Consequence 4.

And that may be another Use, if the waies of Christ be so eallie, then do not bring an ill report upon them. Do not lead such discontented, sullen, dejected lives, especially you that have carnal Husbands, carnal Wives, carnal Parents, carnal Masters, and Mistresses, they look upon you, what you do now, and if they see, that since you began to go to Sermons, and to make more profession of Religion, that your lives are more filled with discomfort, and vexing and fretting, and discouragement than before, what will they say? What waies are these? Who would come into these waies? they make them mad, and make them fools, and unfit them for any business. Oh, this is a shame to the waies of Christ, though it is true, now thou seest more cause of humiliation than before, but for all this know, that this is not legal humiliation, but evangelical humiliation, and there is sweetness in that better
of sin if thou understandest it in an evangelical way, and though thou shouldest mourn for thy sin, yet thou shouldst carry thy self with that gentleness, and humility, and meekness in thy spirit, thou shouldst discover that sweetness of heart, and cheerfulness, and activity in your callings, going about your business better than ever before, that they may say, surety, the way of Christ is easie, and so others may be in love with them; but if others that see you to be more high, and lofty in your spirits, more proud, more disdainful, more negligent in your callings, and more crosses in your carriage than before, then they will be kept off from those ways.

Consequence 5.

Again if the ways of Christ be so easie, certainly, Jesus Christ will expect a great deal of service from you because he gives you much ease, a man that walkes at liberty, he may walk apace, a Porter that hath a great burden upon him, whilst he that burden is upon him he cannot go so fast, if one should come and say to him Why do not you go faster? he would answer, if you had such a burden upon you as I have, you would go as softly as I do. A cart that hath a great load upon it, cannot go apace, so here hath Jesus Christ laid no weight upon you in his ways, then let us run the ways of Gods commandments. Believe or the time of the Law, they had Shackles, they had a weight, a burden upon them, and therefore no marvel we do not read of so much holiness, and spiritualness, in the ways of the Godly in the times of the Law generally; because, I say, their yoke was heavy, and therefore they did drive very slowly on, but now, when Jesus Christ is come into the world, and hath
Consequences from the easiness

taken our yoke from us, certainly, Christ expects that we should now go on freely in his ways, and abound in the work of the Lord, and do more than they did in the times of the Law. Read the Book of the Psalms, and see the sweetness of David's spirit, had David had the Epistles of Paul, and had known all of Christ, and heard so much of the Gospel opened to him, How would he have said, O! how sweet is thy Law, and if his heart was enlarged, he could run the ways of God's commandments, I but David, he was under the burden of the ceremonial Law, for it is not that which is revealed in the Gospel, certainly, he had not the knowledge of the Gospel, the things revealed there, though he had a more than ordinary measure of knowledge, and if he walked so freely, and cheerfully in the ways of Christ, certainly, we should do much more service for the Lord, now the yoke is taken from us, as the ceremonial Law in respect of charge, we are freed from a great deal of charge that they were at, therefore we should be more free when God requires it of us. And they spent so much time in outward things, in meer outward things, then shall we grudge God our time in spiritual communion or grudge God time in our Families, a quarter of an hour to Worship God in our Families morning and evening? In the Law, they spent abundance of time in the Service of God, it may be you think it much to rise and come to hear the Word, they were fain to go long journeys to Worship at Jerusalem, wherever they lived in the country, to go to Jerusalem to worship, and yet their worship was but an external thing, and in the greater part but bodily labor, when they went thus to worship, they had not the Mysteries of the Gospel opened to them as you have to recompense your labor, therefore I say, be more abundant in the service of God. We have a notable
of the Yoke of Christ.

a notable Scripture for this, in Acts 9:31. of the state of the Church, when once they had ease and rest, marke what came of it: Then had the Churches rest throughout all Judea and Galilee and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied. Here is the fruit of their rest. The case of a secure heart, is that which makes it more barren in God's ways, but now the Church had rest through all Judea. What then? then they walked in the fear of the Lord, and in the comfort of the Holy Ghost, and were multiplied; and doth God give rest unto your soul, and peace to you? then walk in the fear of the Lord, and be edified, and built up more and more, and multiply the service of God more and more; there is a promise, that the people of God should be fat and well-liking in the times of the Gospel, and flourish in the Courts of the Lord. There is two things that causeth Fattness, the one is much Feeding, the other is a great deal of rest and ease, when men feed much, and then have a great deal of ease, this causeth fatteness, if there be either want of food, or if there be never so much food, yet if a great deal of labor, it keeps them from fattness; but when there is ease, and food, that causeth bodily fatteness. Now Christ expects in the times of the Gospel, that all Christians should be fat, and well-liking, that they should not be lean in their souls, Why? for, 1. They have as plentiful food as ever was since the world began, never had they better diet and more full diet, and wholesome diet than now. And 2. He hath revealed likewise the blessed ease of the Gospel, there was never a time wherein the Mystery of the Gospel was so much revealed to make the ways of Christ so easy as now; there is a revealing indeed of the ways of the Gospel to be easy.
Consequences from the easiness

ally, and loose, but wo to those that are thus at ease, but I say, there is a revealing of the Gospel and the ways of Christ to be easy spiritually. Certainly, formerly many went to Heaven more hardly than we, not only in respect of suffering, but in respect of horror of sin, the spirit of bondage, there were scarce any brought to Jesus Christ, but were brought with abundance of horror, and had much of the spirit of bondage upon them, and God did recompense them afterwards abundantly, and we find this, that it is true, that many true Christians, never knew so much horror of conscience, and are very holy and spiritual, and have eas in their coming to, and living with Christ, but we find many very loose and vain that never had the bondage of sin, if God would humble them for their sins more, and make them sensible of sin, they would not be so frothy and carnal as they are. Wel, but though some do abuse the free Grace of God in Christ, yet others do not, now you that have so much ease in the ways of Christ, and also have so much food, surely Christ expects you should be fat and well-liking, and that you should do much service for him.

