CHRIST
Inviting
SINNERS
To come to Him for
REST.

Wherein is shewed, 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 shewed
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 Rest therefore; with some conclusions from it.

THIRDLY, There is shewn
1. The Rest Believers have for their souls by Christ is, 1 Privatively, 2. Actively.
3. The Rest Believers have from the Burden of the Law by coming to Christ.
5. How Christ gives Rest from Burden of Corruption; where shewed how Sanctification Holiness comes from Christ And encouragements to come to Christ for Holiness.
7. Some Directions how to get from Christ in Spiritual distress.

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CHRIST INVITING SINNERS TO COME TO HIM.

MATTH. 11. 28.
Come unto me all ye that labor, 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 hereon. 2. The Meaning of the words. 3. The Division thereof into three parts.

AVING opened unto you that great Doctrine of * Reconciliation with God in Christ, and of the working of God and Christ to be Reconciled to Sinners, sending his Messengers in sure, sweet, and hethec in his Name, though there was something else followed in the Chapter that I could...
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 bountifulness, 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 staied, and they have been kept from sinking into the bottomless Gulf of dispaire 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 full 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 wil 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 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; So it known unto you, poor troubled afflicted Sinners, that morn more 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 all 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 adesfe; 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 Soules, and be sure that whatsoever yoke shall be laid upon you, it shall be but an easie yoke.
and whatsoever burden that be laid upon you, it shall be but a light burden. And that you have the dependence 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] at 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 Loading 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 spirits, 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 as Labor, and are heavy Laden.

2. The sweet and gracious invitation of Christ to such. [Come to me] come come ye shall do thus Labor, and are thus heavy Laden. And,
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 that have in Christ that doth come unto him.

CHAP. 11.

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.
Of the burden of the Law in General.

gerowness 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 doth not come that way, are even toyled 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 anything 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 will never have peace and 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 quiet, 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 secret, attend upon the word. And whenever they hear 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
dryes 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, at this while they are laboring and toying, but cannot do it; for while they seek Righteousness by the Law, it must needs be a toying 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 set 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 able to it self, yet it will not come that way.
Of the Burden of the Law in General.

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 waives, but wish ful 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 conscience 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 waves 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 that 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 itself 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 lose, with Christ, and to get true ease and rest to the soul, it is hard in itself, till 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 toylling, laboring, and tiring himself; but yet cannot do it; whereas another man that understands the mystery 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 toylling and laboring about, a long while and yet could not do it. As you know in all Trades that have a mystery in them. You that are Navigators that understand the mystery 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 Heart out, and not do that work that you can do easily in a little time. So many poor Souls are laboring, and toylling 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 mystery 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 easier 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 sometimes 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 mystery 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 home 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 I 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 trembling 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
Of the burden under outward trouble.

man, or Woman that I am, who shall deliver me from this Body of Death? You that would fain overcome those strong Corruptions that are in you, and it is the great burden of your Souls that you cannot overcome them. Come to me (faith 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 then 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 the heart kindly, it would drive thee to Christ, and make thee to say, true Tam- poor 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. Those that are outwardsly, 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
distinguibly. 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
causeth 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 complains that he is
pressed under it as a Cart is pressed that is ful 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 that the dam-
ned 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 travel in pain. However
many people think lightly and neatly of it, yet when
the Lord doth lay it upon any Soul, such a Soul doth find
it to 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 self 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, then the burden of Sin. 8. Doth not withstanding the weight thereof, justify God. 9. Doth not lie sullenly, and despair under it, but attend for direction from God, how it may be freed therefrom.

Now you that are Burdened with Sin, and labor under this; you are those that Christ calls to him 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 aloft 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 tal-
king of it before, and I could speak of it before; but now 
I feel it; now faith the Soul, those things that were as no-
tions before are the greatest realities that are in the world; 
the Lord presseth 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 shiftings 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 up-
on the ground, and a few light things put on the top of it, 
and an other 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.
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, merely 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 some 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 anything 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 all 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 tyred, at least makes it look upon itself as a wild and loathsome Creature, and sin 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, Yes 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
known sin, that it would load 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 sin lest 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 infinit 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 truely burdened with sin, it feels Sin heaviest there, as it is against Such an infinit blessed holy God, that is to infinitely worthy of al honor from me.

The sixth Burden of Sin.

Sixthly, When the heart is truely 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 poorne man Should lie under a grevious 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 infinite 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 poore, and mean, were miserable, but now bad I at the outward miseries in the world; upon my back, I had rather bear them at then this burden; I have felt much affliction in my days, but this burden and this weight, is most grievous and heaviest of all. O Lord, 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 whatsoever becomes of me, for the truth is, I have brought this
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 Saboté-breaking. Oh! the Lord is righteous in all his ways. 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 Despåre, 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 full of lead 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 waiting 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 there is 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.

Answ. 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 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 believe that my sin is pardoned, no, I must not pitch my faith upon my own trouble, but upon the trouble of Jesus 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 degree of trouble for sin, how much soever one hath been troubled for sin, or how little soever that gives them interest, or not interest in Christ. Nay, it is not the measure of it; for certainly if we could come to Christ without 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 be doth work upon the heart as a Rational Creature. Now therefore the work of Reason must be made subservient to the work of Gods 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 Rational 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
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 mer-
cy will take a deep impression upon the heart that is bur-
dened; 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, it is his work; therefore when Christ sees any poor soul burdened under sin, faith 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 man's 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 be pity poor, burdened Sinners.

REASON IV.

Earthly, 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 at the Glory. Now first Christ having al the Mercy of God the Father, and being sent into the world to bind up al broken hearts, and having experience of the burden of sin. And fourthly knowing that he shall have al the Glory, in delivering and easing of Souls; certainly Christ doth account it worth al 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 al eternity. When al 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 al 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
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 will hear the call of 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 press 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 press 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 rightheously 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 so hardly of those Truths of God that doth reveal the evil of sin unto 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 but 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 Gods 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 under thy hand as long as thou pleasest, only work thy good work upon me.

Object. But you will say; We may sink under the burden 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 itself, 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 his sword, and now it lies heavy upon their hearts. Now Christ calls; come to me you that are weary and heavy laden; come to me, saith 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 saith come to me al ye that are weary, and heavy laden; he doth not say, thou that art so much laden; Christ calls thee to him.

Object. But (thou wilt say) I have no ease, 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 didst not heare the voice from Christ this day, depart from me; but thou dost heare this voice this day from Christ, Come to me, all ye that are weary and heavy laden: Christ is near to you; the Lord is near to the broken heart; he is nere 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 speakes of a weight of
glory, as well as of a weight of sin, be willing to beare the weight of sin quietly; say with the Prophet, I will be willing to beare the indignation of the Lord because I have sinned against him. So say thou: 'tis fit my soul should beare 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 bow the heart of Christ was affected when he felt the weight of our sins upon him. In the days of his flesh be offered up prayers, and supplications with strong Cryes and teares unto him that was able to save him from death, and was heard in that he Feared. Goe thy way O Soul, and get into the presence of God, and tel God of thy burdens that thou seest least, make thy moan unto him, and let it be with prayers and supplications, and strong Cryes; and tel him Lord I fear least my soul should be press down to eternal death under this burden: tel him of thy teares this way, and it is very probable, that thy soul shal be heard, and according to this invitation here, surely, there is rest for thee as wel 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 tel thee of this. Nay, do I tel thee that there wil a mes-
senger come. Behold here in this text, the Lord Je-
sus Christ comes, the Angel of the Covenant cryes to thee, 'Come O Come, come freely, though thou hast no good at al 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 al at the first. O remember again the dependance of these words with the former; that he that calls to thee to come to him for rest, it is he that hath received al things of the father; and what hath he received them of the Father for, but for such poor Soules 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 layes open a mans misery, and there leaves him, without shewing him any remedy. 10. There is no appeale from it, nor repealeing 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 see 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 justification
of the Burden under the Law

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 soules, 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 and 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 enough 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 to 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 endeavor to shew what the yoke and burden of the Law is. And then what is the burden from Condition of the Sould that seeks after Righteousness by Legal performance.
opened in several Particulars.

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 only at the first, that you may not think it hard it doth not put you upon any thing that God did never enable 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 man 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, at 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 God's Law should not go 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.

Objeet. 1: 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 all together Ceremonial and moral and it was greater; take in the performing of outward Ceremonies, and it was not such an intolerable yoke; but we must take the whole Law in the latitude of it, &c 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 at the Sinod that was here in Acts, i.e. 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 Jerusalem and teach this doctrine amongst them; they sent certain Brethren to the Church of Jerusalem to be informed further about this question, and you may see at the 5th 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 Jerusalem Peter rose up and tol 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 mean Ceremonial but moral; it appears at the 11th 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, that 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 bondwoman, for the law requires that that is impossible for them to do. Now when a soul comes to see and understand itself 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 of Christ, and Christ calls it 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 easie yoke, the other is a heavy yoke: But I will shew you a way for easie and rest to your soules. 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 onely command hard things; but whatsoever the law requires, it doth require an absolute perfection in it, or otherwise cast 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 onely 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 grevious burden and so be a need of Jesu 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 defraude; and al 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 e-
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 shal 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 meerly 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 the Law; 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 rest; it is by believing in Christ that you must have rest. There can be no rest but a grievous burden upon the soul till 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 a burden through ignorance, as most people spend off all their days 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 virtue of a Covenant of Works or a Covenant of Grace, and that 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 so 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 than 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 ability, 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 al habits of al 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 wel as his body must die a spiritual death, and so loose al habits of al 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 al to be as perfect as ever Adam was in the state of innocency, void of al 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 al 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 al our habits of Grace; But the Reason of the difference; That though Adam when he sinned against the Law, he lost al 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 then 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
opened in several Particulars.

