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

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

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

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

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

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

Thomas Goodwin, Sydrach Sympson, William Greenbil, Philip Nye, Robt Water.
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Four New Books of Mr. Jer. Burroughs, VIZ.

THE FIRST BOOK

Christ's call to all those that are weary and Heavy Laden 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 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 Reasons therefore, with some conclusions from it.

Thirdly, There is shewed.
1. The Rest Beleivers have from Sin.
2. The deliverance from the Law by Christ.
3. Privately, Positively.
4. The Rest beleivers have from the Burden of the Law by coming to Christ.
5. How Christ gives Rest from the Burden of Legal performances.
6. How Christ gives Rest from the Burden of Corruption, wherein is shewed how Sanctification and Holiness comes from Christ only.
7. Some Directions how to get Rest from Christ in Spiritual Deserts.

THE SECOND BOOK

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9. Wherein Christ's EXAMPLE is to be followed.
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11. We must not follow the Example of the World.
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10. To the right end.
11. The sad Effects of Anger.
12. The Excellency of Meekness.
13. Promises made to Meekness.
15. Exhortations to Meekness.
16. Means to get and keep Meekness.
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vying Christ; And rece-
ving Christ is Bel-
ieving.

II Of Covetousness.

In the First Book is shewed
(besides many other things)
1 That Persons that are believers
are Receivers.
3 That to Receive is the Principal
life of Faith.
3 That nothing should hinder our
Receiving. 1 Not our Sin. 2 Nor
Gods delays 3 Nor the smallness
of our receipts. 4 Nor the great-
ness of our wants.
4 How Faith Receives.
5 That Faith Receives Christ. 1 To
the understanding. 2 In the will.
6 The temper of a man that hath faith.
7 The necessity of Faith.
8 Though Faith be small yet it makes
us the Sons of God.
9 The Nature of True Faith.
10 There are but few that Receive
Christ.

11 Three sorts that come not to
Christ 1 Such as Receive him
not as he is; 2 Such as delay their
coming to him. 3 Such as give not
that place to Christ in their hearts
that is fitting for him.

In the Treatise of Covetousness
is shewed,
1 It is the Duty of all to
obtain eternal Life to beware of
covetousness.
2 The Reasons of the Doctrine, 1 It
is a spiritual Sin. 2 It over spreads
the whole man 3 Its opposite to
the Nature of God.
all Sin. 5. Its a base Sin.
3. The dangerous Sin of Unbelief.
2. It is hardly avoided. 3. Its difficulty cured.
4. You shall have all things needed for this life if you will look after Grace.
5. Your Life lies in Grace, not in Riches.
6. There is none to be feared, than to be desired in Riches.
7. We should mortify our desires after Riches.

In Book 1 Of Unbelief: or the want of Resignation &c. is shewed
2. What Unbelief is is that here spoken of.
3. The best way to deal with Unbelief.
4. That Unbelief is a sin against the Attributes of God.
5. That Christ will not bear with this

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3. Many Objections answered.
4. Several sorts of this Sin of unbelief.
5. Means to convince us that unbelief is so great a Sin.
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7. The Lord sometimes makes the word prevail most, whom his meaf opposes.
8. Sins unpun ted of, makes way for piercing Terrors.
9. The Truth terrible to a guilty conscience.
10. Good and scandalous papers, God usually exercis'd with heavy burnings of hearts, before they be brought to Christ.
11. Sorrow for sin rightly set on, pierceth the heart of the sinner, strongly...
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23 They whose hearts are pierced by
the Word, are carried with love and
respect to the Ministers of it: And
are haste to enquire, and ready to
submit to the mind of God.
24 Sinners in distress of conscience, are
ignorant what they should do.
25 A convict sinner sees a necessity of
coming out of his sinful condition.
26 There is a secret hope wherewith
the Lord supports the hearts of con-
vict sinners.
27 They who are truly pierced for
their sins, do prize and covet deliv-
erance from their sins.
28 True contrition is accompanied
with confession of sin, when God calls
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CHAP. 55. Containeth this Doctrine that Believers must not live without a Yoke, and that of Christ, and that for six Reasons. 1. Christ takes a far heavier yoke upon himself for Believers. 2. We are not able to govern ourselves. 3. Christ hath al power in his hands. 4. God hath glorious things to bring to pass by the members of Christ under his yoke. 5. Christ hath redeemed us. 6. The Glory of Christ is much in the obedience of his people.

CHAP. 56. Believers must put on the Yoke of Christ, because all their obedience is required of them in a way of thanksgiving and blessing of God.

CHAP. 57. The Doctrine of free Grace, tendeth not to disobedience: The Reasons seven. 1. Nothing
so much sets forth the Evil of sin. 2. We come to know by it what Christ hath undertaken for them that shall be saved. 3. Nothing doth so much draw the heart to obedience. 4. It is against the nature of sanctification. 5. It is against the end of Christ's coming into the world. 6. Christ is the holy one of the Father. 7. It is against the Nature of the Gospel.

Chap. 58. Containeth an use of Exhortation not to abuse the free Grace of the Gospel. Seven Reasons of the Point. 1. It is to abuse the best thing. 2. It is the crossing of God in his highest ends. 3. It is against the ingenuity of a Christian's Spirit. 4. It is a most dreadful scandal unto Jesus Christ. 5. It is a dangerous sign of a Reprobate. 6. It is the greatest hardening sin. 7. Nothing lays up more terror for the Conscience.

Chap. 59. The more we come under the yoke of Christ, the more rest we shall have. Eight Reasons of the point. 1. By coming under the yoke of Christ, we give up our wills to God. 2. God is the more willing we should have our will. 3. We need not be careful of the success of things. 4. The soul comes under the protection of Christ. 5. We are under his promises. 6. We have the more assurance that Christ belongs to us. 7. Our Lusts are the more tamed. 8. The more we are delivered from the yoke of men and the Devil.

Chap. 60. Containeth the Use of the former Doctrines, and the clearing of some Objections.

Chap. 61. Sheweth three Doctrines in the words, Learn of me. The first whereof (Viz.) that cometh to Christ are Learners., laid open and four Reasons thereof. 1. Because the souls of such know they have to do with an infinite God. 2. They have the fear eternity falling upon the Soul. 3. Because such Souls
The Contents.

   Souls see that before they came to Christ, they were out of the way. 4. Such a Soul dares not trust his own heart any more. 44

Chap. 62. Containeth an Use of Examination, to try who are Learners of Christ, wherein divers Objection of the Point. 1. He is come from the Fathers Bosom to reveal to his Church, what he hath heard of the Father. 2. He is appointed by the Father to be the teacher of his Church. 3. Authority and success of other teachers is from him. 49

Chap. 63. The main Doctrine that Christ is the great teacher of his Church handled and explained, with three Reasons of the Point. 1. He is come from the Fathers Bosom to reveal to his Church, what he hath heard of the Father. 2. He is appointed by the Father to be the teacher of his Church. 3. Authority and success of other teachers is from him. 57

Chap. 64. Christ teacheth his Church three several ways. 1. By his Word. 2. By his Ministers. 3. By his Spirit. 62

Chap. 65. Eight special Lessons Christ teacheth his Church, that were little known before. 1. The absolute necessity of Regeneration. 2. The insufficiency of our own Righteousness for justification. 3. Self denial. 4. Is the soul to come to the Father. 5. The Evil of the Sin of Unbelief. 6. The spiritualness of the Law. 7. Happiness in persecution. 8. The Glory of another life. 64

Chap. 66. Sheweth what manner of Teacher Christ is in seven Particulars. 1. Christ teacheth things of a higher Nature than others. 2. Our dullness is no hinderance to his Teaching. 3. He teacheth the heart effectually. 4. He teacheth suddenly. 5. He teacheth without any mixture of error. 6. He leads into all Truth. 7. He teacheth everlastingly. 80

Chap. 67. Shewing that Christ is a meek Teacher in seven respects. 1. He doth not Teach in a Rigid austere way. 2. He is not provoked with the dullness of his Scholars. 3. He is a patient Teacher.
The Contents.

He is willing to Teach things over and over again. 6. He Encourageth the least beginnings in his Scholars. 7. He sweetens all his instructions with Love. 84

Chap. 68. Sheweth Christ to be an humble Teacher in Seven Particulars. 1. In that he will Teach at all, such Creatures as we be. 2. He Teacheth the Poor and Simple ones. 3. He suits himself to his Scholars. 4. He comes in his own person to Teach. 5. He comes to Teach unsought. 6. He Teacheth us as friends. 7. He Teacheth by his Example. 91

Chap. 69. Containeth the Application of the former Doctrine in four Particulars. 1. We should bless God for such glorious means as we have to know his mind. 2. Hereby are the Saints Honored. 3. It is an horrible thing to continue in ignorance. 4. Think not much to Teach others. 96

Chap. 70. Application five, Honor Christ as our Teacher. 1. Esteeming highly of him. 2. By giving up our Estates to his Service. 3. By Cleaving to him. 4. In his Ministers. 105

Chap. 71. The calling of the Ministers asserted, and Objections Answered. 110

Chap. 72. The honoring of Christ, begun in seven Chapters, here further prosecuted in three Particulars more. 1. By Entertaining his Spirit. 2. By Improving his Truth. 3. By the holiness of our Conversation. 117

Chap. 73. Containeth an Exhortation to Learn of Christ. 122

Chap. 74. Sheweth that the Disciples of Christ in their learning, should resemble Christ in his Teaching. 1. In Meekness. 2. In Humility. 126

Chap. 75. The Point in the former Chapter further prosecuted. And first that they that Learn of Christ must be Meek, before they come to the Word. 127
Chap. 76. Learners of Christ must be meek when they come to the word. 1. In not so much as wishing that any truth were not so. 2. Fret not at truth. 3. Cast it not off. 4. Oppose it not. 5. Throw it not away because it suits not your turne. 6. Raile not at the word, nor speak Evil of it. 135

Chap. 77. Learners of Christ must be humble, and that humility explained; shew'ing that there is a false humility to be avoided. 144

Chap. 78. Layeth out the true humility of Learners in Nine Particulars. 1. Be sensible of ignorance. 2. Of Unworthyness to Learn. 3. Be sensible of the authority of the word. 4. Take heed of cavilling at it. 5. Be willing to learn of the meanest. 6. Come with a resolution to yield to the Truth. 7. Be sensible of the continual need of Learning. 8. Give Christ all the Glory of thy Learning. 9. Let not thy knowledge puff thee up. 148

Chap. 79. Showeth out of 1. John, 2. 6. That Christ teacheth us by his example. The text explained, and the parts laid open. 154

Chap. 80. Doct. Christians must live as Christ lived, making him the pattern of their lives, confirmed, and Reasons of the same. 1. We have union with him. 2. God loves us as he doth his Son. 3. We have the Spirit of Christ. 4. Christians are the Body of Christ. 5. They are part of the fullness of Christ. 6. They are the Spouse of Christ. 160

Chap. 81. Wherein we are not to follow Christ, The particulars laid down, and doubts cleared, and how to follow him in things indifferent. 167

Chap. 82. How Christians are to follow Christ in the General course of their lives, in ten particulars. 1. He came into the world. Viz. 1. To do the will of his Father. 2. To bear witness to the truth. 2. He did the will of his father readily and cheerfully.
The Contents

He was diligent in the Works of his Father. 4. He was very spiritual in all his conversation. 5. He walked Unblemishably. 6. He was Universal in his Obedience. 7. He was perfect in his way. 8. He was constant in his Obedience. 9. He was faithful in his house as Moses was. 10. He sought the glory of his Father in all he did. 172

Chap. 83. Two Uses of the former Point. 1. Of Humiliation. 2. To be strict in our lives. 183

Chap. 84. Christ our Pattern in Particular. I. In the bowels of mercy. II. In love to his Enemies. 185

Chap. 85. What kind of Pattern Christ is, opened in nine Particulars. 1. The greatness of Christ. 2. The Wisdom of Christ. 3. He is good. 4. Christ is in relation to us. 5. He is lovely. 6. We depend upon Christ, and expect much from him. 7. Christ is very successful in his words. 8. The example of Christ is propounded to us to follow. 9. All Christians follow him, which hath certain Limitations. 188

Chap. 86. Further Reasons why we should make Christ our pattern; as. 1. Christ is the best Example. 2. The most honorable example. 3. He is the most safe example. 4. He is the most unerring example. 5. In following of Christ we follow the Father. 194

Chap. 87. Use. 1. Christians ought to be an example to others. 2. Look upon the example of Christ above all others. 198

Chap. 88. Use. 3. Follow not the example of the world, considering. 1. That all men naturally are enemies to God. 2. Often go against their own light. 3. They are filthy and ungodly. 4. It is a slighting of Christ. 5. Few walk in the Right way. 6. To follow the world is a sign of a child of wrath. 7. The Mysteries of Godliness are above the Reach of the World. 8. It is a sign of the want of the Fear of eternity. 9. Of a sleeping conscience. 10. It is an argument against
The Contents.

Page 204

Chap. 89. Doct. Meekness is that Evangelical Grace wherein Christians ought to imitate Christ, Meekness explained, the several kinds of it, and the difference between them.

Chap. 90. That Christ is Meek proved and explained, with three Reasons of the Point. 1. Because of the holiness of his nature. 2. Because of the infinite satisfaction he bad in himself and the Father. 3. He was infinitely wise.

Chap. 91. Three Consequences of the former Doctrine. 1. To rejoice in so meek a Savior. 2. It is a grievous sin to provoke so meek a Savior. 3. An excellent brave Spirit and a meek Spirit may stand together.

Chap. 92. Learn Meekness of Christ, because the Father delights in the Meekness of his Son.

Chap. 93. Learn of Christ to be Meek towards God, and the Point opened in seven Particulars. 1. When God shews himself as an enemy. 2. When in the greatest anguish and trouble, we find no help. 3. When we have sought God long, and yet he doth not hear us. 4. When after much means the heart grows worse and worse. 5. When the Lord implories us in his service, and yet we find no success. 6. Though things grow worse after we have trusted in God's word. 7. When we have no Encouragement in our dealing with God, about our eternal Estate.

Chap. 94. Containeth three Reasons of our Meekness towards
The Contents

Page

1. Hereby God is Satisfied. 2. Hereby we are helped in our Duties towards God. 3. Hereby affliction is made more easie. Secondly, when the Soul hath to do with God about its eternal estate, then we are to be Meek. Because now the Lord shews himselfe more in his Glory. 2. Because now the sinner apprehends his own wretchedness and danger. 3. Because the sinner is now about the greatest work. 4. He is seeking the greatest Mercy from God. 5. It is Gods greatest aime to subdue thy Heart in afflictions. 6. Because now the spirit of God is more mighty in thee, and it is a gentle and tender thing.

Chap. 95. Use Of rebuke to those that are of a froward Disposition towards God, and who they are. 1. When in trouble of Conscience, doubt, or despair of mercy. 2. That in trouble of mind have no Heart to do any Duty. 3. They set upon Duties in an angry fretting Humor. 4. When Duty is cast off in an anger. 5. When we are crossed in one thing then we cast away all mercies we might have. 6. In Crosses that come immediately from God. 7. To be froward against any part of the word. 8. Against the waies of God.

Chap. 96. Sheweth the Dreadfu'nest of this Sin, for 1. It is Boldness against God. 2. It argues much pride. 3. It argues hardnesse of Heart. 4. It is contrary to faith. 5. It is vain, and nothing got by it. 6. Your soules cannot be healed that are wounded. 7. The Lord will be froward to such. 8. It will at last turne to Dispair, if not looked to.

Chap. 97. Means and helps against the former Sin. 1. Be convinced of this Sin. 2. Consider the goodness of God in that there is a possibility for you to provide for your everlasting Estate. 3. It cost God dear to make way for Mercy. 4. God bath been
The Contents.

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chap. 95</td>
<td>Meekness towards God further exemplified from Scripture Examples</td>
<td>270</td>
</tr>
<tr>
<td>Chap. 96</td>
<td>Doct. All Christians ought to be Meek towards them they converse with, Proved</td>
<td>274</td>
</tr>
<tr>
<td>Chap. 100</td>
<td>Wherein this meekness consists opened, as it is the allaying of Anger in Six Particulars.</td>
<td>277</td>
</tr>
<tr>
<td></td>
<td>1. It orders anger to the right Object. 2. In regard of the Time.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. In regard of the Measure. 4. In regard of the Ground. 5. In respect of the exercise of it. 6. In respect of the End</td>
<td></td>
</tr>
<tr>
<td>Chap. 101</td>
<td>Of the ordering Anger in respect of the Object. In twelve particulars</td>
<td>281</td>
</tr>
<tr>
<td>Chap. 102</td>
<td>Of allaying of Anger in respect of time in divers particulars. 1. It is not sudden. 2. Unreasonable</td>
<td>284</td>
</tr>
<tr>
<td></td>
<td>3. Nor Continual. 4. Nor unreasonable. 5. Nor Cruel. 6. Nor so angry in our own, as in the things of God.</td>
<td></td>
</tr>
<tr>
<td>Chap. 103</td>
<td>Of the ordering of Anger in respect of measure. 1. That it go not beyond the cause. 2. That it grow not too bitter.</td>
<td>291</td>
</tr>
<tr>
<td></td>
<td>3. Nor too fierce. 4. Nor unrighteous. 5. Nor Cruel. 6. Nor so angry in our own, as in the things of God.</td>
<td></td>
</tr>
<tr>
<td>Chap. 104</td>
<td>Of the Moderating Anger in respect of the grounds and end. 1. The ground must not be sinful.</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>2. Not Pride, the several workings whereby to cause anger, is set out in Eight Particulars. 1. It makes us think we are too great to be crossed.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>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.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5. He thinks all he doth Right. 6. He thinks himself only ought to be satisfied. 7. He cares not what others suffer.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>8. He thinks it dishonorable to pass by a wrong.</td>
<td>311</td>
</tr>
<tr>
<td>Chap. 105</td>
<td>The second Ground of Anger is inordinate in regard wherein, and the several ends of it, is allayed by meekness</td>
<td>316</td>
</tr>
<tr>
<td>Chap. 106</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Contents

Chap. 106 Of the effects of Passionate Anger. 1. It blinds the reason. 2. It disquiets the heart. 3. It disturbs all we converse withal. 310
Chap. 107. Of the four Effects of Anger, that it binders at good. 1. Prayer and the Worship of God 2. By making us Sullen. 327

Chap. 108. Of the fifth and sixth Effect, bindering receiving Good. And depriving of the Good we have before. 335

Chap. 109. The seventh Effect of Anger is. That it causeth abundance of Sin; 1. It makes us Fie 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. 338

Chap. 110. 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 Moles. 6. It is of great price with God. 7. It is a fruit of Election. 359

Chap. 111. 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. 367
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>112</td>
<td>Further Considerations of the excellency of meekness</td>
<td>376</td>
</tr>
<tr>
<td></td>
<td>1. Christ was appointed to have a special regard of such.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. The meek interest God in their cause</td>
<td></td>
</tr>
<tr>
<td>113</td>
<td>The excellency of Meekness continued in Eight Particulars more.</td>
<td>380</td>
</tr>
<tr>
<td></td>
<td>1. It is a convincing Grace.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. It argues a magnanimous Spirit.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. Wisdom.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4. It graceth our calling.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5. It gives advantage against an adversary.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6. There is daily Use of it.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7. It keeps continual peace.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>8. It makes eminent in all other graces</td>
<td></td>
</tr>
<tr>
<td>114</td>
<td>The Application of the Doctrine of Meekness in Two Branches.</td>
<td>388</td>
</tr>
<tr>
<td></td>
<td>1. In rebuking them that want it: wherein the impediments of it are removed, the Danger of pboasness laid open, and the</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. There is daily Use of it.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. It keeps continual peace.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4. It makes eminent in all other graces</td>
<td></td>
</tr>
<tr>
<td>115</td>
<td>Divers other Vain Pleas for immoderate Anger taken away and Answered</td>
<td>403</td>
</tr>
<tr>
<td>116</td>
<td>An Exhortation to Meekness and whom it chiefly concerns.</td>
<td>424</td>
</tr>
<tr>
<td></td>
<td>As, 1. Inferiors.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Such as are joyed together by the bonds of nature.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. Of Marriage.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4. In publick service.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5. Such as have opportunity to do good.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6. Such as are proud.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7. Such as are in affliction.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>8. Or troubled in Conscience.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>9. Those that are of different judgments</td>
<td></td>
</tr>
<tr>
<td>117</td>
<td>Means of Meekness.</td>
<td>424</td>
</tr>
<tr>
<td></td>
<td>1. Prize it.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Renew the Covenant daily.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. Be Humbled for what is past.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5. Make account to meet with Provocations.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6. Consider thy Frailty.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7. Keep peace with God.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>8. Remember that nothing can be well done in Anger.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>9. Turn thy affections another way.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12. Be convinced it is better to suffer then do wrong.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>13. Keep the Heart Spiritual.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>14. Multiply not words.</td>
<td></td>
</tr>
<tr>
<td>Chapter</td>
<td>Title</td>
<td>Page</td>
</tr>
<tr>
<td>---------</td>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>19</td>
<td>Study the Word.</td>
<td>441</td>
</tr>
<tr>
<td>16</td>
<td>See before thee, the Example of the Saints.</td>
<td>441</td>
</tr>
<tr>
<td>Chap. 108</td>
<td>Five Rules to weaken the Spirit of others.</td>
<td>472</td>
</tr>
<tr>
<td></td>
<td>1. Observe their temper.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Give soft Answers.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. Withdraw gently from angry men.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4. Acknowledge thy own offences.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5. Observe fit seasons.</td>
<td></td>
</tr>
</tbody>
</table>
Chapter LII.

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

Take my Yoke upon you.

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

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

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

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

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

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

Secondly, Another Yoak of Christ that we must take upon us is the Yoak of obedience. As the scripture faith, Servants are under the Yoak, that is, under command, that is a Yoak to flesh and blood while we are here, obedience shall never be a Yoak in heaven, and here also to a gracious heart it is not a Yoak. But a Yoak it is, faith Christ, it you would have Rest unto your souls, you must be under my government, you must have the Yoak of my authority and government upon your hearts. You must not think to go and live without rule, and without government, but you must walk according to those rules of obedience that are revealed in the Gospel, take this Yoak upon you.
Thirdly, Another is, the Yoak of discipline, we might put these two together, but yet there is a further consideration, obedience is general to the commands of Christ as a law giver, but now in that the discipline hath a more special reference unto the order of the Church, and I make no question but this is partly in this scripture intended, Take my Yoak. That is, when you come to me, and profess to be a Christian, then you must joyn with other believers, you must joyn your selves together into a body, and there you must set up that order of mine that I appoint you in my word, you must there live in a spiritual society one with another, and take heed that you do not give any offence by a scandalous life, and if you do give offence one to another, you must give satisfaction one to another, satisfaction in any offensive way. You must not think it much to give satisfaction to any brother that is offended by your loose Conversation; and likewise you must be willing to bear admonition by another privately, and if that do not do it, you must bear it publickly. Yea, you must acknowledged my authority in the assembly, the spiritual society that you come to joyn withal, that they have power in my name to cast you out of that society. And if you be cast out there, to be cast out from the partaking of mine ordinances, and this you must acknowledged to do as an ordinance of mine, as that that must Yoak your Corruption, and you must be willing to take this Yoak upon you.

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

Fourthly: And Lastly, Another yeak is, The Yeak of the Cross, and that seems to be as hard to flesh and Blood as any other, Take my Yeak, the yeak of the Cross, as if Christ should tell them, true, when you come to me, you shall have rest to your Souls, you shall have deliverance from the rigour of the Law, from the guilt of your sin, and the like, but you must expect with this.
The Yoak of Christ.

much persecution in the world, therefore you must deny your selves, and take up my Cross, you must expect that the more you are for me, the more the world will persecute you, and you may suffer exceeding hard things here in this world for my name sake, and if you expect rest to your souls, you must be willing to bear the Yoak of the Cross, and endure any persecution whatsoever. It may be, if you come to me, your dearest friends may hate you, you shall be hated by your Father, Mother, Kindred, Neighbours, you may be brought before rulers for my name sake, you may be rejected, and counted the off scouring of the world, well, you must be willing to be under this yoak.

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

D 2  CHAP.
CHAP. LIV.

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

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

First, Consider it in it self or else.

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

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

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

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

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

The First is, That Christians, believers that come to Christ, must not live without a yoke, they must live under the yoke of Christ. Surely then no believer must be a Child of Belial, you hear in Scripture many times speaking of the Children of Belial, such a one is a Child of Belial, such are the Children of Belial. Now the meaning of that is this, to be a Child of Belial, it is, to be one that will not endure a yoke, for so the Hebrew word from...

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

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

CHAP. L V.

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

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

Now that beleevers are to be under Christ's yoak, not to live without a yoak, without bonds of obedience and order, as Christ requires of them, know, that there's infinite equity for it, that beleevers of all Men and Women in the world should live under the yoak.
First, Because Christ was content to take a yoke upon him far heavier than he layes upon you, and for your sakes Christ took a yoke upon him that was a thousand times heavier than is upon you, and it was for your sakes. In Phil. 2. 6. *Who being in the forme of God, thought it no Robbery to be equal with God, but made himself of no reputation, and took upon him the forme of a servant; That shewes he was under the yoke, for the scripture faith, a servant is under the yoke. And he humbled himself, and became obedient unto death, even the death of the cross. That is, he put his neck under a most heavy yoke. Indeed, faith Christ, My Yoke is easie and my burden is Light, he doth not mean the yoke that he bore, for that was a heavy yoke, for he became obedient to death, even the death of the cross, though he was equal with the father, yet he was content to put himself under the obedience of the yoke, the death of the cross.

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

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

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

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

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

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

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

their obedience is required of them in a way of

thanksgiving and blessing of God.

DOCT. II

VVe must not only be under the yoak of Chriff, but
take the yoak of Chriff upon us; That is,
not only be under the yoak, and wingh, and be troubled,
and the like, because the waies of God are so strict, and
conscience puts so much upon us, we must not be discon-
tent I say, and Winch, and Spuue, and Kick; as unruly
Heifers, when the yoak is put upon them, they Kick and
Winch, and they think it a great ease when the yoak is
off them. Oh no, this must not be. Many Christians
whom their conscience tells them they cannot be saved
except they come under the yoak of Christ, they openly
and secretly do what Christ commands of them, but
they lie groaning under this yoak; but Christians must
take the Law upon them, they should be a Law to them-
selves, they should rejoice in this Law, and Love this
Law, and bless God for this Law, and count it their
Glory and happiness to take this yoak upon them. So
in the 1.10. Psalme, The people of God are called, a
willing people. Christ indeed by his power doth
bring their hearts to him, but he doth not only by his
power bring them to do what he would have them
do, but by his power he subdues their wills, he brings
them to be a willing people, so that they take the yoak
of Christ upon them, and indeed, there is all the Reason
in the world for this, that we should not only be under

E 2 
Beleevers must put on the Yoak of Christ.

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

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

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

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

DOCT. III.

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

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

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

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

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

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

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

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

Sixthly, Christ is the holy one of the Father, he is the very glass of the holiness of the Father, he is the Character and ingraven form of the Father, the holiness of God, it is the lustre of all his other glory, the lustre of all his attributes, now Christ is the glory of the Father, in regard of holiness, and therefore there is nothing in him can tend to any looseness. In Hebrews, 7. 26. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners and made higher than the Heavens. Mark what a high priest we have, such a high priest became us. First, Holy. Secondly, Harmless. Thirdly, undefiled. Fourthly, Separate from sinners. Certainly, if we should have such a high priest, and it became us to have such a one, Holy, Harmless, undefiled, separate from sinners, then it becomes likewise those that profess to have part in the sacrifice of this high priest, to
be likewise holy, harmless, undefiled and separate from sinners, and therefore the Grace of Christ will teach thee to be separate from sinners, as do not you see apparently that these men begin to accompany with sinners, more than ordinarily they did, and more then Christians do.

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

CHAP. LVIII.

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

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

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

Now to abuse that wherein the Glory of God is most, and that that is the most blessed thing that ever was or ever shall be, must needs be a most heinous thing against
It is dangerous to abuse the Doctrine of free grace. 27

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

Secondly, It is the crossing of God in the highest end whatever God did same at, to have from all his works.
highest aime that ever God did aime at in all his works. The greatest end that ever God did aime at in all his workes is this, that he might have glory from the great works of his in Jesus Christ, in his son, God hath pleased himself from al eternity to think this with himself, well, here is a world made, and there is a great deal of sin committed, and I have little glory, little glory, I have from my works of providence, and creation, well, but I have a work to do, to send my son into the world to die for man, and I shall have glory from that more then from all my other workes. Now when God thought of this, that this should make amends for all his other works, that now there should a generation of men rise up that should bring as great a dishonor to this work as ever was; the world by their wickedness hath turned the work of God's creation and providence to God's dishonor, but now, here is a generation of men, that will turne this mighty work of God, that work that God glories in before angels and men, will cast dirt against this, and so cast dirt against God's holiness, (for indeed the Law is nothing but the glass of God's holiness whatever men say, that it is abolished and the like) here are a generation of men that will take the glorious work of God in his son, and will cast that dirt in the glass of God's holiness, so that they cross God in his highest ends, and frustrate them quite against God's intention. It is something to be frustrated of what he intends, but for God to be frustrate of the highest ends that he intends, this is that which is the greatest sin, next unto the sin against the Holy Ghost.

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

Fourthly, This is a most dreadful scandal unto Jesus Christ, and the waies of Christ, and unto the Gospel.
It is dangerous to abuse the Doctrine of free grace.

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

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

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

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

I will give you one text more, that methinks is as fully against the way of this abuse of the grace of God, even against the Law. It is in 1 Cor. 9. 21. To them that are without Law as without Law, being not without Law to God, but under the Law to Christ, being not slaves, but servants; and from thence they have the word slaves, against the Law. But faith the Apostle I dare not be so much as an slave, without Law, much less against the Law, but under the Law. What doth he mean, when he saith, he was without Law, to them that were without Law? that is thus, to those that were heathens and pagans. What say you to the Jews? were not they under a Law? and you teach all men that there is no way to be saved but by keeping the Law, say faith Paul, I am without Law thus, but I teach there is salvation to them that do not keep the Law, that is, he teaches them that there was a way to salvation, though
it were not by keeping of the Law. And for the one part
the ceremonial law they were not bound to it at all, the
Gentiles, but though I teach them thus, and teach them
that they were not bound to the ceremonial Law, yet
faith he, when I come to God, I am not without Law
unto God, I acknowledg the Law of God and of Christ.
For marke, these men will say, they are bound to the Law
of Christ, but saies he, I did acknowledg God to be the
creator of heaven, and did acknowledg the Law of God,
and was under the Law of Christ, though in some re-
gards he was without Law, in point of justification, as
we acknowledg that we are justified by Christ without
the works of the Law, and so we teach men, and yet
so as to keep our selves under the Law of God and of
Christ. Let us not make the rest we have under the
tree grace of God in Christ, to be a means to make us
shake off the yoke of Christ, but to take so much the
more the yoke of Christ upon us.

And thus we have finished the first doctrine from
these words, That the grace of God in Christ, that gives
rest unto the soul, doth not at all give liberty to loos-
ness.

CHAP.
CHAP. LIX.

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

The second follower, and that is this:

DOCTRINE, II.

Dof. 2. That the more we do come under the yoke of Christ, the more rest we shall have. That is the second point, from the relation it hath to the promises, I will give you rest, so that the point is clear from hence, that the more we do come under the yoke of Christ, the more rest we shall have. I might give you many scriptures for it, but I will name but one that may serve instead of all. In Isa. 9. 6. For unto us a Child is born, a clear prophetic of Christ, unto as a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Then in the 7, verse. Of the increase of his government and peace there shall be no end. He is the Prince to govern, the more he is thy prince to govern the more peace he brings.
The yoke of Christ brings Rest to the Soul.

The increase of his government and peace there shall be no end. So the government of Christ, and the peace of Christ, you see are put together, and as one doth increase, so the other doth increase, as the government of Christ increaseth, so the peace of Christ increaseth. Would you have Christ's peace come under his government, would you have more of Christ's peace? Then come more under his government, the more you come under his government, the more peace and rest you shall have to your souls. So that it is clear from the scripture, and reason may make it likewise clear, That the more we do come under the yoke of Christ, the more rest we shall have unto our souls.

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

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

Answ. But to that I will answer, They have this principle in them that they are fully convinced of this, that things are done so, as did they but know all, then they would not with that it were otherwise, they know this, that though things be against their particular will at present, as they apprehend things, but then when they...
The yoke of Christ brings Rest to the Soul.

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

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

Thirdly, The more the Soul comes under the yoke of Christ the more Rest it must needs have; because coming under the yoke of Christ, you need never be solicitous about the succeds of any thing in the world: what will befall it hereafter, or what shall become of this or the other thing, it needs take care for nothing. Now you will say, that Soul that is in such a condition, as needs take care for nothing, needs not at all to be troubled, about succeds of any thing, whatsoever becomes of the world or of it self, yet it is use of this, that all shall work for good to it self, that there shall come good by all that befalls it, this Soul must needs have a great deal of Rest; now the Soul that is under the government of Christ, needs take care for nothing in the world. The Apostle in that known place in Phil. 4. 6. saies thus. Be careful for nothing, but in everything, by Prayer and Supplication, with Thanksgiving, let your requests be made known unto God, and the Peace of God which passeth understanding shall keep your Hearts and minds through Jesus Christ. But how shall they come to have the fruit of this promise? In verse 8. Finally Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Think, that is to follow those things which ye have both heard, and received and seen in me do. And then further, And the God of Peace shall be with you. That is God, as the God of Peace shall be with you.

Here now as in my Text there is the taking off the yoke
of Christ upon you, between two promises, so it is here. Here are two excellent promises on each side of taking Christ's yoke upon them. As thus. What greater yoke can there be than is in the 8. verse? Whate’er things are true, whate’er things are honest, whate’er things are just, pure, lovely, of good report, if there be any virtue, any praise, think on these things. That is, think to do them, think to practice them. Here’s a text requires as much striving as possibly may be, as many of you will say, is this necessary; must we need do thus and thus? Cannot men be saved but they must do thus and thus? Many will reason against the ways of God, as if they would do nothing but those things that they think a man cannot possibly go to Heaven without, but this one text will convince them, of the sluggishness, and baseness of their hearts that suggest such kind of reasons as these are. For this text doth not only suggest to you those things that will bring you of necessarily to Heaven, but whate’er things are true, honest, just, pure, lovely, of good report, etc. Not only to do one thing and neglect another, and lay we are all sinners, and fail all in something, but though we do fail, yet the scope of a Christian is an universal obedience. Here is six things that the Apostle mentions as to this particular. First, Whate’er things are true. Secondly, Whate’er things are honest. Thirdly, Whate’er things are just. Fourthly, Whate’er things are pure. Fifthly, Whate’er things are lovely. And Sixthly, Whate’er things are of good report, if it be but a lovely thing. If it be but a thing of good report, if it be but a thing that is praise worthy, a Christian must aim at it.