Consequence 6.

And another way is this. If Christ accounts his ways easy, let not men make them hard, take heed how you make the ways of Christ harder than Christ makes them, though it is true, you cannot make them hard. I say, you do what you can to make them hard, as thus: you have an Apprentice, or a Child, or a Friend, or a Kinsman, that is looking after the ways of Christ, Do not you do what you can to make the ways Christ hard to them? you scorn at them, and scoff at them, and rail at them.
and smite them, and take all advantage you can against them, you do what you can to vex their spirits, and to make Christ's ways hard to them. Saith Christ, I came into the world to that end to bring souls to me, to carry them on comfortably to Heaven, but here is a Wretch, so soon as any one looks towards Heaven, he doth what he can to make his life uncomfortable, a child that you respected before, and lived sweetly with you before, now you do what you can to make them live worse lives than formerly they lived, and so the Wife of your bosom, or your Husband, and the like; and thus you do what you can to draw them off from the ways of Christ, and if they would come off from those ways, then you would do what you can to make their lives more comfortable, O! Wretch, Wretch, that thou art to cross the ways of Christ, how dost in this thing but act the part of the Devil, for what doth the Devil? the Devil will make his ways as easy as he can, and the ways of Christ to be as hard as he can, and that is the reason that many young Christians are troubled with more temptations now than before, because the Devil sees they are getting away from him, and he doth that he can to make their getting away to be troublesome as can be. As a Jailer, when the Jailer hath a Prisoner, if he be in Prison he takes no notice, but if he be a plotting how to get out of the Prison, then he comes and lays sitters upon him; so when men are in the Dungeon of the Devil, and the Devil hath them fast, then he is at quiet with them, but when they come to inquire after the ways of Heaven, and labor to get out of their bondage, then the Devil comes with Darts, and Suffocations, to make their lives uncomfortable, and the Devil doth, so do wicked men.
Consequence, 7.

But then another use from hence is this, To exhort people to come into the waies of God, labor to get over the Stumbling Stone, the Devil and the world hath de
duced thee, but now say, God forbid that I should any longer stand it out. Oh! now I come, now I will put my neck under the yoke of Jesus Christ, I will come and be the servant of Christ, you that are servants, you have been commended to live in such a service, with such a master or mistress, but there hath come another servant and told you, that they are very hard, and you will never live comfortably there. But now if you have another that comes and tells you, that it is meekest, that the other puts you off out of ill will, and that certainly if you can be but one in such a family you will live a happy life, you will find so much peace, love, and kindness, and as fair dealing as ever any servant had in any family in the world; Now upon this, if you should be taken off, would it not grieve you? truly, it is thus in the waies of Christ, you have had (perhaps) good thoughts of the waies of Christ, I but some, it may be, hath put it into your head, that you will live but a melancholy and dampish life in them, but now, you have heard out of the word, that you shall live the most comfortable life in the world, and therefore, O! now resolve to give up your names to God before this night go into the presence of God, and there profess your selves that you will be his servants for ever, and bind your selves unto him, say, Lord, reveale what thou hast to enjoyne me, and here I am professing to be shine.

Consequence. 8.

And again, If the waies of Christ be so easy, then we
may see from hence what a cursed thing it is to be an Ap- 

dostate, for one to begin to put on into the waies of Je-

sus Christ, and then break off again, O! thou bringest 
a disgrace and dishonor upon the waies of Jesus Christ, 
as though they were such hard waies. You shall have 
many say, well, I was a puritan once, and I was wont 
to be praying and fasting with them, but it was such a 
burden to me, that it was impossible for me to bear it, 
Oh! thou hast a base carnal heart, and dost thou leave 
the waies of Christ upon such grounds? know, that a 
time shall come, that thou shalt be cast off with eternal 
abhorring, and those that thou seekest to put off from 
the waies of God, shall rise up in judgment against thee; 
it is the usual manner of Apostates to put off others 
from the waies of God, because they leave the waies of 
Christ themselves, therefore they labor that others may 
leave them two. As a wicked servant, that hath beha-
ved himself wickedly in a family, and the Master and 
Mistress put him off, then he railes, and brings up an ill 
report all he can, upon the Master and Mistress, saying, 
there is no living with them, and if they heare of any 
inclining to live in the family, they cry out against them 
why? because they are put off? so here Apostates be-
have themselves wickedly, and Christ casts them off as 
unfavorly Salt and Filth, and when they are once out, 
then they find their spirits filled with guilt in their con-
sciences, and then they raile against the waies of Christ, 
what is the reason that the Devil doth so much labor to 
bring off men from God? because he is cast off him-
self, he was once an Angel, and he being cast off from 
God himself; it troubles him that any should be brought 
on to the waies of God, but if there be any such here, 
Oh, that this text might convince them that they should 
returne againe and say, I will returne unto the waies of 
Christ againe, for then it was better with me then it is 
now.
And then the last thing is to speak especially to young ones, those that complain of hardness in the waies of Christ for the present, and feel their work very difficult, that say, Oh, that I could find what you say is in the waies of Jesus Christ, that I could find them so, what a happy life should I live? Now be convinced there is such a way, what should be done to facilitate and make easy this way. Now what rules we should observe to make the waies of Christ easy, that we may go on with ease, sweetness, and comfort in them, is the next thing I shall come unto.

CHAP. CXLVI.