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 then 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, I 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
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 almes; 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 so much for God; yet all this will not satisfy for what is past; many when they have sinned and their Consciences are a little awaked 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 mere deceit and will not satisfy, you must come to me faith 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
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; & 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 tel you of rest before I had opened a little this burden, for otherwise you might say as those Jews 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 in on 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 beleive, 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 preaches 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 my self in such danger of the Law, this may be a natural repentance, and not evangelical; that is, I see I have undone my self by reason of my sin, and now am troubled, and I 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 any 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 O! 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 curst 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 then 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 at all 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 leaves 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 tel 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 shews 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, 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 seem be no appeal from it, nor repealing of it. May we not appeal from God's justice to God's mercy? 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 God's 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 mystery 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, he doth, and he Suffers;
opened in several particulars.

so that here is all the alteration, the Law goes on, and hath its course, only 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 dischargeth 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 indure 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 compares 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 Gospel, 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.
Certain Conclusions, &c.

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 pacify 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 before times.

And then Thirdly, Hence will follow this Conclusion also, That those vain thoughts of men that they have badań 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. Wha
if you be not; if you be under the Law, you are cast a thousand thousand times over. You will say that you do some good thing, and sometimes come to Church, and pray to God; but what is this to the keeping of the Law; if thou best 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 cares 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 a great 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 set 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 til 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 burdensonness 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 contract 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 meer 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 toying, yet know they not whether they shall bold out unto the end. 12. Their Humiliation and trouble for not doing what they ought to do, binders 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 tyed 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 it self, 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 perfrome 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 Hypocrisy to be seen of men to make a show 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 Hypocrites, 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 days
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 as 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 Wo-
men 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
aboundant in duties, that is, do perform many duties.
In the 6. of Micah, and the 7. what shall we do say they,
Shal 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 out-
ward action, he may make conscience of every thing
that he knows to be the mind of God, and yet do all thi
in a legal way, and his performance may be rather a burden than 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 speak to some even to their hearts, and open their conditions to them, whereby they shall lay that they have not taken a right course to procure rest to their souls, and to this end I speak 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, 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 faith 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 worke, and to be put upon to struggle 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 merely legal, conscience stands 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, because 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 stream in them, they go against wind and tide; you know what a burdensome thing it is for the boatman to go against wind and tide, he must put to a great deal of strength, so it is here; till the soul come to believe in Christ and to have the Spirit of Christ, having only conviction 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 own 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
Of the burden of Legal performances.

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, that is some trouble, because you keep it from its center, 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 that 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 go 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 comming in unto him, no further ability to perform what conscience puts him upon, then he had at first, nay rather less 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 be against the hate, quite opposite to his disposition, that is more tedious, yet he must go on, and be toil and wearies himself, and yet the more he works the more grievous it is unto him, for he finds no strength comming, but strength wearies 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 burdensome; 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 burdensome 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 easy 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 than at first, and they have got no more strength then at first, their suits are less mortified, and their strength is less then at first, and therefore their work must needs be grievous unto them.
Of the burden of Legal Performances.


4. Those that performe duties in a legal way meereely, 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 laid to their Charge, but those that are meerely 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 rowling a stone up a hill, and as soon 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 meerely legal, while they are in duty, in working, still corruption brings them down againe, and they contract continually guiltiness upon their souls.

The 5. Burden of Legal Performances.

5. Those that performe duties in a meerely legal way; what they do, they do meerely out of fear, they are put upon it in a forcible and rigorous way, they are put up on at 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 only exhorted to do their duty, but with blows and flashes 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 more 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 performances, but how the terror of the law, the flashes of hell fire in their conscience, and the fear of the judgments of God come upon 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 taskers 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 merely 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 dul 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
Of the burden of Legal Performances.

7. Those that perform duties in a mere legal way, find nothing to come of their duties, but are meerly as a horse in the mill, go the rounds, or as if a man were to strike or cleave a knotty piece of wood, he strikes, but the knotiness of the wood gives the rebound to the axe and wedges, and he can make no marke of it, though a man strive and work hard, yet if he findes 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 logg out of a ditch, and injoin'd 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 meerly 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 it 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
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 thus, those that performe duties out of consciente, and yet never attain to their end, nor never will attain to their end in this way, till they come to know more of Christ; I speake of such as desire rest to their soules. yet in this way of legal performances never gain this rest to their souls, and therefore it must needs be burdensome unto them.


9. Those that performe duties, in a meer legal way, they doe on and performe duties, but whether God accepts 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 knoledeg of Gods acceptance, they go up and down continually with Jealous thoughts of God, fearing 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.
know that God doth accept them though they performe their duties never so wel.


10. Those that performe duties in a meer 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 weake, 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 shal 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 forbear 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 the burden of Legal Performances.


11. Those that perform Duties in a mere Legal way go on toying but till they do not know whether they shall hold out or no; I go on and do my Duty, but what will become of me God knows, I do not know whether I shall hold out or no, I am afraid that when I have done all, labored and toiled what I can, that I shall prove an apostate, a backslider at last, thus they have many such jealousies of themselves, as they are full of jealousies of God, so of themselves they are afraid of themselves, well, if troubles and afflictions come I shall fall off and turn, and manifest that I was but an Hypocrite and always unsound, now, these very thoughts makes their lives and Duties burdensome unto them, whenas one that hath the benefit of the freedom of the Gospel, one that is in Christ, he can go on; well, though I am but weak yet I have an everlasting principle.
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, whereas one that is Legal he is ever jealous and he thinks, what do I this for, I shall fal 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 unwise, their hearts are more full, fretful, and untoward, and this is a sad
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 Complaine, 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 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.
Chapter 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 commandments of God to be grievous and to 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 thereupon 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 come.
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 dispair, and sometimés 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 closer, but they come afterward to think that
this was but Legal, and now they cast them off, and give
themselves to loosiness, 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 loosiness 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 overthrown with despair and so they die; Now Oh!
what pity 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 waviest. 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 continualliy, and yet perish at last; and all for
the want of knowledge of the Gospel: it is true these men
day right, that if their were any such who did put them

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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 merely putting of men upon the performance of Duties, for we know to be under the Law and to do Duties in a mere 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 ways of God, for they go always heavily and dully on in God's ways, and so they bring an ill report upon the ways of God, whereas when the Heart is sanctified and carried on by a divine principle, such a one makes the ways of God beautiful and lovely to those that they converse withal, but they that perform Duties merely in a Legal way, they go on so pensively, sadly, and dully, that there is no beauty at all in their Conversation, and they make others afraid of those ways that are so tedious and irksome to them.

The First Misery.

Fifthly, There is this Evil in the burden of Legal performances: that those that perform Duties merely in a Legal manner they do not keep any proportion in the ways of God and in their Duties, but merely according to the
flirring 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 trystal 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 somthing 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 upon 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 Sixt Misery.

Sixthly, there is this evil in the burden of Legal performances, that if so be that by these Duties their consciences come to be quieted, then they are kept of from Jesus Christ, there are no people more kept of from Jesus Christ, then those that perform Duties in a Legal
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 Consciencnes begin to be enlightened 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 whit the more, but in Christ we shall see how they are performed with a
the burden of Legal performances

great deal more ease then before, not more ease to the flesh, but in the spirit, and whosoever you are that are under this Burden of Legal performances, if your hearts tel 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 condition, so far be comfort to you, and know that Jesus Christ calls you, it is true, your condition is for the present sad, 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 less conscience of your Duties 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 condition, 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 approving 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 pities 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 confidence 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 Toyl.

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 days 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 lose 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, in the best that live upon the Earth, and that every one acknowledgeth, it is in every mans 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 sins 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 foriprose, 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 so sensible of this, that he gives a grievous shriek as it were, O! wretched man that I am, he counts it his misery, in that it appears to be a burden, and then he shriekes 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. 4. 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, suffring of shipwreck, and abused of his owne country-men, 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-scorewing 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 whipt, 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 falles under that burden, who shall deliver me from that, as if he should say, O Lord let me be never so much afflicted heere in this world, yet if I cold have my soul delivered from this burden of my sin, I should account my self 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 too, and yet he cries out under this burden of his sin, who shall deliver me. I appeale 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 cry 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 wees 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 fia burden, and the stirring of corruption a bur-
den, and the prevailing of corruption a burden.

Fourthly, Why it is that God doth so in his provi-
dence ordende things, that his owne saints shal 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 greife unto them; you know
grief causeth heavinesse 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 greif, it is the cause
of their grief and trouble; some wil say perhaps sometimes
to others, such and such that are professours of religion
they go very sadly and heavily, and when once you come
to be to strict in your way, you wil loose al your com-
fort, 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
greif to their godlynesse, 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 no-
thing at al 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, greif is a bur-
den, 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 to those
that are most ingenious, 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 speaks, 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 too much evil there, as they see too much cause to abhor and loath themselves, and to lie down in their shame before the Lord, whom they know they see into their hearts a great deals 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 a man should know so much evil as is in your heart at one time in prayer or hearing a sermone, would you not be ashamed, now God knowes and sees all the baseness and vildness of your spirits, and the godly knowing this, they cannot but be ashamed and go under this burden of shame with heavy hearts.

The Third burden of Corruption.