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

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

Answ. No, Mark the next works. These things which ye have heard and received, do, and the God of peace shall be with you, this is the promise. Such as follow the directions of the eight verse, have the promise of the seventh and ninth verse, as here, he that takes the yoke of Christ upon him in the twenty-ninth verse, hath the promise in the twenty-eighth verse and the end of the twenty-ninth verse. So that we need never be solicitous for any success of any thing in the world. As thus now, many a man or Woman that is at their own hand, they perhaps, if so be they be sick, they do not know how they shall be provided for, or if they come to want. Many young people, though they think it is a fine thing to be at their own hand when things are cheap, and they love to be at their own hand, & think it a better life. Then to be in service, but now when things come to be dear, and they want work, and they come to be sick, then they know not what will become of them. But now, if they get into a good Service, then they need take care for nothing but to do their work, they need not care for meat or drink, or who shall provide for them. So it is here, while we are at our own hand, and though we may think
to live pretty well while we are in prosperity, but the truth is, the time will come, that if we wilt be at our own hand, God will leave us to provide for ourselves and shift for ourselves. But now, come once under Christ's government, and into his family, and you need not take care for anything in this world. Yea, unto eternity, go you on and do your duty, and the care of Christ is for you to eternity, now is not here a great deal of rest and quiet?

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

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

Sixthly, From thence there may be another argument for the rest of the soul by coming under the yoke of Christ, for by this means the soul comes to have the more evidence and assurance that Christ belongs to him. How-
The Yoak of Christ brings Rest to the Soul.

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

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

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

CHAP. LX.

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

APPLICATION.

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

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

Object. I, (But you will say) Many People while they lived as their neighbors did, and lived fairly, lived Civilly,
Civilly, and harmlessly, as their neighbors did, they lived cheerfully, but since they begun to go a degree higher, then they were want to do, they are ever troubled.

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

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

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

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

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

CHAP.
CHAP. LXL

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

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

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

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

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

At the very naming of this Point, you may have one note of tryal whether you be comers to Jesus Christ or no. Hath the Lord caused this to be in your Hearts, that now you are Solicitous above all things in the world...
Comers to Christ are Learners of him.

to know what the mind of God is concerning your Soul? That it is the great desire of your Soul above all things else, that you search for Wisdom as for Silver. For so the wise Man Solomon speaks of those that are beginners in godliness, in the 2 of Proverbs, 2. verse, So that thou incline shine Ear unto Wisdom, and apply thy Heart to understanding. Yea, if thou criest after Knowledge and liftest up thy voice for understanding, if thou seest her as Silver, and searchest for her as for hidden Treasures, then shalt thou understand the fear of the Lord, and find the Knowledge of God. Here is the disposition of a Heart that is coming to God through Christ, that first he inclines his Ear to Wisdom, And Secondly, That he applies his Heart to understanding. His Ear is listening after the Counsel of God, and not only to please his Ear, he comes not to a Sermon to please his Ear, and Tickle his Eare, but he applies his Heart to it. When he comes to the word, as he listens with his Ear, so his Heart, the strength of his Spirit works after it. Oh, that I might this day understand something concerning my Soul; and eternal estate. And then further, If thou criest after Knowledge. Never did a Poor Child cry after the Dug to have the breast, more then the Soul that prizeth Knowledge, cries after the sincere Milk of the word. And liftest up thy Voice for understanding, What words are here? Never did he pray in all his Life for any thing more then now he prays for understanding, that God would give him understanding of his mind concerning his Soul. I suppose many of you that have been in danger at Sea, you have been crying and lifting up your Voice for deliverance, but have you been crying for Knowledge, and lifting up your Voice for understanding? have you lifted up your Voice and said? Oh, That God would give me to know his mind concerning my Soul and my eternal estate. And further, If thou seest her as Silver, Many of you are very forward to get great estates, to get Silver, but now the Heart that is coming to Christ, such
Comers to Christ are Learners of Him.

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

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

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

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

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

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

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

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

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

Answer. To that I answer. I confess that we should give a great deal of respect unto those that are learned and godly, and suspect ourselves first, and not to follow our own opinions without diligent search. If I see another learned godly man that is different from me, that man must not be a rule for me, yet it must make me
examin things very thoroughly, and with a very humble heart to examin things again and again. You may not slight men, and say what do I care for men. I must go to the voice of Christ only, and not look after men. No (as I shall afterwards shew you) Christ doth teach by men, by the ministry of the word, and it is a very ill signe for any one to neglect that way of understanding Christ's voice. As on one side, those that shall ground their faith upon any thing what man faith, they sin, so on the other side, those that shall neglect to make use of the godliness and learning of men, and the ministry of the word, they certainly sin, and it is not likely they shall understand the voice of Christ, for Christ speaks in them, we must expect to heare Christ's voice through them. And for that there is a notable instance amongst the Corinthians, there seemed to be such a disposition amongst them, that as there were some that rested too much upon men, and made them the ground of their faith, so there were others again that rejected, and regarded them too little, they would learne of Christ, and not at all make use of the gifts of men that God had given them. One said I am of Paul, another said I am of Apollos, another I am of Cephas, and another I am of Christ. There were some that said they were for Paul, he is an admirable Learned man, and an Apostle, and I will follow him. Another, Apollo he is an eminent man, and I will follow him. And another of Cephas, he is an excellent man and I will follow him. The Apostle rebukes them for resting upon Paul and Apollo, and Cephas. And therefore you know how noble the Bereans were, they were noble, because after the preaching of Paul, they searched whether those things were so or noe, and beloved I we will never be angry at people for searching whether the things we preach be so or no. Wel, there were some that rest too much upon Paul, and Apollos, and Cephas, but now these were others, that would be far enough from reft-
Learn of Christ.

ing upon Paul, Apollos or Cephas, but we wil look to Christ say they, now is this to be blamed? Truly, the Apostle blames such, they are all blamed there. How is it possible that men should be blamed for that, when you say they must learne of Christ. The text faith you must Learn of Christ. The meaning is this, as if they should say thus, talk of Paul, or Apollo, or Cephas, or who you wil, we wil look after none but Christ, and as for the ministers of the word, or gifts of men, because we may not make it the ground of our faith, we wil never regard it at al, Let them say, what they wil, we wil look not at men or the ministry of men but we wil look only at Christ.

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

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

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

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

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

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

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

Quest. You will say, But may they not be Deceived.

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

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

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

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

Answer. Well, but if thou hast a desire to know all
truth, then here is a promise for thee in John, 7. 17. If
any man will do his will, he shall know of the Doctrine
whether it be of God or whether I speak of myself. Here
is a promise I say, that will help any Soul; here is a
Scripture, that any minister that comes to preach hath
cause to make use of. No question but many times the
best minister preacheth something of himself, now how
shall we know whether the Doctrine that he preacheth be
of God, or of himself? Here is a promise, if any man
will do his will, if any mans Heart be set to do the will of
God, Lord I come to the Ministry of thy word as thine
own ordinance, and thou knowest my Heart is to do thy
will, and my Heart is willing to do thy will, Now if thou
do so, Christ saith, if any man will do his will, he shall
know of the doctrine, whether it be of God, or whether
I speak of myself.

One Text more we will add for this and so go on, and
that is the 25. Psalm, A most famous promise to Chris-
tians in this case, the 12. verse, What man is he that
feareth the Lord, him will he teach the way that he shall
choose. You say, that you are poor and weak, and you
do not know the way that you shall choose, one Learned
man faith this is the way, and another the other is the
way, How shall we that are poor ignorant people know
the way? Here’s the promise, What man is he that
feareth the Lord, Labor to have much fear of God in
your Hearts, and then God hath ingaged himself to teach
you the way you shall choose, and the more thou dost fear
God, the more thou shalt be taught in all other waies
that thou shalt chuse, and be kept more from Error, do
but observe, those that grow to Error, you shall in a lit-
tle time observe looseness in their Conversations and the
truth is, when men begin to be led aside to Error there was such things, at first, though you could not perceive it, but within a little while you will see, that there is less of the fear of God upon their Hearts, for when the fear of God doth keep the Heart that the Soul walks all the day long in the fear of God, then such a one is under this promise that the Lord will teach him in the way that he shall choose.

CHAP. LXIII.

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

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

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

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

Father, that I have spoken, but here, not only what I have seen, something that I have seen of the Father, but all things that I have heard of my Father, I have made known unto you, here is a mercy indeed; we have God revealing himself in his works, the glory of God's goodness manifested there, we may see the footsteps of God in his works, I but to come to know all things that Christ hath heard of the Father, there are mysteries, other manner of the glory of God is revealed there, then the works of God can reveal unto us; and mark, Christ faith, that he hath told this to his disciples as friends. You know it is a special note of friendship to reveal secrets one to another as sometimes I have told you; let there be never so many offices of friendship, if there be a concealing of secrets, there is never any entire friendship except they do unboform themselves one to another, they may be acquainted, and live lovingly, and never fall out, I but there is never any entire friendship but where there is an opening of the Heart one to another. The Servant doth not know his master's will, the master doth provide for his Servant, and protect him from danger; but he doth not open his Heart and secrets to his Servant, I but one friend doth to another, faith Christ here in this Text, I am not only your master and Lord, and will not deal with you as a master to a Servant, but look as a friend doth open his secrets to his entire friend, so will I do to you. I have many things that the world knows not of, things that I have heard from my Father from all eternity, I have heard precious things from my Father, and whatsoever I have heard from my Father, that have I made known to you, and I will tell you more and more. Christ surely is a fit teacher, that hath been with the Father, and what he teacheth is what he hath known with the Father. In John, 16. 23. I came forth from the Father, &c. That shews him to be a fit Teacher, because he came forth from the Father into the world, and upon this ground Christ is called the light, or that light that enlighteneth every
every man that cometh into the world. John, 1. 9. That was the true light, John (saith he) did-but testify of the light, but that was the true light, that was Christ, that enlightens every man that cometh into the world. That is either thus, Look what light any man that is in the world hath, he hath it from Christ, though it be a common light, yet as the Scripture faith all things are committed to Christ, and to the enlightening with any common light, it is from him, but rather thus, he enlightens every man that comes into the world, that is, every man in the world that is enlightened in saving things, he hath it from him, as if one should say, such a man teacheth all the Children of the town, it may be some are not sent to School, but all that are taught are taught by him; so every man that hath any light in any saving truth he hath it from Christ, he is the great prophet of his Church, the great Prophet that is sent by God to reveal his mind and will to his people, And therefore in the 18. of Deuter. 15. There is a Prophecy of Christ that the Lord will send a Prophet, The Lord thy God will raise up to thee a Prophet, from the midst of thee, of thy brethren &c. To him ye shal bearken, And then in the 18. verse, And it shal come to pass that whosoever wil not bearken to my word which I shall speak in my Name, I will require it of him. Christ is the great Prophet of his Church, and we cannot understand Christ aright, except ye understand him as held out in his Natures, if we would understand Christ aright, we must know Christ in his Natures God and man in one person; and so we must know him in his offices, King, Priest, and Prophet, and that is the meaning of the word, Christ, the word, Christ, signifies anointed, the word, Jesus, signifies Savior, Christ is the King to rule his Church, a Priest to offer up sacrifice, a Prophet to teach and instruct his Church, he is the great Prophet of his Church, and therefore the fit teacher of his Church.
Christ the great teacher of his Church.

Yea, Further, it is by him that any man hath either ability to teach, or success in teaching, it is from Jesus Christ: any man hath any ability to teach, it is he that giveth ability, it is he that gives gifts to men to instruct the Church, so that if you see any man that hath more ability than others, Christ is to have the glory of it, it is but a beam of light from Jesus Christ, and it is he that gives abilities, it is he that gives gifts to men, and especially upon his ascension, then he gave gifts to men for the building up of his Church and to this very day hath continued gifts unto men, therefore Christ is to be honored in those gifts. And again, All the authority that any hath to come and teach, it is from Christ, it is he that sends any officers into the Church, and it is in his Name that they must come and teach. And then likewise, all the success that any hath, it is from him, he that hath the weakest gifts, if he please, he can make them more effectual than a man that hath greater gifts, and the success of teaching, it is not according to gifts, but according to the operation of Jesus Christ. And therefore these three things considered, First, That Christ is come from the Father. Secondly, That he is appointed by the Father to be the great Prophet of his Church. Thirdly, That all power and authority, and success of all others teaching is from him, therefore he is a fit teacher, and there is the Reason of this Exhortation, that we should Learn of him.

CHAP.
CHAP. LXIV.

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

We must Learn of Christ, why Christ is in Heaven, how should we Learn of him? Let none say who shall ascend up to Heaven, there to Learn of Christ, and know his mind, No, There are waies to Learn of Christ, though we are on Earth.

Quest. You will say, By what means doth be Teach.

Answ. These three waies.

First, By his word written, in his word there we have the mind of Christ, the word is nigh to us, you may have it in your hands, in your Houses, and Christ expects you should have it likewise in your Hearts. Look to the word, you find in the latter end of the Revelations, there's a profession, that he that adds to the word, or detracts from the word, God will add to his plagues, and and he will take away his name from the Book of Life, therefore the word reveals the ful mind of Christ, that's the great standard by which we are to Try every thing.

Secondly, Christ teacheth by his Ministers, that's another way, by the ordinance of his Ministry, for he gives gifts to men for that end, and teacheth now by his word. I will be with you saith Christ, Go therefore and Teach all Nations, and Loe I am with you to the end of the World, I will Teach by you, and he that
Chrift is the Teacher of his Church.

hears you, hears me, faith Chrift therefore when you come to the ministry of the word you come to Learn of Jesus Chrift. Chrift doth profess, that whoſoever doth hear a Minister of the word, doth hear him, that it is his voice that is there. When a Minister doth speak according to the word written, you are to take what you learn of him as Learned of Jesus Chrift, it is Chrift that speaks in them, as we opened at large in another Point, we in Christs stead beseech you to be Reconciled to God.

And Thirdly, Chrift teacheth by his Spirit, though Chrift be personally in Heaven, yet he ſends his Spirit to teach and instruct, as in John, 16. To convince the world of sin, of Righteousness, and of judgment. And here in this Scripture you ſhall see some ſpecial Lessons that Chrift doth teach, this Scripture will help us in some, and we ſhall see others, that's the third that Chrift doth teach and instruct by his Spirit. The light that you have sometimes darts into your minds beyond your former apprehension, it is no other, many times, but the spirits coming to instruct your Souls, only do not mistake the Spirit of Chrift for a falſe Spirit, for you must try whatsoever is taught you, you must try it by the ſtandard of the word, whether it be the Spirit of Chrift or no, it must be tried by that,

But the maine thing further, that I may come fully to shew you the Point, what are the ſpecial Lessons that Chrift doth teach his People.

L CHAP.
Eight special Lessons Christ teacheth his Church, that were little known before. 1. The absolute necessity of Regeneration. 2. The insufficiency of our own Righteousness for justification. 3. Self denial. 4. Is for the Soul to come to the Father. 5. The Evil of the Sin of Unbelief. 6. The Spiritualness of the Law. 7. Happiness in persecution. 8. The Glory of another Life.

Learn of me, Blessed Savior, what is it that thou wouldst have us to Learn of thee? The truth is, the whole Counsel of God is taught by Christ, God that did reveal his mind heretofore by other means, now in this latter Age, hath opened his Heart, and all his Counsels by his Son. In Heb. 1. The beginning. There is a notable Scripture that doth much concern this Point that now I am upon. God who at sundry times, and in divers manners, spake in times past unto the Fathers by the Prophets, hath in these last days spoken to us by his Son. Here is the priviledge of those that live under the Gospel, heretofore God spake in divers manners to others, as he spake sometimes by Dreams, and Visions, by Extraordinary Prophecies and Revelation, but now instead of all those waies that he did reveal himself to our Fathers in, he hath in these latter times spoken by his Son, that is, what God had to reveal of his mind, he hath revealed by, his Son.

But for the Particulars, There are several, Particular, special things that Christ would have us to Learn of him.
Those things that in a more special manner have been revealed by the Son of God, that were very little known before the Son of God came into the World, though God did speak to our forefathers by divers manners, after divers waies, yet he hath reserved the Revelation of the special Mysteries of Godliness for the great Prophet that was to come into the world, he was to come to tell us all things. The Poor Woman of Samaria, as Christ was conferring with her in John, 4. 6. Could say thus, That when the Messias comes, he will tell us all things. And indeed, the Lord did reserve the manifestation of himself to the coming of the Messiah; And this is the Reason why the World was in so much darkness before Christ's time. For the generality of the world (except the Land of Canaan, that was a Poor little Country, nothing neer so Big as England) was in darkness, and knew little or nothing of the mind of God; and for the Jews, what poor little knowledg had they of Christ, weak apprehensions had they of the great Mysteries of Salvation. Those that were the most eminent among the Jews, yet what little understanding had they of the great things of eternal Life, and the Reason why there was so little knowledg in former times was, because the Lord had reserved the manifestation of himself to the coming of the great Prophet the Messiah, that till he was come into the World, there should but a little light come into the world. And therefore by the way, we have cause to bless God that we live after the coming of Jesus Christ, for now light is spread abroad, had we lived in former times, we should have lived like brute Beasts, and have known little of the mind and Counsel of God, but I say, this was reserved to the coming of the Messiah, and this Messiah hath told us all things, as the Woman said he would do.
Now for the particulars, there are these lessons that we are to learn of Christ, that Christ hath revealed, that were little known before. The first is this, The absolute necessity of Regeneration, the miserable condition (I will wrap up these two together) that man is in by nature, and the absolute necessity of Regeneration; little have we of this in all the old Testament. How little was this known to the world before Christ's coming, therefore Nicodemus, though he were a doctor of the Law in John 3. In the conference between Christ and him, it is said of him, that he was a man of the Pharisees, a ruler of the Jews, yea, and he was a great doctor, but Christ saith to him afterwards, art thou a teacher, he was a teacher among the Jews, as in the 10. verse, And Jesus answered and said to him, art thou a master in Israel, or a doctor in Israel, and knowest not these things? Christ told Nicodemus, verily, verily I say unto you, that except a man be born again he cannot see the kingdom of God. This is the great lesson that Christ taught, and there was no such much of regeneration taught from the beginning of the world, as is here taught in these words of Jesus Christ, that every man is in such a condition by nature, as that there must not only be some change in him, he must live better than he hath done, but he must be born again, or he must be damned to a eternity; here is a great lesson that Jesus Christ hath taught his people, and we must learn of him, that would never be known but by Jesus Christ, this was one of those things that Christ had from the Father, that none by his fall was in such an estate, that unless he had a second birth, as well as the first, he must perish to eternity. Now when Christ taught this, Nicodemus did stand amazed, though he was a learned man who taught the Law, yet faith he, 'How can a man be born when he is old? can be enter the second time into his mother's womb, and be born?' So that you may see by this, that if one that was a great man, a learned man among the
Jews, and a teacher of the Law, if he was to ignorant in the point of regeneration, certainly it was little known in those times, and this is a main lesson that we are to learn from Jesus Christ, to know what the state that all men are in by nature, and the necessity of regeneration, which we can never understand by all the learning in the world, therefore be sure to learn that of Christ, there be many people (as we shall shew afterwards) that will seem to learn some nice questions, and things that neither they nor their teachers do understand, that are mere matters of dispute and controversy, that take up their spirits, which is the subtilty of Satan to draw them away from the great things of the Gospel, and the understanding of the great mysteries of salvation, though its true, I shall shew afterwards how we are to seek to learn every truth, but to leare it of Christ according to his teaching: Are you instructed well in the great matter of regeneration. Its true, we must acknowledge that every truth is worthy of learning, but, you must first be instructed in the main truths, before God will have you spend the strength of your understanding and time about the other.

Secondly, The great truth that Christ teacheth is, the insufficiency of our own righteousness for justification, of any righteousness that is in us, and that lesson you have in Matib. 5. 20. For I say unto you, that except your righteousness exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the kingdom of heaven. This certainly was a very strange lesson unto the Jews at that time, the Scribes and Pharisees, they were the only righteous men that seemed to live upon the face of the earth, and lived so strictly in their conversation, but faith Christ I that am the great teacher of the Church, the great prophet, I say unto you, except your righteousness exceed the righteousness of the Scribes and Pharisees, you can never enter into the kingdom of heaven. This we are to learn of Christ, that all the righteousness of
of man is insufficient to bring him to the kingdom of Heaven. Let a man live never so civilly, never so morally, never so strictly, it cannot bring him into the kingdom of Heaven. And Christ teacheth afterwards, that not only civility, and moral righteousness, but even the Saints' best righteousness, is not that wherein they are justified. And therefore in John 16. 10. It is said, Christ will send the Spirit, to convince the world of righteousness why so? because I go to my Father. You will say, what is the meaning of that, that the Spirit of Christ will convince the world of righteousness, because Christ doth go to the Father, & he shall be seen no more? where lies the strength of the reasons? is that a reason of righteousness? can I know what is the true righteousness, because Christ goes to the father, and is seen no more? yes, thus, I will send my spirit and that shall convince the world of this great thing, of the insufficiency of all righteousness in themselves whatsoever it is, either civil or moral, or sanctifying, though it be wrought in them by the spirit of God, yet is not their righteousness, the righteousness of their justificaition before the great God, but it is in me, they shall be convinced by my spirit, that it is in me. Why? Because I go to the father, this shall be the argument, that righteousness is in me, that I am come into the world, and fully satisfied God's justice, I have taken upon me to satisfy the justice of God for man's offence, and God is well pleased with that which I have done, for I go to the father, I must never have seen the face of the father again, if I had not wrought out full righteousness, for my father sent me into the world to work out a full righteousness for the children of men, that they may have that righteousness that may make them to stand before the father, and had not I accomplished this work I must never have seen the face of the father, but that I go to the father, that is an argument that I have wrought a full righteousness for the children of men, here
is a lesson that we must learn of Christ. You will hear something of Christ, and you will say, that you desire to learn of Christ, but have you learned this lesson, that all righteousness is not in man, but it is without us, the righteousness of our justification is in Christ, God and man, and we never learn Christ till we learn this of Christ and therefore there is no civil man in the world that knows Christ, they learn to keep from gross notorious sins, being drunk and unclean, & from swearing & to lying, but this we may learn by the light of nature, & it is true, Christ doth enlighten this, but the main thing of the Gospel, if we would come to learn of Christ as the mediator of the second Covenant, it is to learn this lesson, that there is an insufficiency of righteousness in all mankind, even in the best men in the world, wo to Abraham, Israel and Jacob, if they had no other righteousness but their own, then that was wrought in them, there is a righteousness beyond all righteousness that is in ourselves, yea, then all righteousness that God doth work in us. Ther's many will acknowledge this, that there must be a righteousness beyond our selves, that by the grace of God we must come to do that that shall be accepted of God, but this Christ hath taught, that there must be a righteousness beyond any righteousness that the grace of God doth work in our selves, a righteousness in Christ that is gone to the father, and there presents himself with his full righteousness for a believer, by that he stands before the father. It's true by the righteousness of our sanctification we here honor God the father, and the Lord accepts of it as acknowledging that wherein he is honored and takes delight in it as it is said, The prayers of the righteous is Gods delight, but that that doth make us stand as righteous before the father, that must be somewhat above us, that must be the righteousness of the son of God, and this Christ teacheth, learn of me this great lesson.
Thirdly, A third Lesson is this, The Lesson of self denial, as you may turne to that scripture. One of the first things that Christ teacheth his disciples is this, He that will follow me, let him deny himself; this is a Lesson that no teacher will teach so as Christ doth at the very first to teach a man to deny himself, to deny his own excellency, his own will, his own reason, his own waises, his own soul, his own mind, selfdenial is the great lesson, and this especially must be the Lesson that men must learn to help them to learn any thing else of Christ, except they Learn this lesson, they wil learn but very little of any other Lesson.

Fourthly, The fourth thing that Christ teacheth, it is for the soul to come to the father, you know the scripture that no man comes to the father but by me, no man can come to the father but by Jesu Christ. Thomas answered him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life, no man comes to the father but by me. Now this is a great mystery of Godliness, there is no means for the soul to goe to the father but by Jesus Christ, by Christ as his mediator, though God the father be a God of infinite mercy in himself, and the creature be very miserable, yet there is no way for the creature to goe to this merciful God, but by Christ the mediator, this Christ teacheth, and I appeal to you as I goe along, have you learned these things of Christ.

For me to preach in general, that all must learn of Christ, this wil be a point that would not I fear have any great effect upon your heart, except I come to instance in particulars. Learn of Christ, that you wil acknowledge, I but the main things that were taught by Christ, were never taught so before Christ's time as in that way that now they are, have you learned these things? then you have learned of Christ. It may be you goe to God
in prayer, and do not understand the necessity of a mediator between God & you, you pray to God to help you, but how do you come? By my prayers you will say, I but here is another way to come to God by Jesus Christ, here you are taught, that prayer or coming to God is a mystery, the other is not a mystery, the Heathens do that, but the Heathens do not know how to come to God through Christ, and we have never learned Christ till we have learned this lesson, the right way of coming to the father by him.

Fifthly, The fifth thing that Christ teacheth is, the great evil of the sin of unbelief, and this is never known by any natural reason, for so I am now speaking of those lessons that are beyond the strength of any natural reason, and are most proper, Evangelical lessons, and by these things you shall know whether you understand the Gospel right, now the fifth lesson is the great evil of the sin of unbelief. Many people they think there is a great evil in the sin of murther, and theft, but for the evil of unbelief, they never understand the evil of that, now that this is one special thing that Christ teacheth, you may find in John, 16. Christ tells his disciples, that he will send his spirit to convince the world of sin, and why? because they believe not in him, to convince them, that not beleevin me they do remain in a most sinfull, wretched condition, whatsoever other sins they have reformed and amended, yet the not beleevin me, doth hold them in condemnation, now for a man to come to know so much of Christ, as to see that the sin of unbelief is as great a sin as blasphemy, as whoredom, as drunkenness, as theft, as any other sin whatsoever, and indeed it is the special damning sin of all sins. This is the condemnation, that light is come into the world, when the foul comes to see this, it is an argument that it hath learned of Christ, and this only can be learned of Jesus Christ give me a soul that trembleth at the sin of unbelief, as well
as any other sin, and laments and bemoans that before the Lord, as well as any other sin, this is a Soul that hath Learned of Christ.

Sixthly, A Sixth lesson is this, the spiritualnesse of the Law, Christ speaks very much in teaching the Law, and I make no question but many things that Christ doth speak were he alive at this time, and they did not know who he were, he would be accounted by many a legal preacher, he doth teach it very much, only this, he teacheth it spiritually, he is so far from abolishing of it that he raiseth it beyond the letter of it, and for any thing further, men extreamly trouble themselves with questions that do not tend to Godly nesse, when they make a distinction between the Law that Moses gave, and that Christ gives, and yet will acknowledge that the same thing is taught by both, but we are free from it as Moses taught it, let this be granted, but we are not freed from the Law of God no one thing of the moral Law, let it come in the hand of whom it will, of any minister of God, we are bound to yeeld unto it, but especially if it come in the hand of Jesus Christ, therefore let that thing be granted that we are tied and bound unto those things that the Law of God requires though it be as Christ gives it us, for we wil be willing to take it from Christ rather than any, but stil there is no abolishing of any particular duty that was not ceromonia[illegible], that indeed we are freed from, but yet we are bound to the same things that Moses delivered to us, though now it comes in another hand, in the hand of Christ. The truth is, we are (as I have told you) not bound to it if you understand it as coming by Moses, that is, to look upon it as he was a minister of the Law, but we are bound to it as any minister that brings the law of God, that doth reveal any part of the mind of God, people are not only bound to it at that time when he speaks, but to it forever, but here lies all the controversie, that they think that Moses gave the Law as a Covenant of life...
and so they think we are not bound to it. This I know, no Divine in England, that ever was accounted of for any soundness that ever taught this, and therefore for men to think that now they come to teach otherwise, to think that we are not bound to the law as a Covenant of life, and of our righteousness before God for our justification, now here is the controversy whether Moses did give it so, yea or no.

The Law was given by Moses, and yet in the hand of a mediator, and the Law was a true Schoolmaster to bring to Christ then as now, and it was given for a Covenant of eternal Life no more, then it is now, but it was for the rule of our lives in this world, but not, that any of our forefathers could come to eternal life that way, I say, here is all the controversy, whether Moses gave it for a Covenant of eternal life, Now what need we trouble our selves about this controversy, what if he did? or what if he did not? this all of our Orthodox Divines do teach, that Moses did give them the Law to bring them to Christ, for a rule to order their lives by in this world, and so we are bound to it, and it is impossible but any that will search the scripture, but will acknowledge that we are so bound to the Law, to that which is moral, so far as to know our misery, and see the necessity of Christ, and to conforme our lives unto it, to live to the honor of God, and the good of our neighbours, and if they would raise it higher, that it is a Covenant of eternal life, that we all disavow. It is true, sometimes some expressions may fall from men that others may by consequences, say, we strain scripture, for the scripture hath such expressions, as we may strain such consequences, it puts us upon many works that are to be done, and many promises are made to them in such a way, as if we take the letter of the scripture, it may seem to tend that way, but this is that which is taught in the Gospel, though we are bound to the same things that the law requires, yet we are bound to them in another way, so that now the Law is not a Covenant of eternal life,
The special Lessons that Christ
this is taught by Jesus Christ, they had some knowledge of this in the time of the Law, certainly, they that were saved, were saved by Christ as well as we, and they did understand that, but it was not so clear understood as now, and therefore we are to learn the Law by Christ, that is, in a Spiritual way, Christ doth raise the Law higher than ever it was before, that is, for the Spiritual Part of it, he Teacheth that we are not to Rest in the letter of the Law. Read over the 5. of Matthew, Christ saith unto them, It was said un- to them of old time, that thou shalt not commit Adultery, but I say, whosoever doth but look after a Woman, As if he should say, what do you think, that I come to destroy the Law? My Doctrine doth make the Law stricter then it was, in the 27. verse, What shall the seventh Commandement be disannulled? Do you not think it is a Rule? But now I am so far from disannulling it to be a Rule, that I will raise it higher then it was before, known at least. And then in the 31. verse. It hath been said, whosoever will put away his Wife, let him give her a Bill of Divorcement. As if he should say thus to them, there was a time, for the hardness of your Hearts, some kind of liberty given as for the less Evil, that is, if you will do thus and thus, you must do it after this manner, but know, that I will give no such liberty, that if you put away your Wife and Marry another, you commit Adul- tery. And then in the 33. verse, Again, ye have heard, that it hath been said by them of Old time, that thou shalt not swear thy self, but shalt perform unto the Lord thy Oaths, But I say unto you, swear not at all, neither by Heaven for it is God's Throne, nor by the Earth for it is God's Footstool, &c. I will keep you stricter then ever you were kept before, so that Christ doth reveal it to be more spiritual; that is, to have a more Spiritual sense, and then reveals it not to be the Covenant of Life, that indeed was revealed more clearly by Christ then ever it was before. So that you must take the Law thus, first
Teacheth his Church.

more spiritually then ever it was before, and that it is not to be the Covenant of Life, though kept in the most strictest and highest way that a Creature can do, it is apparent by this Scripture, it is expected that believers should keep that that the Law requires in a more higher and strict way then ever they did before, not to be more loose then you were before, but to be more strict in your observancy to the Law of God then ever you were before, but when you have kept it in the highest strictness, you must not keep it as a Covenant of eternal Life, Indeed it was so to Adam, so that we may well say, that we are not bound to the Law in that sense, as it was given to Adam in Paradise, but not so as it was given by Moses, for it was given to Adam as a Covenant of eternal Life, but as a Rule of our Life, to which we are bound, and more strictly then our forefathers were, because we have it by Christ raised to a higher pitch, and revealed more clearly then ever it was to Moses, this is the Lesson that we are to Learn from Christ, if we Learn Christ aright, the spiritualness of the Law of God:

Seventhly, Another Lesson that is Proper to the Gospel, is this, That Christ Teacheth more then ever was taught before, as that there is a great deal of happiness to the Saints in suffering Persecution, this was a strange Doctrine before, for in the time of the Law, then the way of God was to encourage his Poor Servants by outward blessings by prospering them outwardly, but we never Read so much in those times of the happiness that there is in Persecution, that's more proper to the Gospel, though no Question they were happy that were persecuted for Christ's sake, and they had some sight of it, as Moses did see greater Riches in suffering for the Name of Christ then in Pharaoh's Court, I but there was never so much seen in it as in the Sermon of Christ in Matthew, 5. 11. 12. Blessed are ye, when men shall Revile you, and Persecute you, and shall say all manner of Evil against
you falsely for my sake; Rejoice, and be exceeding glad: for great is your Reward in Heaven: For so Persecuted they the Prophets which were before you. Here is a Text more clear for the happiness of Persecution than ever was before, now if you have Learned of Christ, you must Learn this Lesson, the happiness of Persecution.