The last thing that I intend in this point is, To shew how we may come to facilitate the waies of Godliness to our selves, that is, how we may come to live so under the yoke of Christ, as to make it easy unto our selves, for certainly, though Christ's yoke be easy, yet many people of God find more difficulty in God's waies when they need, there is an art, a skill, a mystery of Godliness
Godlyness, which if you come to hit on right, you may carry on the work of Godliness with power, and yet with a great deal of ease and sweetness. As you know a workman that is skillful in his trade indeed, and can handle his tools well, and is exercised in it, he carries on his work with ease, it goes on before him delightfully whereas an unskillful young workman, that cannot tell how to handle his tools, he will keep a bungling and stir, and tires himself, and doth not carry his work on with ease, and doth but a little work, and doth it not well neither, those Workmen that do their work well, with most ease, they do the most work. Now for those rules to be observed, that may help us to make the waiies of Christ easy to us, they are these.

1. Be sure that all your obedience be evangelical obedience, when you are tendering up any service to God let it be (I say) an evangelical service; you will say, what is the meaning of an evangelical work, or evangelical obedience, or service? certainly, the want of the knowledge of Christ, is the chief thing that makes the waiies of God difficult to Godly people, their obedience is legal, not evangelical. I have already, in the former part of the invitation of Christ, shewed much of the difficulty that there is in legal obedience, I will give you but the heads of some four or five things for evangelical obedience, and shew what it is, or what ease there is in evangelical obedience, in comparison of the other.

First, Evangelical obedience, is an obedience that the child tenders up unto the father, when you come to do any work, do not look upon God as a severe Judge, passing judgment, and condemning of you, but look upon God as a father, and all your obedience to be nothing but the obedience of a child to his father, this will make it easy; it is a greater ease for a child to obey his father, when he knows that he is a loving and ten-
der father, then for a gally slave to obey him that hath the power over him.

Secondly, Evangelical obedience, is to know that the Gospel accepts of uprightness, where there is not perfection, many Christians are exceedingly troubled in the duties of religion, and they are very difficult to them, because they think that God being an infinite, Holy God, he looks for absolute perfection from them in their duties, and if there be any imperfection in their duties, they think they shall not be accepted, but now Evangelical obedience, accepts of uprightness, when there is not perfection, if there be uprightness this is accepted of God.

Thirdly, Evangelical obedience, the Duties of the Gospel, hath ever a promise going along with them, whatever the Gospel requires, it joyns a promise to it, as it is in the body, there is an Artery that goes along together with the Veins in the body, that carries the blood, and the Spirits through the body, we must look upon every Duty as having a promise joyned to it, and this will make our obedience easie, evermore joyn promises unto commands.

Fourthly, Evangelical obedience, it bears the heart upon the strength of Jesus Christ, upon Christ's strength, to look up to him; when we go to Duty, not to be tiring our selves, and think to carry it out by main strength of our own, but to look up to him, and bear our selves upon Christ, upon his strength.

Fifthly, Evangelical obedience, it is not an obedience upon which our eternal life depends, we are not to look upon what we do, as any part of the Covenant of eternal life, as that which our eternal
life depends, nor as a covenant of works upon which eternal life depends: but the safety of our Souls and eternal life is in another way, and all that which we do is rather in way of thankfulness unto God for the mercy that God hath granted to us, and the eternal life that Christ hath purchased for us already; this is Evangelical obedience, now if our obedience and Duties were after this manner performed, they would be very easie; if we would but do thus, this it is to obey evangelically. If we could come as children to obey our Father, and know, that the uprightness of our hearts is accepted, and to look upon every Commandment as having a promise annexed to it, and to bear our selves upon the strength of Christ, and to look upon every Duty only as a testimony of our thankfulness to God for eternal life purchased for us, rather than a part of the Covenant of eternal life: Now this obedience hath a great deale of ease in it. But because we have spoken largely heretofore about the difficulty of the burden of the Law, and of the rest of the Soul from under it, it shall be sufficient to name it at this time, but if we would have easie in the waies of Christ, we must performe all our obedience in an Evangelical way, and I will add this one thing to it.

As our obedience, so our humiliation for want of obedience must be evangelical, for many Christians, may find their obedience somewhat easie to them, I but, when they do not obey, then the sorrow for their sin that is grievous, their humiliation that is a burden to their Spirits, sin lyes upon them as a burden, I but, we should be humbled for our sins in an evangelical way, as well as performe duty, in an evangelical way. Now evangelical humiliation, it is a sorrow for sin, not that we might purchase pard
Means to make the Yoke of Christ easie.

don for that sorrow, as we must not perform a du-
ty to think to purchase Heaven, neither must we
sorrow for sin to think to satisfy for sin, and to
purchase pardon for our sin, but our very sorrow
for sin must have a sweetness from Christ in it, it
must be out of love, our very mourning must be a
fruit of love, and not come from the fear of being
destroyed eternally for such sins, that is legal sor-
row. I have sinned against God, and therefore am
afraid that God will destroy me eternally, and
therefore I am sorry, No, but I have sinned against
the Lord, a gracious, and a merciful Father, and
the Lord yet hath made a Covenant with me, that
he will not take advantage of my sin, that he will
not destroy me, and therefore my soul mourns and
laments the rather for my sin, that I have sinned so
much against the grace of the Gospel as I have
done: Sorrow evangelically, and then your sorrow
will have more sweetness in it then all the joy that
the men of the world have, when all their Corn and
Wine and Oyl is increased, not only when God
lifts up the light of his countenance, but even the
very sorrow of your heart for sin may have more
sweetness in it, then all the men of the world have,
when their Corn and Wine and Oyl increased.
Many Christians have much bitterness in their sor-
row, but certainly, Evangelical sorrow, the tears of
it is Rose water, that hath a great deal of sweetness,
it is sweet both unto God, and sweet unto the soul,
even while the soul is sorrowing, there is sweetness
in the heart, and this is the difference between legal
terror, and Evangelical sorrow, the one hath no-
thing but bitterness and gall in it, and the other no-
thing but sweetness. That is the first thing.