Thirdly, The remaining part of Corruption in the hearts of the godly, it carries with it a burden of fears, 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 men, fear those that will come and take away their estates and undo them, feare their enemies or feare the divel, but one that is godly he feares more his own heart, the evil that may come to his soul by that, then al the hurts that all the divels in hel can do to him, for they cannot afflicct more then the body, but this brings an evil upon the soul, it breaks 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 miscarrying, 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 ful of care, you know that is a great burden that many of you are acquainted with, that when you have a great deal of busines upon you and much lies upon you, when your thoughts are ful of care, is it not a great burden to you? Many men that have been ful 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 so we must needs be full of care in this world, though there be a great deale of difference between the distracting care that wicked men have about their outward 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 full of care, when a man hath a great business upon him he is full of care, there is no men 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 upon them, but multitude of business, the life of a Christian is a busy life, a life of a great deale of business, a Christian Woman hath abundance of business to do, and therefore it is a most vile thing for one that professes herself to be a Christian, to be idle and to spend her time vainly, hast thou nothing to do? you speak 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 multitudes of hindrances, and especially if you are undone if you should miscarry, this now will 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 all the faculties of my soul to be working in every duty that God calls for, well, and if I miscarry in the duty I look upon it as a greater evil then if I were undone in my estate, or body, and I find abundance of hindrances, that will indan-
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 mighty pleased of the burden of care, now those that do perform 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 perform 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 remains 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 only say as many flight and vain spirited men and women do, Lord have mercy upon me, and we are al sinners, and I would do otherwise I have good desires: no, but a Christian knowes that he must draw forth all the faculties of his soul 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 shall 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 him 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 lay 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 something, but when it comes to the burden upon our consciences, we must learn to distinguish between the burden upon our shoulders, and between the
The properties of the burden of Corruption.

burden upon our consciences, and so 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 dishonor a burden, sin brings dishonor, is debt, for a man to be in debt, a burden, sin brings that too, forgive us our debts saith 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 tankard-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 carried their water in tankards of lead, though the water were no heavier, yet this would make it more burdensome; so sickness, 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.

Fifthly, Sin is a burden unto God himself, much more to the saints. God cries out that he is press'd under sin as a Cart is press'd that is full 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 consider 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 with, 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 extream stout and stubborn Spirits, others have sullen Hearts, extream sullen 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 neer, 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 burdensome 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 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 ingagements, it is that which makes me weary of my life, as Rebecab 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 Sin, 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, I but that is no argument of Grace, but this is an argument of Grace, that because of the great burden of Corruption that thou carriest 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 thou shalt 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. XIII.**

In what respects Corruption is a Burden: 1. In that our Nature is opposite unto the very Nature of God. 2. It presseth 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 presseth them down in every holy Duty, so 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 wistfully upon it, saw a Stone tied to the Bird's leg, and upon that the good man began 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 those 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 till the rain and the Sun draws 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 stench should come from the Body itself, one may have some unsavory thing cast upon him and be unsavory, but when the Body is rotten and that cast upon one, that would be more unsavory, so it is here. may be the Devil may bring some temptation
In what Respect it is a burden

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 liveliness 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 damps all: 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 now though Christ takes care that all the damp of thy Corruption shall not put out thy Candle, yet God sometimes dimmes 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 combat, it is a fearful thing, we consider it a great burden that there should be Wars and Rumors of Wars within our gates, but, there is a greater war in thy Heart. It is a thing that was not thought possible
In what Respect it is a burden.

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 does not see but the victory will be this in the Conclusion. But I will shew you a worse thing then this in every of your Hearts, there are such Corruptions in your Hearts, as put your Souls to fight to mischief 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 trespasses, 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 Women, yet when they do not feel the Burden of their Corruptions at all, certainly they are dead men and Women. Now you that are weary and heavy Laden, come to me, (Faith 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 fitted 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 stil,
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 burde-
some; as a family where there is a continual falling out,
never a day that you come to some families but there is fall-
ing 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 an
other, 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 kingdome 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 cor-
ruption 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 extreme griefe 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 extreme violent and outrageous, the diuell stirs up
their Corruption, and indeed the corruptions themselves
are as it were divels in them, that do as the diuell 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 in prayer to God to help them against it, though they resolve 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 disordered and confused then the corruption in our hearts, and therefore burdensome, it caues 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 then 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 truth 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 Gods 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 Christs baptism, and when he was baptised, then came the holy Ghost upon him in the likeness of a dove, and this manifestation of God from heaven, This is my beloved sonn in whom I am well pleased; well, presently faith the text, he was led into the wilderness to be tempted of the devell, 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 than 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 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 unseasonableness by that I meaneth 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 quiet, well if thou shalt yeild to them to quiet 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 troublesome to us in seeking to get such and such a thing of us, and at length because of trouble to us we yield 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 yield to your corruption for one thing, it comes more and more upon you, so that the only quiet you can have is by being at open defiance with them; now this is another thing whereby the corrup-
of Corruption are burdensome.

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 so 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 deale 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 Prælio 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, that Battel, 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 foiles 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 not 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.

I

First, Because whenever 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 bear no other

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 wilt be a burden to them, because thereby their holy profession is scandalized.

IV

Fourthly, It is 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
some sins that you live in, that have prevailed over you and therefore no marvel you do not profit as you d

VI.

Sixthly, The prevailing of Corruption is a grievous Burden in this regard, because it is that that doth extremly disturbe ones 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 Gods love, and was able to look in Gods 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 thyself from my Soul, O Lord, restore unto me the joy of thy Salvation. Now is not this a burden, for thee to lose 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.
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, wherefoever 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 a sleep, and doing nothing, then, though there be Corruption in them, it would not be so grievous, but Grace wherever 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 wails 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 lies 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
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, as 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?

Answer. 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 then be hath from the Angels in heaven; the power of God appears 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 appears 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 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 tossings 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 corruptions 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 soule 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 appeare 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 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 wild, 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 than faith.

Ansver. 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 foment 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 genuine 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 than 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 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 God sees both 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 go to God above all, God never hears such strong cries 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 cries 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 pleaseth the Lord; the work of humiliation, mourning and sorrow 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 wisdom 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 otherwises 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 shall see,
to Remain in the Saints.

see, 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 aims 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 much corruption in the hearts of the godly, and they are hardened thereby, but they little think that God aims 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 worketh 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 not, for if he loved me he would deliver me from this corruption, I have been praying a longtime 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 that 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 to them we have been speaking distinctly. 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.

Objecit. 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 full strength of it, and together with thy corruption at 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 full 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 a void 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, meekly 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 burdensome to you. Now Christ calls 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 afflictions 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 ways, little think what burdens are upon their Brethren; how many in these days 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 tender; 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 itself the fruit of the curse, and is to you till you come to Christ: now to bear that that is in itself a fruit of the curse, must needs be a burden, because it is so contr
Of the burden of outward Afflictions.

...contrary to Nature most afflicting to Nature, therefore burdensome?

Secondly, Outward afflictions are burdensome, 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 burdensome 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 that 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 burdensome? It is true, it is painful to Nature, Oh! But the Lord knows, this is that that makes it grievous, and burdensome 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 sustain these burdens to thee, divers other things might be spoken about the burden of affliction, I will add but one more.

Thirdly, ourward affections is a great burden in this respect, because it many times occasions and heapestward 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, merely 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 always, our service would be more carnal; but now though his servants meet with never such afflictions in this world, yet they love the Lord, and love his ways, and love his service, and go on in faithful obedience to him; this shows 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 complainearest of thy afflictions, but who knows if thou hadst not such afflictions, what sins thou wouldst have.

3. And God 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 unsettledness 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, Believe 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 believes in me except my Father draw them. And so, He that hath heard and learned of the Father comes to me: That is, believes in me. And this is the meaning of the 55. of Isaiah. Ho, every one that thirsteth, come to the waters, buy wine and milk without money, and without price: that is, believe 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 Saviour, to have 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 imployed, 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 soules of their burdens, and
such soules as you are, look unto Christ therefore, as
the great reconciler of God and man, the great mediator
between God and man, having the fulnes of all mercy
and goodness in him, the great means of conveyance of all
the grace and riches of God the father to sinful soules, 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 imployed, but yet the soule comes not.

Secondly: But then the second is this, which goes fur-
ther. To come to Christ, implies an unstedfastness, 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 setled your hearts upon creature com-
forts, and you have looked upon them heretofore, as
those things wherein your good and happiness doth con-
sist, 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 crea-
tures, have setled your hearts upon creature comforts,
and setled 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 forever. Let it not grieve
your soule 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 stir 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 unsettled from the creature, but I must be taken off from myself too, from all my righteousness and duties, I must not think to satisfy God by anything 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. Heretofore, 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 means 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 anything that is in myself, but I must go out and deny myself, and so look for the principle of life out of myself. 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 unsettling of your hearts, a taking your hearts off from whatsoever you were settled upon heretofore, 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, Converse 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 it self 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 eare 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, working, 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 comming 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 sullen, 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 comming 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 laid to his sons, when they wanted bread in Canaan, saith 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 aking 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, hast 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 all 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 whatever burden is upon your souls, cast it upon me, reveal your souls & all your burdens upon me (faith Christ) and I will give you rest.

Fifthly, and lastly, Come to me, that is, come and leave your souls with me, and commit them to me for life, for salvation, for peace, for whatsoever good you would have, be willing to betrust me with your souls, be willing to betrust me with all your comforts, be willing to betrust 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 engage 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 myself, that is the meaning of Christ when he said, 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 souls, and to make up peace between God and you, and there be an unsettling of your hearts from whatsoever
heretofore your Souls did Rest in, Creature comforts, your own Righteousness, 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 stirring, 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 settled 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, till 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, till 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 unfolded, now thus doth Christ call those that are Laden to come to him.
How Christ calls Sinners unto him

CHAP. XIX.

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 then 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 call, 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 tel 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 allures 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, 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
take 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 simi-
litude. A prince that hath had many of his subjects
traitors, yet he is pleased to send forth a general procla-
mation, 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 be-
because sensible of his wickedness, and how unreasonably
he hath dealt with his prince, and may be fitly alone be-
moaning 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
wants: 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 lay
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 she thought it had been the Gardiner, and Christ he speaks but a word, speaks to her, and saith, Mary; Rabboni, (faith the) 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 that 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).
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 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.

Ques. 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 it self 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 neer 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 sat 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 virtue 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 virtue to cure her: so, where ever Christ's invitation comes to be effectual, it comes with a mighty power, a secret virtue 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 virtue...
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 prevale up on the Soul that they
must come. Now it may be, the Father, or Mother, or
friend of a poor yong 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 joyned with Christ, to
have union with him. Christ when he sees the Soul mak-
ing 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 ano-
other 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 worthiness 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 thou requirest; yes, come to me, and thou shalt 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 shouldst 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, it is 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 raise 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 pity 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 join 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 clearly 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 loseness, 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
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 looseness. 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 something 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 looseness in coming, but a blessed maintaining of the condition of the Gospel in the way of the souls coming unto Christ.