Another Lesson that we must Learn of Christ is this, the right way of the worship of God, and that is a special thing that Christ doth Teach People, and that you have in John, 4. 20. Our Fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship, Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this Mountaine, nor yet at Jerusalem worship the Father. Ye Worship ye know not what, we know what we Worship, for Salvation is of the Jews: but the hour cometh, and now is, when the true Worshippers shall Worship the Father in Spirit and in Truth, for the Father seeketh such to Worship him, God is a Spirit, and they that Worship him, must Worship him in Spirit and in Truth. Thus you see Christ instructs the poor Woman in the right way of worshiping of God, and takes her off from external Performances, that she must not Rest in external Performances in the Worship of God, and satisfies her Conscience that way. And so when we Read of Christs instructing in the things of the Kingdom of God, and when we Read of him, to be faithful in his House as Moses was, these things doth shew unto us that we must have the Worship of God taught us by Jesus Christ, and not by the Traditions of men, for so Christ complains of men that they did Worship, not according to the way of God, but according to mens Traditions, Matthew, 5. There's one thing more that we did not observe before about the Law, that of Anger, that Christ by Anger makes a man guilty of the same punishment.
that they thought Murder did deserve. In vers. 21, 22. Ye have heard that it was said by them of old time, Thou shalt not Kill: and Whosoever shall Kill, shall be in danger of the Judgment; But I say unto you, That whosoever is Angry with his Brother without a cause, shall be in danger of the judgment: and whosoever shall say to his Brother, Racha, shall be in danger of the Counsel: but whosoever shall say, Thou Fool, shall be in danger of Hell Fire. You think if a man Murder, he shall be in danger of the judgment, but faith Christ, if a man be but Angry with his Brother without a Cause he shall be in danger of the judgment. And so afterwards you shall find, when they wondered that he did not wash his Hands, he did rebuke them for making the Commandments of God of none effect by their Traditions, and they taught for Doctrine the precepts of men, but Christ would bring them to the true Worship of God; and not to Worship God in a formal way according to mens Traditions. In little things in Gods Worship, then let people be first instructed in regeneration, the necessity of that, and in the mysteries of the Gospel, that are of absolute necessity to Salvation, then they are to be instructed in the Worship of God, and labor to inquire how Christ hath shewed the pattern of his House in the way that he would be worshiped; for as on the one side, there are some men that so stick upon things that are Fundamental, that they slight smaller things, so on the other side, some stick so upon smaller things, as they reject Fundamental things, First let us be instructed in the maine Points of the Gospel, and then we shall Learn the pattern of his House in the way that he would be Worshipped. And especially though we cannot be instructed in every Particular presently yet this the weakest beleever comes to Learn of Christ, that he must not Worship God after the Traditions of his Fathers, any more; I say, as soon as ever a Soul comes to Christ, this is one of the first things, that he Learns upon the un-
nderstanding of the mysteries of Salvation, that he is to be justified by Christ, that he is now not to serve God by the Traditions of men, but &c. but that by the precious Blood of Christ he is delivered from the vaine conversation that was received by the Traditions of his Father.

Eighthly, One thing more we are Learn of Christ, and that is, the Glory of another life, both the day of Gods calling al to judgment, & the state of good and bad in the life that is to come, this was little known of in the time of the Law. The spirit shall convince the world of judgment, I know some make it to stand in Sanctification, and others that God hath a great day of bringing all to judgment, for the Prince of this world is judged, the Devil is cast out of your Hearts, but the letter seemes to carry it more fully the other way, shall convince the world of another life, of the great account that must be given, that all flesh shall stand before the great God, for the Prince of the world is judged, the Lord hath judged the Prince of this world already and cast him into Chains of darkness, and that is an evidence of the great day that God will judg the world by Jesus Christ. Now this was known somwhat of it in the times of the Law, but especially the state after judgment there was less known of that, and therefore that place is very observable, the 2 Tim. 1. 10. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished Death and brought Life and immortality to light by the Gospel. Was not life and immortality brought to light before? Truly very little, giveme almost one Scripture, (except one or two) in all the old Testament that speaks of eternal Life, but now Life and immortality is brought to light through the Gospel. Oh, This is that that Christ hath heard from the Father, he hath heard from the Father that it is the purpose of God, the Father to bring some poor Souls to eternal Life, to live in eternal Life with him in the highest Heavens, and this Christ makes
known by the Gospel, this we are to Learn of Christ, life and immortality, the glorious happiness of believers hereafter, after this world is at an end, those that are believers, though they be poor and contemptible here, mean in parts and abilities, yet the Lord hath such blessed thoughts of mercy towards them, as within a while, these poor lumps of Clay, shall be raised up above the starry Heavens, to live to all eternity with the Father, Son, and Holy Ghost, and the blessed Angels, in singing praises and Hallelujahs to him that sitteth upon the throne, and to the Lamb for evermore. It is Christ that hath Revealed, that this insinme Body of thine that is weak, and matter for Diseases, shall be made like the glorious Body of Jesus Christ, shall be like the Sun shining in the Firmament, for to the Gospel tells us, even thy Body shall have as great a lustre and shine as the Sun at noon day, when it shines in the brightness of it, this Christ tells us that we shall reign with the Lord and enjoy a Kingdom, even those that are poor, yours is the Kingdom of Heaven, and an immortal and undefiled Crown of Glory is reserved for you, that there are mansions in Heaven which Christ tells us he is gone to prepare, this doth Christ teach for the encouraging of his Disciples, thus faith Christ Learn of me, that is, those principal Doctrines that are most Evangelical, that are now taught more then they were in the times of the Law, or more then ever can be known by any mans understanding that hath but mere natural abilities, be it known that I come from the Father to teach these things unto you, and Learn of me. Thus you see what are the things that Christ doth teach.
CHAP. LXVI.

SHOWETH WHAT MANNER OF TEACHER CHRIST IS IN SEVEN PARTICULARS. 1. CHRIST TEACHETH THINGS OF A HIGHER NATURE THEN OTHERS. 2. OUR DULNESS IS NO HINDRANCE TO HIS TEACHING. 3. HE TEACHETH THE HEART EFFECTUALLY. 4. HE TEACHETH SUDDENLY. 5. HE TEACHETH WITHOUT ANY MISTRESS OF ERROR. 6. HE LEADS INTO ALL TRUTH. 7. HE TEACHETH EVERLASTINGLY.

NOW THE NEXT THING IS THE MANNER OF CHRIST'S TEACHING, HE TEACHETH SO AS NONE OTHER TEACHETH LIKE HIM. YOU HAVE A SCRIPTURE TO THAT PURPOSE IN JOB, 36. 22. BEHOLD, GOD EXALTETH BY HIS POWER, WHO TEACHETH LIKE HIM? THAT WHICH IS SAID OF GOD HERE IS TRUE OF CHRIST, WHO IS THE SON OF GOD, WHO TEACHES LIKE HIM? CHRIST TEACHES EXCELLENT THINGS, WHO TEACHES SUCH THINGS AS CHRIST DOETH.

THERE ARE SIX OR SEVEN PARTICULARS WHEREIN THE TEACHING OF CHRIST APPEARS TO BE BEYOND ANY TEACHING WHATSOEVER.

FIRST, THE THINGS THEMSELVES THAT CHRIST TEACHETH, ARE BEYOND ANY OTHERS TEACHING, NONE CAN REVEAL THOSE THINGS THAT CHRIST REVEALS TO THE SOUL, THEY ARE THINGS OF A HIGHER NATURE, THOSE GREAT MISTRESSES OF GODLINESS, SUCH THINGS AS CHRIST HIMSELF hath heard and Learned of the Father, he comes to teach, therefore none teacheth so as Christ teacheth, in regard of the things themselves.
Secondly, None teacheth so as Christ, in that the
dulness and incapacity of the Learner, is no hinderance
to the teaching of Jesus Christ, dulness and incapacity
in others, when any creature undertakes to teach, is a
great hinderance, but when Christ undertakes to teach;
it is no hinderance at all, the Law of God gives wisdom
to the simple and to Babes.

Thirdly, None Teacheth so as Christ Teacheth, be-
because he Teacheth effectually, he Teacheth the Heart,
none can Teach the Heart so as the Lord Christ doth, he
gives understanding to the Heart. In Job, 32. 36. Who
hath put Wisdom in the inward Parts? Or who hath
given understanding to the Heart? Who is it, Here is
a challenge to shew who it is in all the world? What Cre-
ture is it that hath put Wisdom in the inward Parts? Or
that hath given understanding to the Heart? All the An-
gels in Heaven, and men in the world, cannot give un-
derstanding to the Heart. They may give understand-
ing to the Head, perhaps, but to give it to the Heart,
that is to Teach the Heart, no Creature in the world can
do it. It is the Property of the great Teacher of the
Church to Teach the Hearts of the Saints, who hath
given understanding to the Heart? And therefore you
are not so much to look at what understanding is in the
Head, but what understanding have you in the Heart;
hath Christ given you understanding in the Heart, then
Christ hath taught you, that is the proper teaching of
Christ, and in this he teacheth as none teacheth.

Fourthly, Christ teacheth so as none teacheth in this,
that he teacheth suddenly many times, others Teach by
degrees, a little at one time, and a little at another time,
but the teaching of Christ, is sometimes on a sudden. One
that hath been a very ignorant wretch, comes to have the
Fundamental points of Religion, to be let out in a sud-
den way into his Heart, that he comes to understand sometimes at an instant, more than all the great Rabbins in the world did understand, that have been studying all the daies of their lives, I do not say more particular things, but many things that they do not understand, and things of a higher Nature then they do understand. Yes, and all things that are absolutely necessary to Salvation Christ sometimes teacheth on a sudden, for if a man may be converted on a sudden, then certainly much more all the necessary points of Religion, he must necessarily know on a sudden, presently in one Sermon sometimes, the Lord comes into the Soul, and reveals himself through the mysteries of the Gospel, and reveals all the great things that are absolutely necessary to eternal Life: Indeed they come gradually to understand more and more of the mind of God, and so as long as they live they are learners, but they are on a sudden taught the Fundamental truths of eternal life, and therefore none teacheth so as Christ Teacheth.

Fifthly, None Teacheth so as Christ Teacheth, because Christ Teacheth without any Mixture of Error. Now we can confide in no man to Teach so, for though men Teach many truths, yet they are but men and may Err, and God forbid that any man should attribute that unto himself, that his Teaching is infallible, and therefore those that Teach and are as they ought, they will many times condemn themselves, and confess that they are as subject to Err, as any others.

Sixthly, Christ Teacheth as none other, because Christ leads into all truth. You know the Scripture, when he faith he will send his Spirit, that is, Christ teaching by his Spirit. And the Spirit shall lead you into all Truth. Here is a blessed Teacher, one that is able to Teach all truth. One man Teacheth one thing, and another Teacheth another thing, and one Minister is eminent in one way, and another in another way, but here is a
What manner of Teacher Christ is.

Teacher that Teacheth all truth, that leads into all Truth.

Seventhly, Christ Teacheth everlastingly, that is, his Teaching is such as shall abide for ever, that shall never fade, and therefore he writes his word in our Hearts, so that it shall be there. His Lessons that he Teacheth shall be in such a manner, as the knowledge of them shall abide to all eternity. A man may Teach another such and such a Skill, but his Teaching may vanish, but now Christ Teacheth so as he writes his Lessons in their Hearts. So as to make them abide for ever. Al flesh is grass, faith the Apostle Peter, that distinguisheth between Flesh and between the word of God: In the first of Peter the first, the two last verses. For all flesh is Grass, and all the Glory of man as the flower of Grass, the Grass Withereth and the flower thereof fades away, but the word of the Lord endureth for ever, and this is the word which by the Gospel is Preached unto you. Mark the Comparison between the word and the flesh, Al flesh is Grass, but the word of the Lord endureth for ever, the word which by the Gospel is Preached unto you endures for ever. Now the meaning of it is this, that whatsoever comes in a fleshly way, whatsoever you have that is natural, that comes in a Human way, that is al Human excellency, natural excellency whatsoever, it is but as Grass that fades away. Certainly, That is the meaning of flesh here, al-Human and natural excellency, but the word of the Lord, that which comes into the Soul by the word of the Lord, by the Gospel, that abides for ever, whenas all natural excellency shall vanish, perhaps Parts shall vanish. Mans natural Wisdom shall vanish, whatsoever men have Learned from men, and by any strength of Nature, or have got from natural abilities, al this shall vanish, it will all come to nothing, for it is but fleshly; it is all but as Grass. I say, whatsoever men have got by their natural abilities, or merely by man, it will all vanish as Grass, let them pride themselves in it never so much,
and think they are brave men, that have such excellencies, but certainly it will al vanish and come to nothing. But now the word of the Lord abides for ever, look what the Soul drinks in by the word of the Lord, look what a Soul gers by the Teaching of Jesus Christ in his word in the Gospel, this abides for ever in the Soul, So that Christ Teacheth as none Teacheth in regard of the manner of his Teaching.

CHAP. LXVII.

Shewing that Christ is a meek Teacher in Seven Respects. 1. He doth not Teach in a Rigid auster way. 2. He is not provoked with the dulness of his Schollars. 3. He is a patient Teacher. 4. He Will not upbraid their former Ignorance. 5. He is willing to Teach things over and over again. 6. He Encourageth the least beginnings in his Schollars. 7. He sweetens all his instructions with Love.

But now, Christ is such a Teacher too, not only in regard of these Particulars, but in regard of what we have in the Text, Learn of me, for I am MEEK and Lowly in Heart. Christ is a Meek Teacher, and a lowly Teacher, and that briefly in these Particulars, to present before your view the Teachings of Christ, Christ is a Meek Teacher in this Respect, Christ doth not Teach in a rigid way, he is Meek in these seven Particulars.

First, He doth not desire of the Soul to Learn in that rigid auster way so as other Teachers do, The Law it is called a Schoolmaster, it is indeed many times a very Auster School-master, a rigid School-master, it is sour
secondly, Christ is a Meek Teacher indeed, that he is not provoked by the dullness of his Schoolars. As it is
Christ is a Meek Teacher.

hard for a Master that hath dull Schollar, unless he have a very Meek Spirit, but he will be provoked by the dullness of the Child, and Parents will not be willing to send their Children especially if they know them dull, and hard to Learn, to such a Master. Now Christ he is a Meek Teacher, and our dullness doth not provoke Christ as others do men, perhaps we are dull, and Ministers are provoked by our dullness, but Christ is not, when thou art willing to Learn thou mayst be encouraged, for thou hast a Meek Teacher, and for this do but read the History of the Evangelists, and there observe the dullness of Christs Disciples, the Apostles themselves extreme dull in Learning, Christ had much a do with them in regard of their dullness, and extreme ignorant they were in things that were of a high nature, but Christ carries himself familiarly toward them in a Meek and a quiet way.

Thirdly, Christ is a Meek Teacher, not only that he is not provoked by dullness, but he is Patient notwithstanding perverseness, that is more then dullness. Indeed we may bear somthing in dullness, but if the Learner be perverse, it is hard for any man in the world to bear that, but so it is with Christ, Christ is Meek notwithstanding the perverseness of any of his Learners, and for that you may see in John, 4. 8. In the fourth Chapter he came to Teach the Woman of Samaria, The Woman of Samaria had jeered him to his very Face. Saith he to her, Give me some Water to Drink, Saith the Woman of Samaria unto him. How is it that thou being a Jew askest water of me who am a woman of Samaria? As if the should say, you Jews are so strict, and so precise, that you think we Samaritans are wicked people, and Superstitious, and what, will you that are a Jew, come to me that am so vile a Samaritan as I am? Certainly those words are very jeering. True, They acknowledged both the true God, but the Samaritans Worshipped God in a fall way, and the Jews Worshipped God
Christ is a Meek Teacher.

in a right way, and therefore they were at a deadly enemy one to another. When people worship God in a fall way, they think that others that Worship God in a true way, they cannot Love them, but hate them, and so the Samaritans thought of the Jews, and accordingly the Woman jeers Christ, and speaks scoffingly to him. But yet mark how meekly Christ answers the Woman: Oh, If thou hadst known the gift of God and who it is that saith to thee, give me to Drink, thou wouldst have asked of him, and he would have given thee waters of Life. He did not speak sardonically again to the Woman, but mark the Woman jeered again, I pray give me that water indeed (saith she) that I shall never thirst again, and so scorned him. Christ yet goes in a meek way, and never Leaves till he had taught the woman the great things of eternal Life to her Soul.

And so in the 8. of John, there Christ is teaching the Jews, look through the Chapter, they did nothing but cavil and thwart him. It is true, it is a mighty discouragement to a Teacher to have his hearers cavilling at whatsoever he saith, but so they did with Christ, but mark, he did not break off therefore in a violent way, but Christ went on in a Meek and a gentle way notwithstanding this. This is the third thing, wherein the meekness of Christ appears in Teaching, I shall afterward God willing open the meekness of Christ in general, but only now of Christ's meekness in Teaching.

Fourthly, Christ will not upbraid thee for thy former ignorance, and thy former folly, he will not upbraid thee for it, he will not cast it into thy Teeth, how thou hast neglected heretofore teaching, but if thou hast a Heart now to come and Learn, Christ will reject all thy former rejection of the truths of God, and all thy former wicked wares in sinning against the light that is come into the world, that would have enlightened thy Soul, you that
Teachings of Christ, and you have rejected, slighted, and disregarded him, and now you think if you should come to Learn of Christ, Christ would reject you and say, what, do you come now to me when you are old, I would have taught you before in your younger years, and you would not regard me, but slighted and rejected me. No, Christ will not upbraid thee. Let an old man, or old Woman that have disregarded Christ all their life long, and would not come to Christ, Christ will Teach them, only take heed that you do not reject Christ, for Christ very seldom gives them a Heart to come and Learn of him, who have been rejectors of Christ and his word, and opposers of him, thou that hast been a rejector of Christ and his Teaching, Oh it is just with God to give thee up to the blindness and hardness of thy Heart, that thou that didst neglect to Learn of Christ in the time of thy youth, thou shouldst never have a Heart to Learn of Christ. And therefore by the way look to it, you that are young, if you neglect Christ in your younger time, it is just with God to give you up, that you should never have a Heart to Learn of Christ, but if there be any of you, any old man or Woman, that hath neglected the time of their youth, and have not made conscience to Labor to be instructed in the ways of God, I say, if you have done thus, though it is wonderful if the Lord should be willing to Teach thee, yet if God give thee a Heart to be willing to Learn, that thy Heart is come down so low, know, that Jesus Christ is willing to Teach thee, and he will not upbraid thee and say, what, thou an old, ignorant, foolish tool, what wilt thou come to Learn? Perhaps, man would upbraid so, but Christ will not, if thou hast now a heart to come unto him. That Text is very famous for this, in the first of James and 5. verse, If any man lack Wisdom let him ask it of God, that gives liberally to all men and upbraided not. Here is a Text worth Gold, for the infirmities then were perplexed in the time of
Christ is a Meak Teacher

their youth, and yet now have a Heart to come in and Learn, it is only for their incouragement. If thou dost lack Wisdom, whatever thou art, if any of you, I do not say, if young ones, but any of you, though you have neglected the time of your youth, if any of you lack Wisdom, let him ask it of God, that giveth to all men liberally, and upbraideth not, and it shall be given him, there the fourth thing, wherein the meekness of Christ appears in teaching, that he doth upbraid none.

Fifthly, Christ is a meek Teacher in that he is willing to Teach things over and over again, and that will require Meekness and Patience. It is a Tedious thing for a man to be so troubled as he must Teach the same things over and over again. You see it in the Apostle in the third of the Phil. and the first verse. Finally Brethren rejoice in the Lord, to write the same things to you, to me indeed it is not grievous but for you it is safe. The Apostle was fain to satisfy them in this, that it was not grievous to him, for truth is, it is ordinarily grievous, to be writing and speaking the same things again and again, to be Teaching things over again and again, but the Lord is pleased so to Teach, line upon line, precept upon precept, here a little and there a little, though I know many carry it otherwise, yet the generality of interpreters carry it so, that the Lord is willing to have line upon line, precept upon precept, here a little and there and a little, again and again, to be dropping the same things into poor Souls, if Christ should not do so, there would be very few that would Learn of him. And we find Christ doing it to his Disciples, and in this Christ shews a great deal of Meekness, as a School-master Teaching things over and over again to his Scholars.

Sixthly, Christ is a Meek Teacher in this, that he doth incourage the least beginnings, any beginning, if he doth but see a willing Heart, it be lights on one that begins.
bears to Learning a little, Christ will not daunt and
discourage him. He doth not quench the smoking
Flax, nor bruise the bruised Reed. But he encourages
all beginnings, in those that are Learning; and those
that do come to Learn of Christ, they find this by expe-
rience, that when they have but a very little, Jesus Christ
doeth encourage them. And this is the Reason, why
your young converts, that are but in a way of Conver-
sion, yet they have abundance of joy, flashes of joy, and
encouragement. The entrance into thy word giveth light,
faith the Prophet, the very beginning gives a great deal
of comfort, and brings much sweetness, Christ doth en-
courage young beginners.

Seventeenth, Christ Teacheth so, as he sweetens all
instructions with Love, so as he makes the Soul in Love
with what he Teacheth. A man may Teach excellent
things indeed, but he may Teach them so, with such a
Spirit, that there will appear little Love in what he says,
that he will not draw his Scholars to Love what he
speaks, perhaps he may speak convincingly, but yet not
draw them into Love with what he speaks. A Master
Teacheth well, when he draweth the Child, and makes
the Scholar to Love his Master, and Love the things
that he Teacheth, and no Scholars thrive so much in
Learning, as those that are taught in such a way, as they
are drawn to Love their Master, and Love their Books.
Now Christ doth so Teach, he never Teacheth any but
he makes them in Love with him, and in Love with their
Books. You may see an excellent Scripture for this in
David, the 119. Psalm, the 102. verse. I have not de-
parted from thy judgments, for thou hast taught me.
But that that I bring it for now is, the dependance that
it hath with the next words. What then follows? How
sweet are thy words unto my taste, Yea, sweeter
then Honey unto my Mouth. Those that come to Learn
by the Teachings of Christ, they have the word of
Christ sweet unto their taste, sweeter then Honey to their,
Mouth, Oh the truth of God is sweet unto them. And this, (by the way) may be a tryal, whether you be taught by Jesus Christ, Yea or No. Men may have excellent Parts, and knowledge, and abilities, and express themselves to admiration, but in a constant way, they find no sweetness in those things they do Teach. Whereas now many people, that have not so excellent natural abilities, yet in those things that they know, their Souls have admirable satisfaction. Oh, it doth them good at the very Heart: when they come to the word, and hear Christ, and Christ being there and Teacheth their Souls. Oh never was Honey so sweet to their taste, as such a word, such a promise, such a Scripture, being opened, is sweet unto their Souls. Surely, if you do find conviction to your Souls, and sweetness, Christ hath been there, and Christ doth do Teach. There was never any Scholar of Jesus Christ, but was in Love with what he taught, and though the Truth may seem to be hard, even the Lessons of self-denial, as you heard before, those Lessons are sweet to the Scholars of Jesus Christ.

CHAP. LXVIII.

Sheweth Christ to be an humble Teacher in Seven Particulars. 1. In that he will Teach all such Creatures as we be. 2. He Teacheth the Poor and Simple ones. 3. He suits himself to his Scholars. 4. He comes in his own person to Teach. 5. He comes to Teach unsought. 6. He Teacheth us as friends. 7. He Teacheth by his Example.

Now in the next place as Christ is a Meek Teacher, so he is an Humble Teacher too. Learn of me, for I am an HUMBLE Teacher. Pride in a Teacher is exceeding bad, but Christ that is the great Teacher
Christ is a humble teacher.

To his Church, he is an humble lowly teacher, and that in these several regards. In these six or seven particulars likewise the humility of Christ in teaching appears: As for his humility otherwise, that we shall afterwards open to you.

First, it is humility, that he will vouchsafe to teach at all such Creatures as we are in Psalm. 113. 6. The Lord bumbles himself, to behold the things that are in heaven and in the earth. Surely, he doth humble himself, not only to behold things done in earth, but to be the teacher, the schoolmaster of such poor creatures as we are. If Christ were the teacher of Angels it were an humbling of himself, but for Christ to be a teacher to such poor, unworthy creatures as we are, this showes his humility.

Secondly, Christ should shew himself humble, if he did but teach the Kings, and Princes, and great ones of the earth, but if we consider, that the scholars that Christ delights to teach ordinarily, are the poor, weak ones, the simple ones, despised ones in the world, and babes, he will teach them, he teacheth the poor, the Gospel is preached to the poor, and this is set amongst the miracles of Christ. When John's disciples went to him, and asked him, whether he was the Messiah, or whether they should look for another? He made this answer. Go and tell John what things ye hear and see, the blind receive their sight, and the deaf hear, and the poor receive the Gospel; Is this an argument that he was the Messiah, that the blind see, and the deaf hear, and the Lame walk, and the poor receive the Gospel? How is this an argument that he was the Messiah, that the poor receive the Gospel? Christ takes this way to prove that he was the Messiah, that the poor receive the Gospel. It is a great miracle, but it is an argument of the Messiah, because it is an argument of his humility. For John knew that the Messiah was not to come in with pomp and Glory, but in humility. And Christ in giving an argument of his humili-
Christ is a humble teacher.

...gives an argument that he was the Messiah, in that the Gospel was preached to the poor. For a man to be willing to be a teacher of princes children, that every one will be willing to do, but to teach poor almes people, the poorest children in the place where they live, this argues humility. Jesus Christ, that is the brightness of the father, and hast all the treasures of wisdom and knowledge in him, he is willing to teach the almes children, the poorest, weakest, the meanest, those that are condemned in the world. Perhaps thou thinkest thyself too good to teach a poor child in the family, a poor boy in the shop, but lettest him go on ignorantly, and perish in darkness because thou wouldst not instruct him, there is too great a distance between thee and him, thou thinkest. Well, but if Christ should stand so upon his distance, what would become of thee? Christ is willing to teach the poor boyes & the poor boyes shall be taught by Christ, and thou shalt be refused, he doth refuse them that are the rich ones, & great ones of the world, & he takes poor children, almes people, and teacheth them before others, and in that he shewes himself to be lowly in heart.

Thirdly, he shewes himself to be humble in teaching in this regard, in that he sures himself to all, he speaks lazingly with them, he is willing to begin with them in their A, B, C. To have a scholar to teach high notions, though to mean people, that he will like, but now to be set to teach the A, B, C, and to begin with that, it argues a great deal of humility. Now Christ he is willing to begin with people in their A, B, C. And to speak according to their capacity, according to their understanding; so we find when he taught the disciples, he would teach them in similitudes, and parables, how they might understand them, and be made more sensible of what he spake. He would as it were take a fesskue in his hand, and teach them by degrees, for that is the only
that go away with their Rhetorick, and high strains, which poor people understand not, and indeed many people they would rather have it thus, they would rather hear such a one, that shewes his Rhetorick, and learning and high strains, then hear a mean plain teacher. Now for one to manifest parts and abilities only in his teaching, it is intolerable pride, and such with infinite confusion of face will stand before Christ another day, but Christ he doth not so, though he have all learning, yet he suiteth himself to the meanest capacity of all.

Fourthly, Christ shewes himself humble in this, that he will not only send others to teach, but he will come himself to them in his own person. If Christ had sent only some servant, it were humility enough, but Christ is not only content to send others, to send Angels to teach you, but comes himself, he comes and takes our nature upon him, comes to be in the form of a servant, because we were not so capable of him til he was God-Man, therefore he comes in the form of a servant into the world, that he might be a prophet to his Church in his own person.

And that that we have here in the book of God (a great part of it) it is that Christ in his own person, in his own nature taught us, now that we should have Christ the son of God to come and teach us in his own person, this is a great matter.

And besides, though he send his ministers, and we have not his bodily presence as before, yet there is the spiritual presence of Christ himself when his ministers preach, in another manner, then when one man sends another. Perhaps a schoolmaster may send his usher, but the presence of the schoolmaster is not there, but when Christ sends his messengers he comes himself then, yea, and he is not only willing to send Angels and men, but he sends the holy Ghost too, and this shews his humility.
Fifthly, Christ he will come and Teach, though he be not sought. Men that have skil in any thing that is of worth, they look to be sought after to Teach any one, but now Christ Teacheth though he be never sought. As many of you, when you never thought of Christ, did not Christ come and Teach you, and open unto you the great misteries of eternal life? I am found of those that sought me not. If Christ should not come to Teach Souls before they seek to him, how many Souls would perish? All the world would perish, they would never be taught. Now here is the Humility of Christ in this respect.

Sixthly, Christ teacheth in this Humble way, in that he doth not despise us, because of the distance between him and us, but he Teacheth us as friends. He takes such poor creatures when he is Teaching of them, and Teacheth them as friends, though there be an infinite distance between them and him, yet Christ doth not look at that distance, but takes all his Schollars, and Teacheth them as friends. As he saith, I call you not Servants but friends, and I Reveal to you that that I have Learned and heard of my Father. This shews his Humility.

Seventhly and Lastly, Christ is willing, not only to tell us what is the mind of the Father, but that he might Teach us indeed to purpose, to come and make himself to be an example of what he tells us, that is yet a further degree. A Teacher may Teach another such a thing, but when he hath done, he thinks it enough that he doth but tell them his Rules, but that he might shew them what a desire he hath that they might Learn, he comes and doth the same things by them, that he hath taught them by Rule. So Christ, by his example hath come into the world, and shewed us the things that he would have us Learn, as we shall shew hereafter, Learn of me in a Doctrinal, and an exemplary way. And thus we have now opened this point of Christ being the Teacher of his Church.
**Application of the former Doctrine.**

**CHAP. LXIX.**

Contains the Application of the former Doctrine in four Particulars. 1. We should bless God for such glorious means as we have to know his mind. 2. Hereby are the Saints Honored. 3. It is an horrible thing to continue in ignorance. 4. Think not much to Teach others.

Now there are many things for Application of this Point.

**Application, 1.**

As First, Hence we see infinite cause to bless God, that we have such means to come to know his mind, that we have the Son of God come from his Bosom, that knows all that is in the Heart of the Father, and that hath been from all eternity by the Father, to hear and Learn of him, that he should be appointed by God the Father to be the great Teacher of his Church. Bless God that we have such a way to come to understand the mind of God, and the things of eternal Life. What a poor way had the Heathen to know the mind of God, and of their Gods, they would search into the intrals of Beasts, their priests must go and kill Beasts, and there Rake into their Intrals, and see what colour they were, and such and such signs, and by that to know the mind of God, and of their Gods. Or they would observe the flying of the fowls, this way or that way, and so we might name abundance of such pitiful waies that the Heathens had to know the mind of their Gods by. Now we may see by this, a great deal of difference between their way of knowing
the mind of their Gods, and we knowing the mind of God. They did know the mind of their Gods, but how? By the intrals of Beasts, the flying of Birds, the ascending of smoak; But now, we have the eternal, infinite, wise God to be our God, and that we might come to know the mind of God, we have Jesus Christ, God blessed for ever, equal with the Father, and he is appointed by the Father to be the Teacher, the great Prophet of his Church, to Teach every Soul that belongs unto him. It is the excellent condition that we are in above the Heathen, that we may come to know the hidden things, that were hidden from eternity. Oh bless God for this! And since Christ came to take our natures upon him, since that time, there hath been glorious revelation of Truths, and indeed they were kept to that time, and it was one special Reason why there was so little of God made known, because the Lord would reserve the manifestation of those great things, to the coming of the great Prophet, we are to bless God that we have the spirit of Christ shed abroad, that he hath sent his Spirit, whereby we come to know so much of God, as to speak in your own language, you that are Mariners, what poor waies have you had to Learn the art of Navigation, to go from place to place, and you durst not go to the shore, you know it was dangerous to go to the shoar, and yet that was all the way they had to saile by, to saile by sight of Land, this was before the knowledge of the compass, the point of the Needle, before you had the knowledge of the compass what poor waies had Mariners to Learn their Art, but now after God had revealed this skil to men to know the uses of the compass, what abundance of knowledge have men in the Art of Navigation since that time? And how have they been raised since that time? And what great things have been done by Mariners since that time? They can now go up and down into the world, from the East to the West-Indies, and though they see no Land a
twelve-month together, they can go by that. Now we may reason thus, that if the Lord Teaching men in such a poor thing as that, to know but the use of the Needle of the compass, doth so raise the Art of Navigation, and is so mighty advantageous to mankind, for so it is, and you have so much cause to bless God for that help of your compass, then say I, what infinite cause have you to bless God for Jesus Christ, the Son of God, that comes to Teach you the art of Divinity, the Art of eternal Life, the way to come to know the Father, and all the deep Counsels of the Father? If the compass be such a blessing to mankind, what a blessing then is Jesus Christ! For my Brethren, before you come to understand Christ, I appeal to your consciences, what poor thoughts you had of Jesus Christ. Any of you that Christ hath undertaken to Teach, I appeal to your own consciences, before such time as you felt your selves taught of Christ, what poor thoughts had you of the ways of God? what poor thoughts had you of God himself? What poor thoughts had you of Religion? What strange conceits had you of the things of Religion? What poor imaginations had you of the way to be reconciled to God after you had sinned, to come to make your peace? All the thoughts you had of him, you thought God was a good man, you think him to be an old man in Heaven. And others though not so grossly, they think if they have sinned they must go and pray, and so make God amends, and there is all. I but now thou comest to understand a way, to make Peace with God by the satisfaction of infinite justice, and canst tel how by the hand of Faith to tend up to God the price for thy Soul, and that that will stand before the infinite burning wrath of God, and is able to keep it from thee, thou comest to know this now by Christ. And there is a hundred times more difference between the knowledge that a man or Woman hath of God, and of the things of eternal Life before Christ Teache them, and that.
that they have after Christ Teacheth them. That as
the difference is in the Art of Navigation, before you had
the compass, and the use of that; one that had not the
knowledge of that Art, he was fain to creep along the
shoal, but now he is able to go over the whole world.
Such a difference there is, between the knowledge that a
man hath of God before Christ Teacheth him, and after
Christ comes to Teach him. Now Jesus Christ comes
to Teach the Soul, and raiseth thy Soul infinitely higher
then the mariners, or the poor boatman on the Thames.
Certainly the difference between the knowledge we have
of the mysteries of Salvation when we come to be taught of
Christ, is above the knowledge of any natural man in the
world that is not taught of Christ, therefore belies God
for Jesus Christ.

Application. 2.

Secondly, Here we may Learn this, what an Honor
God puts upon Religion, and upon his Saints. What
an Honor, (you will say) is put upon them? Thus,
they have God the Father and God the Son, and God
the Holy Ghost, to be their Teacher. God the Father:
He that hath heard, and Learned of the Father, comes
to me, The Father he Teacheth. And then the Son:
Learn of me, He is the great Prophet of his Church. And
then the Holy Ghost: I will send my Spirit to lead you
into all Truth. So that such as are Godly, as mean as
ever they are, they have the Father, Son, and Holy
Ghost, sent to be their Teacher, and in this they are
Honored.

Application. 3.

Thirdly, What a horrible thing then is it for People,
especially living under the light of the Gospel, to con-
Application of the former Doctrine.

yet thou an ignorant for, yet not understanding the things of God, yet continuest in darkness, and lovessst darkness? Oh thou art a wicked wretch, it is an argument surely, that either thou dost not belong to Jesus Christ, or Christ must be unfaithful in his teaching, one of these two it must be. Put a third and there is a full enumeration. Either Christ is unfaithful in his office, or I am not one that is given to Christ by the father. Or I must have knowledge by his teaching. Now if thou remainest ignorant, first, to say, that Christ were unfaithful in his office, that were blasphemy. And that Christ is appointed by God the Father to instruct and teach every one that shall be saved, that is certain. Then here is all the touch, whether I be given to him by the father yea or no.