Secondly, Another way to facilitate and make
easier that we do is this, Labor to keep our hearts in
Means to make the Yoke of Christ easie.

Constant readiness and preparation to every duty; duties are very hard because we fall upon them unprepared, we are not in a readiness continually unto every good work, you know when you are set about any work, and if you have many things to prepare, and to look for, when you should go about your work, it will go off but heavily, and it will be more troublesome, but now, when every thing is prepared in a readiness, then how soon and how easily doth the work go on? when you are going to sea, there is making a great deal of preparation beforehand, now when the ship is rigged and trimmed & every thing ready, then you are at an instant able to put off, and set sail, and go away, when all things are ready, you go off with ease. If you would entertain guests, if they come upon you suddenly, and you have nothing ready, what a deal of stir is in the house? what running up and down this way and that way, but now, if things be ready when they come, they are entertained with a great deal of delight, and all things in the house are in order, and things go off very easily, and there is no trouble in it. Truly, thus it should be with a Christian, he should not only perform duties now and then, but his life should be a constant walking with God, so that he should be always in readiness for every duty that God requires of him, & so it comes to be easy.

As now for the duty of prayer, you should keep your hearts in a praying frame continually, and then prayer would be easie, it would be an easy thing for you to pour forth your souls to God, when you keep your hearts in a praying frame all the day long. It may be when you go to prayer, you find a great deal of trouble within you, your thoughts wander, and your affections are dead and dul, and you rise up discouraged: But what is the reason, you do not keep your heart all the day long.
Means to make the Yoke of Christ easy.

long in a praying frame, in a heavenly temper and frame in the day time, and therefore when you come to pray at night, there is no readiness in your hearts to the duty, but you are altogether indisposed to it. And so to come unto the Sacrament, you find it a great labor and toyl to prepare for the Sacrament as you should, I speak of those that make conscience of preparation, many times they find it a mighty toyl, a hard work; I, but Christians should keep themselves alwaies in a Sacramental disposition, a Sacramental frame, alwaies having their spirits favoring of the meditation of the death of Jesus Christ, that nothing should be more familiar to a Christian's Soul than the meditation of the death of Christ, and of discerning the Lords Body, and the Covenant of grace, and giving it self likewise to God in a Covenant of grace, this should be continually, and then if you should receive the Sacrament every day, you might be fit for it, or every week, you would be fit for it. Now People think it a great matter, and make a great deal of do about receiving of it often, whereas the truth is, the Saints of God, they should be in as great a readiness to receive the Sacrament, as to hear the word, or to pray, and that would be a mighty ease unto them, therefore if things were as they should. certainly, it would be more convenient to have it more ordinary and constant, every Lords day the Sacrament. The Christians in the primitive times would receive it every day in the year, and they kept their heart in readiness to such kind of duties, let it be what work it will be. You should be patient in affliction, if affliction come upon you and your heart is not in a readiness to alter your condition, Oh! it will be a grievous burden to exercise patience, it will be a hard thing for you; now you should keep your hearts ready for every condition, that
that is the true work of grace in the Soul, to keep the soul in a constant bent Godward and that Soul will do things very easily. Sometimes you have much ado with your children when strangers come, to keep them in good order, the reason is, you neglect them at other times, and that is the reason that they trouble you when strangers come; but keep them in a good order at all times, and then you will have them right at those times; So it is with the heart, keep the heart prepared and ready to every good work, and then every work will be easie.

Object. But you will say, That is a great deal of toyl and labor, to keep our hearts always bent, and ready to good works.

To that I answer, at first it may be some labor and toyl, but those that have once got their hearts into a readiness, find it not so hard, but have a great deal of easie. As now it is a great deal of toyl for one that neglects his accounts, he is not ready, but his accounts are intangled, if he be called to give a perfect account, it is a great deal of toyl to him, but now let a man get over the difficulty, and make all his accounts clear, now for him every day to keep his Books freight and clear, this will not be for great a trouble. This is the difference between one Christian and another for all the world, one that shall take his pleasure all the week long, and ride this way and the other way, and neglects his Books, and but one day in the week will look them over; he will have a great deal of trouble, and it will break his head sometimes, when he hath multitude of businesses. But now the other Merchant, looks into his Books every day, spends half an hour, or a quarter of an hour every day, and he goes on with a great deal of cheerfulnes: So it is...
with many Christians, they think on the Lord's day they must have their hearts in a good frame and temper, but all the week they have no thoughts of God, and of the word, and now when the Sabbath comes, or Sacrament and holy duties come, they are burdensome to them; whereas another that keeps his heart in a holy frame, he rejoiceth in the Sabbath, for he hath had a Sabbath day frame of heart all the week long. *Luther* faith, a Christian's life should be a perpetually Sabbath. And that is the second means to facilitate every good work.

3. Another is this, Labor to inflame your hearts with love unto the Duty, Do not do duties because you must do them, but use all the means that you can for to kindle in you a love unto the duty, never satisfy your selves with this, I see I must do duty, Conscience puts me upon duty, therefore I must do it, so it may be burdensome but labor to use all arguments you can to make you in love with the duty. A scholar that is in love with his Book, will not cry when he goes to the School, and especially if he delight in it, and be in love with his Master, there is many that are put to go to School, that dare not go, Oh, their Father will be angry, and their Master will be severe, if they should not learn, and so they learn but with much ado, they had rather do any thing in the world than go to School, neither love their Books, nor love their Master, and so seldom come to any eminence of learning. Love takes away all difficulty, love is ashamed to complain of difficulty at any time, as now take a man that loves recreation, that loves that kind of sport of hunting or hawking, if he love it, he will be running in the dirt all the day long, though it be a hot day, run over hedg and ditch, whereas now if such a man had not a love to such a thing, but were injured
Means to make the Yoke of Christ easie.

ned to such a thing, that you must all the day from morning to night care not a bit of bread, but all the day long run after dogs over hedg and ditch, and through waters, it would take away the love that such a one should have in his sports, and what a miserable bondage would this be? so it is in the waies of God, let there be love to the waies of God then whatever difficulty, there may seem to be in them, it is taken away presently, love to the person of Jesus Christ will take away the difficulty of the waies of Christ; you know when Jacob loved Rachel, he cared not how long he served for her, the hard nights were not hard to him, Love God, and love Christ, and then his waies will not be difficult.