4. It followes from hence that the weakest, and the least degree of Faith that is, wil give us interest in Christ because that nothing but comming to him is required. It is not run to me, or come strongly to me, if I can but get to him, though it be crawling, though it be never so poorly, never so weakely, 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 weakenes, yet if they be but there, they shal have that that is promised: so say I, though the soul in comming to Christ creep as it were upon hand and feet, come with much weakenes, 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, weake 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
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5. It follows from hence, That the work of faith, and bringing true rest unto the soul is a supernatural work, it is coming to him, that is, its the looking forward, by a righteousness that is beyond our own, it is a leaving 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 felt in whatever it hath, whatever it doth, whatever it can be enabled to do by the power of God. It rests not upon any thing that is in it, or done by it, no not in any thing 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 coming to Christ, and therefore going out of ourselves, this is supernatural; for there is nothing more natural to mankind then this, to rest upon his own bottom, to desire the staff in his own hand, to lean upon some worthines, 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 myself, but it is by the grace of God that I do it 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
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 unable 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 deceit 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 their 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 it, felt, as to acknowledge, there is no worthiness no good at all in itself and yet it is content to live eternally upon mere almes, and to give God the glory of all. Is there any thing more hard to any of you, then to live to be beggars at your days, to be beholding to others, so as to live upon mere almes and nothing else at the days 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. It's spoken of the Jewes; For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted 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 man's 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 indeed 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 upon, the stock of Grace he had in his owne hand. But now in the second Adam, the way of God towards us is otherwise, the second Adam keepest the stock of life and grace upon which our soules must live eternally, in his own hand, I say, they are in Christ's hand, not in our selves, and therefore our life is a better and safer life then that was, and thereby we cannot fal from God because we live by the principle of life that is in him. It is a great mistery, and almost impossible to unsould, only some glimmering 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 pacifie 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 calleth 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 coming, before ever you are able to do me any kind of service; no, faith God, come to me, and you shall have first my favour, and you shall 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 all that you shall do afterwards, shall 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 all 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, nor, 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 behold of his master, for their was money given with him, I but now, if you should ly 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 engaged are you to him, that now my master doth all this for me, and there was nothing done before to procure his love. Thus Jesus 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, merely 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 merely 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, slowness, or fals, they lose 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 beleever, 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 beleivers 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 should'st thou do now, being a beleever. 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 al discouragements, and hinderances. 7. Keep the Heart stil tending to Christ. 8. Give up thy self to Gods 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 al-right 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 merely, 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 merely 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 business, 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 dutys, and all ordinances, to look at Christ, that we would have by them, and be sure to pass through the ordinances til 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 something beyound Prayer, and beyound the word. Have I got to Jesus Christ in Prayer, have I got to Jesus
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 than 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 mediatour 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, 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 soul; 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 to cast thy whole soul upon him, not to hang upon any thing else, and so to give out, as it were, an arm 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 fall and perish, because the full weight was not laid upon that that was found. So here, the Lord propounds his Son as an all-sufficient 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 journey's 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 lustre, 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
in his Eye, as the poor Woman said, If I can but 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 poison 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 as an affliction, it is not of God, but suffering the Devil to try thee, but whatever sorrow it be for thine own wretchedness, or unworthiness, if
this steep 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 mixed 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 give mercy to me, the time is past, the Lord hath forsaken 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 intrench and fetter thy legs by this, and then thou layest, thou canst not come to Christ; Christ calls to thee, and thou art interfered 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 fetters 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 Jesu Christ.

RULE. VII.

Seventhly, At those times when thou canst not feel thy Heart active as thou desirest 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 Jesu Christ is, and may be he may cast in some Vertue into my Heart to make it more stirring after him, but however I am resolved upon this, I will not turne 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 beleeeve, 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 til Gods time come, when he will let some influence into thy Heart, this will be a mighty help this way.
in coming to Christ.

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, you have done this wickedness, yet turn not aside from following the Lord, but fear the Lord with all your hearts and turn ye 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 uileth to present himself in.

RULE. VII.

Eighthly, When thy heart begins to come to Christ, give up thy self to the stream of God's 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 God's spirit; do not thou draw back; it may be God's spirit is drawing thy heart to Christ, and thou pretently drawest back with discouraging thoughts, upon consideration of thy Vileness, and that thou art not humbled; now when thou feel'st God's Spirit stirring in thee, give up thy soul to the strength of God's spirit. As when a man goes to
The Rules to be observed

learn to swim, be 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 arke and so are safe for ever. Whereas others they skrabble on the outside of the arke, as if a poor man should be skrabbling upon the ship, nobody looks after him, he falls down and is drowned at last. So those that skrabble and do not give up themselves unto the arke, they fall down again and at the last perish. You have a scripture for this in 1 Kings. 20. 33. The Servants of Benaadad, they diligently observed whether any thing would come from the King of Israel, and they say, thy brother Benaadad, this is the thing, they go in a way of seeking to the King of Israel for his brother Benaadad, 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 Benaadad.
Benbadad, 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 thither, 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; will not these soules think that they must not come to Christ till 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 stayest 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 Corruptions 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 right 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 in 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 mayest have thy corruptions subdued. It would seem a strange thing that if 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 Queen 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 with all 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 worke whatsoever, 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 saith Christ, saith the soul, I had thought I had come, but I was deceived; saith Christ, yet come again, and come again and again, this is the only 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 soules 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 ears 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 wilt 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 call 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 encouragment 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, will be no other but a forerunner of that cal that Christ shal make to thee another day, There's a cal, come to me all ye that are weary and heavy Laden, and I wil give you rest, Inherit the kingdom 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 will cal you after another manner. He cal's the poor laden soul to give you now rest, but he will 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 Kinsman, (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
 hath 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, instance 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.

ARG. 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 al 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 appeare 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 neere 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 ful of Glory, but he is your kinsman, he is your neere kinsman, that hath taken your flesh upon him. Now had you one that were neer a kin to you, that were advanced to be the Emperor of all the world, and he should call to 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 had 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 least we should be overwhelmed with his glory, we cannot stand before him; we cannot look so much as upon the glory of the fin, 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 person, calls us to come to him: hence we have this Meditacion, That certainly, the Lord is infinitely inclined to do good unto the Children of men, this is a mighty encouragement 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 encouragement, 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 Nature to his own Son. As if the King should be pleased to marry his Son to one that is the nearest Kind: woman you have, you would by that gather such an argument as this, and all your friends would conclude, Sure the King doth 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 conclude, 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 encouragement
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 doth some-
what 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
humane 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 therefore
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
condicions
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 saies, 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 grate? 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 saies, 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.

A R G. I V.

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 will 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 faith, 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 till 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 acknowledge.
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 immediatly 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 somthing 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 beleevers 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
shreeke 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
Gods 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 al
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 Crist, come to me, and by me, all the stves 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; thoe 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, 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 Mystical 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 Righteousness 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 Righteousness 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 Christ's Righteousness.

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

ARG. 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 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 pooreft 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 liest in thy poor, wretched, miserable condition, in thy filch, in thy basenes, 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 wretched sinner; but he speaks indefinitely, he that comes 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 saith, 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
Christ came into the world for, to receive poor troubled soul, and to save 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 shall 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 saw 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 loves 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 imbrued 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 hast 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 say 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 tearms, 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. Its 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 dost thou think the mercy of Christ is 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 thine tears, because he was not so vile as another man, as thus, here is one that is thus vile, here is another that is not 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 ingrafted by Jesus Christ, of those Souls that come to him;
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 imbracaments, till they come to be more strengthened, and then perhaps Christ will have them live rather by Faith, than by fence. It is in the new Birth as in the Birth of Nature, Children when they are first born, they shoot 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 worm Womb, it could not subsist if Nature did not hasten to strengthen it self at first; so men, when they come to Christ at first, they shoot up and grow to such enlargement of Spirit, and they do to 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 prophaned life, a prophaner of my ordinances, a scorners at my waies, 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.**

Eighthly: 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 draw 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 didst, 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.
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 encouragement 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 ask 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 whoredom, 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 sign, one that should go away after the grace of God is opened to him, and be invited to come to Christ, one that should go away notwithstanding hardened in sin, I say, I should rather pitch upon this than any other sign. 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 farms, and others had
married Wives, wch. 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 Farms, 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 soule; and yet when we come to o-
bserve of God in Jesus Christ in the ministry of the
church, we cannot speake of it without trembling hearts,
least 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 taken
with this grace of God offered in Jesus Christ, they
shall never taile 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 drunkneness, 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 bound-
tifulness of thine in thy son, & the neglect of our not pro-
fiting by such sermons, and casting out what we heare,
leaving of it pass from us doth the quickest teal 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.

Anf. Would you know the reason, Christ himself gives it you, in John, 6. 43. after he had been inviting 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 alwaies 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, faith 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 had as good speake to dead men?

Anf. 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 soules, 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 soules, Oh! do not you draw back again, as loth to leave your sins, to leave such a sweate pleasure, such a profitable luft, 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 al 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 onely 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 for ever by him. First he draws them by the cord (as I may so speake) 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 confidences 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 heare one more offer to come to Christ? Wilt thou yet go on in thy sins? Wilt thou yet prize thy lufts; before 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 confidences to help on this work. There hath been
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.

Ques. 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. Return ye back sliding children, and I will beale your back-slidings. 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 back-siders, once more in the name of God do I call to you, Oh! return thou back-slider, the Lord Jesus Christ is ready now to healthy back-slidings, 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 thy,
Lord, thou hast invited me this day to come to Christ, now Lord I give up my self, 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 seasonable to hear of Rest, whatsoever troubles fall out yet if thou come to Christ thou shalt be safe thy self, Christ doth ingage himself to give Rest unto thy Soul.