You will say, I hope to be saved by Jesus Christ. Now take this with you, whosoever shall be saved by Jesus Christ, shall be taught by him, and thou canst not believe in him as a priest to offer unto his father his life to save thee, to redeem thee, but thou must believe in him likewise, as a prophet to instruct and teach thee. Hast Christ brought thee into his school? Art thou a scholar in the school of Christ? And hast thou learned there the mysteries of the Gospel, such things as thou canst say, thou wouldst not for all the world but have learned, then that is a good argument that thou shalt be saved. But certainly, though thou beest not book learned, do not plead that, you say, had I been brought up as others have been and had been book learned and the like, do not make that thy plea. It is true if thou hadst none to teach thee but man, I but Jesus Christ be the word of God, and he was appointed by the father to instruct and teach, and therefore remember this point, that Christ is the teacher of his Church, and all that come to him, must come and learn of him. Either be a learner of Christ, or else thou canst not be saved by Christ. Ignorance of God in the time of the Gospel, is as great an argument of God's
Application of the former Doctrine.

It is one of the terriblemest places, you that are ignorant people you had need look to it, for here the spirit of Christ tells you what you are. If our Gospel be hid, it is hid to them that are lost. It is true, there are many that the Gospel is hid under, but what are they? They are lost people, that is a dreadful sentence, to say to any man or woman, you are a lost man, or a lost woman. Oh, you will say, it hath been hidden from me, I but you do not know it may continue, if it do so continue, certainly thou art a lost creature.

Application. 4.

Fourthly, Is Christ the teacher of his Church? Let us never think much to endeavour what we can to teach others, and to learn others as much as we are able, to learn those that are under us. Shall Christ undertake to be a teacher of his people, and to be your teacher? Have you learned of Christ, and hath he taught you? Surely, this cannot but be a mighty argument to prevail with people, to be willing to teach all those that they have any opportunity to teach. As it should be a mighty argument for ministers, to teach those that they are set over to teach, to be meek and lowly, to be humble, and so to suit themselves to the meanest, and especially, in that one thing of teaching the principles of Religion, of that that they call Catechisme. Oh! It is that that I am persuaded many that have taken the charge of souls, will answer for one day before the Lord, that they will not take the pains to instruct young ones. Surely, if they had learned of Christ, to know how willing Christ was to condescend to them, they would be willing to condescend to others. And it is a principal cause of all the prophane-
ness in the world, and the cause of the evil in this place, little instruction that way, by way of Catechising, and yet no place in the world that hath more need, none more need then mariners, because they carry little youths to sea, and perhaps trafficke years, and there is nothing but reading the book of common prayer, and I confess, I have had sometimes many thoughts (though I hope that much good hath been done by these exercises) whether this might not have been as good, if there had been such an exercise, never will religion thrive till there be some such way thought of, to bring up young ones in Catechisme. It were good to be striving and endeavoring such a way, if you would endeavor to bring your children and servants to it, I make no question, but they might be drawn to love and delight in it; but in the mean time, you that have the charge, particularly, of servants, and children, do not you think much to catechize them in your family, teaching them that which you have learned of Jesus Christ, to your wives, Children, servants, friends, and acquaintance, for Christ doth therefore teach thee, that thou mayest teach others. If thou beest converted, strengthen thy brethren, So if thou beest taught learn others. And for that end, I shall give you a notable pattern, next to Christ, and that is that of Abraham, In Genesis, 14. 14. When Abraham heard that his brother was taken captive, he armed his trained servants born in his own house, three hundred and eighteen: Now this that is translated in your books, trained servants, the truth is, it may be translated, catechised servants, so the propriety of the word signifies, Abraham took three hundred and eighteen catechised servants that were born in his house, Abraham's servants were catechised servants, trained up in Religion. And that it hath this sense in it makes me think, because God gives this testimony of Abraham; Abraham will teach his Children. In Genesis, 18. 19. when he came to commune with him, to tell him about the destruction of Sodom, I know Abra-
Application of the former doctrine.

Bam faith he, wil do it. So that Abraham, who was a great Prince in his country, and had a family of three hundred and eighteen that were born in his house, yet did teach them. Many of you will say, Oh you have so great a family, that you do not know what to do. The greater family you have, the more you should teach them to take account of what they have heard and learned, and to instruct them, and teach them to know God, and the mysteries of salvation. If you will shew your respect to Christ for teaching you or shew your selves the children of Abraham, you should teach those about you. Can you have such knowledge of those precious truths and mysteries of salvation revealed to you, and not reveal it to others. Therefore faith the scripture, a husband should dwell with his wife according to knowledge. And therefore the scripture bids women keep silence in the Churches, but faith the Apostle, If any woman have any question to ask, let her ask her husband at home, noting that every husband that professeth himself to be a Christian, should be able to answer any question of his wife, that concerns the good of her soul. But this is an argument that husbands are not taught of Christ, because they are not able to answer their wives, if they ask them, what is the meaning of such a point of the minister, or if children should ask them, what is the meaning of this or that, (as it was appointed by the Law,) the father could not do it. Do not think it much to teach the poorest servant or boy that you have, Christ counts it an honor to teach you, and as you have learned of Christ, so let others learn of you, that as you have cause to bless Christ for teaching you, so others may have cause to bless Jesus Christ for you. A child may bless God and Jesus Christ for you, if Jesus Christ had not taught my father, I had not been taught, and women must be teachers too. You will say, but you would not have them preachers. Yet the scripture would have the aged women to be instructors of the young women, in Titus, 2. 3. The aged women like-
Application of the former doctrine.

Wife, that they be in behavior as become holyness, not false accusers, not given to much Wine, Teachers of good things. The Aged Women should not go Tasting from one House to another, and telling this story of this Body, and the other of that Body, for Women to be given to juncketing, to go from this Tavern and that Tavern, but to be Teachers of good things. Verse, 4. That they may Teach the Young Women to be sober, to Love their Husbands, to Love their Children, to be discreet. They must Teach Young Women to be discreet. You Women that have Learned of Christ, you are bound to Teach young Women, your maid-servants, as Hester taught her Maid servants, so should you drop those things that are good into their Souls. And then one Scripture more, that the Master and Mistres, and Parents in a Family are to instruct and Teach those that are under them, that is, that you have in Rom. 16. 3. There Priscilla, and Aquila is saluted, his fellow helpers, his fellow labourers. We do not Read that they were officers in the Church, that they were helpers of the Apostle. So it should be said of every Master in a Family, Husband and Wife to be a helper of the Ministry. Were this so, that in every Family we had men and their wives to be helpers of the Ministers in their Teaching, Oh what a blessed thing would that be amongst us, how would the knowledge of God prevail amongst us.
CHAP. LXX.

Honor Christ as our Teacher.
1. By esteeming highly of him. 2. By giving up our estates to his Service. 3. By cleaving to him. 4. In his Ministers.

Application. 5.

Firstly, Hence we are taught to Honor Jesus Christ as our Teacher, to Honor him.

First, By a high esteem of him as our Teacher. We require a great deal of Honor to be put upon men that are Teachers, from whom we Learn any thing, especially from whom we Learn any thing of the divine Mysteries of Religion. In that known place, the 1 Tim. 5: 17. Let the Elders that Rule well be counted worthy of double Honor, especially they who labor in the word and Doctrine. There's required double Honor to those that labor in the word and Doctrine, especially to them. It is a Text, That I wonder how it was possible heretofore, for the Prelates to evade, and to blind the minds of people, that they should not see by this Text, that every faithful Minister that Teacheth the people conscionably, is worthy of more Honor then they were in all their Pomp of Ruling, for they did put themselves altogether upon Ruling, and troubled themselves not at all about Teaching, and so thought that to be the most honorable work to govern. Indeed it is very honorable in the Eyes of men, in the Eyes of the world and so he that called himself the great Pastor, the universal Bishop, the Pope, it is observed, that for these Nine Hundred Years there never was a Pope in a Britain,
Christ our teacher to be Honored.

and yet counts himself the universal Bishop of all Churches and yet never Preached for Nine hundred years. And so heretofore, the Rulers they had Honor, but this Text is clear to shew, that those that labor in the word and Doctrine, are more to be Honored in the Church, than those that Rule in the Church. The ruling and governing in the Church, is not so honorable a work, as laboring in the word, and Doctrine, as the Teaching of mens souls; The teaching of mens Souls, is a more honorable work then Ruling, then governing of them. and God requires that those people that are taught, should give double honor unto those that teach them. Now then, I argue from this Scripture, if we are to have them in double Honor that labors in the word and Doctrine, Oh! What high, what honorable esteem are we to have of the Lord Jesus Christ, who Teacheth us in the great mysteries of Salvation, and indeed if man Teacheth us any thing it is Christ that Teacheth.

Secondly, Again we are to Honor Christ as our Teacher, by being willing to give up our estates to him, to his Service for so it is required, in Galath. 6.6. Let him that is taught in the word, communicate unto him that Teacheth in all good things. Here is an injunction from God, that whosoever is taught in Gods word, he should communicate unto him that Teacheth in all good things, if he have any thing that is good, he is to communicate it to him that Teacheth him in all good things. And indeed, whereas Ministers heretofore would be mightily pleading with people for maintenance, Tiths, and the Like, and little regarded to Teach them, the Truth is they that complained so much of that, had they been conscionable in Teaching the People, and God had gone along with their Ministry, they need never have feared, but that God would have then provided means and Maintenance enough for them. It is impossible for a Minister to live among his people where he Teacheth them, if people be once taught, and
God makes him instrumental to reveal his mind, and the blessed things of his Gospel to a people, but that those people should be willing to communicate of all good things to that minister. They find so much good in being acquainted with the mysteries of the Gospel, that it is impossible but their hearts should be enlarged towards them. I but now I bring this scripture, how shall we communicate our estates to Christ as he is our teacher? for what are our carnal things to those spiritual things that are communicated to us? how are we to communicate all our good things to Jesus Christ? Thus, we must give them up to the cause of Christ. Both the cause of Christ call for your estates, do you communicate of all your good things unto Christ by maintaining his cause with your estates. And let this be an argument, Jesus Christ hath revealed that unto my soul that I would not but have known for ten thousand worlds. Christ hath come from the father, & made known the glorious things of the father to me, and let me be willing to communicate all good things to him, that which he hath communicated to me is infinitely more then all the good things I have.

And again, to communicate to help the saints in the name of Christ. He that giveth a cup of cold water to a disciple in the name of a disciple, shall not lose his reward. And in as much as ye have done it to these little ones, ye have done it to me. When Christ saith, when they saw him in prison they visited him, naked they clothed him, hungry they fed him, when did we these things say they? In as much (saith he) as ye have done it to these little ones ye have done it to me. And so to communicate to his cause, and his Saints, this is an acknowledgment that they are taught of Christ, and it were a wild thing, to see the children of any faithful minister, that hath instructed them in the mysteries of salvation, if they should see his children, or any belonging to him to want maintenance. Now Jesus Christ hath instructed you in
Christ our Teacher to be honored.

things in which your souls had been eternally lost, if you had not been instructed in them. If you had but a schoolmaster, you would be loth that he should want in regard of your children. Now Jesus Christ hath taught you in those things that concern your eternal lives, never let his cause nor children to want, if you can help them.

Thirdly, And then, we are to honor Christ as our teacher, by cleaving to him, never to depart from him, O! I have had such blessed things revealed to me since I knew Jesus Christ that I never knew before, and my soul shall cleave unto him.

Fourthly, Againe, Yea, and honor him in his instruments that he makes use of to teach in his ministers, it is a vile thing for men to despise those that God hath made use of to teach them. I remember there is a great complaint, Plato complains of Aristotle, he was his master and Aristotle getting knowledge by him, he despised and contemned him, a great complaint there is for that ingratitude of Aristotle. Certainly, it would be a great ingratitude for any to despise those that God hath used to teach them in the matters of religion, especially to despise Christ, or to depart from Christ. How many are there, that cannot but acknowledge, that the first enlightening that they have had, hath been by such and such a ministry, and the Lord that way hath revealed unto their souls those things of the kingdom that they never understood before, and they would not for a thousand worlds but they had known all those things, and yet how quickly are they Laid aside. It were no matter if it were but to despise his person, but to despise his ministry, and to be drawn away by the suggestion of others, and to to vanish altogether, and to loose a great part (if not all) that they have learned from the ministry of the word, it is that that certainly this day the Devil prevails mightily in, because he sees now that the corruptions in the ministers of the
word must be now purged out, and the Lord is come to deliver his People from many Corruptions that was before. Now the Devil cannot prevail to keep in the corruption in the Ministry, he seeks on the other hand to prevail to make the people to make such use of the Corruptions of the Ministers, as to reject all the good of them. Herefore the way that the Devil prevailed with, was, by keeping the people from understanding the wayes of God by corrupting the Ministers, but now, because he cannot prevail that way, he will prevail the other way, by persuading the people, that because there was so much Corruption in the Ministry before, that therefore now all is naught; And, my Brethren, give me leave to speak it, for it is in the trouble of my Heart, it is not many daies since, that I had a poor Child, of some twelve years old, brought to me, in extream trouble of conscience, crying and weeping, and this was the trouble of her conscience, one part of it, that there was a company that persuaded her, that if she should hear the Ministers that Preach here in England publicly, she should be damned. This is the vileness of men's Hearts, and that the Devil seeks more to prevail upon people by, he could not prevail the other way, but the corruptions of the Ministers must be purged, therefore now he labors to prevail this way, by telling of them, their calling was not right at first, and therefore you must not hear them, and so they would deprive people of all the good that we Hope they get every day by the Ministry of the word. Truly, Were it not for the hurt of their own Souls, we could spare such an Auditoriy. It is that that the Lord is exceedingly displeased withal, and at this day is one of the fore afflictions that is upon the Kingdom, that people grow so wanton and wild, when they have but a little liberty granted unto them.
The calling of Ministers lawfull.

CHAP. LXXI.

The calling of the Ministers asserted, and Objections Answered.

Now to speak a word or two of that, for the staying and establishing of the Hearts of others, because it falls in the way to clear it fully. This they will tell you, the Ministers have no true call, and therefore you must not hear them. Now to that I would Answer.

First, For the calling, I make no Question, but that there are many Ministers in England, as they were, and as they are, that are the true Ministers of Jesus Christ, and have a true calling from Christ.

Object. You will say, How can that be? They hold their standing by the Bishops, and so from Anselm.

Answ. To that I answer, Take it for granted, that their Authority from the Bishops was wholly naught, and sinful, take that for granted, that it was sinful to go to them, and to have any thing from them, yet that doth not follow, but that many Ministers that had their ordination from them are true Ministers of Christ. Why? Not because of what they have had from them, but they had their calling likewise from the people of God, as well as in a seeming way from them. For we will take that for granted, that they had from them, there was such Corruption in it, that they sinned against God, but yet mark, that doth not nullifie their call, because they had somewhat superadded wherein they sinned against God.
The calling of Ministers Lawful.

Object. You will say, But they stand by their calling.

Answ. Suppose a Minister that hath a calling from the People of God, and yet should be of the mind, that he had part of his calling from the Bishop too, yet this doth not nullifie his calling, because an Error in Judgment cannot nullifie that that hath a Truth in it. As thus now: Suppose that a man have a true evidence unto such Land, and he hath another evidence that he thinks to be as true as that. Yea, That he thinks to be a true evidence, though he be deceived in that one that he thinks to be his chief evidence, yet though he have the other that he doth not understand the strength of, certainly this man hath a right to the Land. So say I, though some Ministers should think that they had their calling from the Bishops, yet if they have their calling from the People of God too, their thought and their Error in that one doth not nullifie the Truth of the other, therefore they have that that hath a Truth in it, though they have that superadded wherein they sinned against God, and therefore their personal sin, and their calling may remaine for the essence of it. So as they should be Ministers of God truly, notwithstanding there was somwhat superadded that they sinned in, and they have cause to repent of,

Objecit. I, You will say, If they should renounce it, then it were somewhat.

Answ. Nay, Though they should not be convinced of it, and not repent of it, yet it is their own personal sin, and doth not nullifie their Ministry.

But the maine thing that I would speak for the establishing of the Hearts of people is this, Suppose there be not a lawful calling, that there was none at all.
tainly they may be heard, and Christ may be taught by them, and we ought to attend upon their ordinance though they should not have any lawful calling to the Ministry, and that I will shew you thus.

Though they should not have any lawful calling to the Ministry, yet they exercising what gifts God hath given to them, and being but allowed by those that have to do in those places where they are to exercise the gifts that God hath given to them, that is enough to set and unto them, and to be pourraker of what gift God hath given to them for our Edification.

Objecf. I, But you will say, We justify them by coming to hear them.

Answ. Certainly this Objection lies beyond my Reason that this should follow, that if I should come to hear a man I should warrant his entry into the ministry that was twenty or thirty years ago. Certainly, be it good or Evil I may leave it to him, and it is his sin let him look to it, he enters not as he ought, but my presence of hearing is no justification of the Truth of his Ministry or the Falseness of his Ministry, I only justify his present action in dispensing the gift that God hath given him, but I justify no more at all. As now I will give you an instance, suppose a man should be of a conceit, that he is the Kings Almoner, he is not so, but presumes he is, well he gives his Almes to the Poor, he gives it as the Kings almes, we suppose he gives here wrongfully, Perhaps the King hath given him something, and he gives that in way of Almes unto the Poor. Deth a poor beggar justify this man as the Kings Almoner, he may take the Almes from the Man, not as the Kings Almoner, but as a gift from him though he hath no Office to do it, and yet the thing being no more but what he may do, the poor beggar may take the Almes, and go away with it. So here suppos a man that is not merely gifted thinks
The calling of Ministers Lawful.

...that he is in office, and he is not, and he exerciseth his gift, shall not the poor people partake of his gift. Therefore shall not those that are weak and ignorant hear any thing dispensed from him? any good gift? shall not they take it because he presumes himself to be in an office and is not? Certainly, it is a meer deceit, when any come and suggest this in your ears, and say, that when any come and hear these ministers they do justifie them in their office. And therefore if we should grant, that they were not true ministers in office, yet for all that, it were lawful and good, and we ought to come and learn of them, to partake of the gift that God hath given to them for edification. As now suppose a Jew or a Turk should come into a true Church of God amongst any people, both this Jew or Turk by hearing of them, therefore justifie this minister to be rightly called by Jesus Christ, no? he comes only to hear there, but this is no justification at all of the right calling of such a one, whether he preacheth Christ by office or not by office. So, when people come in their persons to hear a minister, they do not justifie a minister by their persons, what his calling is, good or bad, let it be to him, but if he have gifts, thou oughtest to receive the good that comes from his gifts, and go away and blest God for them, and therefore be not deprived of the good that ye might have. And when any comes unto you, for so they do, fall upon Children, and women, weak people, and they put into their heads, that the ministers have no true calling from Jesus Christ, he hath preached all this while, and he hath no true calling from Jesus Christ, and he stands by the Bishops; Now though you may not be able to dispute with them whether the minister hath a true call to his office or not, yet you may be able to answer thus. Well, let his call be what it will be, I am sure God hath blest him to open mine eyes, I am sure the gifts that God hath given him is profitable to edification, and when I go to hear him I am not to justifie his call whether...
be be a true minister or nor, but so long as God hath given
him gifts, I may partake of the good that comes from
those gifts, and I may pray for him, that God would o-
pen his eyes if he be not in the right, and this I am to be
satisfied. If I should undertake to prove the Lawfulness
of the call of ministers, that would take up the thoughts
of people more. But for this there needs be no dispute,
but the weakest may understand it, that I may partake
of the gift of another without justification of his call, that
is not to me, but to him, and let him look to that. If so
be that two come together in way of marriage, suppose
they come unlawfully together, without their parents
content, though they do so, may not I be in their family
and partake of the good in their family, because they came
not together as they ought to do? My being in the fami-
ly doth not justify every particular of their coming to-
gether. So when I come to hear the word, I come to hear the
word, to have it applied to me, I do not come to justify
the minister, or whether he came rightly into the mini-
stry, or not, this certainly is to amaze people, and hurt
their souls, & what doth the Devil seek more in this, then
to deprive poor souls of the truth of Godliness, and the
way of eternal life, and would fain keep them, that they
should not come to understand the great counsels of God
concerning the good of their souls, and the more good
there is to be had by the minister, the more doth the Devil
labor to take away that good from people that way, and
the devil it may be can prevail with people more this way.
Perhaps the Devil prevails with some thus, by perswa-
ding them not to hear, but the other prevails more, for
now, let men be perswaded by some prophaned men, not
to hear such and such men, but now let them by provid-
ence be brought to hear them once or twice, their hearts
are taken with them, and they resolve, well by Gods grace,
I will never neglect to hear them more. But now the o-
ther way to perswade their consciences that it is not law-
ful to come to heare them, Oh! this stickes with men,
The calling of Ministers Lawful.

and women and prevails extremly. Now because it comes in by that way. I thought it my duty and that which I owe to God and the good of your soules, to mention this, and because there are multitudes that have left this place, (I and I know some) yea hundreds, (as some say) and I easily believe and see, how the Devil hath prevailed that way. But I do not know at this day any one in particular that would beforehand go unto such ministers that they have got good by, and tell them their scruple they are in, in respect of hearing. It is true, some in respect of baptising again they will tell it, and but few of them, but now in respect of the calling of the ministers that they will not tell. But suppose that were true now, that the baptising of infants were not right, what then? therefore not hear, not partake of the gifts of men, this is no consequent, because they have not that which you think they should have, therefore have they nothing? and do they partake of no gifts therefore? And whatever suggestions you may meet withal in this kind, I make no question but upon examination of them, it will appear to be light and vain to you, without any strength at all in the world, that therefore no other should be heard. Christ doth reach by those that have gifts, if the Lord Christ doth give gifts unto men to speak to edification, and those men have liberty to be judged by others that are fit to judge, I do not speak of that liberty, that every man that hath gifts may presently go into publick without being allowed by those that are fit to judge of such a thing. I say, if God have given unto him gifts to speak to edification, and he be allowed, though he should not have that formal calling unto the place of the ministry, as you think he ought to have, but should he be allowed of by those that are fit to judge, and ought to allow him to have liberty to speak to edification, this is enough to warrant any people, to come and to be partakers of his gifts.
The calling of Ministers Lawful.

That one Text is oftentimes used, and because it is so often used, there's so little made of it, The Pharisees sat in Moses Chair, and therefore Christ saith hearken them. Now they sat in Moses Chair, that is, they taught the Law of Moses, and as they taught the Law of Moses they heard them.

Object. But you will say, They were truly called.

Answer. Truly, That is more than can be warranted, for it is said, they sat in Moses' chair and taught the people, it doth not appear that they were the true officers of Christ at that time that they were in their places of Teaching, in a right office and that may appear thus.

For divers of your Pharisees were neither Priests nor Levites, those that were by office Teachers, must be either Priests or Levites, but now that the Pharisees were not, I will give that Text. In Phillip. 3. 5. Paul saith of himself, that he was A Pharisee, Circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law a Pharisee, And yet he was of the Tribe of Benjamin. Now what had the Tribe of Benjamin to do to Teach by way of office unto the people? The tribe of Benjamin were neither Priests nor Levites, and it appears that the Pharisees might be of any tribe, and yet they teach Moses Law, and Christ bids them bear them. We read of the Pharisees, that they were of no such office but a sect, and yet they having excellent gifts, as many of them had, they had great understanding of Moses Law, although they did abuse it, and Christ bids them hear them. This may suffice for this, and if there be anything further to be said, as God may offer opportunity, I may further speak of it, for certainly this is that I cannot but speak of out of conscience, because I see the truths of God, and the wars of God ex-
Honor Christ in Conversation.

ceedingly wronged in this kind, and many poor people that God hath begun to work upon by the Ministry of his word, Oh how are they wronged! And I make no question but they will another day complain of these, that they have led them from Jesus Christ and deprived their Souls of abundance of good that otherwise they might be partakers of by that. Thus we are to honor Christ, to have a right esteem of those by whom he doth Teach, and not to forsake them likewise.

CHAP. LXXIII.

The honoring of Christ, begun in seven Chapters: here farther prosecuted in three Particulars more. 1. By Entertaining his Spirit. 2. By Improving his Truths; 3. By the holiness of our Conversation.

And then further, seeing Christ is our Teacher we are to Honor Christ.

First, by Entertaining his Spirit, it is his spirit that Teacheeth us, that hath revealed glorious things to us. When the Spirit of God doth come to draw thy Heart to clothe with any truth of God, and begins to melt thy Heart, when thou art hearing the word or in Prayer, Oh Entertain the Spirit of God, and say, this is the Spirit by which Jesus Christ hath taught me, and made the truths of God effectual to me that were taught by men, and let me ever entertain this Spirit, Oh let me not speak this Spirit by which Christ hath taught me.

Secondly, And then honor Christ your Teacher, by improving all those truths that Christ hath taught you, for that is an honor to the Teacher, when we can make
use of what he hath taught, now Christ hath taught you this way; do not slight them but improve them.

Thirdly: Yea, Honor Christ thy Teacher, by walking in your Conversations, so as you may manifest to all the world that you are taught by Jesus Christ, that you do not hear the word as others do, and have the sound of it in your Eares, but that you are taught by Jesus Christ, by walking so Holily, Blamelessly, so Humbly, so conscientiously, as all may say, Certainly, these people are taught of the Lord Jesus Christ, these are not only taught of man, but taught of God, and of the Spirit of God. To see some that not above (it may be) a Year or two ago, were poor, weak ones, and were prophane, and ungodly, and lived very rudely, and vilely, to see these have the favour of the things of eternal Life, to admire the truths of the Gospel, to see these live holily, conscientiously before the Lord, and with all that they do converse with, every one may be convinced of these, that certainly, they are taught of Christ, they have been in Christ’s School. And indeed we should all so live as it may appear that we are all taught of Christ. The Apostle, in Ephesians, 4. Speaking of the wicked ways of the Gentiles, how others walked, but, faith he, in the 20 Verse, Ye have not so learned Christ, if so be you have heard him, and have been taught by him as the Truth is in Jesus, Whatsoever they did do, walk thus and thus, but you have not so learned Jesus Christ, if so be you have heard him, and have been taught by him, as the truth is in Jesus, there is the Emphasis of that that I would note in this, If you have been taught by him, as the truth is in Jesus. We may be taught by men as the truth is in their books, or in their notes, or in their brains, and yet it will not much prevail with our hearts. But now if we have been taught as the truth is in Jesus, then it will appear in your lives and Conversations; so have the Truths of God got into my Heart as is in Je
Honor Christ in Conversation.

hus Christ, I, this is the truth that Sanctifies the Heart. So we should walk in our Conversation as the truth is in Jesus, that we may make it appear that we have so learned Christ, not only learned, so as we may be able to speak something of the Truths of the Gospel, but so learned of Christ, as not to walk as others do. There are many have the truths of Christ as it is in their Books, and as it is in words, and other mens brains, but they have not got the truth as it is in Christ, that is to the honor of the Teacher, that it appears that they are taught. As now, When you send your Children to a Schoolmaster, and you send them to be taught, not only to know the Tongues, and to work with the Needle, but you send them to be taught good manners, and how to carry themselves, and whereas they were Toyish and rude when they were at home, when they come home afterwards, they carry themselves very fairly, and mannerly, to the Parents, and Servants, and all the family.

Objet. I, You will say, My Money is well bestowed.

Aansw. Now is not this an Honor to the Disciples of Jesus Christ, that ever since they have made profession to be the Disciples of Christ, and to be taught of Christ, Oh, how is their Conversation altered? They were Servants before, and they were careless in their Service, and stubborn to their Master and Mistress, but now they are humble, and submissive, and they are not stubborn, and they will not answer again ever since they heard the word. And so wives, perhaps they were short, and stubborn against their Husbands before, but ever since they came to hear Sermons, and to Learn of Christ, now they Learn to perform Duties, now they are meek and humble. And so Children to Parents, stubborn before, but now obedient to Parents, this would make us in Love with the ordinances, if we would professe to be taught of
Honor Christ in Conversation.

Christ, that when we come to the word, we come to learn of Jesus Christ, and manifest it in our Conversations. Oh, it will be an honor to our Parents and to the Minister. Such a Parish if it can be said, that before they had the word taught amongst them, Oh, what rudeness, prophaneness, and the like, now since a good Minister came, Oh, what humility, what good carriage! Whereas before, nothing but swearing, and drunkenness, now they walk holy, and unblameably amongst men. You know it is said of Christ, before John Baptist came, the Kingdom of Heaven suffered violence, before John Baptist came, the Kingdom of Heaven was no look after, but now after this time, the Kingdom of Heaven suffered violence; this was an honor to John Baptist, but now, if it be such an honor to John Baptist, what an honor is it to Jesus Christ? And on the other side, know, it is a dishonor to Christ, you that come to Sermons, and hear more than others, and are reading, and conferring of Scriptures, and your lives not accordingly, you dishonor your Teacher, as you dishonor your Minister, to you dishonor Jesus Christ. I Remember I have read of a Child, that was sent by his Father to a Phylosopher to be taught, his Father had been at a great deal of charge in his Teaching, and when he came home, he was not allowed, and falls a beating his Child, because he thought he had learned nothing, the Child answers to his Father, I have learned this from my Master. I can quietly lie under your anger, bear your anger. So when you have lived under the means and the Ministry of the word, wherein you have had excellent truths, and it should be asked you, what you have learned after all the cost and charges laid out upon you: For indeed, the truths that you hear cost the blood of Jesus Christ, it was by the blood of Jesus Christ that the Church came to have so great a benefit, as to be taught in the Mysteries of Salvation. And as it is in Rev. 5. You shall find it, if you read the Chapter, That when none could
could open the Book, there appears a Lamb that was slain, and he only was worthy to open the Book, none but a Lamb that was slain, thereby noting, that the opening of the book of the mind and will of God to the people, is a fruit, not only the fruit of the blood of Christ as he was God and man, but a fruit of the blood of Christ as he was slain, it was the purchase of the blood of Jesus Christ, that the Church of God hath those blessed truths of God made known unto them. Oh! that you would consider but of this argument, it would mightily put us on to seek to be taught of God. Thou comest to hear the truths of God and goest away and makest little use of them, yet they are such as cost the blood of Jesus Christ, and God the Father hath been content to purchase thy teaching at a great rate. God hath been at great charge for to put thee out to teaching, even the charge of the blood of his Son, and for thy teaching (I beseech you consider of this) Christ did not only shed his blood that he might deliver men from hell, that is not all, but Christ did shed his blood that we might have the mind of God opened to us, it is the fruit of the blood of Christ, did people come to hear sermons thus, I am going to hear the word of God, and to be taught of Christ, for so Christ saith. He that heareth you heareth me and he that despiseth you despiseth me. Well now, when I am going to hear any of the ministers of Christ, I am going to hear Christ, and I am going to be so taught, that the truths that I am to hear, and my teaching, cost the blood of Christ, cost more than ten thousand thousand worlds is worth, I had need then look to it, that I do indeed learn. Would it not be an argument to any Child in the world, if you should come to a Child that his Father hath put out to Learning, and hath laid out a great deal of his estate for the Child's education, and should say, you had need (Child) Learn well, for your learning is dear, certainly our learning is costly and dear. Oh would
not be a shame for a Child that perhaps should spend three or four years at the university, and he hath got no-thing. Do not you think it is a trouble to the Spirit of God, whereas you shall live under the Ministry of that word, that is a fruit of the purchase of the blood of Christ, and you in the mean time have got nothing at all? Well, let us honor Christ by our Godly Conversation, and that is for the use, how Christ should be honored by our Godly Conversation.

CHAP. LXXIII.

Containeth an Exhortation, to Learn of Christ.

Application. 6.