4. Another rule is this, do not loose your encouragements, that that you have had from what good God doth bestow upon you, and inable you to do, take heed of loosing that encouragement, many Christians are altogether looking upon what they ought to do, what God requires of them to do, and because they have had not yet attained unto what they ought to do, and what is required of them to do, therefore they find no encouragement from what the Lord hath already bestowed upon them what the Lord hath already inabled them to do, they wholly neglect that, and never think of it, they think of what they want, and what they should have, and what they should do, and so they are labouring to get what they should have, and to do what they should do, but for what God hath inabled them to do already, or what God hath given them already, that they do not think of, and for want of those encouragements, they make their endeavours for the getting of more to be burdensome to them; but now, when we are endeavouring to do more
more we should go on in the strength of this encouragement. Oh, blessed be God for any little. You shall have Christians thinking of what they should do, and therefore they think all the grace they have is nothing. Oh! say they, that which I have done what is it? It is true, if we were looked upon in the way of the Covenant of works it is nothing, but in the way of the Covenant of Grace, it is a great deal; now that will be a great ease to your souls, labour to get more, and do more for God, but still carry along with you the encouragement of what God hath done for you, when you pray for any grace, bless God for any grace you have: Take notice of all the encouragement that God doth give you, and that will help you to go on in any further work that God calls you unto, and the want of this makes the lives of many Christians to be very grievous and burdensome unto them, because they neglect those encouragements they might have from what God hath enabled them to do, and from what God hath done already for them.

5. Take heed of lying in the guilt of any sin, I mean, though in respect of God the guilt is taken away from believers, but of lying so in any sin, as not to clear up all between God and your soul for the discharge of it, of having anything not cleared up in your own conscience, take heed of lying in any sin unrepentent of, that is my meaning, every sin that a man commits, excepting those daily incursions and infirmities of the Saints, which they cannot while they are here in the flesh be altogether without, but every other sin, it is as a thorn, at least a thorn in the foot, every sin that a man hath committed by strength of temptation, it is a thorn in the foot, and if it be a greater sin it is a gash in his flesh.

Now
Now a man that hath a thorn in his foot, he cannot go very fast, but especially, if he have a gash in his flesh: when thou hast been overcome with a great sin, thou hast given a great gash unto thy soul, and other sins, the sin of thy passion, and the sin of thy giving liberty to thy thoughts, may be as a thorn to thy foot, to make thy way very hard unto thee. No marvel though thou complainest the way is hard, it is not the hardness of thy path, but the tenderness of thy foot that makes thee to think the way hard; therefore let every Christian, if he would go on with ease in the ways of religion, as soon as ever a thorn is got into the conscience, Oh! get it out presently, do not let it lye and fret in the flesh, Oh! if we would as soon as we had committed sin get it out of the conscience presently, then repentance would not be so difficult, and you would find your heart at a mighty deal of ease. When a man goes with pain, and hee lookes upon his foote, and pulls the thorn out, he goes with ease then. As the beast, when you go in the way, and your beast halts and stumbles, you will have him searched, if you cannot see it yourself, then when you come to the next Smith, you have him searched; so, do you find the waies of God difficult, that you cannot go the pace you were wont to go, search your hearts see whether there be not a stone in your hearts, or some gravel, see if there be any particular sin that you know to be a sin, and particularly repent of that, and that will make the way of God easy to you, the often renewing of repentance will make the way of God easy.

6. Labor by wisdom to order the duties of your condition, that is thus, Labor for wisdom to know what is suitable to your condition, and order the duties about that condition: many think, Oh! if I were
were in such a place as such a one is, I would doe 
thus and thus, but you should look upon the duties 
of your present condition, what is the condition 
that I am now in? I am a servant, what is my duty 
in that condition? not what is the duty of a gover-
nour. And so in a single estate, what is the duty 
of this condition? not what is the duty of a married 
Condition, and so in a Married Condition, 
what is the duty of that? And so when 
you are in affliction, what is your duty at that time? 
or if so be that God call you to humiliation, you 
should mind the duty of humiliation, And when 
God calls you to rejoycing you should know the 
duty of that time. Some when God calls them to 
rejoycing, they think they must be humbled, and 
when they are called to be humbled, they think they 
should rejoyce, and when they are called to beleev-
ing, then they wil be poring upon their corrupti-
ons, and when God calls them to searching of their 
hearts, they have thoughts of matter of joy. Now 
wisdom to suite our duty to our condition, and to 
apply our duty to that condition, is a great ease to 
the soul. Now many times we are thinking of a du-
ty at one time, that is not the duty of that time, may 
be when one is sick, Oh! they are many times trou-
bled that they cannot go to heare the word, and 
meete with Gods people, and spend so 
much time in prayer, and meditation, and reading 
as they were wont to do, and upon this they trouble 
themselves, now this is not the duty of your condi-
tion, the duty of your condition at that time is to 
sanctify Gods name in your affliction and to quiet 
your heart under the hand of God and the duty of 
your condition is not to go to heare sermons now, 
but to think of what you have heard heretofore, the 
duty of your condition now is not to spend so much 
time in your closet in prayer as when you were in
health, and you are troubled for the want of this, we often trouble our selves about those duties that are not the duties of our present condition, and that makes them difficult, now wisdom in ordering our duties will much help to facilitate them.