And so much for the Invitation itself.

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. 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 Christ doth promise to all them that come to him, that believe in him, he saith, *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 encourageth 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.
is to be had unto our selves...

self, hence I say, the note is clearer. That in our coming to Jesus Christ, it is lawful for us to have some aima at 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 that 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 believeth and is Baptized shall be saved. This is clearer, that Christ would have us in our first believing, to have a aim at our own good. And so we find such a kind of promise as this is in the Text, In Jer. 6. 16. verse. Thus (saith the Lord) stand in the waiyes, 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 waies, 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
ways, to deny themselves in the comforts of the things
of this world, so as to prize him, and Christ, and his
ways, 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 can-
not prevale 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
shall come thus and tempt, such a soul could in some mea-
sure be able to answer, and to appeal unto God, and say,
Lord I thou that knowest all things knowest it is other-
wise, 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 breach 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 breach 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 breach, 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 sets 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 tendereth his Son. Now then, when a soul shall be beguiled of the danger of eternal perishing, and
the Lord shall make it appear to the soul, what the excellence, 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 it self to lay the weight of its eternal estate upon Christ, the soul that doth thus receive Christ, according as he is tended in the word, whatever objection may be to the contrary, this is to receive Christ, according as he is tended in the word. Yet further, for the helping against this temptation it falls ful 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 I 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 Iye 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 maist 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 wouldest 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 twisted, (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 carryed 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 wouldst 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, here-in though thou art not 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 act, though thou art not able explicitly to conceive how thou lookest 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 afflicted 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 answer 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 Isai. the first verse, that Christ saies, 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 herein 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.
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 freedome from all evil, and the enjoyment of all good, there cannot be Rest until there be a freedome 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 says,
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 Noah sent 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 elegantly 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 souls shall never have any rest and quiet, till they come to Jesus Christ, nothing in this world shall satisfy them, but the Lord will make them seek to be sensible of any emptiness, that they have not that good that their souls were made for, no rest to be had out of Christ.

There is a Scripture or two that is very observable. I might Name multitudes, But I shall content my self 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: yea that are mariners know what a troubled sea doth mean, 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 wickednes.
No Rest for a Soul out of Christ.

So sometimes it may be, you find it, when you are in a storm at 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 crost at any time: when you see at any time the husband, or the wife to be crost and troubled, when you see them in a disordered, 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 the 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 souls. 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 some at these false prophets, as there were many that we read of in Isaiab and Jeremiaab that cryed peace, peace, when there was no peace. There was many false Prophets that lived in those times, that said the prophet Isaiab preacheth to you things that are too hard, God is merciful, and have we not al unfamilie, 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 al these, faith the prophet Isaiab, there is no peace, faith
my God, let all the false 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 nearly 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 29th 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 jealousy shall smite 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 these 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 ourselves 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 her self, in Lamen. 3. 24. The Lord is my portion, saith 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, I but, against all the enemies in the world, her faith prevails, and sayes, Let al 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 al, 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 my soul 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 so 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 out 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 observable, 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.
CHAP. XXV.

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 soules. Would you know why, and how it comes to pass, that None that are out of Christ can have Rest unto their soules? 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 dreadfully 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 wil 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, & there is a great distance between God & every one of our souls naturally, al 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 chasms, a gulf, a depth, a vast distance between God and all our soules, and this is one of the first things that the Lord is pleased to shew, and to convince a soule 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 down 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 immoral 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 if he knewes him; no man or woman that knows what God
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 thyself, 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.

**Answer.** 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 the days of thy life before conversion.

Thirdly, Every man by nature is guilty, is bound over to the infinite justice of God, to 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 Affites, 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
The Reasons of the former Doctrine.

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 lye to pay the debt of obedience that they owe to God, and therefore the scripture calls our
fins, 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 patten 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 dye us punctually to the words that he spake, but to make the prayer of Christ a pattern of prayer to us, so much for that point.

Fifthly, for this condition, the restless 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 bat he may hope to escape when he comes to trial, but this is certain, every man and woman out of Christ is a condemned creature, the sentence is past already upon them. I will give you a clearer scripture for it, in John, 3. 18. He that believeth not in Christ is condemned 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 scriptures, 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 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? would you think, that a man that were condemned as your Assises, 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, be 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 tryal, 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 art not in Jesus Christ, and therefore art 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 hither-to they have walked after the flesh and not after the Spirit, not 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 men's hearts to come unto Christ for Rest. For I
do not mean to leave you thus, to tel 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
temporal, 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 meal,
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 ouch 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 fail 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 nestle 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 this 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, when as those 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 and 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 heare 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, thou shalt be as he that lies down in the midst of the Sea, or as he that lies 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 ungodly men. I will name briefly some few reasons and so proceed. Certainly, there is no rest unto them that are out of 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 affliction, 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 malefactor in prison is not executed many times, Why? Because the judge may out of favor reprieve him for a while, 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 natural estate for their rest and quiet, but merely their reprieve: but the saints they see what a sad thing this is, and therefore nothing will give them rest til 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 enemies 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 creatures 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 ruin, and so whatsoever passage of providence there is though thou mayest rejoice much in it, yet it works towards 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 al 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 dis TEMPER, 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 man 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 whilst 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, til 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 til 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
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 passi-
on, but stay till their fit be over, and then I may doe

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 in a passi-
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-
ddenly 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 still, the waves of the Sea are up and
don 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-
et as all 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-daies all the
year long, there is nothing but scowndrels, and jang-
ging, and wrangling, all the year long, whereas Meekness
would allay this continuance of anger, where there is
Meekness there will be a jealousie 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, it's 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 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 bosom of fools, anger may be in the bosom of a wise man, but when it rests, it is in the bosom of a fool, there it rests and abides, I mean resting otherwise then it ought, and whenever it rests in a man's 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 do 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 then 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 that the Devil delighteth in, thou canst do nothing more acceptable to the Devil, then to keep thy Anger longer then thou shouldest; 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
thou art angry with all, but mark; in the meantime thou
dost give place to the Devil. Let not the Sun go downe
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 yeild to
him; but yet you will yield to the Devil, and were it not
better to yeild to your brother, though your inferior,
than 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 Mazzab and
Meribah, 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,
Wilt 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
tomorrow, 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 stir-
red 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 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 will yeild thus far, they will hold up an unjust anger without cause, so that God, the church, and your brother must suffer unjustly, rather than you will lay down an unjust anger, but hold it up that others might think there was a just cause for your anger at first. I am verily persuaded, 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 sign of stoutness, 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 somewhat of nature still, and may be angry sometimes, yea, and not as it ought to be, but yet, when the unjustness of their anger comes to appear, then they will not abide in it, because they would have others think they had cause, but as soon as they see reason they will let it fall 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. CIII

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 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 generousels, 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 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 grevious to us, as the diseases of our bodies.

Objeft. But you will say, When is the anger immodera-
tate and exceeds in the measure of it, and how doth
meekness allay the heat of it in this Respect?

Answe. 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 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 Gulielmus 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 til afterwards. The Seventy Trans-
slate these words thus, A Fool poures forth all his anger,
But a wise man disposeth his Anger. That is, ac-
cording to the Cause, he disposeth his anger, a Fool utte-
reth all 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 shall not go beyond the cause. A wise man wil
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 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 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 affections 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 immoderatness 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 somewhat against the husband, for which he may be angry, but be not bitter against her, and to 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 as the fig-tree in Judges, 9. 17. When the trees would have it reign 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 enough 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 anything 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-
ver (faith he) 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 not 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, 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 Spunge 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 mens 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 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 physick and chew it in his mouth, when he should swallow it down whole. Indeed, give a Child a pil, and he falls 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 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, 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 Nemshi 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 Is. 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 saith 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 keepes 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 Unruine of anger; a meek man is the Master of his own anger, he can be angry, but he is able toCal back his anger when he will, so far as meekness prevents passion from overflow.
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, wheras others cannot do so, so our passion in us naturally is like Bears and Tigres, 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 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 Chaines; many mens passion of anger, is like a furious mad dog, that when it sers upon an object it cannot be called back, you had need to keep such dogs in chaines, that when once they are upon a thing you cannot cal them off. If a shepheard should have such a Dog, that he cannot cal off when he sers 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 cal off. So if indeed you be of a meek Spirit you can let out your anger thus far when you see sufficient cause, and cal back your anger again, and this meekness is of great use, In Psalm, 78, 38. But be beingful of compassion forgave their iniquity, and destroyed them not, yea, many a time turned be his anger away and did not stir up al 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 al his wrath. The latter clause may be referred to the first thing we spake of, That God doth not stir up al 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, that 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 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 unruley 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 that 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 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
left Prayer, or speak a sinful word, if it doth not concern your self, you can put that up very 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 Gods 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 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 Glas; 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 srowardness and passion as in any thing.
That is a certain rule, so far as passion prevails in a sin-
ful Heart, so far pride prevails, and that man or Wo-
man 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 porportion 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 sroward 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 big 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 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 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 yourselves 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, wherefore 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 anything 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 anything, yeyidable 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 men's 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 wil to be the rule of action, and in this a proud heart lifteth up itself even to the highest, God himself for it is the property of God to have his wil 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 wil 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 anything 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 it 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 wil, and doth not regard at al
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 for you, that one must have all, 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 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 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 dishonour 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 faith it is an honor 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 not do what he should, and the husband what he should, and the wife what she 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, so say, to wit, 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 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 distempers 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 sign 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 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 spirits.
The ends of Immoderate Anger.