Now the last ute that I intend from this is, a Use of Exhortation. If Christ be our Teacher, and we are taught of him, then it is a use of Exhortation, to stir us up again to learn of Jesus Christ, if you would know the mind of God, you must Learn of Jesus Christ. We read in Numbers, 7. 89. verse, That Moses Heard the voice of him that spake from the mercy seat. The mercy-seat was a Type of Jesus Christ. Now if we would hear the voice of God that speaks, it must be from the mercy seat; from Christ, never think that any other means can instruct thee to eternal Life, but only the teaching of Jesus Christ. Therefore let us come to him, and give up ourselves to his Teaching, come all young ones, though never so weak and dul; here is a Schoolmaster that will Teach you, Nay, and come old ones, though you have neglected him. I have read of Cato, that when he was a very old man, he began to Learn the Greek Alphabet. Oh, you that are old, though you have not learned here-
Exhortation to Learn of Christ.

coeffe, though God knows, and your conscience rebuke you, that the time of your youth till now was a time of ignorance, yet bless God that you are alive at this time, wherein God affords you means to instruct your souls, do not think your selves too old to learn, indeed, if you had men only to teach you, ye might think so, but you have Jesus Christ to teach you, and therefore learn of him. Yea, though you have been prophanes, though you have been scoffers against Christ and his ordinances, any of you that have been scoffers at the word, Hath God brought any of you by a special providence to hear his word this day, then know, that notwithstanding all thy scoffing at his word, that Christ is willing to teach thee. Indeed men would not do so, if a man should be skilful in any art, and one should scorn him, and come afterwards to learn of him, he would reject him, no friend would he say, you scorned me, but Christ he will not scorn thee and reject thee; though thou hast scorned and rejected Christ, yet Christ will not reject thee. And I will give you one Scripture for that. In Psalm. 68, 18. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, Yea, for the rebellious also that the Lord God might dwell amongst them. Here is a prophecy of the ascension of Jesus Christ, that as he had received gifts so he did distribute gifts to men, and for whom? Thou hast received gifts for men, Yea, for the rebellious also. And in Ephes. 4, It is quoted from Christ for that end, he received gifts, for whom? for men. I for such and such men. That never had despised him. Yea, saith the text, for the rebellious also. Though men have been never so rebellious and scornful, Jesus Christ offers to instruct their souls in the great mysteries of eternal life, Jesus Christ offers this day to make thy soul wise to salvation. It is a great pleasure to have the Art of Navigation, and other Arts, but to have the Art of Salvation, that is a great deal better Art, you that have the
blessing to be skilled in the Art of Navigation that is a
great pleasure, but what is that to you if you be not skil-
led in the Art of Salvation? Now the Lord Christ offers
to Teach you that Art, and therefore come to him that
you may be taught, for the truth is, it is of absolute ne-
cessity to be taught by Christ. All your good meaning,
and good wishes, and good intentions in serving of God
can never save your Souls, except you be taught of Jesus
Christ. And therefore you must not look upon the
knowledge of the things of Religion as indifferent things,
but look upon them as things that are absolutely necesa-
ry unto eternal Life, and that will make you to come to
Christ. And know, you can never learn of your selves,
nor of no man's learning, except Christ Teach you, and
therefore whatever means you use, be sure to look up to
Jesus Christ, and this time of thy Life is the only time
to Learn. If Christ had cut aunder the thred of thy life
before now, what had become of thee? But now thou
art alive this day, that thou maist come to Learn
of Christ and be willing to Learn of Christ, for
otherwise Christ may Teach thee in that way
that may make thy Heart to ake. If thou comest to
Learn of Christ willingly, thou maist be taught of Christ
those things that thou shalt be willing unto, and
which are for thy good, but if thou shalt refuse to be
taught of Christ, Christ may Teach thee in such a way,
as Christ may have much glory from, but little good to
thee. In the 8 of Judges and the 16. There is a strang
kind of Teaching, when Gideon had got his Victory, he
comes and takes the Thorns of the Wilderness, and Briars,
and with them he taught the men of Succoth. Here was
a dreadful teaching: and the truth is, there is many that
refuse the teaching of Christ in his ordinances, that Christ
is fain to Teach in another way. Thou that wilt not come
to the ordinance of Christ to be taught, the Lord may
send some dreadful sickness upon thee, and make thee
Roar and cry out with trouble of Spirit, and with that
Exhortation to Learn of Christ.

he will Teach thee, and it may be said of such a man, thus hath God taught him what it is to prophane God, to sin against the ordinances of God, thus hath God taught them, he hath taught them in a way of judgment, he hath taught them to know what an infinite God they have to do withal. How many upon their sick beds, and Death Beds confess, Oh now I am made to apprehend those things that I never did believe before. Is it not a thousand times better, that God should Teach you by his word, and his Spirit, and his Son, that Christ should come in meekness to instruct your Souls in the great things of Religion, then that you should come thus terribly to be taught of Christ. Oh, The things that Christ hath to Teach your Souls, are glorious things, the Wisdom that Christ hath to Teach you is above Pearls and Rubies, and if thou hast a Heart to come in, and be taught of Christ, thou wouldst not lose those truths again for ten thousand Worlds. How many upon their sick Beds, bless God that ever they knew Jesus Christ, that ever they heard the word of God, that ever they were taught such things from Christ, and reasoning thus, what had become of me, if the Lord had not revealed himself to me at such and such a time, but blessed be God for ever that did thus. How many are there now in Heaven, I make no Question but there are many Souls now in Heaven at this time, that heretofore lived in this Congregation, and are blessing of God for those truths they have heard from Jesus Christ? It is not so much by us, as by Jesus Christ, and therefore be you willing now to come in and Learn of Jesus Christ, that you may joyn with those that now are blessing of God for the truths that they have heard in his word. And when you come to Learn, be sure to be satisfied with nothing but Learning of Jesus Christ, be not satisfied that man hath taught you, but Christ taught me?
CHAP. LXXIV.

Sheweth that the Disciples of Christ in their learning, should resemble Christ in his Teaching. 1. In Meekness. 2. In Humility.

Now the maine thing in this use is to shew, that as you heard that Christ was a Meek, and humble Teacher, so you should be Meek Learners, and Humble Learners; if we would be taught of Jesus Christ, as Christ is a Meek Teacher, so we must be Meek Learners, and as Christ is an humble Teacher, so we must be humble Learners, we must be like our Master. It is usual in all Schollars to do so, if they can see any thing in their Master, they will lute themselves to that, and so they thrive most; so we must labor to be such as are like to Jesus Christ, in all Meekness, and all humility. There are some that are so desirous to be like to their Master and their superior, that though it be a thing that is the infirmity, weakness, and deformity of their Master or Superior, they think it honor to be like them. As I remember, it is reported of the Schollars of Plato, because Plato had somewhat a crooked Back, Huff shouldered, as we call it, therefore his Schollars would go in that manner and bow down their heads that they might be like their Master in that, indeed that was their Master deformity, but they thought it to be a beauty. And so Aristotle, he had a Shril voice, and squeaking voice, and his Schollars, (though it was no such comely thing one would think,) they would imitate their Master, and speak as their Master, in giving respect to him, and thought it an honor to be like their Master and Teacher.
Learners of Christ must be meek.

in such things as was their deformity. I but now, we can never be like Christ in any thing that is a deformity, but we have that that is our beauty, and glory, and excellency to be like Jesus Christ in, that wherein we shall honor God, and do good to our own Souls by it, and as in other things, so in this Meekness and humility. It is strange that Christ should pick out no other but this, Learn of me, for I am Meek and Lowly.

CHAP. LXXV.

The Point in the former Chapter further prosecuted.
And first that they that Learn of Christ must be Meek, before they come to the word.

Now because these two qualifications, Meekness and Humility, are of such admirable use in learning, therefore I shall a little inlarge my self in either of them. I shall afterwards open the Doctrine of Meekness and Humility, but that I shall speak to now is, how we should be Meek Learners, and Humble Learners.

First, For MEENKINES. You have a place for that in the first of James and the 21. Wherefore lay aside all filthiness and superfluity of Naughtiness and receive with Meekness the ingrafted word which is able to save your Souls. You must receive it with Meekness, when you come to hear the word of God you come to Learn of Christ, do you not? You come to Learn of Christ as a Meek Teacher, then you must take heed you do not come to hear in a passion, perhaps just before you come to hear the word there is a wrangling and brawling in your family, the Wife against the Husband, or the Husband against the wife; Now, Are you fit to
Learners of Christ must be meek.

Do you but bethink your selves when you are in a passion, am I fit now to go to hear a Sermon? Christ is a Meek Teacher, and I am froward, and passionate, and will Christ Teach me now in such a temper as this? As Physicians, they do not give Physick in the time of the fit of an Ague or Fever, but when the fit is off, then they prescribe their Physick. So you may think with yourselves, surely Christ will not Teach me now I am froward and passionate, and especially upon the Lords day, methinks it should be an argument that whatever passion is on other daies, on the Lords day people should keep their Spirits Meek, free from passion, and frowardness, because then in a special manner they come to be taught of Christ.

Further, you have a most admirable Text for this, and common, in Psalm. 25. 9. The Meek will be guide in judgment, and the Meek will be Teach his way. Would you be guided in judgment, you must be Meek, of Meek Spirits. I told you before when that you come to hear Sermons be sure you come with meekness. In a family, if the Master, and Mistress, of a family, Husband and Wife, if they be wrangling one with another, or wrangling with Servants and Children when they go to heare Sermons, and come in a passion, they are not like to be taught of God. And therefore at any time, especially on the Lords day morning, if any occasion of passion arize, subdue it with this thought; I am to go to learne of Jesus Christ, I am to go to heare the word, and I must go in meekness. The meek will be guide in judgment, and the meek will be teach his way. Many people when they are in any strait, they are presently in a passion, they are froward with every body when they are in straits, now that is the way to keep thee in straits, if thou keep thy self in passion, for thou art not in a capacity of Gods teaching thee. For the Lord says, he will guide the meek in judgment. If you have any crosses be-
Learners of Christ must be meek.

If you would stir up your passion, if you would know what to do, first quiet your heart, and then God will guide you in judgment. God will shew you what to do, for he says again: 'The meek will he teach in his way.' There is nothing that a man doth in a passion almost, but it doth miscarry, and he sees afterwards what he doth and what he speaks, when he is in a passion miscarries, why? because he is not under a promise. God saith, 'he will teach the meek in his way.' The Lord doth not promise to teach the proud, and passionate in his way, but the meek. There is no time wherein men and women are more unjust to resolve upon a thing, then when they are in a passion; then is a man fit to resolve when he is guided in judgment, when God guides them. But God doth not guide them till they be meek, therefore if you would resolve what to do, stay till you be meek, because then you are under God's promise to be guided in judgment, and to be taught in God's way. If you would have Christ to be your teacher, you must come with meekness of judgment to be taught of him. Therefore in scripture, you know the disciples of Christ were called the sheep of Christ, you must be of the disposition of sheep to hear the voice of Christ. The disciples of Christ are lovely before Christ as they are in that temper, meek as sheep and lambs. - Feed my Lambs' saith Christ, to Peter, those yong ones that are at quiet, and of a Lamb-like disposition. Yea we find, that Christ is anointed by God, to teach those that are of meek and quiet spirits. In Isaiah 61. That famous Prophecy: 'The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings to whom? It is a prophecy of Christ, he hath anointed me, that is, made me as Christ, for so, Christ signifies nothing but anointed, and hath made me as Christ to preach good tidings unto the meek, and hath sent me to bind up the broken hearted. Here you have both together, if you would learne of Christ, you must be meek and humble, for Christ is a-
nointed by God the Father to preach good tidings to the meek, to bind up the broken hearted. Oh! It is an excellent text, that concerns in a special manner those that are in trouble of Conscience for their sins, and have many fears and horrors upon them, many times even those people are very sordward that are under trouble of Conscience, are proudward with God, because they have not comfort as lone as they would have, because it doth not come when they would have it, because when they come to the word, they do not profit as they do desire, because when they go to duty, they cannot perform it as they would, their spirits are in a proudwardness with God. As many times in a pettifig mood when they go to duty, they throw it away. Take heed as much of a passionate, proudward distemper as of any thing. No marvel you have no comfort at this while, For Christ is appointed to come and preach good tidings, to whom? Not to sordward passionate spirits, that are in a disquietness in their hearts but Christ is appointed to preach good tidings to the meek, to the meek spirited ones. If so be you can get your spirits into a meek and quiet temper, to sit at Christ's feet, as Mary did, to heare his word, then Christ preacheth good tidings to you. And certainly, there is no such way to have Christ reveal himself to a soul, as for the soul to sit at his feet with meekness, waiting for his good time when he shall speak a word in due season to him. I have waited so long, and made use of such and such means. I but I will wait longer, for I am attending upon Christ to know his mind, and therefore it is fit for me to wait, and then Christ will preach good tidings to my soul, that is the promise there, Christ is announced for that very end.

And so likewise we have two most excellent scriptures in the Proverbs. One is in Prov. 14. ver. 29. There the scripture shews how meekness helps to understanding, and therefore it a fit qualification for a learner. He that
Learners of Christ must be meek.

It is slow to wrath is of great understanding. He that is slow to wrath. Now what is that? but he that is meek. He is of great understanding. Why? because he learnes much, he is of great understanding. There are no men do increase in understanding, and learn so much of Christ as those that are slow to wrath. Passion doth mightily hinder men's understanding. When fumes do arise from the stomach up to the head, it hinders understanding in the head. As those that are drunk, the fume riseth from their stomach up to their brain; and hinders their understanding. So a man may be so drunk with passion, as well as with drink, that he shall have little use of his understanding. But when we come to learn of Christ, we had need to have all our wits about us and therefore to take heed of passion. And the other text is, in Prov. 17. vers. 27. The latter part of the vers. A man of understanding is of an excellent spirit. It is in the Text so, but it is in the original, is of a cool spirit; a man of understanding is of a cool spirit, your hot spirited men, are not men of such understanding. It may be there are some men (you will say) are passionate men, and yet understanding at sometimies. But were they less passionate, certainly, though they be passionate and hasty, were they less passionate and hasty, they would be of more understanding, a man of understanding is of a cool spirit, a cool spirit is the best temper for understanding, for one that is a learner.

In Psalm 46. vers. 10. There is the temper of heart that is required for those that should know the mind of God. Be still and know that I am God (saith the Text) mark how these two are put together, the knowledge of God and being still. Thy heart perhaps is al in a passion, and a distemper, and thou art froward, Be still, and labor to quiet and still thy heart, and then thou shalt know the Lord to be God. Those people that are most still in their beaux, and quiet in their spirits, they are those that know.
the Lord to be God. Indeed your sroward hearts, do
not know God to be God, but your stil and quiet hearts
they know God to be God. As if one would weigh Gold
aright, the way is not to bring it abroad into the wind,
but we must be in a place that is calme and quiet, and
then you may weigh it, otherwise, if so be the wind
should toss it up and downe you could never weigh it
aright: so we can never weigh truth aright, except we
be in a quiet frame. As we can never see any thing in the
water when the wind is up, and maketh the water tem-
pestuous, and drives the waves up and down. But now
take water that is stil, and you may see a penny in it.
So our spirits, when they are stil and quiet, then they
are most cleare, and then better for the truths of God to
appear in them. As they tel us of the great hil Nymphes,
that hath affes upon it, that those that go one time of the
yeare, and come the next yeare again at the same time,
they may see the print of their feet stil abiding, and the
reason is, because it is on so great a hil, that it is above
the storms, and winds, and tempests, being so high,
the impression of their feet doth abide there: So indeed,
the heart that is above the storms and tempests of passi-
on hath the impression of Gods truths abiding upon their
hearts. Here is the reason, that so many of you are so
forgetful as you are, and thos truths you heare do not a-
bide upon your spirits, because you are so passionate,
your passion puts out al, as ye may find by experience,
many times when you have been at a Sermon, and some
truth hath possesst you, and have gone home and somthing
hath put you into a passion, I appeal unto you, have
you not lost all the impression you had of the word; As
those that are in passion, before they go to the word, the
word cannot take impression in their soules; So those
that go from the word and fall into a passion they loose all
the impression of the word that was upon their hearts.
And so upon a day of a fast, though their hearts be
put into a good temper, and Jesus Christ hath taught
them many a lesson, yet when they are come home, and
their Hearts are put into a passion, they have lost all. And it is the subtlety of the Devil, he watcheth for it. You that are of hasty dispositions remember this note, when you are going to a Sermon, the Devil will watch to put you into a passion, or otherwise, when you have been at a Sermon, and have had some impression of the word upon your Heart, I say the Devil will watch to put you into a passion, that by that means you may lose all the benefit of the word that you have heard. Whereas, if men and Women did but keep themselves in meek and quiet tempers after they have heard the word, it would prevail exceedingly. As you say, of Children that are of fretful dispositions, they do not thrive, and as it is with the Body, so with the Soul, those that are of a fretful and passionate disposition, the food of their Souls doth not thrive with them, and it is because of their fretful, rowdy, and passionate disposition. Moses was a man that God revealed himself as fully to, as ever he did to any man in his time. Yea, or after, before the time of Christ, for the text saith, God never spake to Face to Face to any man as he did to Moses, and we shall find, that Moses was the meekest man upon the Face of the Earth, of all men that lived upon the Face of the Earth, the holy Ghost gives Moses this commendation, that he was the meekest man. And as he was the meekest man, so he was the man that God did reveal himself most unto, more then any man: So would you have Christ teach you, and reveal himself to you, labor to be Meek, the more Meek you are, the more Christ will teach you. And indeed, this is one special Reason, why the Lord doth many times send great Afflictions upon his own people, that so he might Meeken their Hearts, and make them fit to be taught, because when they are in health, and prosperity, and lusty, and strong, then their Spirits are not in such a quiet frame, fit to know the mind of God. But now, when God's hand is upon them, and hath allayed their Heat a little, then their Spirits are more quiet.
and more fit to attend to know the mind of God, we see it by common experience, men that are of nasty, boast, surly, and passionate spirits, yet let the hand of God be upon them, come to them when they lie upon their sick beds, and with abundance of meekness and humility they will speak to you. There is a great deal of difference, between the temper when they are in strength, and health, and rough in the world, and when God lays his hand upon them. As a notable example we have of this, in Isai. 29. 4. There we have the expression of a laidness of Spirit in those that are passionate. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar Spirit out of the Ground, and thy Speech shall Whisper out of the Dust. When was this? Before, it may be, you may hear them Loud, (as passionate people, when they begin to be in a passion, they will be loud) but now, they shall be brought down, and shall speak out of the ground, and their speech shall be low out of the dust, and they shall Whisper as out of the Dust, as we see in sick people, that were very loud before, if you did but speak a word, they would be louder then you, whenever you did but rebuke, and admonish them, and instruct them, but now, they do speak as out of the ground, and whisper as out of the dust, their spirits are exceeding meek now, and therefore fixeth a great deal to learn.
Learners of Christ must be Meek.

CHAP. LXXVI.

Learners of Christ must be meek when they come to the word. 1. In not so much as wishing that any truth were not so. 2. Fret not at truth. 3. Cast it not off. 4. Oppose it not. 5. Throw it not away because it suits not your turne. 6. Raile not at the word, nor speak Evil of it.

QUEST.

But you will say, Indeed these Texts shew that there must be Meeknesse in Learning, but how shall this be express? When we are to come to Learn of Christ we must be Meek. Many more Texts might be spoken, but when I come to speak of that more fully, then we shall mention more Texts, but for this.

Answ. First, As for preparation to learning, we must be meeke, so when we come to the word we must manifest meeknesse, by watching over our hearts, and taking heed that we do not give way to our Spirits, to rise against any truth that we hear, nay, not so much as to wish that it were otherwise, for that is the first degree of opposition, the rising of the heart against the truth, and the passionate rejecting of the truth of God. I say, when people come to heare the word, and to learne of Christ, if they heare any truth from others that makes against what they have a delight in, or puts them upon duty that they have no mind so. First the heart will so far rise against the truth, as to wish it were not a truth. Labor to keep down thy heart in the first degree of opposition to the truth of God, this is the lowest degree of con-
Means to Learn of Christ.

Tending against the truth of God, for this meekness that I am speaking of is, in opposition to contention to anything that Christ would learn us. In Rom. 2. 8. There the Apostile faith. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and Wrath. Now I take it, that this contention that is here spoken of, it is not meant to much contention between neighbor and neighbor, contention between man and man, for a man living contentiously amongst his neighbors, that God's indignation and wrath is against him, though that be true too, the wrath and indignation of God is against them that live contentiously with man, your indignation and wrath is against your neighbor, and God's wrath and indignation is against you. But I say, I understand this to be of the contention that there is in the heart of man against the truth of God, when they come to hear any truth from Jesus Christ to be taught them, their Hearts are contentious against the truth. And that which makes me to think this to be the meaning of the Holy Ghost, is the words that follow, to those that obey not the truth, so that besides the disobeying the truth, there is contention of Heart. Now the first degree of this contention is, the wishing of such a truth to be otherwise. Oh I would there was not this Truth. As it was the Speech of an unclean wretch, I would there was no seventeenth Commandement at all, it troubled his conscience, for he went directly against it. So there is such a distemper usually in the Hearts of men and Women, though they dare not directly go against the truth of God, yet there is such a secret rising of Heart against the Truth of God, that they wish there were no such truth, and they wish it were otherwise. You are therefore to watch over your Hearts, and to Labor to subdue your Hearts in the beginning of the rising of them against the truth of God.

Secondly, You are not only to Labor against wishing any Truth not to be so, but to Labor much more
Means to Learn of Christ.

against tretting against any Truth of God, that is a degree further, contrary unto this Meekness of Spirit that we should bring with us in learning of Christ. It is too much for a Man or Woman to wish that any Truth should not be, you should rather beat down your Hearts and say, this is the Truth of God, and blessed be God that I know this to be the Truth of God; but if there should be any such wish, Yea take heed that your Hearts do not vex at such a Truth. There was such a Truth revealed at such a time, and you vex (perhaps) at the Minister, and at the ordinance it left, and with you had not been at the Sermon at that time, and perhaps resolve never to hear him more, because there is somthing spoken against your lust and Humor. Thus it is with many men and Women when they come to hear the word of God, if we could but see into their Hearts, we should find a most wild and curst vexing Spirit that many Truths of God are revealed. Now is this to Learn of Christ with Meekness? Is this Meekness of Spirit, to sit fretting and vexing at a Truth, whereas you should bless God for it? Yea, and the nearer any Truth of God comes to you, you should bless God for it, not vexing at the Minister, and saying, that he aimed at me, and some body hath told him of me, that is to vex at the truth, but we are rather to bless God for the Truth.

Thirdly, Take heed of letting your passions rise yet a degree higher, take heed of casting it off, never to think on it more; as you know passionate people, when things anger them, they will take things and hurst them away. And so many people, when Truths are revealed to them that are against them, they will throw them away, and resolve never to have to do with them any more. Nay, Labor to get so much power over your Hearts, that when any truth is revealed to you at any time, to resolve thus, that though I find it to come near to me, and cut me to the quick, and is like to pluck such a comfort from me,
and put me upon such and such a trouble, yet I will resolve I will write, and examine, and consider of it, I will lay it up in my Heart to think of it afterward. When we come in the name of God, and in the name of Christ to Teach you his will, and you hear any thing that is hard, and seems contrary to you, me thinks the ordinance might obtain so much of you, that you might resolve thus, however I will lay it up, and I will consider of it. I will Meditate on it. I will try it, I will examine it, I will see whether it be such a truth as is presented to me at the present. We read of Daniel in the 7. of Dan. and the Lst. When he heard of some words that did trouble him, he did not cast them away presently. No. As for me, my Cogitations much troubled me, and my countenance changed in me, but I kept the matter in my Heart. Though my Cogitations troubled me, so as my countenance changed in me, Yet I kept the matter in my Heart. So you come sometimes to hear the word of God, and perhaps you hear those things that trouble you, and your Cogitations trouble you, and your Countenance is changed by those truths, but do not cast them off presently, but keep them in thy Heart still, and indeed thou hast more cause to keep that in thy Heart that troubles thee then any thing else. If men hear any thing that pleaseth them, they will keep that in their Hearts, but if they hear any thing that troubles them, that they will get out of their Hearts as fast as they can. Oh, Thou shouldst Labor to keep that in thy Heart that troubles thee more then the other. If a man take Physick, and as soon as ever he finds the Physick work, and is a little trouble to his Stomach, he casts it up, this would do him no good: though the Physick be against your Stomach and it is troublesome to you, yet you will Labor to keep it down for the health of your Body. So should you do with the word that troubles you, is is Physick for your Soul, let God have so much respect from you, and the Ministers that studies to find our Truths to
Means to Learn of Christ.

reveal to you, let them have so much respect from you, as to examine things; though they go never so cross to the graine, yet examine what they are.

Fourthly, And then further, Learn with Meekness; when you have examined the truth, if you find it rather to be truth then otherwise, take heed of opposing it, do not cast it off, if there be but a Probability that it is the truth of God after examination, charge it upon thy Heart. Ah, let me take heed of opposing of that that hath but the inscription of God upon it, that hath the mark of God upon it.

Fifthly, And further, Take heed that thou dost not go thus far after Examination, to throw it away, if upon examination you shall find that indeed this is the truth of God though it make against me, against my ends, and my wares, yet it is the truth of God. Oh, take heed of throwing it away because it doth not suit with your Turn. I have heard very credibly of a wicked man, that reading those words in Deut. 29. 19. verse. And it came to pass, when he heareth the words of this curse, that he bless himself in his Heart saying, I shall have peace though I walk in the imagination of my Heart, to add drunkenness to Thirst, the Lord will not spare him, but then the anger of the Lord and his jealousy shall smock against that man, and all the curses that are written in this Book shall lie upon him, and the Lord shall blot out his Name from under Heaven, And the Lord shall separate him to evil out of all the Tribes of Israel, according to all the curses of the Covenant that are written in the Book of the Law. This dreadful Scripture, one reading, he was so vexed and angry at it, that in his angry he took the Leaf in which it was writ, and tore it out of the Bible. And so another, an unclean wretch, (one that I knew my self) that reading some Scriptures that spake against uncleanness and Adultery, took the Bible and threw it away in an anger. We have an ex-
ample in scripture of Jebojakim, in Jer. 36. 23. And it came to pass, that when Jehudy had read three or foure Leaues, bee Cut it with the Penknife, and cast it into the Fire that was on the Heartb. There was a role that was written with the mind of God, that was sent by Jeremiyah, and was read in the presence of the King Jebojakim, and the words that were there, were words of threatening, and the King knew himself to be guilty, and instead of yeelding himself unto the word of God, he rose in an anger, and fitting by the fire, he took the role and cut it in pieces, & threw it into the fire. As a man that reads a letter, because he is vexed with the matter in it, he takes it and throws it into the fire, so this Jebojakim, when he heard the role read, in which much of the mind of God was contained, he threw it into the fire. Here was a froward spirit. And I speak of it the rather, that this was accounted to great an evil, that I find by those that write the history of the Jews, that the Jews did afterwards once a year appoint to keep a solemn day of fasting and prayer, to mourn for this sin of Jebojakim because it was so horrible a sin, all the people they kept a day of fasting & prayer once a year, to pray that this sin might not be laid to his charge, that when the mind of God was revealed to him that he should cast it away. Oh! It is a most dreadful thing, for any people to cast away any truth of God, though you do not throw the Bible into the fire, I, but perhaps you wish there were truths were in the fire, that you might never hear of them more. Oh! what a different spirit was there between the Son and the Father? what was this Jebojakim? You shall find in Jer. 36. 9. He was the son of Josiah King of Jerusalem, he was the son of Josiah, and yet what a temper was he in? What was this Josiah? See the different temper between the Father and the Son. If you turn to the 2. Kings. 22. 19. You shall see the temper of his Father Josiah; Because thy heart was ten-
Means to Learn of Christ.

...and thou hast humbled thyself before the Lord, when thou hearest what I speak against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me. I also have heard thee, faith the Lord. Here good Josiah, now, a great King, when there was but a book found by accident, for it was not brought to him on purpose, and sent to him to be read, but by accident there was the book of some part of the Law that through neglect it seems the people of God had not for a great while; Thus was found in the temple of the Lord, and this book of the Law being read, some tame pieces being read before the King, and that they saw that much of the mind of God was there, that they had not understood before, and they had not obeyed as they ought, mark, this good King Josiah, hearing but a few old papers read wherein was the mind of God, his heart was tender, and (as some of your books hath it) was rent, and he falls a weeping, and weeping so as he rent his clothes, he could not be satisfied, but he tends to Huldah, the prophet to hear more of the mind of God, and he labors to put in practice all that was said there. Here is a pattern of a King, that upon hearing of a few papers read. He doth thus, this was Josiah. Now his son, he upon hearing the law read, flies into a rage and fury, and cuts the role in pieces, and throws it into the fire. Thus it is many times between father and son, you see grace doth not come by inheritance, the father of a melting tender disposition, and the son of a stubborn passionate disposition. It may be some of you that are here that are children, are froward, and turbulent, but your parents are meek, and tender hearted, and willing to know the mind of God, though you kick against it. Oh! it is a happy thing for a King to be thus, you have many, that because they have more in the world than others, they are froward, and proud, and of surly spirits and think themselves too good to converse with others that are below them, but, now contrary, is this to that meekness that is here required?
Sixthly. But yet further, come and learn with meekness, be yet furthest of all from railing at the word and speaking evil of it, though thy passion should prevail so far as to throw it away in an anger, yet let it not prevail so as to speak evil of the word of God, or rail at the ministers of God; this is a most horrible and cursed estate. Luther (I remember) hath such an expression, what is it in these dayes to preach, but even to draw the very fury of men upon themselves. This is most horrible, when mens hearts go thus far, to go away, and instead of blessing God for any truth they hear, to raile at the truth of God, and the messenger of the truth, and so blaspheming the holy and blessed truth of God, as they did. And so there are many examples in scripture, after the preaching of Paul, they did blaspheme. So there are many that do go away from the word many times, and they kick against the messengers of it, but the truth is, God lookes upon it as blasphemy; you that raile at the word perhaps you say it is not the truth, but how if it prove to? thou wilt be found guilty of blasphemy before the Lord at the great day. Oh! my brethren, take heed of these distempers, but contrarily when you come to learn of Christ, come with meek spirits. I am the willinger to be the larger in this, because it will help you to hear many sermons, if this lesson be well learned, when you come to heare at any time, come with meek spirits, and when you see any passion to arise, beat it down presently. It is an evil thing to have a froward, passionate heart against your child, or servant, any poor boy in your family; but to have a froward, passionate heart against the word that must judge your soules, and your eternal estate must be cast by, O! this is a horrible thing: Know (beloved) that the word that we speak is above you, though we be below you, and we will be willing to be accounted so, but know the word that we speak is above you, and therefore it is an infinite evil thing for any one to be froward, and passionate against this word of life.
In Isa. 66. The Lord speaks of himself to be the high and lofty one. Thus saith the Lord, Heaven is my Throne, and the Earth is my Footstool, &c. Then in the latter end of the 2. verse, All these things have I made, but to this man will I look, even to him that is Poor, and of a contrite Spirit, and that trembles at my word. The man that trembles at my word, this is the disposition of Heart that the Lord expects from you when you come to hear his word, not to be passionate, and froward at his word. Passion is extreme evil in any, but when it is in the inferior towards the superior, then it is worse. It is Evil for the Husband to be passionate to the Wife, but worse for the Wife to be passionate to the Husband. It is Evil for the Parent to be passionate to the Child, but it is worse to have a Child froward towards his Parents. And so, it is Evil for Masters to be froward towards their Servants, but worse for Servants to be froward towards their Master. So if between Man and Wife, if it be so evil for the inferior to be passionate towards the Superior, how Evil is it for us to be froward and Passionate against God? And therefore you that are passionate, and froward, know that it is enough to be passionate and froward with your boyes at home, but take heed that you be not froward with the great God, for when you come to Learn of Christ, you must bring Meekness. Well, that for Meekness.

X

CHAP.
Learners of Christ must be humble, and that humility explained; shewing that there is a false humility to be avoided.

Secondly, We are to Learn of Christ with HUMILITY; with a Lowly Heart too, you must be humble in your Learning of Christ, as well as Meek, and for that we have divers expressions in Scripture. In the 33. of Deu. 3. verse, Yea, He Loved the People; all his Saints are in thy Hand: and they sate down at thy Feet; Ever one shall receive of thy words. Here is the Humility of the Saints of God, that come to Learn of Jesus Christ; they sit down at the feet of Christ, and there they receive of his Words. As we read (ye know) that Paul before his Conversion, he was brought up at the Feet of Gamaliel. It Seems Schollars, in the time of the Jews sate at the Feet of their Masters; and by this you may know the meaning of this place. All his Saints are in thy Hands: And they sate down at thy Feet; Every one shall receive of thy words. So that when we come to Learn of Christ, we must come with humble, and submissive Spirits, and even sit at the Feet of Christ, and hear his word, and be taught by him. And so likewise the word of God is compared to the Rain that is distilled, that falls, In Deut. 32. 2. My Doctrine shall drop as the Rain, my Speech shall distil as the Rain, as the Small Rain upon the tender Herb, and as the Showers upon the Grass. Now we know, that Rain when it doth distill, if it come upon the Mountains, the high Mountains, it doth little good there, for it falls down and leaves them barren, that is the Reason your mighty high
Learners of Christ must be humble.

Hills are very barren. Why? Because rain falls down and leaves them, but your low vallies that the rain falls upon, they grow, in your meadows, there you have full grass, and to fill the site, because the rain descends upon them: So it is with the word of God, the word is as the rain. Oh, that it might be so upon your hearts. But now, what is the reason that many remain so barren, notwithstanding so many showers they have had? Oh! They have mountainous spirits, high spirits, and lofty spirits. But now you shall have some poor servant in the house, that is of a low spirit, shall get more truths a hundred fold, than the master or mistress shall get; or some child that is of a low spirit, shall get more a great deal than others that are of a high and conceited spirit. The vallies, that is, the lowly in heart, they are those that profit by the word, they are those that Jesus Christ takes delight to teach, and so be faith to the Father. I thank thee, O Father, that thou hast hid these things from the wise and prudent of the world, and hast revealed them unto babes. Those that are of lowly spirits. Children, you know, have not that pride in them as others have, so those that are low in their own eyes, they are fit to learn. And therefore when John the Baptist was sent to prepare their hearts for Jesus Christ, what was he to do? He was to cast down every mountain, and make it a plain, that was one work of John the Baptist, to pull down the hills, and make them as plain, and indeed, we are never fit to learn of Christ, till we have plain hearts, and low hearts, and humble hearts before the Lord Jesus Christ, then Christ loves to teach us, for he knows that then his word will indeed do good.

Ques. You will say, We must be humble when we come to learn of Christ, how is that? What humility must we shew in coming to learn of Jesus Christ?
Learners of Christ must be humble.

Answ. You must know, that there is a twofold humility, that is a false humility, that we are not to have. Nay, there is a double humility in a Learner, that a Learner should take heed of, as thus.

First, There are some that have a kind of humility in them; that they think, that those things that are taught are too high for them, they are for Scholars, and learned men, but they are poor creatures and not Book learned, and they think them too high for them. This is a false humility, to think that though they be high, that they should be too high for thee to learn that hast an immortal Soul. Indeed, it is a sign of a foolish Heart, that saith, Wisdom is too high; but let the poorest Soul in this congregation know, that the mysteries of the Gospel are not too high for them to learn, those things that the Angels desired to pry into, yet know, that thou art a subject capable of them, though thou beest a poor creature, yet, thou art one whom those things do concern, those high things that the Angels stand and admire at, I say, those are things that do concern thy Soul, and if we did apprehend them so, as things of concernment unto our selves, it would cause us to learn them, but many people, when they hear of election, Redemption, Adoption, and Glorification &c. They think they be too high for them. Now know, they concern thy Soul, and therefore they are revealed in God's word, that thou maist have a part in them as well as others, Yea, thou maist know those things, and understand them as well as the highest Monarch, and the greatest Scholars on the Earth, Yea, And thou maist come to the understanding of those things that the Angels admire.

Secondly, And then there is another false humility, and that is thus, for people to come to Learn, and whatsoever they hear taught them, they think they must not question it at all, but they must believe it because it is
Learners of Christ must be humble.

taught, receive it with an implicit faith, this is a humility that is too low, and doth debase the Soul of a man, in the lowest way that possibly his Soul can be debased in. We cannot imagin a greater dishonor to a rational creature, to an immortal Soul, then this, that he must subject his very conscience unto the opinions of other men; that is, that if they say so, he must believe it, this is the most abominable bondage that people are in that are under Antichrist. It is said of the Whore, She sits upon people, upon Nations, this is a dishonor that the man of sin puts upon men, that whatever he saith, it must not be questioned, though perhaps he is a base filthy adulterer, and guilty of Sodomy, and Buggery, as some of them have been, or a base Drunkard, or Whore-master, yet whatsoever he shall dictate, they must have their Consciences yield unto it, to venture their Souls and eternal estate upon. This is a horrible bondage, that were not great ones befitted and drunk with the Cup of Fornication, we would think it impossible that men would debase their consciences thus far. You shall have many men, that thought they have high thoughts of themselves, yet they will debase their Spirits unto the Pope, so as to believe as the Church believes, and so in Turkie. We must not so much as question their Religion. Now so to subject ourselves to any thing that is taught us out of the word, this is a false humility, the Lord gives us leave to examine what we Learn.
CHAP. LXXVIII.