7. Another Rule is this, In the performance of duties, you should ease your selves of the care of the success of what you do, about success, or discouragement for want of success; nothing makes our lives more troublesome, and our work more difficult than our carkings care about success, I will do this and that, but I am afraid I shall not have success, or if I have success, not such as I desire, but now, if you would perform duties in a gracious manner, look to the duty perform that, and cast the care wholly upon God, it is enough for me to do what is required of me as a creature to do, and let God himself take care of that that belongs to him, and that is the success. I told you, in the opening of the ease, that there is certain success, and yet we might trouble our selves in carking about success; now if we can go on in performance of duty, and never be troubled about success, it will be exceeding easie, but Christians find sometimes that though they have been diligent in performance of duty, yet they do not find success, they find nothing comes of it, and this troubles them, & this makes them go heavily to the duty at another time, I but observe that whatever duty you perform, if you do not find present success you must not conclude that there will be no success, the carking about the success in things makes the work extraordinary difficult, now if we could bring our hearts to this, Lord, I am where thou wouldst have me, and doing what thou wouldst have me, and as for the success that belongs not to my work but to thy self, I walk according to that that is thy will, and as for success I will leave that to thy self.
3. Another rule is this, do not tye your selves to what Christ doth not tie you unto; there are many Christians, bring upon themselves many snares that way, by tyeing themselves to that which Christ doth not tie them to, tyeing themselves to such a time of prayer, to spend so much time in such a duty, we must take heed of laying a yoke upon our selves, do not put a yoke upon Christ's yoke. It is a great question to many, and it is to me a question, whether in the Gospel there is required any Vows at all, to vow any thing that is not a duty before we have vowed it, indeed to strengthen out selves to do what God requires, as David, I have sworn to keep thy righteous Laws, we may engage our selves that way, but properly in the Law it was a free will Offering, but for a Vow now, I do not find that the Gospel hath any such thing, for men to bind themselves to that that they were not bound to before by the word. Indeed whatever we are bound to by the word, that we are to engage our selves to the utmost, but now to bind our selves to any thing else, as that we will as long as we live keep such a day, this will prove to be a snare to you, God requires it not, it may be that day that you would observe for one duty, God may require it for another duty, may be you will keep a day of fast for such a great deliverance, for such a great mercy, certainly, it may prove a snare unto you, God may call you to another duty on that day, to the duty of thanksgiving. Many will vow to keep such a day, and when they have vowed it, they know not how to go back. And so many will vow they will do so much every morning, and so much that day, this may bring a snare upon you labor to do all what you can for Christ all the day long, consider your duties, and lay the word upon you, but to put upon your selves that which Christ
puts you not upon, it is that that makes the duties of Religion very tedious, and many have done it that way, not foreseeing the inconveniences that may come upon it, and yet they dare not go back. Therefore I would rather advise Christians, to take heed of such things as those are, but to walk in the way of Christ according to that the Lord requires for the present, and not to bring themselves into a snare, and so they shall make the way of God more easie.

9. Another Rule is this, Take all advantages, take all opportunities and advantages, all the gales of God's Spirit, do not neglect the opportunities you have, the neglect of opportunities may bring us to woeful difficulties. As in voyages, if a Marriner neglect the opportunity of the gale of wind, it is a difficult voyage, and then he cries out, I may thank my self for all this, had I taken such an opportunity, such a wind, then I had been freed from this hardship that now I meet with all: So it is with a Christian, many times the spirit of God comes with a gracious gale, and gives them opportunity to go on with cheerfulness in the waies of God, hadst thou taken the opportunity, the gale of the spirit, Oh, what a deal of trouble mightest thou have avoided? Those that are watchful for all opportunities find the waies of God easie. It was the speech of Alexander, because he carried things so easie as he did, & in a little time conquered all the world, when it was asked him, how he could do so great things, and carry on things with so great easie? His answer was, by neglecting nothing, he meant, by neglecting no advantage. There are many men, that when God helps them a little, they carry the work on with easie, but then they do not follow on their work, and so they bring themselves into frights. As now
now we cry out of these wars, what a great deal of trouble they put the Nation to; and one main thing is, for want of taking advantages and following advantages. We say sometimes, Oh, if such a victory had been followed, such a victory that we had at Brainford, and York, and other places we might have delivered our selves from abundance of trouble, and tediousness of war; but when God gives advantages and we do not follow them, no marvel that we find trouble: So it is with many Christians, you find many troubles in Religion, Oh, it is because you do not follow your advantages, if you had ever since you were young, and ever since God revealed himself to you followed the gale of God's spirit, your old age might have been spent in nothing but gales of joy, comfort, and the like, but now no marvel you act with so much difficulty in the waies of God.

10. Another Rule is this, Preserve all your experiences that you have had of the goodness of God's waies, when your hearts have been most enlarged, and you have walked most close with God, and God hath come in to your soul: Preserve those experiences, keep them by, that they may help you against an ill day, it may there be may be a time a coming, that you may be in spiritual detention and that may be grievous to you, but if you had kept the experiences you had of God when your heart kept close to God, it would much help you, & sweeten your hearts, to think of the daies of old. As David when he was in detention, he would many times be thinking of the daies of old: So if Christians would be very careful to observe and lay up all the experiences that they have of God and his waies, the sweet and good of them, it would mightily facilitate them in holy duties, and be a continuall
continuall Cordial to them, and put spirits into them, to make them go on with ease in any duty God requires of them.