Spirits, 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 arm swells, 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 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 is crosses without passion. And this for 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 froward 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 a l, 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 spightful manner.
The ends of moderate Anger.

there are the chief 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 allays the Spirit in regard of anger in these regards, that if he be angry, it is not to satisfy himself, 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 himself, 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, I 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 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 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 fickness 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 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 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, 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 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 hindering those evil Effects that this passion would produce. There are ten several evil Ef-
effects 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 bind 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 for all the world, the heart 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 al stirred, you can see nothing in the water, whereas before (perhaps) you might see somewhat lie 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 slow to wrath is of great understanding, meekness doth mightily help a man's understanding, by allaying forwardness, it plainly shews us then, that passion hinders the understanding of men, that they are not able to discern of things; Passion, it is a drunkennesse, a man may be drunk with passion, as well as with beer or wine, now you know drunkennesse takes away a man's understanding, let a man be of never such excellent parts, yet when he is drunk he hath no understanding. Woe to them that are drunk but not with Wine, I remember Christ spoke of that Scripture, Woe to them that are drunk but not with Wine,
The effects of Anger.

faith, how can that be? he answers, that is with passion. And so passion it is a Tyrant, Tyrants they will kill at the counsels of the Land, or any that shall joyne with them in their government; would it not be (think you) a tyrannical thing to destroy a Parliament, the counsel of a nation? now reason in the Soul it is as it were the Parliament, the counsel, the great counsel of the soul, now passion that comes like a tyrant and would kill and destroy it, it thinkes it can never be well 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 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 appeale? faith she, I will appeale from thee unto thy self, I will appeale 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 froward, 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 any Counsel, but he runs headlong, he runs in a rage to such and such things, and knows not what he doth, 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 resolved 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 saith of cruelty, in Prov. xi. 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 cross 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 cross 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 cross 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 there will 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 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 any thing crost them, they look upon that which crost them, and think it is more to be crost in that, that there is good in all the quiet of their heart. The truth is,
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 aketh, and his body burns,
and he goes home, and lies down, and is sick, and vom-
its, and what a deal of troubledoth he bring to him-
self, 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 my self? 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 wheresoever 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 fro-
ward, how extrem burden some are they to that Fami-
ly? 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 troubleteth 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 reported 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 quarrelsomeness, 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 well 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
Effects of passionate Anger.

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 hindereth all good. 1. Prayer and the Worship of God. 2. By making us Sullen.

Forthwith, 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 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 accomplisheth not the righteousness of God, If a man or Woman be once in a sordid temper, they can never accomplish
the Righteousness of God; they are not fit to be let 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 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 ragesious 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, 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, Censourious 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 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 commendeth 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 hindered. 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 hindered. As if the Apostle should say, except ye be very careful in this, certainly, you Prayers will be hindered, 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! Confused 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? Of forward 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 savorily 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 praying 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 wouldst have this thought to allay thy passion, this or that displeasest 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 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 (faith 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 yield one unto another, that if he hath been in fault, that you would yield; or if he have been in the fault, that you would yield 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
things justly, I baw, saith 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 knowes 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 keepes 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 keepes 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 accompliseth 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 full, 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 days 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 anothere, duty, for your tongue is not your own, either to speak 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
your 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 fallen in a family, and speak not a word, or Children, know that this is a sinful anger, this dumbish spirit to go up and down, and draw their legs after them, and have no life to do any thing, but sit still in a hole, and never come to meals or to their work; this is very sinful, and therefore said 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 take one at another, for there is a great deal of dis-tempered anger in sitting alone, sullenly, and listening when 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 weak. As now for Women that are weaker, or Chil- dren 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 thinking, and be sullen, and so they become antipathetic 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, Master I have brought to thee my Son, which hath a dumb spirit, and wheresoever he taketh him, heareth him, and be soteth and gnasheth with his teeth, and pine away, and 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 came 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 dumbish distemper of heart, it is a very hard thing for such a one to be cured, for they be bold in their sullenness, and dumbishness, and it is very hard for any such to be cast out but by Fasting and Prayer. You that are sullen or dumbish, if your Governors, or Parents cross you a little, you will sit all alone pining and be dumbish, 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 wil do my duty.

CHAP.
CHAP. CVIII.

Of the fifth and sixth Effect, 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 sroward 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 Feaver; Physicians do not use to give Physick then, but stay while their fit is over, and so there is no meddling 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 Scents, 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 speake 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 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 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 beareth. 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 al is dissolved and stained by this Vineger.
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 Babylon, but in Salem, now Babylon 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 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 scorch-
ing 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, 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 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.
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.
The effects of Anger.

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's 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 passion 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 commandments of the second table in pieces, all the ten commandments have been broken in some fit of passion and anger.
The effects of Anger.

Anger. In Lev. 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, 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 orbes, that if their motion were not stayed somewhat by the first mover, they would set 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 to 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, mens vile, wicked, and sinful
The effects of Anger.

...
The effects of Anger.

First, It causeth men and women, even to flye 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 in 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 let 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? Be 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 children 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 have
have regard, and sworn, and Forty oathes 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 beleve 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 burnes a sunder al 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 a sunder the bonds, and they walked up and down; but the fire of passion doth burn only a sunder 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 burnes a sunder al the bonds of lusts that tied them up, and al is let loose, you would account it a great evil, if to be all the Lions in the tower were let loose, and al 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
Effects of Anger.

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 Minis-
ter, or any superior, young 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 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 waeys, 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 waeys and courses that they are in danger to mischieve 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 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 mony that was
loft 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 fel 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 fel 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, somtimes 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 Morner that displeaseth you, but are ready to with 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 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 magis-
trate, that is a great deal worse, but all is forgotten in time of Anger. And what abundance of Evil is cau-
sed in railing speeches, as in an Anger, what kind of speeches and railing is there! Whereas the Scripture faith, 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 Idol-
aters, nor Adulterers, nor Effeminate, nor Abusers of themselves with mankind, nor Theives, nor Covetous,
or 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 rail 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 Palm 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 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 accusation, 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.
speeches, 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 unworthily 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 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 maintestest boldness, to cal God to put in execution thy lust, that he must come to be subservient to thy lust. If you should call your superior, call 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 calletest upon the name of God in a
way of cursing of those that thou art angry withall, thou falsest, Oh Lord, come and serve my Lust, 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 God's ward, 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's comming 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 relying 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 Libyans 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; where in thou hast done foolishly therefore from henceforth thou shalt have Wars. Now mark the tenth verse, then faith the Text, Asa was wrath with the Seer, and put him
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 afflication, 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 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 faith, vengeance is mine; but now meekness that gives way, and keeps the Hearts of men and women from revenge. In Rom. 12. 19. Dear 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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Your selves, 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 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 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 shameful thing in them, they will quickly discover it then, and indeed it is one of the very tryals 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 loath 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 showed when I spake of the constancy of Anger) he was afraid a little at first, till 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 then 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 Doors 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 merey 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 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 rests in the Bone 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 Wisdom, 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 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 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 sroward 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 welcome 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 Caesars, 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 please our selves, 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 grieveest 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 al 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
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 remils 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. 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 stubborne, therefore al 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 grieving 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 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 requite it thus to grieve it? Oh, you think it an ill thing, if you be of an ingenuous Spirit, to grieve your freind, if you hear that you have done that that hath grieved your neer friend, it grieves you, now know, that in every
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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 affection in a right temper, it is a more excellent 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 Goths 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 was 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 years 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 years 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, Learns 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 yer. 1. There was a certain Orator named Tertullus, who informed the governor against Paul. 2. When he was called forth, 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 flattering, we may say truly of this grace of meekness, we may say of meekness, seeing that by thee we have great quietness, 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 rejoice a great deal of quietness. There is as much difference between a sordid passionate man and woman, as between a stormy, dark, tempestuous night, and a fine, sweet, calm, sunny 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 summer, sweet, calm day, meekness is a very excellent grace. I will put all 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 preventing 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 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. 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 in the heart, this fame of meekness is the
principal, and indeed it is so the principal, that it
is al, 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 which is one, In
Gal. 5. 19. 20. Now the works of the flesh are
manifest, which are these, adultery, fornication, un-
cleanness, Lasciviousness, Idolatry, Witchcraft, Hatred,
Variance, Emulation, Wrath, Strife, Heresie. Ha-
tred, variance, emulation, wrath, strife, sedition,
at these now belong to passion, and mark how these
are invidioned about, they are joyned in the begin-
ing 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, Meeknes, Tem-
perance. Here seems to be a great many excellent
fruits of the Spirit reckoned up; but I appeal unto
you, when we come to examin them except it be
one, which is Faith, that is the mother of al grace,
at 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 del-
lightful, there is peace, who are they that makes
peace where they dwell, but meek Spirits? There
is long-suffering, where is there such long-suffer-
ing 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 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 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 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 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 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 exceed-
ing 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 Prin-
ces, and Noble men, they wear Jewels sometimies
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 Scrip-
ture speaks contemptibly of it, Love not the world
nor the things of the world, And all the nations
of the Earth are less then 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 Lapi-
dary, 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
The excellency of Meekness.

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, for bearing 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 perfectness. 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, for bearing 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 frowardness, 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.

CHAP.
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 do many excellent promises is made unto as to this, and I hope in letting 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 that 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 Claimour 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; for 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 wise, much good may it do her, and so the wise, the husband, and these is a great deal of sweetness in the enjoyment of it. The Scripture faith, 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. 9: The meek will he guide in Judgment and the meek will he teach his way. Marke 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 wil guide in judgement, passion wil carry a man headlong; but would a man be guided in judgement, 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 priviledge for one to be guided in judgment, and that by the infinite wisdom of God, in all ones waies to have the wisdom of God to guide one in judgment, that he shal not miscarry in his outward affaires, and inward affaires, he shal 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 judgement, and you should not have miscarried in your business, yea, and the meek wil he teach his way: Christ calls upon us to learn meekness, and if you learn this meekness, then the Lord hath engaded 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 shal I do? what shal ye do? let that be the first thing, quiet your own hearts, and then the Lord hath promised to teach you his way, you shal have many come ringing their hands, come clamoring and crying, Oh! what shal 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 shal 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 compre- hens indeed I understand, what can a man desire more then to be blessed? Now Christ in the 5. of Math. 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 intable 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 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 Jewes, 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 beleve would answer a great many of objections of those we call Antinomians, we are delivered from the Law they say, so
Promises made to Meekness.