Layeth out the true humility of Learners in Nine Particulars. 1. Be sensible of ignorance. 2. Of Unworthiness to Learn. 3. Be sensible of the authority of the word. 4. Take heed of Cavilling at it. 5. Be willing to Learn of the meanest. 6. Come with a Resolution to yield to the Truth. 7. Be sensible of thy continual need of Learning. 8. Give Christ all the Glory of thy Learning. 9. Let not thy knowledge puff thee up.

QUEST.

Now what is the true humility that we must bring with us, to make us fit to be taught of Jesus Christ?

Answer. It consists in many things.

First, We must come with a sensibleness of our own ignorance, we must come to be taught of Christ as those that are apprehensive and sensible of our own ignorance, Lord, I am a poor, weak Creature, and cannot understand the things of God, and this every one, not only poor weak people that are not Book Learned, but the highest Schollars in the world, they must come in the sense of their own ignorance, The Lord sees the thoughts of man, that they are vain; If any man think he knows anything, he knows nothing. And now I appeal unto you, when were your Hearts humbled for the sin of ignorance? I speak to those that have the deepest reaches and
Humbility of Learners wherein it consists.

The greatest natural parts, can you say as before the Lord, the Lord knows that this is the burden of your hearts, that you are able to understand so little of the things of God, what closet can testify, what place can witness this, that you have been humbling your souls before God, for the want of the knowledge of his will? That you cannot understand his mind and will, this would be seem the wisest man upon the earth, the greatest and quickest parted man upon the earth. If a man have a little quicker wit then others have, he is presently puffed up; perhaps thou dost know more then he that comes to teach thee, what then? Shouldst thou not learn of him? Indeed, if he were to come to shew his natural parts only, then thou mightest be lifted up above him, and refuse to learn of him, and this is the reason why many will not learn, that there is so much ignorance, because many think that men come to shew their natural parts, their wits and their learning, but you are to know, that they come to dis pense the word of Christ, and Jesus Christ teacheth thee by them and Jesus Christ is able to present more truth to thee, he may hint it to thee, and may hide sometimes the depth of the truth from him, and may reveal it to thy soul, perhaps more then to him that speakes it to thee, why? because this is the ordinance of Jesus Christ, and therefore though the things thou hearest, thou dost understand in a natural way, yet thou art to come with a sense of thine own ignorance, that thou canst not understand it in a spiritual way.

Secondly, Another work of humility when we come to learn of Jesus Christ is this, we should come with a sense likewise of our own unworthiness, to learn to be taught, we should look upon the truths of God as excellent things, and know, that we are unworthy that ever the Lord should reveal himself to us. Have a high esteem of the excellency of Gods truths, and a low esteem of thy self, as unworthy that ever thou shouldest come to know them. As that Judas (not Iscariot) said unto Christ, Whence is it, Lord, that thou wilt reveal thy self to us.
and not unto the world? Who are we, that ever we should have the mysteries of God and eternal life, those deep counsels of God that were kept hid from the beginning of the world, who are we, that we should have them revealed to us? I appeal unto you, when were you before the Lord, acknowledging your unworthiness, that ever you should have the rich treasury of God's word revealed and opened to you, and looking upon your selves as unworthy of it?

Thirdly, You should come apprehensive and sensible of the Authority of God's word, as that which is above you, we must look upon the word of God as that which is above us.

Fourthly, When you come to hear the word, take heed of giving liberty to your selves to object and cavil at it. It is true, as I told you before, you have liberty to examine the word, Paul commends men for examining things that he taught, as the noble Bereans did, and this liberty we give men, to examine what we teach, I but, though you have liberty to examine it, yet not to cavil at it, but when you search, you must search with an humble and submissive spirit, do not take liberty to manifest your wit upon the word, if you should manifest your wit, how you can object, manifest that some other way. Many think themselves no body, if they cannot object against what they hear, and this is the special wit that many shew, they think to shew themselves to be men and women of parts, by being able to object against the word of God, and you shall see abundance of pride of spirit in such, they do not object against it to know the mind of God: Such a thing is delivered from the word at such a time, I but methinks this was not so clear, there was this doubt arose in my mind, and the Lord knows there is nothing I desire more then to know the mind of God and I would you could resolve me. No question this is a good way, but in a wanton, proud, objecting way to do thus, this is to be a judge of the word, far so you know
Humility of Learning wherein it consists.

It is said, thou comest to be a judge of the Law, it is a wild temper of men, to come to be a judge of the Law, take heed of giving liberty to a proud, and wanton way of cavilling at the word.

Fifthly, You should be willing to be caught by the meanest; by the meanest, that is as I shewed you before, Christ is an humble teacher, he is willing to teach the meanest; and so your hearts should be humble, to be willing to learn of the meanest, if it be of a poor child, if your Child should come in an humble way, (for that you should be careful of, to manifest a sensible distance) but if the child should come to the father and say, Father, I find that this is not the mind of God, you should not take up your children and say, who will you teach us, no, you should not despise the meanest, it is a sign of a proud heart that doth so. Or if a poor neighbour that lives near you, and God hath been pleased to enlighten him, though you be greater in the world then he, yet do not despise to learn of him. Certainly, nothing hinders men more from knowing the mind of God, then want of humble hearts. And for this there is a notable place, In, Isaiah, xxi. 6. He saith in the former verse that With righteousness he shall judge the poor, and reprove with equity, for the meek of the earth, and then follows the meekness, The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf and the young Lyon and the fatling together, and mark for humility, and a little Child shall lead them. It is a prophecy of the times of the Gospel that they shall be so together that a little Child shall lead them. Oh! they are glad to hear any truth from God, though it be from the hand of a little child, this the Lord accepts, and such will be taught Gods mind, that are thus humble and meek.

Sixthly, Come with resolution to yield to whatsoever God shall make known to thee, those men & women that come with such resolutions as we read of in Job 34. 32. That which I see not, teach thou me, if I have done in-
quity, I will do no more. When the heart comes to this disposition, and can make use of this one ver. 41 Lord, that which I see not, do thou teach me, there are many things that I see not, I am afraid that I live in many sins of ignorance, I am afraid thou hast not that glory from me as thou shouldst, because I know not thy mind, that which I see not, teach thou me, here I am, willing to give up my self to the word, let it be never to hard to flesh and blood, Lord, here I yield to whatsoever truth thou shalt teach me, you that complain for want of knowledge, you cannot understand many things that are taught you, I appeal to you, have you come with such a yeuding spirit? Lord, here I am, what I know not, teach thou me, and here I give up my self to obey whatsoever thou wilt teach me. We read of such a resolution as this in David in Psalm 86. 11. Teach me thy way, O Lord, I will walk in thy truth. Those that have such resolutions, they indeed are fit to be taught by Jesus Christ. And add the Latter clause. Lord unite my heart to fear thy name. It may be some of you may have such a disposition for the present, that you can say, the Lord knows, it is in my heart for the present, that I can say, the Lord teach me, and I am resolved to walk in his truth: I but, look to the latter part of the ver. and take heed thou dost not lose this temper, say also, Lord unite my heart to fear thy name, keep my heart in such a disposition, and certainly, then thou shalt learn of Christ.

Seventhly. If thou wouldest learn, thou must be humble in learning in this, keep thy self still sensible of thy continual need of learning when thou hast learned somethings, do not think I have enough now, but keep thy self still sensible, that I have need of more. That is a proud speech in many, that they say, they are too old to learn, there is no such pride as in this, in unteacheableness. It is true, there is pride in cloaths, and the like, but there is no such pride as in unteacheableness, when men think themselves
Humility of Learners wherein it consists.

themselves too good to learn, many will be ready to say, they have no pride in their hearts, hast thou an unteachable heart that is a proud heart.

Eighthly, In thy learning of Christ thou must be humble—In this? if thou hast got any knowledge, give Christ all the glory, attribute nothing to thy self, nor to thy quickness, and parts, nor to thy memory, no, but only to the teaching of Jesus Christ. Nay, hadst thou a thousand times more able parts then thou hast, yet if Christ should have left thee, thou wouldst have been a mere fool, & never have understood the way of eternal life.

Lastly, The more knowledge thou gettest, labor to be so much the more humble; take heed knowledge doth not puff thee up, here is a Christian worth his weight in gold that shall increase in knowledge, and increase in humility, both at one and the same time. As it is with a tree, if it should grow downward, and not proportionable, it would not stand in time of storms and tempest. So many Christians, they grow in knowledge, I, but they do not grow in humility too, but here is a Christian, that will stand in time of storms and tempefts, that grows in knowledge and in humility too, at the same time knowledge puffs up, and that shews the excellency of knowledge. It is a sign of a poor, weak spirit, to be puff up with fine and gay cloathes, but a man of understanding may be puff up with knowledge, knowledge puffed up the very Angels themselves, and this was the great argument of the Devil, thou shalt know if thou eat of this, thou shalt know, Adam ventures his soul and all his posterity for the love of knowledge. Knowledge is excellent, and very dangerous if not sanctified, but now we are to learn of Christ, and to be humble in what Christ teacheth us. Certainly, if our knowledge puffs us up, it is poison to us. As if a man eat his meat, and all soon as he hath eaten or drunk a draught, he swells, he thinks with himself, what hath come unto me? I am poysoned, and if a man be puffed up with his estate, his estate is poison to him, so it is with knowledge.
knowledge, if he be puffed up, it is poison to him; but we that profess to learn of Christ, we must keep our hearts down, be meek and lowly in learning, as Christ is meek and lowly in teaching.

Now these directions that I have propounded, I hope may be of singular use to help you to hear many sermons with more profit than hitherto you have done. And thus I have done with the teaching of Christ doctrinally.

CHAP. LXXIX.

Sheweth out of 1. John, 2. 6. That Christ teacheth us by his example. The text explained, and the parable laid open.

Now the next thing is the exemplar teaching of Christ. Christ did not only teach doctrinally, but exemplarily, we must look on Christ, and see how he teacheth exemplarily, that is, that which is held forth in this scripture, though named more fully in another scripture. And because I would follow that fully, as a great and useful argument, I have for the present pitched upon another text, that doth somewhat more particularly and fully hold forth this truth unto us, That we should learn by Christ's example, and learn according unto the example of Christ, and that is in the.

1. John,
John 2.6. He that saith, he abides in him (that is, in Christ) ought himself also to walk, even as he walked.

That is, he is to take Jesus Christ to be an example to him in all his ways, and to learn of him in way of example. There is a great deal of mischief done in the world by wicked examples, we are ready to learn almost of any one, but of Jesus Christ. Now my brethren, the Lord hath sent his Son into the world, as for other great ends, so for this among the Rest for to our example all other examples, that is, to be the greatest example to all the world that ever he shall be made known unto, and to take away from people the great evil of following other examples. There is no such way to cure this great evil that is in the world, that men get so much hurt by evil example as in this, for God to propound another example that shall outbid all examples whatsoever. Oh, it would be a very profitable work for us to take off your hearts from getting hurt by other examples, if I could obtain but this at least, for to weaken the power that there is in the examples of the world to get hurt by, to do hurt and so as for time to come you may be able to say, well, though I have got hurt by wicked example heretofore, yet I hope for time to come, I shall never get so much hurt as I have done. Certainly, there are thousands thousands in hell, that are gone thither upon the evil examples that they have seen before them, and they have been led on thereby into the ways of death. Now therefore this shall be my endeavour, to propound as fully as I am able, the example of Jesus Christ, for to learn of him exemplarily, so as if it be possible to take away all those evil examples.
Christ is our Example.

amples that are in the world: what can be better, then to come with an example beyond all examples? if I can be enabled through God's Grace to set this example livel-
ly before your faces, I hope it shall have that power upon you, that this example shall go beyond all examples, and your hearts shall not so much be taken with other things, but you shall follow Jesus Christ in the example that he hath gone before you. And to this end I have chose this Text, to follow the Point propounded, and then (God willing,) I shall return again to the other Text.

We ought to walk as hee walked.

That blessed Apostle Saint John, whose words they are, was the Apostle in whose bosom Christ did lean, in whose bosom Christ lay, and he likewise lay in Christ's bosom, for he was most dear unto him, the most belov-
ed of all the disciples, of all the Apostles and he knew in
deed much of Christ's mind, and was full of love.

In the beginning of this chapter, he doth comfort the hearts of the Saints, and gives them as strong a prop for their faith as any we have in all the book of God. If any man sin, we have an advocate with the father, Jesus Christ the righteous and he is the propitiation for our sins, but marke, before ever he would speak such a word that we have an advocate with the father if we sin, faith he, My little children, these things write I unto you, that you sin not, these things, even this among others, that we have an advocate with the father that is the propitiation for our sins. I write this very thing, that ye sin not, that ye may not sin, take heed that you do not take advan-
cage by this to sin, this I write unto you, that you sin not, and it is very observable; what abundance of caution the Apostle gives unto believers, that they do not mistake the free grace of God to abuse it, and therefore though he doth reveal the free grace of God in Christ to the full, that if
any man doth sin, we have an advocate with the father
to plead for him, he is the propitiation for our sins to the
father, yet I write this that ye sin not.

Then again, in the 3. verse, as soon as ever he had
spoken of this blessed Doctrine so full of comfort,
Hereby, faith he, We do know that we know him, if we
keep his Commandments. At the first verse he tells them,
he writes unto them that they may not sin, and as soon as
ever he had spoken of the free Grace of God in his Son,
faith he, Hereby we know that we know him, if we
keep his Commandments, the truth is, we do not un-
derstand the free Grace of God in Christ, except we keep
his Commandments. Men may talk of free Grace, but
they do not know Jesus Christ, and free Grace, if so be
they take liberty thereby to loose not, except they keep
his Commandments, and then, as if he had not said
enough to keep men from abusing free Grace. In verse 4,
he faith, He that faith he knows him, and keeps not his
Commandments, is a Liar, He gives them the Lie to
their Face, he that faith he knows him, knows him, what
is that? He that knows Christ the Advocate, at the right
hand of the Father, pleading for those that sin against
him, he that faith he knows he is the Propitiation for
our sins, and keeps not his Commandments, is a Liar,
But he that keepeth his word, the Love of God is per-
fected in him. That is, he declares that he hath a true
Love of God, for true Love, Love that comes up in-
deed to sincerity, it is in the language of the Holy Ghost
in the Gospel called perfection, And hereby we know
that we are in him, I do wonder how this Scripture can
be read, and yet the free Grace of God abused.

And again, I wonder how this Scripture can be read,
and yet that we should not make use of our Sanctifica-
tion, to prove our justification, and to know that we are
in Christ, and to know that Christ is our advocate, and
Christ is our Example.

the propitiation for our sins. I say, I wonder how it is possible, were not men's spirits extremly wanton, how they should read such a Scripture as this, and yet think that they may not take signs of their sanctification to prove their justification. Hereby we know that we know him, if we keep his commandments, and he that faith I know him, and keepeth not his commandments is a liar, whosoever keepeth his word, the love of God is perfected in him. Hereby we know again that we are in him, by our sanctification, we come to know it. And now comes in the words of my text. He that faith be abides in him, ought himself also so to walk, even as he walked, still urging the free grace of God, making Christ an advocate for us; and a propitiation for our sins, he makes that still an argument for our sanctification. He that faith be abides in him, if he makes but profession that he abides in Christ, is there any man that speaks of God's free grace in Christ, and faith, he is a believer, and that Christ is his, if he make profession that Christ is his, and he abides in Christ, what then? He ought himself also to walk, even as he walked, ought to walk as Christ walked, as if the Holy Ghost should say, let no man make any profession, that they have interest in Jesus Christ, that Christ is their's, that they are members of Jesus Christ, but let them together with their profession, make conscience to walk as Christ did walk, to live as Jesus Christ did live, let his life be like unto the life of Jesus Christ; this is a very seasonable and useful Scripture for us to consider of, that whosoever shall but say, that he abides in Christ, that he hath a part in Christ, that he is a member of Christ, this is that that Christ expects from such a one, that he should live as Christ himself lived, he must walk as Christ walked, not only do some actions that Christ did, but he must walk as Christ walked, his conversation, the tract of his way and conversation, it must be like the life and conversation of Jesus Christ. Certainly, if this be
expected from every one that professeth any part in Christ, that they must live as Jesus Christ lived, it may put many to a stand, as we shall hear afterwards, by that time we have opened the Point, and come to Application.

We have in the words these two things.

First, An Example, or pattern of Holiness. And Secondly An Obligation to walk according to that Pattern. The Pattern is Jesus Christ himself, his walking, it is Christ and his Life, his Conversation. And the Obligation it is in these words, Ought himself to walk as he walked, For I will not meddle with that part of the verse at all, He that saith he abideth in him, Because I chose only these words to follow the argument that was named out of the other Scripture before, because in these words it is more fully and particularly set down. I will put both together, because I would write things as close as I can, and all that I therefore intend to say shall be in this one point of Doctrine.
CHAP. LXXX.

Doct. Christians must live as Christ lived, making him the pattern of their lives, confirmed, and Reasons of the same. 1. We have union with him. 2. God loves us as he doth his Son. 3. We have the Spirit of Christ. 4. Christians are the Body of Christ. 5. They are part of the fulness of Christ. 6. They are the Spouse of Christ.

DOCT.

That Christians that professe themselves to be in Christ, they must live as Christ lived, they must make Jesus Christ to be the Pattern of their lives. That is the Point. They must not only believe in Christ as a Savior, but they must make him their Pattern. Whosoever would expect to have Jesus Christ to be his Savior, such a one must know that God expects from him that Jesus Christ should be his Pattern too. Every one of us desires Jesus Christ to be a Savior to save our Souls, but now, how do you like Jesus Christ to be your pattern? You like to hear of Christ as the Savior of the world; as the propitiation for your sins, and dying for your sins, and forgiving of your sins, you like well to hear of this argument? But now, how do you like to hear of Christ to be the Pattern of your lives, the example for you to walk by, and live by? That is the point that now we are about to speak unto. And as in this Scripture, so in many other Scriptures we find Christ to be as a Pattern for us. In John, 13:12. verse, and so on. As here in this Epistle, so in that Gospel, he relates of Christ himself, propounding himself as a
Pattern. So after he had washed their Feet, and had taken his Garments, and was set down again, he said unto them, know ye what I have done to you, ye call me Master, and Lord, and ye say well, for so I am, if I then your Lord and Master, have washed your Feet, ye also ought to wash one another's Feet. At the 15. verse, For I have given you an Example, that we should do as I have done to you. You must follow my Example.

Now I shall not instance the Particulars to you here, because those two things of Meekness and humility, I shall reserve to the other Text that we are to go to again, though I shall instance here in divers Particulars, how we are to walk as Christ walked, only here in the general I mention this, that Christ propounds himself as an Example, for I have given you an Example that you should do as I have done to you. That that Christ saith of this Particular action of his, may be said of all the actions of his Life that are imitable (as we shall in the opening shew, what is imitable, and what not) that Christ hath given us an Example in the holiness of his Life, to walk as he walked. And so in this very Epistle the first of John, 3. 3. And every man that hath this Hope in him, purifieth himself even as he is pure. Every man that hath the Hope, that he shall hereafter be partaker of the Glory to appear with Christ, and to know as he shall be known, and to be like Christ, and see him as he is, every man that hath the Hope of the Glory of Heaven, of Eternal Life, for so it is spoken of, he doth purifieth himself, How? As Christ is pure, he makes Jesus Christ to be his Pattern, he looks upon him, upon the holiness and purity of Jesus Christ, and looks how he was pure, he labors to purge himself as Christ was pure. Thus you see, how the Scripture makes Christ to be a Pattern.

And then again, the Apostle Saint Peter, I will give you one or two places in him. There is a great many Scriptures that we might mention, but take two places
Christ: our example.

from him, the first is in 1 Pet. 2. 21. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow his steps. I cannot now make use at all of the particular things, but only of the general, that Christ hath left us an example to follow his steps, so that this Scripture and my Text, you see how parallel they are one unto another. We must walk as Christ walked, so saith the Apostle Peter, Christ hath left us an example that we should follow his steps, that we might go step by step with Jesus Christ; so that from this expression of following Christ's steps, we may note that much from this word, that we must follow Christ's steps.

First: That all the actions of our lives are steps, that is, every action that we do is a step to Hell or Heaven, one of them. I say every action that any of you doth, it is a step towards Hell, or a step towards Heaven, you go on in a course of your ways towards Hell or Heaven, now if you follow Christ's steps you will certainly go to Heaven.

And Secondly: we must follow Christ's steps, we must not only do some one action, but follow him step by step.

And Thirdly: It notes this much, that the way of our life here, it is a way that is very narrow, and we need be very careful how we walk in it, we must look to our steps, and be sure we tread in the very steps that Christ trode in, as you know if a man be going a way that is very dangerous, that if he go away never so little, he is in danger to miscarry, if there be any mark in his way, he will be sure to keep to that. And if any have gone before hand to shew him his way, he will be sure not to go amiss, and faith he that goes before him, be sure you tread in my steps, that I go before you in, for if you go out but one step, you may fall and miscarry. So saith the Holy Ghost here, your way to life is exceeding narrow, and you may easily go away, and ther-
fore you have not only some rules to direct you in your way, but you have the example of Christ going before you, and his steps, and therefore look to his steps, do you go in his steps, follow his steps.

And the other place is in 1 Pet. 4:1. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. We are to have the same mind with Jesus Christ, to do the same things (as far as we are able) with Jesus Christ.

But you will say, Lord, what shall become of us then? What, must we walk as Christ walked, and go in Christ's steps, and purifie our selves as Christ it pure? How is this possible for us poor Creatures to do? we who are flesh and blood, how can we possibly do this; to walk as Christ walked? Christ is the holy one of God, Christ is the Son of God blessed for ever, Christ had the fullness of the God-head dwelling bodily in him, and had no sin at all, no evil, when the Tempter came, he could find nothing in him, and can we be able to walk as Jesus Christ himself, that was so holy as he was? How is it possible?

Answer. Now for the answer to that, know, that you may make Christ your pattern and example, though you be not able to attain to the perfection of Christ; as a Scholar may write after his Master, though he be not able to write as well as his Master, but he looks at the Copy and writes after the Copy, because he cannot write so well as his Master's copy, he doth not turn his eyes to some of his fellow Scholars and say, it is well if I could write so well as others do, no, but he still hath an eye to the Copy. So Jesus Christ is our copy, and we are to have our eyes upon him, and to make him to be as our example, though we be not able to do as he did, and be as perfect as he was. A Child may walk with his Father, though he cannot go so fast as his Father, he may go.
go after his Father at least: And indeed, this is one special work of Grace, an argument of a gracious heart, though it doth feel the weakness that it hath, yet still it sets before it self the most exact rule that can be, and the highest example that can be. I say, a gracious heart though never so weak in Grace, yet manifests the truths of Grace in this thing, that though it be able to do but little, yet it will set the highest rule and the highest example continually before it, and it would not bring the rule to it self, and the example to it self, but labors to get it self unto the rule, and unto the example. Whereas on the other side, you shall find that a carnal heart, though not prophane and ungodly, perhaps, one that lives fairly and civilly in the world, such a one thinks he doth well enough: if he doth as well as others that he lives among, he thinks, I do as well as such and such do, I do as much as they do. Some will propound mean examples, and look upon those that are under him, and to blesseth himself that he hath got as much as they, meekly that he may bless himself in his security: whereas one that hath true Grace, though never so little, will look to the example that is above him, and the rule that is above him, that is the first, that though we be weak and cannot reach them, yet we must walk as Christ walked; we must make Jesus Christ to be our pattern and example.

First: Why should we think it too much to make Christ our pattern and example? Why should we not walk as Christ walked? If we be believers, we are in Jesus Christ, we have union with him, I need go no further than this Text. He that faith be abides in him, if you be a Believer and know that you shall be saved by Jesus Christ, you are in him, you are like to Jesus Christ, you are made one with Jesus Christ, you are made a member of Jesus Christ, and shall you think it much that are in Jesus Christ, and made one with Jesus Christ, and members of Jesus Christ, that you should not walk as
Christ walked? True, if there were such a distance between Christ and you, as there is between you and other men, it were another matter, but know, if you be a Believer, you are made one with Christ, you do abide in him; yea, and you are so made one with Christ, as God the Father, you should be one, or at least shall be so, and therefore you must not think too much to walk as Christ walked. In that place in John 17.21. That we may be all one, as thou Father art in me, and I in thee. Doth thou think it too much to walk as Christ walked, when as Jesus Christ prays that thou maist be one as he is one with the Father?

Secondly: Yea further, Why shouldst thou think it too much to have the pattern of Jesus Christ propounded as thy pattern, when as God loves thee as he loves the Son, if thou be a Believer? In John 16.27. For the Father loveth thee because he loved me. Shall God love thee as he loves the Son, and shalt not thou love his Son, and make him thy pattern?

Thirdly: Yea further, if thou beest in Christ, thou hast the spirit of Jesus Christ in thee, as that in Rom. 8.9. it is said. If any man have not the spirit of Christ, he is none of his. Thou hast Christ's spirit to guide thee, to act thee, and therefore canst thou think it much to have Jesus Christ to be made an example and pattern to walk by?

Fourthly: Yea, Yet further than this. The Saints of God, as they are considered in a body, to make the Church, they are called by the very name of Christ himself, I say, considered as a body, to make the Church, they are called Christ himself. In 1. Cor. 12.12. For as the body is one, and hath many members, and all the members of that one body, being many are one body; so also is Christ. Christ is as a body that hath many members, Christ. What is that? that is the Church, the Church, take Christ as the head of it, and the Saints together as the body; as the Church that makes up a body,
it is called Christ, for it cannot be said of Christ himself, of his own person, that he is a body; and many members, not mystically, though it is true, that he was a body and had many members, as he was a man, but he speaks it of a mystical body, and yet it is said here, that Christ is a body with many members; that is the church, that Christ is the head and the Saints the members, so that the Saints, take them collectively together, they are so joined together, as they are all called Christ: Now do you think it much to walk as Christ walked, when you joined together make up but one Christ?

Fifthly, Nay further than this. If you be a believer, you are part of the fulness of Jesus Christ, yea, and the glory of Jesus Christ. In Ephes. 1. 23. And hath put all things under his feet, and gave him to be the head over all things to the Church which is his body, the fulness of him that filleth all in all. Marke, here Christ is said to be the head of the Church, is it much for us to walk after our head? And then the Church is the fulness of him that filleth all in all, it is the fulness of Christ.

And then it is the glory of Christ. In 2 Cor. 8. 23. Whether any do inquire of Titus, be in my partner and fellow helper concerning you, or our brethren be inquired of, they are the messengers of the Churches, and the glory of Christ. Surely, if we be the glory of Jesus Christ, then our lives must be like the life of Jesus Christ, we must set forth the glory of Christ in our lives, every believer ought to be such a one, as his life may set out the glory of Jesus Christ, that is, in beholding of his life the beauty and glory of Jesus Christ, must walk as he walked.

Sixthly, Believers are the spouse of Jesus Christ, if they be the spouses of Jesus Christ, they must labour to conform themselves unto Jesus Christ. Many such arguments might be fetched out of sermons, to shew unto
ou, that it is no strange thing to have Christ in all his
omnipotence to be propounded as a pattern to you. I men-
tion this in the beginning of this point, to take off the hard-
ness of it, for some will say, it is a hard thing, that we
must walk as Christ walked, but this will alleviate, and
 mollify the hardness of it, and shew you that there is rea-
ton that we should walk as he walked.

CHAP. LXXXI.

Wherein we are not to follow Christ. The particulars
laid down, and doubts cleared, and how to follow
him in things indifferent.

QUEST.

YOU will say, Must we do every thing that Christ
did?

Answ. To that I Answer, That there are three things
that we are not bound to do as Christ did.

First, We are not bound to follow Christ in the work
of his omnipotence, in his miracles, that is not meant
that we should do as he did there.

Nor Secondly, we are not bound to do the work of a
mediator, the work of his office, those things that Christ
did merely as a mediator, and that were proper unto the
work of his mediatorialship, we are not bound to do that,
which is proper to his office.

Nor Thirdly, Are we tied (not at al times) to do
the same individual acts that he did, that were, as matters
of indifference, not at al times, but we walk as Christ,
if so be we do make use of the liberty God gives us as
Christ did make use of his, that is, to walk as Christ
walked, not to do the same individual actions. As we
Christ our example.

... When Christ taught the people, he sat, he went down into the ship and sat, (the scripture faith) and so taught the people, and preached to them. Now this doth not follow, that every minister, when he preacheth, must sit, it was an indifferent gesture, so we walk as Christ walked, when we do make use of the liberty in such things as Christ did.

Object. But it may be said then (by the way) This shewes then the weakness of that argument that many bring against their kneeling at the sacrament, they say, that Christ sate, for so it is plain in scripture, however many by their wits would fain evade it, but the action of Christ and his gesture at sacrament was a table gesture, such a gesture that they used at meat, that is clear, and so they went on in that way, now you say, Christ sate in preaching, you are not bound to that, why are you bound to the gesture at Christ’s table.

Answer. Now to that I answer. I confess, that this argument, if you take it merely from the example of Christ, as a table gesture, to prove it absolutely unlawful to use any other, I would count it a very weak argument, if there were no other thing in it, only thus far it hath strength in it, that it is not unlawful to use any gesture at the Lord’s supper, and it quite enforces that kind of reason that many have. Can we use too great reverence when we come to the Lord’s table? It sheweth that there is a great deal of danger in that argument, for shall any dare to reason thus, that because we have an example in scripture, that Christ at the Lord’s supper did use an ordinary, common gesture, we should think we are bound to use a more reverent gesture then Christ and his disciples did, as if we should think that we have a heart to reverence God more then Christ had, and more than his disciples had, I say, the reasoning after this manner,
Christ our example.

is the worst kind of reasoning that can be, there is danger in reasoning thus. Why? Because there is a secret implicit accusation of Christ and his disciples, for want of reverence, that we must take heed of; let us be reverent in the way that God would have us to be reverent in; and when we have the example of Christ for a thing, this is enough to prove that a common ordinary table gesture is lawful at the receiving of the sacrament.

Object. You will say, But it binds us.

Answer. Every indifferent action doth not bind us. Indeed if it were a binding action, I should think something of it, but certainly, this action of Christ's sitting at the sacrament, had somewhat sacramental in it, and it was a gesture that Christ did choose rather than another, for to signify some spiritual thing, and in that regard we are bound to follow it so far as it had any thing in it sacramental, to signify any spiritual thing in it, for now it is not indifferent: That it had so appears to me from that scripture. In Luke, 22, it is said, when they were at the supper of the Lord, there was a division amongst them who should be greatest, there was an inquiry among themselves who should do this thing, that is, Christ told them at table one should betray him, and they began to inquire who should be the man, and then there was an inquiry among them, who should be greatest, and he said unto them, The King of the Gentiles exercise Lordship over them, and they that exercise authority upon them are called benefactors, but ye shall not be so, but be wise and greatest among you let him be as the younger, and he that is chief as he that doth serve for whether a greater, be that sitteth at meat, or be that serveth, is not he that sitteth at meat? But I am among you as he that serveth. And then again he saith, I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table.
Christ our example.

in my Kingdom, and sit on thrones judging the twelve Tribes of Israel. The 30. verse hath the weight upon it, that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve Tribes of Israel. As if Christ should say, by my admitting of you to my table, sitting with me, this is as a type to you, or a signification to you, of the great mercy of mine towards you, the great happiness that you shall have in my Kingdom, and that there you shall sit upon thrones. You now sit with me here at my table, and eat and drink with me here, and this is to be a sign and seal to you, that hereafter you shall sit upon thrones judging the twelve tribes of Israel. So that when we come to the Lord's table, we must do such things as are suitable to that action, we would be ducking down, and reverencing God that we might pray at that instant, when the bread is given into our hands, whereas Christ would have us at that time to be meditating on the great mercy of God towards us, that the Lord hereafter will grant to us to sit at Christ's table in his Kingdom, and sit upon thrones judging the world, for to the Saints shall sit upon the throne with Christ judging the world, and when you are at the table, you are to use that gesture that should put you in mind of that. So that if it were a mere indifferent thing, that were no more but significative, then it might be otherwise. But this by the way, to shew how far we are not bound to imitate Christ, not in the works of his omnipotency, not in the work of his office and mediatorship, but in all things that are merely indifferent.

Quest. You will say, How shall we imitate him in things that are merely indifferent? would it be indifferent and I not know them?

Answ. Now there are these three rules, to know how to imitate Christ in actions that may seem to be indifferent.
First, If it be such an action that Christ did, and we have an example in Scripture that he did it, and precepts in some Scriptures so for it; then it is clear, though you may think it to be indifferent, then certainly you must imitate Christ; for the ordinary actions of the life of Christ, if you have anywhere a rule for them in Scripture, you must be sure to do them, and then take his practice for a seal for the precept.

Or, Secondly, If so be at any time the action that he doth, though it may seem to you indifferent, yet if his example be propounded to you, if Christ shall propound his example to you, then you are bound to follow him, and though you do know no other rule, yet where you have his example propounded, as a rule it is rule enough.

Or, Thirdly, Though the thing should be never so indifferent, yet at any time, if you be in the same case that he was in, that is, if there be the same reason, all things considered; why you should do it as well as he should do it, then you are bound; let the thing be what it will be that Christ did, and if the equity of the thing be the same, there is the same reason why you should do it as well as why he should do it, then certainly you must do it. So, as it may be said, there is no reason why you should not do thus, as that which he hath done. And this is but only for the opening in the general of following the example of Jesus Christ, to make Christ to be our pattern, to walk as Jesus Christ walked.
CHAP. LXXXII.

How Christians are to follow Christ in the General course of their lives, in ten particulars. 1. He came into the world. Viz. 1. To do the will of his father. 2. To bear witness to the truth. 3. He did the will of his father readily and cheerfully. 3. He was diligent in the Works of his father. 4. He was very spiritual in all his conversation. 5. He walked Unblameably. 6. He was Universal in his Obedience. 7. He was perfect in his way. 8. He was constant in his Obedience. 9. He was faithful in his house as Mole was. 10. He sought the glory of his father in all he did.

BUT now the main thing in the point is yet behind.

QUEST.

You will say, How should we walk as Christ walked, what did Christ? what was the life of Jesus Christ that we are to imitate?