Another Rule is this, Take heed in any duty of disturbing passion, the disturbance of passion puts people out of frame, that they are fit for nothing when they are passionate, passionate with God, passionate with men, because they cannot have what they would have, fling up all. As Children, that when they cannot have their desires, fling away all, this makes everything hard, but if you could but keep your selves in a constant quietness, you should have every condition and every duty delightful but I have spoken of that (you know) of the evil effects of it, and of meekness, & the gracious effects of that, but I bring it only now as a rule, that you may present all these rules together. As now suppose a company that are in a Boat, and there cometh a strong wind and tosseth the Boat, you shall have some silly people, that will be shrieking out, and mightily troubled, and through their passion will be rising up in the Boat, and be ready to tumble down all through their passionate carriage in the Boat, whereas those that have skill, will sit still, and be quiet, and give up themselves to the stream, and that is the best way to come with the greatest ease, you make the Boatsmen's labor so much the more difficult, by your unquietness in the Boat; So certainly, you make the work of God more difficult when your hearts are unquiet. Let the thing be what it will, you will say, Oh, no bodies condition is so as mine. Certainly, your unquietness will not help you, you will not come the sooner to your landing place, if people tos from one side of the Boat to the other, and be unruly in their carriage, they will not come the sooner to their landing place, the
quieter they sit in the Boat, the sooner they will come to land. So it is in a Christians course, he must not think to come to have his desires satisfied by his froward carriage, to be angry with God or man, or the means, that they do not work as they would have them, but the quieter they sit, and give up themselves to God, the sooner they come to their desires.

12. Another Rule is this, Communion with the Saints, spiritual Communion, Heavenly Communion, not frothy Communion, but a spiritual holy gracious communion with the Saints, will facilitate the ways of God very much, the experience of this is very much, I do not know how it comes to pass, but certainly, now there is a great deal less communion between Gods people than formerly the times have been, when some that have been alone, have bin striving and rugging, and could not get their hearts into any good frame, they have come but into the company of Gods people, & laid their experiences together, and warmed themselves together, and then they have gone away, and they have thought nothing too hard that God should require of them to do or to suffer, they would go into their closets and pour out their hearts, if there were trouble in the Family, between Wife and Husband, in regard of passion, when they have been amongst Gods people, they could carry themselves in a gracious manner, Oh! communion, much communion with the Saints of God, it is that that facilitates the ways of Religion. We know in travelling, if a man be travelling a journey all alone especially if he have wind and weather against him, his way is tedious to him, very hard and grievous, and he is tired in his journey: but now, if he travel and have good company, and good discourse, and is joyfull, and
and cheerful when he is going, his journey is nothing, when he comes to the Inn, he faith, I thank God, I am not weary at all. Why is it so? the journey is long, I but the company is good, the discourse is good, and that makes it easy: So it is in our journey to Heaven, we complain of tediousness in our journey, Why is it? because we love to be alone. As many that are of a dumpish disposition, loving always to be alone, there is a time indeed that people should be alone, & they have sweet refreshing from God that way, but there is a time to have Society with the Saints, and it is an ordinance appointed by God for the facilitating of God's ways, while we are passing in the wilderness in our way to Heaven, and therefore make Conscience of that, to have Communion with the people of God, to spiritualize your Communion, and make what use you can of them to help you in your Christian course.

13. Another Rule is this, Exercise much Faith, Faith doth facilitate every action as Unbelief makes every thing difficult, let a man be put upon any duty, if he have an unbelieving heart, it is difficult. Why? because before he comes to it, he faith, I shall never go through without and therefore comes heavily to it, all the while his Unbelief prevails; his work goes heavily on, but let a man come to a work, and come to purpose, A man of confidence, and of spirit, he faith, let me take such a thing, another man he is toiling & laboring, and he faith, I shall never bring it to anything, but now another man, that is of a lively constitution, faith he, let me come to it, and he carries it on with ease; and the truth is, when Christians fee God's call to any work, they should not pere upon the difficulty, but exercise Faith, and come

\[\text{\textit{\textbf{Mean to make the Take of Christ easie.}} 769}\]

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with courage to the duty, and God will carry you through; God that calls me to a work, he will give me strength in the work, and therefore let me go to the work as if I were carried through it already, go on with confidence and resolution; and take heed of Unbelief, up and be doing, and the Lord will be with you, to do you say to your souls when you are discouraged in the work, Oh, such and such have miscarried, and how shall so weak a soul as I do? Well, up and be doing, and the Lord will be with you.