For we will willingly grant it, the Law given upon Mount Sinai, as it was a covenant given to the people of the Jews 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 Jews, and do you think that I will abolish this promise? No faith Christ, whatever 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 money, and it is a just judgment of God upon sordid 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, 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 than 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 quiesness, and that shall be better than 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 custome 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 then 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 heares 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 Psalme, 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! 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 shall thou restrain. What I are there any that rise up in wrath against my meek ones? faith God, I wil 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 lay 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 Is. 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; wouldest thou live a joyful life? Wouldest 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 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 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 ye the Lord: But who must seek the Lord? At 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 froward 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 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 fighting 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 Cloude, 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 my self
known unto him in a Vision, and will speak upon him in a dream. My Servant Moses is not so, who is faith-
ful 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 be behold. Where-
fore then were ye not afraid to speak against my Ser-
vant Moses? See how God honored Moses, Moses
that was the meekest man upon the Earth, altho
as he was wronged, presently he calls them out,
though they would have disgraced him and minded
him in his work, (that is the policy of Satan to cast
aspersions upon men to hinder their work but now
mark, God cometh 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 minde
vision, and by a dream, but my Servant Moses 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
speak mouth to mouth, and the similitude of the
Lord shall he behold, I will not trust any man to be-
hold 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 god-
ly 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 intertest himself in the cause of those that
are of Meek Spirits. And then the other Text is in
Psalm 38. 13. verse. You shall see in the former
part of the Psalm, 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 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, Thou 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 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 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. 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 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 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 whereby 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 til 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...
The excellency of Meekness.

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 harshly and severely, but he sends this man divers gifts that did so rail on him, and use him very courteously, and within a few daies he comes to his friend, and faith he, I pray tel 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 Physitian 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 Ninteenth 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,
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 deuotus 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 outlode, 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 soouldier 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 those that fall down before them, but meekness argues a more Magnanimous Spirit than frowardness doth.

Thirdly, And besides, it argues more wiseome 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 Ephes. 4. the beginning shewes so much. I therefore Paul, the prisoner of the Lord, beseech you, that you walke 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 vers. 2. Withall 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, for bearing 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 calleth 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 sordid Spirit are vexed with nothing more than to see others that they are sordid withal, yet will not be provoked, you shall sometimes apparently see, when one is in a petty 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 appeareth, in the daily use of the grace of meekness.
The excellency 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 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 posseted 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 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.

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 al righteousness doth thrive in a meek spirit, say of a man or woman that he is truly, Christianly meek, and al 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 Gods 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 Aarons hands lift up, for Moses was the Magistrate, and Aaron the preist, 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 froward Spirit towards Moses, but Moses meek, so that Moses he grew to outstrip the High Preist 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 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 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
opened to me, that Christ would have me to Learn
of him? There needs many bucketts of tears of Re-
pentance 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 we should all labor for: but that that hin-
derers very much this Grace, it is the pleas that car-
nal 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 Stil 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 Meek-
ness, til I have taken away the lets and impedi-
ments 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 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 thee 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 an 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 hatch 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, Witchcrafts, 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 desperation 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 when Grace comes into the heart of a Christian, it shews unto him his own vileness, that is the
least thing it can do, it discovers to him what a 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 sroward heart, a sroward 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 sroward 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 srowardness of heart afterwards; only I name them now, to show 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 wherever it is. Now a passionate spirit is the most opposite to this that can be, to the subjecting of the soul to God, to make the Will of God the Rule of his own Will; when thou art in thy passion, and sroward 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 wherever 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, 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 smell'st rank if thou hast not Meekness.

67 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, Nay, 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
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 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 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 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 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, alwayes 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
the passion in those that profess themselves to be
Christians.

PLEA II.

And further, another plea is this, but I am wrong-
ed, 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 Bro-
ther without a cause shall be in danger of the Judgment.
I but some passionate people will say, I am not An-
gry without a cause but upon just cause. I re-
member, Austin, in his 19. Chapter of Retrac-
tations, he mentions this Scripture, and saith he, in
Ancient Copies in the Greek Testament, these
words, Without Cause, is left out, and he descants
upon the Text, saith he, we are not to be Angry
with our Brother upon any cause, but; saith he
those that are Angry with sin, are not Angry with
their Brother. And so Jerom, he saith, that in an-
cient Greek Copies these words are left out, be-
cause indeed people should take heed of being An-
gry 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 may things
go to make a just Anger, there must be many in-
redients, just measure, and just proportion, and

Vain Reasons for Anger Answered.

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 Arians 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 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 Apothe-
cary to say, I put in nothing but what the Physi-
cian 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
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 ad-
vice 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? Where 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 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 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's the manifestation of thine anger, then the justness of thy cause will not be sufficient to plead before the Lord.
Vain Reasons for Anger Answered.

PLEA. III.

Thirdly, Another Plea is this, O! but, it is my Nature, I am of a haughty 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 haughty Nature, I am willing to do what God would have me, but the Lord knows, my Nature is so haughty that I cannot tell how to help it. This is generally the Plea of all haughty Spirits, and so plead for themselves and their Friends, indeed such a one is haughty of Nature, and so make that a Plea for all the wickedness committed in Passion.

To which I answer, what art thou haughty by nature haft 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 haughty by nature, then know that thou hast a nature that is abominable to God, and therefore do not speak of thy haughty 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 haughty 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 sayest is thy nature, is nothing but thy original corruption, and therefore the scripture saith, in Jam. 1. 20. The wrath of man accompliseth not the righteousness of God, and is this any commendation 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 froward, but I have a dispo-
sition to be froward again, whensoever 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 pleas; 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 ev-
eyday 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-
really poisonful. 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:
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 dis-

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
are born again, made a partaker of the divine nature,
sa 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, 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 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 anything, 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 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 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 wil 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 Yeak is easie, and my burden is light, Even this Yeak of Christ is easie, as well as all other Yeaks.

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, Menisiris, 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 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 conscience 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 perswaded 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 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 so bles 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.
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 pleasures are taken away the mouth of the froward is stopp'd, 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 carnall heart, as usually we find those that are very carnall, when they have done evill,
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 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 evils 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 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 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 vex't 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 to fols 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.
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 anything 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 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 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 smite them: God would have you instruct them and you fly in their faces: you lie 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 testify that they did provoke him, in Psalm. 106. 33. Because they provoked his Spirit, so that he spake unwisely 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, 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 sanctify 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.

H h h 2

PLEA
Sixthly: Another Plea is this: I am abused, and no man like me, saith 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 lives, and if thou hadst an humble heart thou wouldest 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 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 myself then I can upon another, I know what means I have had, I know not what they have had, I know what workings of God's Spirit hath been upon my Heart, I do not know what hath been upon them. Your prophanes 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 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 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 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 shouldst manifest more Grace then 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 wil 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, 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 abun-
dance 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
froward with me, and why may not I return them
as good as they bring? I am not froward first, but
they begin with me, and I do but return Anger for
Anger, and passion for passion at most. Now ma-
ny think that it is a very good Plea for themselves,
that if they see others to be froward, or angry, that
they therefore may be froward 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 froward
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, wel-
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
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 cafe 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 Mistris; 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 faileth, 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 saith, 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, doest 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 saith agin to Jonah, Dost thou well to be Angry? This is God's 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 Jonahleness of Anger.) this is but to pour Oyl into the fire, thou seest another kindle a Fire, and
Vain Pleas for Anger Answered.

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 Physiocrates, 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, saith 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 faults 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 servile at 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 men's 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's story 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 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.

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 passionate, 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 nothing 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 faith, that godly sorrow works Repentance, he doth mean Godly sorrow doth work amendment, for whom Repentance is in way of distinction from sorrow: it is certainly
Vain Pleas for Anger Answered.

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 amend-
ment, 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 aggravat-
ed, 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 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 crosst 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 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 feelfull for to entertain it again.

Fourthly, Yea, and it would make thy passion more grievous than the bearing of any thing else in the world. I remember Chrysofome, in a Sermon
that he 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 yourselves 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 with all? 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 crosst by the Scripture:  It is ordinary for men to have their Proverbs crosst to Gods. 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 crosst 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 magnifie 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 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 wouldest 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 disstempers of heat, though but short, may make up as great a danger as a continuall Feaver; may be thou hast flabbes, 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
Vain Pleas for Anger Answered.

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 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 froward 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 that come into their mind also.
CHAP. CXXV.

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 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 passion; then what remains but that what Christ doth teach you, you should learn? Ol that we could be Proficient 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 enstort you in the words of the Apostle, As the Kness of God put on: Bowels of mercy and loving kindness; and Meekness, and Humbleness, in Colos. 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 Vincen. Now what is a Nazarite, but a Tane
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 1st 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 Elect 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; Frowardness 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 uncomeliness 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, but fathers of our flesh which corrected us, and we gave them raging.
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, if it be not merely therefore for Children, the Father or Mother speak angrily, Yea, though they do correct them, to speak cowardly and pervertly again unto their parents, especially it they come withailing 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 sullen, 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 al quietness of Spirit before your parents, though they be passionate with you.

And so Servants, it is very uncomly in Governors; yet it is more uncomly in Servants than it is in them. And therefore you may observe what the Apostle faith in Tit. 2. 9, 10. Where 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 Murmuring and Grumbling.
Exhortation to Meekness, whom it concerns

and so giving word for word when as their Goven-
nors 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 to saie, That Servants are not
to Answer again.

Quest. You will say, What shall we say nothing
at all, if our Master or Mistress shall charge that
is unseemly and wrong, we must be dumb.

Answ. Know the meaning is, That howsoever
you must not answer again in a passion, in a frow-
ward and passionate way.