Answ. Now the example of Christ to set it out fully to you, it is a great work, read over the scripture and there you have the life of Christ set out, and what you see of Christ which you are capable of, that you ought to do.

As for the general course of Christ's life, you must walk as Christ did walk, in the general course of your lives,
look what kind of life Christ's was, that life must be yours, and I shall instance in some particulars. For the general course of life that Christ walked you must walk, and that may be preserued to you in these things.

First: Christ did account that the end why he was born, why he came into the World, was, That he might do the Will of his Father, and that he might witness unto the Truth. These the Scripture tells us are the two great ends that Christ did account his Life, for which he came into the World. I will shew the Scriptures for these: In John 6. 38. saith he, I came down from Heaven, not to do my own Will, but the Will of him that sent me. Here is a pattern for you; Christ professeth, that he came down from Heaven, he came into the World; to what End? Not to do mine own Will, but that I might do the Will of him that sent me. Now do you walk as Christ did? that is, Let every one possesse his Soul with this, Christ (you may say) cannot come down into the World, but he came hither into the world that he might do the will of him that sent him: So God hath sent you into the world, to what End? Do you think it was only that you might do your own will, and make provision for the flesh, and to sport, and play, and get estates? Is this the End why God hath sent you into the world? Was it not that you might do the will of him that sent you into the world? Christ considered that the end why he came into the world, it was, that he might do the will of him that sent him. So it should be all your care, you should often think, Why came I hither? It was not long since I came into the world; for what End is it that God sent me into the world? If Christ saith, it was not to do his will, much less have you cause to think that it was to do your will. When at any time you have a temptation rising, of passion, cowardness, wilfulness, and stubbornness, Oh! that you would consider, Is this to walk as Christ walked? I am willful now, and set upon my will, I but
Christ professes he came into the world, not to do his own will, but to do the will of him that sent him: and is not this the end why God did send me into the world, that I should do his will, and not mine own? And yet God knows, for the course of my life hitherto, I have lived as if God sent me into the world to do mine own will. Most people live as though they came into the world for no other end but only that they might do their own will. I appeal unto you, What have you done almost all your lives but your own will? if you hear any thing that is said, if you have not a will to it, it prevails with no body at all. Men and Women pray indeed sometimes, that the will of God may be done in earth as it is in Heaven, but they take God's name in vain, for the truth is, they must have their wills done. Oh, consider this you that are of wilful Spirits, you do not walk as Christ walked, for he professes he was born to that end, to do the will of him that sent him.

And then another end that he was born to, was to bear witness unto the truth, the Scripture for this you have in John 18. 37. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. When Christ was in danger of his life, he witnessed unto the truth, he professes, that when he was in the greatest danger, when he was before Pilate, then faith he, He to this end was I born, & for this cause came I into the world, that I should bear witness unto the truth. Thus we should walk as Christ walked, we should account it the end of our lives, that we should bear witnesses unto the truth. Doth God call us at any time, to witness to his truth? if he be we are like to suffer in it; what if it be so? we must walk as Christ walked. Shall we for fear of danger betray the truth of God, or deny the truth of God? Thou must walk as Christ walked, if thou be called forth in any dangerous times, and not only then, but in the whole course of thy
life, when thou comest amongst wicked Company, if to be you have there some among you who will be railing at the wares of God, and the Saints of God, and the Ordinances of God, what wilt thou be ashamed of Christ at such a time as this? Think on this Text, I must walk as Christ walked, and Christ proffessest that the end why he came into the world was, that he might bear witness unto the truth: So thou shouldst think at any time when thou art in any company where the truth of God is spoken against. Why should I be ashamed, I was born for this end to bear witness unto the truth. And so thou shouldst do in thine actions, all the actions of thy life should hold forth a bearing witness unto the truth of God, thou shouldst bear witness unto every way of God in the whole course of thy life. Where are the Men and Women that lead such lives, as their lives are a bearing witness unto the truths of Christ? That is the first thing, we should consider the end why we were born as Christ did.

Secondly: We must walk as Christ walked (I will speak but only of the general course of the life of Christ) we must do the will of our Father readily and cheerfully; do the will of God, I say, readily, and with cheerfulness, for so Christ did in Psalm 40. which is a clear Prophesie of Christ, and applied to him in the new Testament, verse 7. and 8. Then said I, Lo, I come, in the volume of thy Book it is written of me, I delight to do thy will O my God, yea, thy Law is within my heart. Lo, I come, I come readily as soon as ever God did and intimate his will to him, Lo, I come, and I delight to do thy will, O my God. Thus it should be with Christians, he that faith he abideth in him ought himself also to walk as he walked, that is, as soon as ever they have the will of God revealed to them, presently to answer, Lo, I come, there should not be a great deal of air, to-hale and pull Men and Women on to the wares of obedience to do them, because they dare not do otherwise, there is a great deal a
do first to convince them, and then to get up to their conviction, but loe, faith Christ, I come, and I delight to do thy will, O l my God, yea, thy Law is within my heart. Thus it should be concerning us: And ye know what is said concerning Christ; In John 4. 34. Jesus saith, ‘My meat is to do the will of him that sent me, and to finish his work.’ It is my meat and drink, never did any man take more pleasure in his meat, when he is a hungry, then I do to do the will of my father, he wanted meat at that time, and yet was not hungry, and he told them he had meat to eat that they knew not of. What was his meat? it was to seek the conversion of a poor woman, that was the meat that they knew not of. Now is it so with you? Examine as you go along, do you walk as Christ walked? are all the duties of obedience the delight of your soul, the joy of your heart? is it your meat and drink? set Christ before you, and never think you do as Christ did, till you come up to this.

Thirdly. Christ was in his whole course, very diligent in the work that the Lord set him about. You know the Scripture saith, that he went up and down doing good. In Math. 9. 35. There Christ went about into villages, several cities and villages, preaching the Gospel of the kingdom, and healing every sickness, and every disease among the people, he went up and down, as in Luk. 2. vers. 19. When the mother of Christ and his friends sought for him, and he had been in the Temple disputing with the Doctors, what faith he to them? do not you know that I must be about my father’s business? and he was but twelve years old. Here is an example for young ones, he dedicated his young years to the service of God when he was but twelve years old. What faith he? do you not know that I must be about my Father’s business? he was diligent from his youth, when he was but twelve years old and therefore you
young ones, you must not look what your play fellows do, but you must look at the example of Jesus Christ. If you go to heaven, you must be saved by Jesus Christ. Now Jesus Christ when he was but twelve years old, he was questioning and asking the meaning of scripture, yea, and the scripture faith, he grew up into favor with God and man. So that you must be diligent in the work of the Lord, take heed of sluggishness at any such time, let the example of Christ before you, you must walk as Christ walked.

Fourthly, Christ, you know how spiritual he was in all his conversation, how heavenly and spiritual he was. If you read the story of his life, you shall find, that he would take every advantage, when he spake of outward things, to raise them to spiritual meditations; made use of the seed of the ground, compared it to the word of God that was sown, and the mustard seed to the kingdom of Heaven, and when he looked upon the Sky, the redness of that in the night, made use of that in the spiritual way. And indeed his teachings were by way of parable, raising spiritual meditations from outward things. And in Luke 14. 15. When he was bidden to meat, he was in spiritual communication then, he had not such vile communication as you have at meales, at feasts, when you are at a feast, what talk is there amongst you? nothing at all but either of the good meat you have, the good cheer, or else some vile and wicked communication; but you should have this thought: when you are at table, I must walk as Christ walked, how did Christ behave himself when he was at meat? he was then in spiritual communication, so should I.

Firstly we must walk as Christ walked, that is, unblamably, we must be unblamable in our conversation, for Christ was, in John 8. 46. Which of you can convince.
Christ our example.

vincte me of sin? You will say, we cannot say so, it is impossible we should say so; but you must let him before you by way of example, and it is not so difficult as you think; indeed, to walk so before your neighbors, as to convince them of sin, that may be; but it is not so impossible a thing for men to walk so as no man can charge them of sin, perhaps one that lives in a family with them may charge them with something, but those that live at a distance to charge them, a man, I say, may walk as no man can charge him with sin. Zachary, and Elizabeth walked so that none could accuse them of sin. Indeed none of the Saints can walk so, but the wicked may accuse them of sin, but who can convince them of sin? We should walk so as we may be able to challenge all that are about us; it is true, there are such and such slanderers, you may heare such and such reproaches but let that man or woman come before me, that can convince me of sin, the Saints should walk so, that none should convince them of sin. It is a shame for one that faith he hath part in Christ, to walk so, as if you converse with him an houre in a day, you may see the distemper of his heart break out. Oh, this is a shame, Christ walked unblamably, this is a beautiful life indeed when Christians walk before those with whom they have to do unblamably, and make the waies of religion to be so lovely as none shall be able to find fault with them, as they could not with Daniel (you know) they did pry into Daniel, to see what fault they could find in him, but they could find no other fault but that he was too strict: so that fault let them find with us, but we should walk so as they should not charge us with evil. Oh! there is a great deal of power in such a conversation to convince others, the lives of Christians ought to be convincing lives, to convince them that sin, such as that they should not convince us of any sin atal. Indeed, if Christians could have walked so as that men could not have convinced them of sin, religion had
been more honoured then it is at this day.

Sixthly. We must walk as Christ walked, make him our pattern, and example in universality of obedience. In Matt. 3. 5. It becomes us to fulfill all righteousness. Christ did fulfill all righteousness, there was no part of the law that Christ did not fulfill, he was obedient in everything.

Object. You will say, we cannot do so, it is not possible for us to fulfill all righteousness. But we must make Christ our Pattern, in that, there is not the weakest Christian that is, but aymes at universal obedience, and it is a greater argument of truth of grace, though there be many weaknesses, to aime at universal obedience then to be able to do great things for God, and yet take liberty in any one thing. If thou wilt able to do a thousand times more then ever thou didst, and yet didst allow thy self in any one sin, I say, thou hast no such argument of the sincerity of thy heart, as the weakest Christian in the world, that failest more then thou failest, and yet hath an ayme at universal obedience, and gives not way to himself in any one sin. It is true, we are all sinners, I but mark, a Godly man though never so weak, yet he allows himself in no sin, but his scope and ayme is at universal obedience, and this is to walk as Christ walked, to do all righteous acts, I do such and such a righteous act, I, but is there any righteous act that I have not done? I must do that too.

Seventhly, Christ was perfect in his way, So should we. In 1 Pet. 1. 15. Be ye holy in all manner of conversation, because it is written, be ye holy. For I am holy, speaking of Christ, we must be holy as Christ was holy, in all manner of conversation, that is, labor for a perfection of holy-ness. He is called the holy one of God, and according to the Scripture forenamed, he
that hath this hope, purgeth himself even as he is pure, even as Jesus Christ is pure. For this perfection, you may take that one scripture more to it, because it seems hard. In 2 Cor. 7. 1. Having therefore these promises, dearly beloved; let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God. We must sayme at perfection in degrees, as well as parts, look to the top of holiness.

Eighthly, We must be constant in obedience, he was constant in obedience, though there was many difficulties in this way, he went through them at constantly. And for that you have a most excellent place, that indeed holds forth the pattern of Christ to us in his constancy of obedience, and that is, in Heb. 12. 1. Wherefore, seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Mark, what an example is here, that we must lay aside every weight, anything that hinders us in our Christian race, and the sin that doth so easily beset us, labor against the inbred corruption of our hearts, and run the race that is set before us. Our life must be as a race, and we must run in it, and though we meet with many difficulties, and it be a hard race, yet we must run and hold out, why so? what means is to be used to strengthen our hearts? at vers. 2. Looking unto Jesus the author and finisher of our faith, who for the Joy that was set before him, endured the cross, despising the shame, and was set down at the right hand of the throne of God. As if he should say, you Christians are in your Christian conversation now walking in the ways of holiness, and you are running the race that leads to eternal life, but you meet with many difficulties, many troubles, many hard things in the way, But yet be not faint, go on, run and never leave till you come to the end of the race.
Why? Looking unto Jesus the Author and Finisher of your Faith, who for the joy that was set before him, endured the Cross, despising the shame. As if he should say, Christ had a harder work to go through than ever you had, Christ met with more difficulties than ever you did, and yet he went through and continued to the end, and now is set down at the Throne of the Majesty of God in Glory. And to do you, when you meet with any discouragement, consider of the joy that is set before you, and pass through the trouble and difficulties that you meet with all, pass through them all. And then in John 17, when Christ was to go out of the world, a little before he went out of the world verse 4: faith he there, Father, I have finished the work which thou gavest me to do. Oh, this is a blessed comfort that will be to all the people of God, if they shall be able to say when they are going out of the world, Father I have finished the work which thou gavest me to do. Now thou must count thy end comfortable indeed, thou mightest look up on the face of death with joy, when thou feelest thy body grow weaker and weaker, and the Physician tells thee there is little hope of thee, and thou lookest death in the face, then if thou canst say, Father I have finished the work which thou gavest me to do; thou didst send me into the world for such and such a work, and in thy strength I set about such and such things; and though there was many weaknesses and failings in my doing of them, yet through thy mercy I have finished that work which thou gavest me to do.

And here is another note by the way, it is a gift, God's work is a Gift; so that we are to look upon God's work, not as a thing we are bound to only, but as a Gift, as a privileged, and so to apply our selves to the work, as that we may say, Lord, I have finished the work thou gavest me to do. I would appeal unto many of you, that through the providence of God are before the Lord, suppose
pole now were the end of your time, let every man and woman take this Scripture, and lay it upon his and her own heart. Suppose I were to die, and the end of my time was come, could I be able to say, Father, I have finished the work which thou gavest me to do in this world, the work is finished through thy mercy, through thy Grace, I have finished the work as Paul did, to, I have fought a good fight, I have finished my course, I have kept the Faith, henceforth is laid up for me a Crown of life; truly, if the end of many of your times should come, I fear least many of your consciences, if God should be pleased to awaken them, would tell you, that you are to begin the work that God called you into the world to do. Many of you it may be have lived twenty, forty, fifty years, and you have done your own works, and finished them, but as for the work that God gave you to do, I fear it may be said, that you are to begin that work. Oh, remember this likewise, you that are beginning in the wares of profession, God is beginning to set your hearts towards Christ and blessed be God for these beginnings, I but go on, go on in these good wares, that you may in the end be able to say, as Christ, I have finished the work thou gavest me to do.

Ninthly: Christ was faithful in his house as Moses was, he was THE Faithful High Priest. So should we walk as he walked, in being faithful to God, and faithful to men.

Tenthly: Christ sought the Glory of his Father in all that he did, in John 17.4. says Christ to his Father, I have Glorified thee on the Earth. So should we walk as he walked in this also, aiming at the Glory of God in every thing that we do.
CHAP. LXXXIII

Two Uses of the former Point. 1. Of Humiliation. 2. to be strict in our lives.

APPLICATION

NOW from hence then we may learn these two particular Uses.

First: That there is a great deal of cause of humility in the best Christians at the daisies of their lives, let Men and Women walk as well as they can, yet they have cause to be humbled, Why? Because they come so short of their pattern, the best of Saints, Abraham, Isaac, and Jacob, and all the Saints, Martyrs, Apostles, and all the Godly that ever were, I say they have cause to be humbled as long as they live, because they come not only short of the rule, but short of their pattern. When many shall think they have gotten to some good degree of Godliness, and now they may stand at a stay, Oh, they never knew (it is to be feared) what Godliness was, thou must walk as Christ did, Hast thou got to thy pattern? to thy example? if not, thou hast cause of humility, as long as thou livest, thou shouldst be humble for thy sin. Oh, it is a vile Doctrine to take off people from being humbled for their sins, thou shouldst be humbled at the daisies of thy life to think of this, that thou comest so short of thy pattern.

APPLICATION II.

Secondly: Another Use that we should learn is this, that then certainly we cannot be too strict in our lives; if these things be so, What shall become of those Men and Women...
Women that we may think be too strict, and too precise
What needs there be such a stir, cannot people be content to live quietly like their Neighbors, and do as their Neighbors and other men do? Oh, thou carnal man, the Scripture requires of thee that thou shouldst walk as Christ walked, thou shouldst labor to get up to the example of Jesus Christ, and to purge thy self, even as Christ is pure, thou must make him to be thy pattern, and dost thou cry out of strictness, and strictness, surely, thou knowest not the way of God, it is a sign God hath not revealed himself to thee, that thou hast no nor portion in the ways of Godliness, or the privileges of the Saints, that thou shouldst have such a thought in thy heart, especially, if thou shouldst express it with thy mouth, that there can be too much strictness. Methinks this point may help against that temptation, what need we be so strict, and cannot we be content to do as others do, and as our Neighbors do? and know afterwards thou wilt have no excuse, if God shall call thee to account, and ask thee, Why didst thou do no more? if thou shouldst answer, Lord, I did as many others did, as my Neighbors did, yea, and I did more than some others. Would not Christ stop thy mouth with this? Did not you live in such a place, where you had such a Sermon preached to you, that you ought to walk as Christ walked, to set the example of Christ before you? Did not you hear, that my Son was to be your pattern? Oh! how wilt Men and Women be stop another day? and therefore I beseech you, let this Text: finds into your hearts, and make Christ the pattern of your lives, when you are about any thing in the world or at home, think, Would Jesus Christ do thus as I do? would Jesus Christ behave himself in my Family as I do? amongst my Neighbors as I do? if Jesus Christ was to be in trading, would he walk as I do? This would be a mighty help, when I am about anything, let me consider, Do I think in my Conscience Jesus Christ would do.
do thus? It may be many of you are weak in parts, and not able to find out a scripture for every thing, that should be the rule of all your actions, well but here is a rule that will help you, you that are weakest, you are weak, and cannot read the scripture, and understand things as you desire, yet make use of this one rule in your conversation, when you are in a strait, and do not know what to do, think with your selves, what would Jesus Christ do in such a case if he were alive upon the earth? how would Christ demean himself? Many a man will cry out, doth the scripture require such and such things of us? and will cavil against it, but this will answer such: perhaps we could shew you scripture, but I put this to you and let your conscience answer, what would Jesus Christ do if he was about such an action as you are? ask your consciences what he did, and then remember this text that I have been upon and remember that Christ saith that he that abideth in him must walk as he walked. And thus I have done with the General course of the life of Christ.

**CHAP. LXXXIV.**

**Christ our Pattern in Particular. I. In the bowels of mercy, II. In love to his Enemies.**

Now for the particulars of Christ's walking, that we should walk as he walked, if I should give liberty to enter upon particulars, as the scripture holds it forth I may almost say of them as I remember John faith in another case. If all the things that Jesus Christ said and did were written, the whole world were not able to contain the books, and so if we should name every particular that Christ hath done for our pattern, it would not be whole days, nor nights, nor weeks, nor years, that would serve to name them all. I will name only two or three things.
1. As first, The bowels of Christ's mercy should be our imitation as God is set forth to be our pattern, we must be merciful as our Father is merciful. So Christ should be our pattern. In Matt. 15:32. There is the bowels of mercy in Jesus Christ set forth as a pattern. Then Jesus calls his disciples unto him, and saith, I have compassion on the multitude, because they have continued with me now three days and have nothing to eat, and I will not send them away fasting lest they faint in the way. He saw a multitude, and I have compassion on them, saith he. And in Luke 19:41. There he had compassion upon their bodies, although Christ was poor enough in the world, and they had little enough to eat of themselves, yet Christ had compassion on their bodies, for when Christ came near to Jerusalem, he felt a weeping, he wept out of compassion for the miseries that were like so come upon Jerusalem.

But especially consider the love that Christ had to souls, and in that we should imitate Christ, I will give you but one notable and famous scripture, that shews the abundance of compassion that Christ hath to souls, and that is, in Luke 6:12. There you shall have the story about Christ setting forth his Apostles to preach. It came to pass in those days, that he went out into a mountain to pray and continued all night in prayer to God. What is the matter that Christ went out to pray and continued all night in prayer to God? What is the occasion? What was to do the next day that Christ would continue all night together in prayer? Mark the next words that follow in vers. 13. And when it was day, he called to him his disciples, and of them he chose twelve whom also he named Apostles. The work that he was to do the next day was to choose Apostles, to provide ministers for his Church to go and preach the Gospel unto poor people for the saving of their souls, that was the
work that he was to do the next day; and as a preparation
to this work, for the choice of his disciples, to send
them to preach for the conversion of souls, Jesus Christ
Spent all the night in prayer. We are taught by this ex-
ample, to have a high esteem of the ministers of God,
howsoever many people little regard the preaching of the
Gospel, and the ministry of the word, esteeming of it as
a matter that might be spared, but you see by the exam-
ple of Christ, what a high esteem there is to be had of the
ministry of the word; for when Christ was to appoint
ministers to preach, & those that are ministers of the gos-
pel succeed them in the work, though they do not succeed
them in master of Apostleship, yet in matter of dispensa-
tion of the word and sacraments they succeed them. Now
Christ looks upon it as a matter of great concernment, in-
so much, that he spent all the night in prayer before he
chose his Apostles to go to preach the word. And indeed
never should any minister be chose, but there should be
much prayer before, never should a people choose a
minister, but they should meet together and pray
much, and those ministers do most good, that come
with much prayer, we are taught by Christ thus to do.

And this likewise is an example for us that upon extra-
ordinary occasions, we should be long in prayer. Where-
as some will instance the shortness of the prayer that
Christ teacheth, whereas that is but a pattern, the several
heads of prayer; the ten commandements are but short
but they contain many hundreds of duties, and so that
which we call the Lords prayer, contains abundance of oth-
er things: and when we pray that which is contained in
that prayer, and enlarge it, then we do pray according to
Christ's direction in that. But now here you have the
example of Christ praying a whole night together, so that
upon extraordinary occasions, and especially, when it
concerns the good of souls, we are commanded to continue
long
Christ how excellent a Pattern.

long in prayer, all night and day in prayer.

Secondly, In that notable example of Christ, we must walk as he walked in love unto our enemies, Christ is propounded as a notable example of that, and that is, in Math. 5. 44. Christ there loves his enemies, and it is the doctrine that Christ teacheth to love our enemies. And his example is set forth especially in Luke, 23. 34. For there when they crucified him, he prays, Lord, forgive them, for they know not what they do.

CHAP. LXXXV.

What kind of Pattern Christ is, opened in nine particulars. 1. The greatness of Christ. 2. The Wisdom of Christ. 3. He is good. 4. Christ is in relation to us. 5. He is Lonly. 6. We depend upon Christ, and expect much from him. 7. Christ is very successful in his words. 8. The example of Christ is propounded to us to follow. 9. All Christians follow him, which hath certain Limitations.

But now to come to the next particular. What kind of pattern Christ is, to shew, what a kind of pattern Christ is that we should follow, and the reason of it, and so to set Christ's pattern against all other patterns whatsoever, Christ is the pattern for our walking. There are several considerations in the examples that men follow, that makes example to be very powerful to draw people after it, there are nine sorts of examples, that are the most strong and potent examples in the world. Now what consideration there is in either of those, we shall find it fully in Christ, to follow him, and make him to be our example.
First, The example of great men, is a very powerful example, Regnum Exemplum, according to the example of the King, men go according to the example of Rich men, and noble men, every one sute themselves according to the example of great ones, as I told you before of the example of Alexander, holding his neck somewhat aside; and so great ones, though their example be never so ill, yet people will follow them. Now will the example of great ones so prevail, what then should the example of Jesus Christ that is God blessed for ever, who thought it no robbery to be equal with the father, who is the great King of Kings, and Lord of Lords, the great King of his Church, yea, the King of nations too, Jesus Christ that is above all? if we would look at greatness, take the example of Jesus Christ.

Secondly, The example of wise men, that useth to be followed, if men be learned men, and wise men, we think it good to follow their example, doth not such a one do so, that is an understanding man, and a wise man, and he knows what he doth? Surely if the examples of wise men are to be followed, then the example of Jesus Christ, who is the wisdom of the father. And it is said in Col. 2: 3, In him dwells the fulness of the God-head bodily, And in whom are hid all the treasures of wisdom and knowledge. Surely, if he have the treasures of all wisdom and knowledge, and the fulness of the Godhead dwells bodily in him, then surely his example is to be followed.

Thirdly, The example of good men, that useth to be followed much, there is a great deal of power in the example of those that we account to be good men. In Prov. 22: 20, That thou mayest walk in the ways of good men, and keep the path of the righteous. Their example is very prevalent and powerful with men. Now is their example good? then what should the example of Jesus Christ be? for he is the righteous one of God; the holy one of God, Jesus Christ in his beginning was holy indeed
indeed he was holy from the very womb, and in his life holy, and therefore his example is to be mighty prevalent.

Fourthly, The examples of such as have relation to us, doth mightily prevail, as the example of parents to their Children, the example of one brother to another, the example of kindred, a child will be ready to follow the example of his Father, my Father did so, will he say, if a child hear his Father swear, he will learn to swear, if he hear his Father swear at good people, he will do so, if he sees his Father grow profane, he will do so too. The examples of such as have relation to us are very prevalent, now Jesus Christ is in relation to us, for he is called, the everlasting Father, he is our Father, and he is our brother, and we are brethren together with Christ, he is our elder brother, he is our kinsman, we are in the nearest relation to Jesus Christ, and therefore we are to follow his pattern and example.

Fifthly, The example of those that we love, doth use to prevail much; if there be any man that we love much, we shall be ready to do as he doth, and follow his example, love is a mighty drawing argument, the example of such as are our dearest friends we will follow, we will not follow the example of our enemies. Now who do we profess more love unto then unto Jesus Christ? it is he that should be more lovely to us then all the world, more then ten thousand, so the scripture saith, in Cant. 5. 16. He is altogether Lovely, and therefore his example is to be followed.

Sixthly, The examples of such as we depend much upon, and expect to receive much good from, doth much prevail if we have dependance upon any men, we will suit our selves much to them, because we expect much from them. Now upon whom do we depend so much, from whom do we expect so much as from Jesus Christ? It is he that is to be our judge, to cast our eternal estates, it is he to whom all things in the world is committed by the father.
Chrift an excellent Pattern.

ther, it is he that is our Saviour, our Redeemer, and it is he that procures the pardon of our sins, and therefore his example should prevail more than any example whatsoever.

Seventhly, Such kind of men as are successful in their ways, we use to follow their example much, when they prosper much in what they undertake, their example is made commonly a pattern: Now the good pleasure of the Lord did prosper in the hand of Christ. In Efray. 30: and the last. Christ hath gone through the greatest works that ever was, and is now set down at the right hand of the Father in glory, and therefore his example is to be followed above all others.

Eighthly, The example of such as are propounded to us by others, that we are taught to follow, that are, (I say) propounded to us as examples by others, that we are taught from our child-hood to follow; if it be an example that we see ourselves, we are ready to follow that but an example that we are taught to follow, that is propounded to us as a rule to our lives, that we will follow much more. If the Father faith to the Child, look to such a one, and see what he doth, and follow his Ex- ample, this prevails much; Now the Example of Jesus Christ is propounded to us by God, take in that these considerations.

First That it was one special end why God did send his Son into the world, that he might be the pattern of holiness unto the world, and it was such an end, that those that are Socinians it is one of their tenents, they say, Christ did not die to ransom us, to redeem us, but to be an example to us, and Christ did not die to fulfil the law for us, but to be an example to us, but now they wrong us and Christ too to affirm that he was only so, but surely it was one end why God did send his Son into the World, that he might be a pattern to all the world of holiness, the Lord saw that his word was not enough, man's heart was so wicked that it was not enough for him to command men to be holy,
and give them rules of holiness, but faith he, together with my word, and my Command, I will send my Son into the world, and he shall be the great pattern to men to walk by, now this is the end that God sent him into the world.

Yea, and Secondly: It is the special reason why the Holy Ghost did so inspire the Pen-men of Scripture, to indite by them the life of Jesus Christ, Why is it that we find the life of Jesus Christ, so punctually set forth in Holy Scripture by the inspiration of the Holy Ghost, in making use of the Pen-men of Scripture to indite his life? it is that it might be a pattern and example to us.

Ninthly: The examples of those that we find others do follow, is very prevalent, when we see an example and we see a great many to follow that example, when the most men go in a way, the way that most men do follow, that is an example that is mighty prevalent with us.

Objeck. I but you will say, This seems to fail here, the example of Christ, most men do not follow, that hinders many from following it.

Answ. Therefore for that.

It not most, yet multitudes do follow that, a great many do follow the example of Jesus Christ, all the Patriarchs before Christ, did follow what was revealed should be of Christ; and the Prophets, and the Apostles, and Martyrs, all that were after Christ, did see the very life of Christ before them as a pattern, the Apostles, and Martyrs, and all the Saints, they followed the example of Jesus Christ, and therefore, Is it not prevalent? I but you will say; the multitude, and the most people of the world do not. Truly we might almost venture upon this, Are you willing to follow, to do that that most people do, such an example that most people in the world do follow? I, you will say, that we
should think were well and safe, now it might be made
out, that according to this rule, you are bound to follow
Jesus Christ, only taking it with such a limitation, as any
wise man in the world would grant, as thus, I would
put it upon the most people in the world, to do as most
do that knows Christ.

Remember, First: We will not take those that never
knew him, but the most that knew Christ. But you
will say, we will take them. Well then take those that
are the most understanding, that are enlightened and
that know Jesus Christ.

And take it, Secondly, with this limitation, that any
wise man would grant, and that is this, that look what
they do when they are in their best mood, when they are
best to judge, as now upon their sick beds, and upon their
death beds, when they are most fit to judge what is best
to be done, and then we may venture, do but put in these
two ingredients, these two considerations, and then we
may venture to do as the most do. That is, take men
that are but understanding, and enlightened, though they
be not Godly, you will not take the rout of people that
know not what they do, take but the men that have but
understanding. You will say, if you take the learned
time, we know what they do, I but then take the other
ingredient, take these understanding men when they are
best able to judge, that is upon their sick beds, & death beds,
when they judg impartially, when they are in the best
mood, and then you will follow the most. For I verily
believe, the best understanding men, though they have
not Grace, yet upon their sick beds, and death beds,
when they are in their best mood, and fittest to judg,
they do approve of the waiies of Godlines, and they do
with that they had gone in those waiies. Now will not
any wise man, that would make this a rule to follow, he
would choose the most understanding men, and then he
would choose them out when they are in their best fit,
and best mood, I say, choose but out the most under-
standing.
standing men, and take them upon their sick beds, and death beds, and the most men do approve of the ways of Jesus Christ, and therefore his example is to be followed. Thus you have the several considerations, of what there is in any Example that may make it prevalent, and we find it to be in Jesus Christ, now then let us make him to be our Pattern.

CHAP. LXXXVI.

Further Reasons why we should make Christ our Pattern; as. 1. Christ is the best Example. 2. The most honorable Example. 3. He is the most safe Example. 4. He is the most unerring Example. 5. In following of Christ we follow the Father.

Further Reasons that will follow from this, that Christ should be our Pattern are.

First Christ is the best Example to follow, and it is our wisdom not to look at examples that are below us, but at examples that are above us. It is that that nouriseth many people in security, and makes them go on in such a dull and dead way in the profession of Religion, because they look at the examples that are below, whereas we ought to look at examples that are above us, not to please our selves in this, that we do more than others do that are beneath us. But to think, Are there not some that do more than we, that are above us? we are to set before us the highest example, Jesus Christ did to.

Secondly: Jesus Christ is the most honorable example, it is an honorable thing to follow the example of Jesus Christ.

Thirdly, His example is the most safe example, there is no such safety in following any example, as to follow Jesus Christ, he is the Authentick example, he is the pri-
Christ the best example.

Many Example, he is the first copy after which our copies are to be drawn. Follow me (as that Paul) as I follow Christ, in 1 Cor. 11.1. He is the first copy, the authentick copy, and after his copy all other copies are to be drawn, so we are to follow his example.

Fourthly, He is the most Unerring example, his example is without error; in the following of men there may be danger, yea, of good men, in following the example of men that come nearest to the truth (sometimes) there is the greatest danger in following their example, and indeed, those that are Godly are in the most danger by their Example, your Godly men, they are not in such danger by the example of the profligate men of the world they do not at all move them, but make them loath their waies, to see what their lives are, but the danger of Example, it is in men that come nearest to that that is right. As now, if a man be travelling, and there be divers waies there are some waies that are opposite to the place where he goes, there is no danger that he should mistake there, but there are other waies that lie very near the way that he is to go, there is the danger that he should mistake there. Or if we were going in a way, and look at a dial, and we guess at the time, and perhaps the dial goes somewhat near, within half an hour of the time, suppose it were seven or eight a clock, and the dial were somewhat false, we might mistake, but now if a man be going along & sees a dial two or three hours from the time of the day, that would not deceive him, a dial that is but a little out of the way, may deceive him, but no dial would deceive him that were two or three howres out of the way, that should at eight a clock stand at twelve, that would not deceive him. So a man that makes profession of religion, if he see a man very profligate, and ungodly, and very wicked, he cares not what he doth, he knows he is out of the way, but if he sees one that makes a profession as he doth, and walks very near the rule, this mans example
Christ the best Pattern.

People may be very dangerous. As it is a notable example that we have in the 1. Kings 13. You may read the story at your leisure, where therewas a prophet that God did send, to prophesy against the altar that Jeroboam set up, now the Lord commanded this prophet he should got eat bread at the place, nor stay at the place, and the King and his Courtiers came to him, and would have him to stay, and eat bread, but he lookes upon them as ruffians, and never cared what they said; but now there comes an old prophet, and professteth himself to be a prophet as well as he; and he comes to draw him out of the way, & he persuades the prophet to go and eat bread, but it cost him his life, though, for a lion met him and flew him by the way as he went, because he was deceived. I quote it for this purpose, to shew, that the example & councel of prophane ones are not very dangerous to those that make any profession of religion, but those that come near them, you must take heed of them, lest they do deceive you, by drawing you out of the way, but now the example of Christ is unerring, you shall be sure that you cannot be deceived in walking as he walked.

Fifthly, in following of him, we follow the father likewise, we follow the example of the father, for what work he hath seen the father do, that he hath done likewise, and we know, it will be our happiness in heaven to be like Jesus Christ: Surely then it must be our happiness here in this world to be as like Jesus Christ as possibly we can. In this 1. John, 3 2. There the Apostle sets out the happy estate of the Saints as they shall be in heaven, and makes it to be this, That we shall be like him, and see him as he is. Beloved now we are the sons of God, and it doth not yet appear what we shall be, but we know when he shall appear, we shall be like him, for we shall see him as he is. That is our happiness in heaven, that we shall
be like to Jesus Christ, now mark what he saith upon this, 
ver. 3. And every man that hath this hope in him, 
purifieth himself. How? Even as he is pure. Every 
one that hath this hope, that he shall be like his 
Jesus Christ, and that his happiness in heaven shall be to 
be like Jesus Christ, he doth now make Jesus Christ his 
pattern, to be pure as he is pure. Would you have an 
evidence to your souls that you shall hereafter in heaven 
be like to Jesus Christ? that your bodies shall be like his 
glorious body? and your souls shall be like to him? and 
that you shall in heaven follow the Lamb whither ever 
he goes? this is an evidence, if you have this hope, you 
shall purify yourselves, even as he is pure, you shall make 
him to be your example.