14. Lastly, Do not satisfy your selves that you have grace, but labor to have strength of grace, that is easy to a strong man that is hard to a weak, now Christians should not satisfy themselves with God's grace, God hath begun grace in thee, you will say, he that hath the least dram of grace, it will carry him to Heaven, I but it is a great deal of grace that must make the waies of Religion easy and delightful to thee: Therefore look into the word, and when thou dost exercise Faith, or make use of any Ordinance, Do it for the encrease of grace, for strengthening thy self, strengthen those weak things that are in thee, that thou mayst go on steadily in the waies of Religion, and know to that end, that though thou beest never so weak, yet there is strength enough to be had. Look into the word of God, and you shall find there, that there is a most glorious strength that is possible to be attained unto by Christians, in Eph. 1. 18, 19. that place that we have often made use of, What is the exceeding greatness of his power to usward which believe, according to the working of his mighty power. Mark this Text, it is not only meant of the greatness of God's power in working Faith in us, but the greatness of his power toward us who do now believe. God doth put forth power, greatness of power, and exceeding
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exceeding greatness of mighty power, and the same that he wrought in Christ when he raised him from the dead, and set him at the right hand of God. Thou maist come to have by the exercise of Faith, the power of God put forth, his almighty power to give thee Faith, so now by the exercise of Faith, thou maist have the power of God, the greatness of his Power the mighty power of God, and the exceeding greatness of the mighty power of God, and the same that God put forth when he raised Christ from the dead, & set him at the right hand of the Father. Thou saist, thou hast a dead heart, but wilt not the power of God that raised Christ from the dead raise thy heart, exercise Faith, Lord, I go about such a business, it is difficult because of the hardness of my heart, But Lord, wilt not the power that raised Christ from the Grave, raise my dead heart. And so, Lord I have a heart sunk down to the things of the world, I but Lord hast thou not promised to put forth the same power into the hearts of thy people, that set Jesus Christ at thy right hand? Wilt not that power raise up my heart to Heaven, and give me an heavenly heart? Now here is, strengthening of thy Faith from the word of God, and that strength that the Scripture holds forth, that God himself will put forth into the heart of his people upon the exercise of Faith. And so in Ephes. 3. 16. That he will grant unto you, according to the Riches of his Glory, to be strengthened with might by his spirit in the inner man, what a heap of expressions are here! therefore I put you upon this; not to content your selves with weak grace, for there is abundance of strength, not only the strength in Christ, but the strength that is conveyed into the heart by the Spirit of Jesus Christ. It is one thing for Christ himself to look upon you, as having a fulness of all strength in him, and for
Christ to come and assist you. As now a man that hath a weak child, he may come with his hand and enable the child to do that which he could not do, but the strength that I speak of now is, as when one that was a child before is made a strong man, and hath marrow put into his bones, and blood into his veins; so this strength is such a strength, that is the Riddles of his Glory, according to the inward man. Mark, First, Here is strength. Secondly, Here is strength in the inward man, strength in the outward man is not so much as the inward man. Thirdly, Here is strengthened with might. Fourthly, This strength is by the Spirit, now the Scripture useth that word Spirit to express strength by. Their horses are not Spirit, but Flesh. And then again, It is by the Spirit of God; And then it is according to the riches of the Spirit of God, such strength and such might, and the Spirit of God in the inward man, such as shall shew forth the riches of God's Spirit, and then Lastly, The riches of his Glory: So that the Saints may come to have in them such strength in the inward man, with such might by the Spirit of God, and according to the riches of God, and the riches of his Glory; you must not satisfy your selves till you find such a work of God's grace in you, as may manifest the riches of the glory of God's power. Now Christians, Do you work so, as by your strength in the waies of Religion, you do manifest the riches of the Glory of God's power? If you do, then certainly the waies of Religion will be easy to you. And then another Scripture, which is to shew you that there is a great deal of strength to be had to enable you to go on, is that in the 1. of the Colossians and ver. 11. Strengthened with all might, through his glorious power unto al-patience, and long-suffering with joyful mind,
here is strengthened with might; strengthened with all might, and this according to God's power, and according to his glorious power, and unto all patience, and long suffering, with joyfulfulness; mark, when we come to have strength from God, that is, when we come to the hardest things, to exercise patience, then we have patience and all patience, and and joyfulfulness, and giving thanks to the Father and nothing but thankfulness and joyfulfulness, though our condition be such as needs patience. Now these rules being put together, they may make the way of Christ easy, you may run the ways of God's commandments, and go leaping to Heaven, and certainly, the more easily, and the more sweet they be unto you, the more sweet will they be to others, and you will bring a better report upon the ways of religion, and make the ways of God amiable and lovely unto others. We consider what hath been said in this text, Many truths you cannot but acknowledge that they nearly concern you; now know that God will require this text at our hands, this invitation of Christ, come to me, for I am meek and lowly in heart, and ye will give you rest, take my yoke upon you, and learn of me for I am meek and lowly in heart, and you shall find rest unto your souls; for my yoke is easy and my burden light. The truth is, the same and the very marrow of the Gospel is, in this invitation of Christ, and therefore I have laboured, to shew you as fully as I could, what the spirit of God doth intend in this invitation, and to lay before you all those truths that are here, and have laboured to work them upon your hearts, hoping that the impression of divers things that have been delivered from this scripture, in the invitation of Christ, are upon your spirits, and shall remain in many of your souls, even to the end of Christ, so that Jesus Christ when he shall come again with another invitation, and
The Conclusion

and say, come, come ye blessed of my father, inherit the kingdom prepared for you, I say, Christ will look upon you, having the impression of this invitation upon your hearts. And certainly, Christ when he shall come to judgment, when poor souls shall bring this impression upon their hearts, he will entertain them with a great deal of cheerfulness, and he will give them another invitation, Christ faith now, come, come unto me all ye that are weary and heavy laden, take my yoke upon you and learn of me, for my yoke is easy, and my burden light, doth this invitation prevail? hath these arguments prevailed with your spirits? and do you keep the impression of these upon your spirits? can you if Jesus Christ were to come to judgment, shew the impressions of these invitations upon your hearts, and say Lord, thou hast invited us, and many arguments hath been used to draw us unto thee, and our spirits are come to thee? and behold now the impressions of those truths upon our hearts. Oh! if you shall be able at the day of judgment to shew the impressions of these truths upon your hearts, you will be happy, and then you shall have the other invitation, come ye blessed of my father, that will come fully upon you, the remembrance of the work of this invitation upon you, Oh! how sweet will it be to you? And for others that shall live wickedly when they shall come to that day, when Christ shall invite others unto him, come ye blessed of my father when they shall remember, that there was a time when we heard a blessed sweet invitation of Christ opened to us in the Ministry of the word, we heard Christ calling, Come, come, and professing that his yoke was easy and his burden light, and yet we followed after our lusts, and wicked sinful lusts and wicked sinful wiles, and now we hear that the Saints that did come upon his invitation, that
they shall be blessed for ever, but Christ will not call us to him, we would not have his yoke upon us then, and therefore now we must be cast off, and have the iron yoke of the wrath, and vengeance, and curse of eternal displeasure upon us. Now the Lord persuade you to take those easy yokes of Christ upon you for the present, rather than God's eternal wrath and displeasure should come to be your portion hereafter.

FINIS.