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

Answ. Yes, afterwards you may after the fit of pas-
sion is over, both in your Governors, and Masters,
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 basely thing in any Gor-
venor 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 with such and such things, and to be in-
formed in such and such ways; I say, no Governor
that hath any common Reason can deny that so much
lefts any that profess Godliness. And then another
Scripture you have for Servants, is in the 1 Per. 2:
18. (we are to know that the Scripture doth not
only Teach us to serve God in the Immediates Dus-
ties of his Worship, but in the Duties of our out-
ward calling too.) Servants be subject to your Mas-
ters with of Fear. But you will say, I could be
subject to such and such Masters, but they are so sroward; what would you have us do? Make the words: Be subject to your masters with all fear. Not only to the good and gentle, but also to the sroward. You must be subject to the sroward, and that with all fear: not subject with murmuring, and Grumbling, and passionate thoughts, to be sroward. You must be subject with all fear. It is not enough for you to lay, never any had such a sroward Mafter or Misstress 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. This is thank-wor thy. 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 not 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-wor thy. If a man for Conscience towards God endure grief, suffering wrongfully. Though you are wronged, yet you are not to Answer.

Answer. You will say, Should I suffer from my Mafter or Misstress when they wrong me?

Answer. Though not in respect to them, yet to God; you must look beyond your Mafter or Misstress, 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
Exhortation to Meekness, whom it concerns.

should be bated 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 because we are called: It is one special 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 soward, 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 anything when he is angered, but I will convert their Soul; 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 governors deal hastily with you: so that when you are soward when they are soward 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; Strangers and Passion between Strangers it is very uncomely and very evil. But wrangling; and sowardness, and Passion among Brethren, that is a great deal more uncomely. It is a good and comely thing for Brethren to deal together in unity. As the
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Psalms, speaks, and recommends it to highly by many Similitudes: Psalm, 133. 1. Then she Contrary must needs be a very unseemly thing, for Brethren to dwell together Jarring and quarrelling, as if they were not Brothers and Sisters, but Dogs and Swine, that were together; In Gen. 31. 8. See there the reasoning of Abraham, And if you would show 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 be no strife I pray thee between me and thee, and between my Bonds-men and thy Heard-men, For we are Brethren. Here is Argument enough. Many times the Cause of Contention among many it come 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 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 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 Acts 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 shewed himself unto them as they strove, 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 no humane to be striving. It is for Dogs, and Catts 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 joined 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 than 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 than his own natural Leg; so those that are brethren, by Nature God hath joined 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 joined 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 joined 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 conceived 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 the 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 uncomly ill among all, and Meekness is lovely; and 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 prophan the 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 hear it at thy hands, that thou shouldest frustrate that great Ordinance of his. Moses had a very froward 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 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 disunite 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 aslise, 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 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 counted himself to have the highest place, yet being 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 disposition, and never stand upon our own reasons, 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 unwillingly, 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 employ 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 Saviour Christ in John 4, when the woman of Samaria spoke in a scorneing 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 deceive that none that have any humanity or Religion should have anything to do with you; but that would.
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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 Sins for which 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, as taking David Psal. 18. 23. from mine own iniquity, there are some sins that are natural, Constitutions put 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.
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beest a man (saith the Holy Ghost Prov. 23. 1, 2, 3.)
givento 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
this sin of passion, as some Men and Women that
have Diseases of fainting fits, they will be carefull
to carry something about them to help them, that if
they feel a fit coming upon them, they may be re-
leaved, 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 up-
on you.

7. A Seventh sort of People that should be careful
of passion, is, Such as are in in an afflicted Condi-
tion, such as are under afflictions any way. And there-
fore 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 con-
tending & brailing one with another. O! what lit-
tle agreement hath there been in those places where
the Lord hath kept the Adversaries from people;
there they have been ready to persecute one another.
Therefore it is just with the Lord to bring us yet lo-
w
er, 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 God's 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 choleric stomachs, if they eat much Sugar & sweet things, it will turn into choler within them. And so, because we were of such choleric stomachs, the Lord saw us unfit for most of his sweet mercies, therefore the Choler is first to be purged out before Sugar & 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 men being: 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 dis tempted 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! dost God come upon me to afflict me, it is to meeken me. It must not be with us as with the Seas, if a Calm is, then they are smooth, but if a Tempest ariseth, then there is souling, but when God's tempe
Meekness, whom it concerns.

pest upon us then we must be the more smooth.

Eightly, 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 daies of your lives, For if you have been acquainted with trouble of Conscience, then you have been made sensible of the wonderful guiltinesse that is upon your spirits and the wonderful things that God had to charge your Souls withal, then God made you sensible of the in infinitue need that you did stand in of his mercy, and will you be of strond Senators? 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, to 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 strondward toward thy Brethren: What have you such knowledge of Gods goodness, in forgiving you so many thousand Talletts, 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 shee, and have
Meekness, whom it concerns

have their passions alwaies up when thou doest 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 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 sullen 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 till 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 to 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 no
no better, and therefore 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 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-
son, 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 sweetness in it: and if you have
born it once, then after Dinner, renew the promis-
again, that whatsoever falls out I will bear it tell 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 pro-
voke 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 untill we meet again this day tennight, 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, 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 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 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 get 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 amis 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 mediate 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 sin, 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 never 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
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 froward with Moses, and because they had not been humbled for their former frowardness, 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 frowardness, 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 mortify 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 boastful 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 poyson 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 poyson, 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 Porringet 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. xvi. 24. The beginning of strife is even when one leaveth 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 cheerful 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; so after continuance, then there begins to arise some surmises one of another, after surmises misinterpretation of one another 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 merrily, after some looks, merrily 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 kills his Brother, and the Servant of him that was kil’d he seeing his Master kiled, 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 Grafter, 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 ingaged 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. Sæth Sæneæa, 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 possest that there must be suffering, if things fall out cross, it will be more fit to bear it, saeth 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 saeth 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 saeth he, Wilt 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 Anaxegæs, he was not troubled when he heard of the death of his Son, because saeth 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 hirrest 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 evil that is in thy Child, thou want a means to convey to him, think before hand that things will fall out amiss. When Mærriners 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 reach 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 aforesaid, it would be a marvelous help against passion, and the furtherance of meekness.

MEANS, VI.

6. Another help is this: Consider but thine own frailty, and that will make thee know 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. 1.

The second part, we will make use of the first by and by, as Beer to one another, Burden, and to 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 done no offensive to them are. Bear one another's Burden. 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 Burdens.
thou hadst as malicious, a froward, vile heart, as others, remembering what thou wast 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 bear 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 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 Philippians 4:4-5. 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 Psalms 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 quietes Davids Spirit. Doeg, he had sought to do mischief to David, David faith 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 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 for ever, because thou hast done it, and I will waite.
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 Christ's sake hath forgiven you. What is the Argument why you should do all this, Even as God for Christ's 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. Saith 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's 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 mayest 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 reproove such a one that hath done amiss, you may do it without Anger, Restore with the Spirit of Meekness, Your reproof should be as Phyllick, you do not use to give Phyllick 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 not
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 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 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 acknowledge 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.
Means of meekness.

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 harm: So Anger may do good if clarified, but take it in the pros, 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 those instruments in war, they would poison all their weapons, that they might do the more mischief, I, but I think he, this was 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 desire against one that is angry, you will poison your weapons, that is, you cannot do it, but in an anger, you cannot oppose the force that wrong you and do yourself 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 of meekness.

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 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 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 drostic 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 while, 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 away,
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 al-
waies to go and satisfie 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 your selves into too many businesses, those men and women that have too many Irons in the fire, will hardly scape burning their fingers, and the ground is this, because there is no business that you can undertake, but there is somwhat or other will fall our cros in it, you must make account of this. Now if something in everything will fall cros in it, then when we have a great deal of business, then there will be multitude of croses, it is usuall, 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
Means of meekness.

put your self into a greater clutter of business 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 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 hus-
band 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 wise of the husband,
and Master of the Servant, there will be occasion
to be provoked, but if the things be not of conse-
quence, 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 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, merely to stir up another to disturb you but he looks beyond your disturbance, the Devil lets 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 among 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 men's 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 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, XIV.

14. Another Rule is this. Take heed of multiplying words, there is a mighty deal in that, in Prov. 26. 21, 22. ver. As Coales are to burning Coales, 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 Coales of contention. It is a great deal better to be silent, if it be not in a fullness of silence, to forbear much in words, it may come from doggedness, and fullnessness 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 a readiness, when passion ariseth, O, Tha 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-
tells 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. 33. 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 wouldst fain 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 full bodies) in a Feaver, the Physitian comes in the morning, and bids them put out their Tongues, and their Tongues are all spurred, 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 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 rebeth 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, 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 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 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-
Means of meekness.

je&ts, 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 defie 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 Stephen, 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 boyfrous 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
unto them, and the Devil had no such way to hinder the good that Paul had to do among the Galatians, as to lend 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 together still, 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 Brazen Serpent before them. I have read of a noble Earl Elljarius, 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
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Turn 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, til 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 Theodorus 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 acknowledge him to be the Servant of Jesus Christ. And indeed this is a notable Example to Ministers, that are joyned in the work of the ministry, though Calvin and Luther was joyned 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, Anaxagares, 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 market place 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.
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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 faileth, 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 unsavory 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 smel upon when one hath the fits of the Mother, I but that takes not away the distemper, the Body within till hath the same distemper. So you may not make use of all these helps meekly as a strew, 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 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 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 qualify your Anger, know it will encrease God's Anger. I have let 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,
is overtaken 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 masken 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 to, we must not only desire to be Serious ourselves, but Senators, 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 appealed 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 witholden 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 shee had as churlish a Husband as could be, and by this means shee alayed and hindred 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 thereby 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
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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 by a 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 faith, What have I done? Is there not a cause? And be 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 Noe 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 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 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 to the Husband the Wife.

Fifty, 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 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 crosly, 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, May, 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,
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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 looze 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-
swear, 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 meane 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.