And indeed, that is the very reason why the holy 
Ghost doth draw the image of Jesus Christ in your 
hearts, it is, that you may have the image of Christ in your minds. What is the work of Grace in 
the Saints, but the work of the Holy Ghost drawing 
the image of Jesus Christ in their hearts. As the Limner 
draws the image of a man upon the table, so when the 
Holy Ghost Sanctifies your hearts, he comes to draw the 
image of Christ upon your hearts, that is the work of 
Sanctification. If you would know what Sanctification 
is, it is for the Holy Ghost to come and draw the image 
of Christ upon your hearts, as the painter doth draw 
the image of a man, so the Holy Ghost Sanctifying the 
heart, draws the image of Jesus Christ upon the heart, that 
look what grace is in Christ, there is the same grace an-
swerable in you. Of his fulness we receive Grace for 
Grace, Grace answerable to Grace, that is, as planet 
and in the scale, or in a picture, there is limb 
for limb, so Sanctification is the drawing of the image of 
Christ in our hearts. Now if this be drawn in our hearts, 
what is it, but that we should shew forth the life of Je-
sus Christ in our lives? And herein indeed is the Glory 
of a Christian, a Christian should so live, as he may
Christians ought to be Examples to others.

hold forth the image of Jesus Christ, that all that behold him may behold Jesus Christ in him. They may see that Jesus Christ lives in him. Thus we see we are to follow the example of Jesus Christ, and what a kind of example it is that Christ doth present unto us, to the end that we may walk as he walked.

CHAP. LXXXVII.

Use, 1. Christians ought to be an example to others. 2. Look upon the example of Christ above all others.

Now then, many Uses there might be made of this point. As that then those that are Godly, as Christ is an example to them, so they should be as an under-example (as it were) to others, Christ teacheth by his example, and so should the servants of Christ, teach by their example as an under-example. You see by what hath been said, that we cannot be too strict, if we make Christ an example, but I shall not meddle any more with that, only take in by way of use this.

First, As Christ teacheth by example, and we must walk as he walked, so all that profess themselves to be Christ's, they must walk so, as those under them may look upon them as an example for them to walk by. The truth is, at the world is led by example, and therefore as Christ propounds himself as an example, so all the Saints should walk so, as they may be an example to all that they live by. It is true, they cannot be in authentic example as Christ was, but they are to be an under-example, at the second hand, they are to be examples.
Christians ought to be examples to others.

and above all, those that are teachers ought to be examples, those that are sent by Christ to teach ought to be examples, and this would let us into a great point, how all ministers, and such as would teach others, should labor to be examples of what they do teach. 1. Tim. 4. 12. Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Though a young man a young man must be an example to others. And so Titus, he is to be likewise an example, the Apostle doth propose Titus to be an example in Titus, 2. 7. In all things shewing thy self a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity. Thus teachers ought to be examples unto others. Yea, aged women, in Titus, 2. 3. are proposed for examples. The aged women, likewise, that they be in behavior becomes holiness, not false accusers, not given to much wine, teachers of good things, that they may teach the young women to be sober; &c. That they may teach them in their lives as well as in any other way, they are to be examples to young ones. And so all Christians indeed, in 1. Thess. 1. 7. There the Thessalonians are proposed as an example. So that you were an example to all that believed in Macedonia and Achaia, in receiving of the word. The Thessalonians were an example, by their ready receiving the word, to all that believed in Macedonia, and Achaia, and this is an excellent example for towns and parishes, to be examples to all parishes round about them for their ready embracing the word, their ready imbracing the word may be propounded as an example to all that live near them, yea, and to those that live far off too. It is said of the Romans, in Rom. 1. 8. that they were patterns to others. I thank God through Jesus Christ for you all, that your faith is spoken of through the whole world. Your faith is spoken of, thus you see the Thessalonians & Romans, are made an example to others to receive the word, Oh, it
Christians an example to others.

is a blessed thing, when it shall be said among others, that in the towns about and far off, what a mighty power hath the word in such a place? how hath it been embraced and respected, and how is Jesus Christ set up among them? What an honor is this to Jesus Christ and what an honor to them, when they shall be examples to others of receiving the word? And so you have in Heb. 6. 12. There the Scripture sets forth the example of other Godly men, still as far as they follow Christ. Be ye not slothful, but followers of them, who through faith and patience inherit the promises, it is a very notable text he sets them before them to follow them.

I, but you will say, they went in such ways as they suffered much, they were persecuted, and lost their estates, and may be were put in prison for those ways that they walked in, and shall we follow them that perhaps lost all their goods, and Lives and Liberties, and were so misused in the world? Shall we do as they did? Nay we will be wiser. Yet, faith the Apostle take them for an example that through faith and patience inherited the promises, they suffered much in the world, but what is the end of it? they inherit the promises, now they are in glory, you would be glad hereafter to be as they are, and to be where they are, now (faith be) do you follow them, but it is through faith and patience, you must be content to suffer somewhat, before you can inherit the promises.

This point would require a large handling, how far the saints should be examples of others to hold forth the word of truth, indeed there is much good to be done by this, many times there may be much good done by this, when the preaching of the word hath not done them good, you may be a means to convert men and women by your example when they are not converted by the word. As the Apostle says concerning the believing wife, How doth thou know, O wife, whether thou shalt save thy husband? or how doth thou know, O man, whether thou
shalt save thy wife? A woman perhaps cannot get her hus-
band to come to the preaching of the word to convert him
that way, let her Labor by her gracious and holy exam-
ple to convince his conscience. Many men that have ra-
ged at the professors of Religion, yet when they have
been a constant, holy, sober, grave carriage of their wives,
and loving and obedient to them, notwithstanding all
their untowardness, at length they have been convinced
in their consciences, surely they have been in the right
way. And so children for the conversion of their parents,
and servants of their masters, and brother of brother, and
sister of sister; and therefore as Christ is propounded to
us as an example, so we should be an example to all that
we live by that they may bless God that ever they knew
us. As there is no question, but there are many in hea-
ven, that bless God that ever they saw the holy life of such
a man or such a woman. And it concerns Ministers in a
more eminent manner, they are to hold forth in their
Lives what they preach in their doctrine, that so they
may be a full witnesses: now you know a full witnesses must
be two, so a Minister must witness by his doctrine and
by his Life, that the Witnesses may both agree. You
know when they brought witnesses against Christ they
could not agree, when one faith one thing, and another
faith another thing, and when the Judge faith, what do
you say? he faith quite contrary to what the other said;
this witness is not full: So when the Minister he preach-
eth one thing in the pulpit, well, but what doth his Life
say? They do not agree, and so it never doth good. But
then good is done in a place, when the witnesses agree,
that is, when the doctrine in the pulpit, and their Lives
and conversations agree. And therefore the Devil La-
bors what possibly he can, if he cannot prevail for Mini-
ters to preach false doctrine, he will Labor to prevail by
their Lives, he will Labor to raise flanders, and present
them to people, that they should think that they do not
Live according to his Doctrine. This is a great policy.
of the Devil, that when there are those among people that preach the word, and their Doctrine and their Lives is answerable, to raise aspersions that they do not live accordingly, but we will pass that. Only do you follow them as they follow Christ.

Secondly, But now the main thing that I intended for this, and I will cut off all other things, and follow that a little, and conclude this Point with it, and that is, That if Christ be set as a Pattern and Example for us to follow, to walk as he walked, Hence then let us Learn to look upon the Example of Christ above all others, and let this out bid all other Examples whatsoever. You will say, you tell us that we must follow the Example of good men, we must not feight their Example; Yes, but still as in imitating Christ: it is a dangerous thing altogether to feight the Example of other men, let none abuse this Point and say, we must walk as Christ walked, and never do as men do. You know that place, In Proverbs, 2. 20. verse, You must walk in the path of good men, It is a mighty encouragement and strengthening of one, if you find that they do as Christ did, but especially when things are not clear, then certainly the example of Godly, Holy men should be of very great power, except you be sure that things be clear otherwise, then it should be nothing with you, but only a matter of grief, that other men that are so Godly should go another way, but if it be a matter of Controversie, not so clear, you should suspect your selves and be afraid lest you should mistake, you should call in question your confidence in matters of opinion and controversy, I say, if it be matter of controversy, do not run away with it presently, but if the example of others be otherwise, that are Godly, and holy men, you ought to go over things again and again, and be Jealous of your own Heart, and I will give you a Scripture for it. You know what the Apostle saith, in 1 Corinthians. 11. There is a controversy about.
Look at Christ the best example.

about mens being covered or uncovered, but he makes this Conclusion. If any man seeme to be contentious, and wil stand wrangling at it, We have no such custome neither the Churches of God. All the Churches of God go another way generally, and if men wil wrangle, and be sroward, and contentious, who can help it, but, as if he should say, you should have such reverence unto the Churches of God, that if the things be of meer controversy, and not clear to you, you should take heed what you do. And therefore, it is a mighty boldnesse for any to run presently away with a thing, and never so much as to make tryal whether the Objection can be answered. Well, Certainly, this hath not been the way of Gods people, we have no such custome, neither the Church of God. Therefore this by way of caution in matters that are not clear, that are controversal, men should give so much to the examples of men, that they should be jealous of themselves.
USE 3. Follow not the Example of the world, considering. 1. That all men naturally are Enemies to God. 2. Often go against their own light. 3. They are filthy and ungodly. 4. It is a slandering of Christ. 5. Few walk in the right way. 6. To Follow the world is a sign of a Child of wrath. 7. The Mysteries of Godliness are above the reach of the World. 8. It is a sign of the want of the Fear of eternity. 9. Of a sleeping Conscience. 10. It is an argument against our Sins. 11. This Were to Learn the Example of Christ and the Saints. 12. It is against the excellency of a Christian. 13. There is a Necessity that such shall miscarry. 14. It is a crossing of thy prayer, Thy will be done in the Earth, &c. 15. It is a Sign of one whose Name is not Written in the Book of Life.

The next thing that I would follow, is, That if Christ be propounded as an Example to walk by, Oh then, how vile is it for men to walk after the Examples of the world and wicked men, whereas God hath propounded such a blessed Example to walk by, for men to Leave the Example of Jesus Christ, and to follow the Examples of wicked men. This very point doth manifest the extraordinary and dreadful guilt that you will bring upon your Selves by following the Example of any that are wicked: and know, that this Point and this Text that I have been upon, will certainly rise up in Judgment against any that shall follow the example of any wicked men.
Follow not the Example of the World.

men in the world against the Example of Jesus Christ. What a dishonor is this to God, when he that send his own Son to be a Pattern and example of holiness for us to walk by, that we should Leave that Pattern, and go to the Pattern of those wicked ones that you live among? Now then, to the end that you may make use of this Example of Christ, so as for ever to take away the strength of their Examples, do but take these Considerations: I have many to propound to you, to this end, that ye should not follow the Example of men, so as to draw you from the Example of Christ.

Consideration, 1.

First, Thou seest others do so, thou sayest thou seest others do so and so, now let this Consideration help thee. The Scripture tells us, That all men naturally, are most vile, Sinful, enemies to God both in their minds and in their Hearts; this the Scripture tells us, that all men in the world, in their natural estates, are enemies to God both in their minds and in their Hearts, surely, if all men be so naturally, we had need take heed of the Examples of men. What shall such a kind of men that are fallen from God, and are enemies to God, shall these be set up as an Example for our lives? This may be an answer to that temptation, that we should follow the Examples of the multitude, the generality of men to be an Example, the Scripture saith, that all men naturally are vile, Sinful, and enemies to God.

Consideration, 2.

Secondly, As all men are thus Naturally, so such is the wickedness of man's Heart, as very many, Yea, Most men that have parts, and understanding, and yet not converted, they go against their own light, I lay men of
against their own light, here is an answer now to this
temptation, shall I not do as others that are wise, and un-
derstanding, that are schollars, and Learned men? Do
not they know more than such and such? Grant they do
so, but are you sure they think it so in their consciences?
You will say, surely if they knew otherwise they would
do otherwise, O h! thou maieft mistake, didst thou see
into the Bosoms and Consciences of Learned men, thou
wouldest find in the night season, what flashes is in their
consciences, that they go against their Light. You will
say, why do they not return then? because there is that
delperation in the hearts of men, that though they be
inlighltened, and know in their consciences they ought
to do otherwise, yet they will go on still. Now wilt thou
go on after their example? You will say, how is it pos-
sible that men should be so wild? Truly, if we knew the
power of corruption we would not so much wonder at
them, but I will give you one scripture for this. In Rom.
5, and the last. Who knowing the judgment of God, that
they that commit such things are worthy of death, not
only do the same but have pleasure in them that do them.
They know the judgment of God, faith the text, and that
they that do such things are worthy of death, and yet
they do them, and have pleasure in them that do them, and
can be merry when they come among their companions,
and yet their consciences tell them that those that do such
things are worthy of death. Surely thou hadst need to
be careful of following their example, and answer that
temptation when it comes, surely if they knew otherwise
they would do otherwise, but how do I know, but that
their consciences tells them that they ought to do other-
wise? you see here, that they know the judgment of God
that they which commit such things are worthy of death,
and yet they not only do such things but have pleasure
in them that do them.
Consideration, 3.

3. What a vile and abominable thing is it for men to forfayke the Holy Rule of the word that the Holy God hath set, and instead of the Holy Rule that God hath set up, to set up the Example of a vile wicked wretch, of one that is an enemy to God, of one whole Heart is unclean and filthy, to follow him, and neglect the Example of Jesus Christ. Oh, What horrible wickedness is this? What hast thou been guilty of that hast forfaken the Holy Rule of God, and the very Glass of Gods Holiness, and hast set up instead of, that the base Life of a wicked, Unclean, Filthy, ungodly man?

Consideration, 4.

4. What fleightning is it of the dreadful authority likewise, that there is in Gods word, at which thou shouldst tremble; that notwithstanding thou canst not but be convinced that such and such ways are against the word, yet thou shouldst rather follow what men do, then fear and tremble before the authority of the word of God, that word by which thy Soul and eternal estate must be cast. God must needs look with indignation upon Men and Women for such wickedness. What! Saith God, is there no more authority in my word at which you should tremble, that when the Example of a wicked Wretch comes, that he should have more power to prevail with you, then at the authority in my word? This is a fleightning of the authority of Gods word.

Consideration, 5.

9. Consider how the Scripture tells you clearly, That, there are but very few that find the way to eternal Life, and bids you, Strive to enter into the Feast in Heaven.
Strait is the gate and narrow is the way that leadeth to Life and few there be that find it. Now then what impudency is this in mens Hearts, when the Holy Ghost shall set us in such express words, that there are but very few that go in the way of eternal Life, and that most people go on in the broad way, and yet we shall venture to go in the way that most do? When this shall come to be pleaded to you at the day of judgment, Why did you go on in such and such ways? And you shall say, Lord, the most went that way, and the Lord shall answer, Did you never hear in my word, that the most went in the way of eternal Death, and that few went in the way of eternal Life, and yet would you go on? Oh! What strength is there in the Corruptions of mens Hearts, that they dare so boldly go against the express word of God? And for the Example of the multitude, that place is very remarkable that we should never follow the Example of the multitude. In Exodus, 23. 2: Thou shalt not follow a multitude to do Evil. Thou talkest of people going this way, and multitudes going this way, saith the Lord, thou shalt not follow a multitude to do Evil.

Consideration, 6.

6. Another consideration that may help against the Example of men is this. That it is made in Scripture the sign of a man that is the Child of Wrath, In his Natural estate, and one in whom the Prince of the world (that is the Devil) doth Reign, that goes according to the common course of the World, and that you have a clear Text for, In the 2 of Ephes. 2. In the first verse it is said, We were dead in trespasses and sins, wherein in times past ye walked, according to the course of this world, according to the Prince of the power of the Air, the Spirit that worketh in the Children of disobedience. Among whom we bad at our Conversation in time past, in the lusts of our Flesh, fulfilling the desires.
Follow not the example of the world.

Desires of the Flesh and of the mind, and were by Nature Children of Wrath even as others. Now here is an argument of one that is dead in sins, of one that walks according to the Prince of the power of the Air, the spirit that now worketh in the Children of disobedience, of one that is a Child of wrath, that doth walk according to the common course of the world. Thou dost (thou sayest) according as others do, thou goest according to the Example of others; thou dost hereby judge thy self to be a Child of wrath, for it is made a sign of one that is Dead in sins to do so. As you know the fish, when the Fishes are Dead, they are carried down with the stream, but while they have Life, they can swim this way or that way, so if indeed God did give thee a principle of Life, though the stream of the times, and the Examples of men go one way, yet thou art able to go another way, but being dead and having no Life, now thou goest according to the stream of the world.

Consideration, 7.

7. Another Consideration against it is this, That the things of Godliness, and the way of eternal Life; they are Mysteries, and supernatural things, they are things that are above the reach of any man by Nature, and therefore men may not be made Examples in these things, because they are the deep and high things of God, they are Mysteries, and supernatural, and above the reach of any man. As now, do you make a man the Example of the art of Navigation that was never instructed in the Art? You know it is a mystery, no man will follow the Example of other men in their Trade, that are not acquainted with the Mystery of their Trade, Trade is a Mystery; and so the way of Godliness is a Mystery, the way of eternal Life is supernatural, and therefore we must not follow the Example of men. But you will say, though they be a Mystery, and supernatural, is it not likely that
God will reveal them to such as are men of parts and abilities, and great scholars, rather than to such an ignorant poor creature as I am. I answer, No, The Scripture saith that God will reveal them to those that are Babes. And God hath chosen the foolish things of the World, to confound the Wise, and the Weak things of the World to confound the things that are mighty. And I beseech you consider this one rule; as the things of eternal Life are supernatural, so the Lord doth not observe that proportion in revealing these things to men according to their parts, that is, that those that have most parts, they shall have most of Christ revealed to them, and those that have less parts, they shall have less of Christ revealed to them, but God is pleased to deny the revealing of himself to wise men, and reveals himself to Babes, and all to this end that we should follow the Example of God, and not of men.

Consideration, 8.

8. If thou followest the Example of other men, and Leavest the Example of Jesus Christ, surely, thou never hadst the fear of eternity falling upon thy Heart, dost thou venture thy eternal estate upon the waifs and the Examples of any men upon the Earth? Though you would venture far upon some men, perhaps you dare venture your lives upon some men, I but, dare you venture your Souls? No, Except you see the Pattern of Christ together with their Pattern, though they be the best men in the world, if thou knewest the consequence of eternal Life, what it is, thou wouldest never venture thy eternal Life upon it. Now wilt thou venture thy everlasting estate upon any in the world? What? Art thou so much beholding to any in the parish, to any friend, or acquaintance, as to venture thy eternal estate upon them? Take heed of that.
Consideration, 9.

9. Certainly, some that do such things, because they see others do the same things before them, they never had their Consciences Awakened, it is impossible for one that hath an Awakened Conscience to put off Conscience with such a flam as that is, if thy Conscience be Awakened, and tells thee thou hast the Infinite God to deal withal in all thy ways, what! Canst thou put off Conscience with the Example of such and such? no, Conscience tells thee thou hast to deal with the infinite and Eternal God, and therefore thou that art ready to put off thy Conscience with such things as that, I dare boldly say thy Conscience is a sleepy Conscience, thy Conscience is not enlightened.

Consideration, 10.

10. That that should be the strongest argument against thy sins, thou makest the strongest argument for thy sins, thou layest thou seest others before thee, and why should I be wiser then they? This is a mighty argument against thy sins that thou seest others do so: It is a mighty argument against sin upon these three considerations mainly: There are three Considerations that shew, that the sight of others going on in sin, should be so far from encouraging of us, as to make us out of Love with sin the more.

As thus, First The more he goes on in an Evil way, the worse is his way: as in foul ways, what is it that makes the high way to London so miry and dirty? It is because so many travel in that way: So it is in the way of sin, every way of sin is a miry way, now such and such go on in it, and thou wilt go on too, now the more there are that travel in a way, the more Miry and Dirty it is. If you
you say, what is the reason this way is so Dirty? it is because so many have gone in the way. Now apply that to the way of sin, many go on in the way of sin, that is a Misy and filthy way, and wilt thou go on too? that can be no argument for thee to go on.

Secondly, Thou sayest others go on in sin, they provoke God, and what! Wilt thou add to the provocation of God? Thou shouldst rather reason thus, what! Is God so much dishonored by such, and shall I dishonor God too? It is just as if there were a common enemy that should come among you, I suppose if some of you should meet with some of the common enemy, that go up and down, and spoil, and plunder, and slaughter what they can, to destroy as they come near, and one of them should be seen in the streets, and one comes and lays on him, and then another comes and be faith, let me have a stroke at him too: thus doth every one going on in the way of sin, they strike at God, and then there comes another and faith, let me have my blow, that is, let me do as he doth, the example of others sinning against God should make thee out of love with sin.

Thirdly, The Examples of others in evil, should keep thee against it the rather upon this consideration, for if thou followest their Example, thou dost continue the succession of sin, in the world. There is one commits sin and thou followest him, now thou canst not but think there is another that followes thee, and wouldst thou be the man and woman that should carry on the succession of sin in the world? Now these Considerations should forever prevail with us not to follow the Examples of Men, but to follow the Example of Jesus Christ. If thou went to plead at the Day of Judgment, wouldst thou plead the Examples of wicked men? What good would it do thee, to have such as thou hast followed to be set at the left hand, and the Lord to say, depart from me I have cursed into everlasting torment into hell? Why
good would it do thee to think I followed this mans Example? You dare not plead him as an Example at that day, and certainly it cannot be ease to you, but you will be cursing of others that you have followed their Example, and you will curse others for following your Example, I say, you will not only be cursing of others whose Example you have followed, but also cursing of those that have followed your Example, that you have been such Examples to, for that is certain, every man is in some measure guilty of all the sins that are committed by their Example, and therefore it should make us take heed how we give Example to others to sin, those whom thou wert Example to will curse thee, because they come to have their sins the greater, and what good wilt it be to thee then, when thou shalt be cursing of another in the place of torment for being example to thee?

Consideration. 11.

11. How vild is this, that when thou hast such a cloud of witnesses, not only the Example of Christ, but of so many Saints, that thou wilt leave them. You will say, is their Example so much above others? I remember what one saith, as one pearl is worth ten thousand peble stones, so one godly man is worth more then ten thousand wicked men. So if thou hast but the example of one Godly man, or Woman walking with God before thee, it is more then the Example of ten thousand others walking before thee, and they will be brought in to thy condemnation at the great day, and God will say, here is one that walked holily, why did not you walk after him, and therefore it is laid in the Scripture, that the Saints shall Judge the World:

Consideration.
Consideration, 12.

12. It is the most against the true excellency of the Spirit of a Christian, almost of any thing that can be, there is scarce any thing can be said so much against the excellency of the Spirit of a Christian, as to be led by the example of the Spirit of other men, if thou hast a Christian, thou hast the Spirit of Christ, the Holy Ghost Leads thee into all truth, and he is thy teacher, and for thee to debate thy self not to follow the Instruction of Christ, but to follow the Example of those wicked men before thee, what a wild thing is this, it is the part of a beast to follow those that go on before them in the herd, beasts will do so, but now a Christian should manifest that he hath the Spirit of Christ, and the Holy Ghost to be his teacher, to lead him into all truth, and thereby he shal shew the Generousness of his Spirit.

Consideration, 13.

13. Besides, there is a necessity that men should miscarry that make mens Examples to be their rule, you will say, no, it may be we shall hit, yet if it should prove true that the thing that thou dost imitate in another man, should be good, yet if thou makest his Example a rule, thou mayest miscarry, thou mayest perish eternally, though thou shouldest follow the thing that is good, if thou hast no other rule but him, now it is a hundred to one but thou shalt miscarry in that Example. Well, these considerations, with many others that might be named, if the Lord would be pleased to bring them into your remembrance, I hope they may help you against that great temptation of doing as others do. Oh! That it may prevail with you all, and make you to resolve against following other examples without Christ.

Wherefore then, remember the text is self, and if you
cannot remember other things, the very words of the
text will help you against the Temptation, of following
other's Example. He that abideth in him, ought him-
sel also to walk, even as he walked, I must not walk as
I see other men walk, nor do as they do, they do thus
and thus, but did Jesus Christ do thus and thus? Let
me study his Life therefore, and so hold forth the Life
of Christ, and live so, as while I Live Christ may never
die. As sometimes it is said of Children, that imitate their
Parents, and are very like their Parents, we say, Well,
this Child as long as he lives, his Parents will never be
dead: So Christians following the Example of Christ,
of them it may be said, truly, as long as they Live, Je-
sus Christ lives, and therefore read over the History of
Jesus Christ, and see the Pattern of Jesus Christ before
you, and as I remember I said, when I opened the things
about Sanctification, the very Example of Jesus Christ
is that which is a mighty thing to Sanctifie the Heart,
when you Read the History of Christ, Read it not as a
Story, but as a Pattern, and examine your Hearts there-
by, say to thy Soul, I Read these examples of Christ,
but what is there in my Heart of all this, and what have I
exprest in all my Life of all this? Those Christians will
be embraced of Christ another day, that have held forth
his Example, Oh! How will Christ embrace them, that
made it the care of their lives to hold forth the example of
Christ.

Consideration, 14.

14. Thou dost as others do, as thou seeest thy neighbors do, thou leavest of them rather than
of Christ. Know further, that here in thou dost cross thy
Prayer, for thou prayest often, that the will of God may
be done in Earth, as it is done in Heaven, and in that
Petition thou dost profess to God, that thou dost desire
more to conform thy life to that that is the Life of Hea-
ven, then to that that is the Life of the world. Now what a contradiction is there in that Petition? When a Man or Woman comes and prays to God, Oh Lord, that I were able to do thy will in Earth as it is done in Heaven, as the Angels do it in Heaven, yea, To do thy will as well as flesh and Blood is able, or as Christ himself did, and when thou hast done praying so, then thou dost Labor to conform thy Life unto the lives of wicked and ungodly men that thou seest in this world, and thinkest that thou hast plea enough, that thou livest as the men of this world live who are wicked and ungodly, thou thinkest, if thou canst say, I do as such and such men do, as my Neighbors do, I do well enough, but remem-ber, thou prayedst, that the will of God might be done on Earth, as it is done in Heaven, not as it is done by the ordinary and common sort of the world.

Consideration, 15.

15. Again further, This also is as worthy our Con-ideration as any thing hath been delivered, to shew the Evil that there is in following the example of others, but especially the Example of the multitude, That it is a sign of one whose name is not written in the Lamb's Book, in the Book of Life, that shall follow the example of the most, and as in other things so especially in a way of superstitious worshipping of God, those men that shall plea the examples of other men, either of Learned men, or great men, or the multitude, or their fore-Fathers, or Neighbors, or whatsoever they be, for to wor-ship God in a superstitious manner, I say, it argues, that such a one hath not his name written in the Book of Life. I wil give you one Scripture for it, that may make you for ever following the examples of men, in Revel. 13, it is a clear Description of Antichrift, at verse, 1. I saw a Beast rising out of the Sea, having seven Heads, and ten Horns, That is clearly the Description of Antichrift.
I shall not stand to open how it is the Discription of Anti-
christ, but I know no Orthodox divine that denies it is so. But now faith he, at verse, 7. It was given him to make War with the Saints, and to overcome them, and power was given him over all kindreds, and Tongues, and Nations. It is no Argument (you see by the way) that Papists have the right of it, if they should overcome in war, it was given to him to make war with the Saints. You will say, surely he shall be overthrown then. Nay, It is said, it was given unto him to make war with the Saints, and to overcome them, and power was given him, over all kindreds, and Tongues, and Nations. And hereupon Papists make Univeraility to be the mark of the Church, because they have overcome so much in the world as they have done. Whereas the Scripture saith, that power was given unto him to make war with the Saints, and mark it, at verse, 8. And all that dwel upon the Earth shall Worship him, That is, the generality of all shall worship him, shall obey him, they shall be given unto superstition in their worship, but mark, all that dwel upon the Earth shall worship him, Whose Names are not written in the Book of Life of the Lamb slaine from the Foundation of the World. All those, because he hath power over kindreds, and Nations, and all people. Then the generality of all will worship him, those that have not their Names written in the Book of the Lamb, the Lamb's Book that was slaine from the Foundation of the world, they shall follow the generality of the multitude, and think they must serve God and worship God as they do. And faith the Text, In verse, 9. If any man have an Ear to hear, let him hear, If men will have an Ear to hear any thing in the world, let them hear this thing, let them know this, that God hath his time (from the infinite Wisdom that he hath to bring ends about that we know not of) to suffer Antichrist to prevail in the world, and when he doth prevail, the generality of the People will go their way, and then it will be God and a great
great plea. What wilt thou do as others do? And as the most do? So that none shall be delivered from him, but such as are written in the Lambs Book; Therefore it is a sign that their Names are not written in the Lambs Book, that do as others do. We must therefore take heed of those Examples, and learn of Christ, and follow him. This is in the General.

CHAP. LXXXIX.

Doct. Meekness is that Evangelical Grace, wherein Christians ought to imitate Christ. Meekness explained, the several kinds of it, and the difference between them.

Matth. 11. 29.

For I am Meek, and Lowly in Heart.

But now more Particularly. What things are we especially to learn of Christ? Here are two things propounded, MEKNESS and LOWLINESS, now these two, (as I told you before) have reference unto Christ as a Teacher, and in that sense I have handled them, we must learn to be Meek and Lowly as Christ was; So that now we are to come indeed to that which is a principal part of the Text, and doth nearly concern us. For the first, I am Meek, whence our Point is.
DOCT.

That Christians, according to the Example of Jesus Christ, ought to be Meek ones. Or thus,

Meekness is that excellent Vertue, that Evangelical Grace, that Christians ought to Imitate Jesus Christ in. That is our Point.

First, we shall a little labor to open what this meekness is. Secondly, Shew that Christ was meek, open the meekness of Christ. Thirdly, To shew how we should Learn this Meekness of Christ, to be Meek as Christ was.

These be the three things in this Point.

First, then for Meekness, the word Meek, it is thought by the learned to come of the Hebrew word רעה and to the Short Abreviation, is רע that signifies Atenuare, Humiliare, Deprimere. as it were to be humble, and because there is such a benee agreement between humility and meekness, as it is joyned together therefore the Hebrew word that signifies to be humble is to be made poor, the poor speak by intreaties, men that are rich are many times more furious, and passionate, but when men are brought to poverty, they are more meek and quiet: you are to be attenuated, or to be made lean, so the Hebrew word signifies, because men that are of lusty constitutions, whose veins are full of blood, and bones full of marrow, many times they have greater spirits, and are more passionate, then men that are more sickly and weak, and thence our Hebrew word Meek comes, to be humble
What Meekness is.

humble, or poor, or attenuated, or made thin, or lean. And the other English word seems to be the same with μείνω, and that signifies (coming of the word, Meilis, those) to be sweet as honey. So that a meek one, is one whose spirit is as sweet as honey, and whose conversation is as sweet before men as honey, from whence the word μείνω comes. And the Latin hath two words that express it, the one is Mitto a meek man and that is thought to be taken from one, that though he be wronged, yet he is silent, and dumb, and though he suffers much, he makes little noise, he is quiet, and dumb, and faith nothing. The other Latin word is, Manus potus, to come to one's hand, to be accustomed to one's hand, as some kind of beasts, you know are unruly, and ready to strike you if so be you meddle with them, but other beasts, they will come to your hands; So a meek man, is not one that is of a boisterous and violent spirit against God, and against men, against their governors, against their neighbours, but those that come to one's hand, that God and man can bring to their hand, that is a meek man. A meek man is such a one. And the Greek word that is here in the text τελεός, it is Quasi πάθος, as the Learned do interpret the words, that is, one that is a facil man Quasi facilem ac Placidum redde, Such a one does render himself facil and pleasing to all that he doth converse with, that is the propriety of the Greek word that is translated meek. I am meek, that is, I am one that is facil, that renders myself facile and pleasing to every one that I do converse withal, and such a one is a meek and an humble man or woman, the next Hebrew word that is used for meekness (as in Numb. 12. 3, where it is said of Moses, he was the meekest man upon the earth. I say, it is one that was afflicted, that doth depress himself & is willing to be low, that is a meek man, as contrary to pride, for still the Hebrew takes the same word that signifies humility, to signify Meekness, because in time of affliction, the heart is more down & low, less passion
What meekness is. The French hath a word for this meekness, and it is a very eloquent expression, and signifies one that comes from a generous family, as a fowl that is, Debonaire De Bono nido, as the eagle, and other generous fowles, so they make a meek man to be one that comes from a good family, noting that men that are well born, are of more gentle and quiet spirits, or at least should be so, more than of the common sort, more than those that are of the dregs of the people, they are of more perverse spirits than men of good breeding. The French expresseth meekness by the word that signifies well bred, and indeed in that he is a true gentleman, that is, one that is a meek and gentle man, and it gives a little light into the thing, to shew how several languages express this word and I am more willing to open it thus, because I intend more largely to insist upon it in its contrary, of passion and Anger, and shew what abundance of mischief comes for want of meekness. Thus for the word meekness.

But then for the thing itself what meekness is, the Philosopher in his Ethicks, Book 4. Chapter 5. doth there describe meekness to be μετεωρός ὑπήρξας, In ira Mediocritas the mean of Anger, it is this, the right and due allaying of the heat of the passion of anger, the bridle of Anger, that is meekness. Now the Philosopher in that place saith (for many of the Heathen would speak much of this virtue and commend it much) that the mean of anger wants a name and we rather (saith he) therefore refer the mean of Anger unto that which doth tend rather to the defect than otherwise, for so meekness is the allaying of and tends rather to the defect of anger than the exuberancy of anger, and the reason of this is, because men by nature are not so much given to the defect of Anger, as to the exuberancy and therefore the vertue doth rather consist in bringing men to the defect, to the lessening of anger then the exuberancy, whereas in other things vertue is between both.
the vertue is between the exuberancy and the defect, but this of meekness is rather inclined to the defect, because mans nature is more forward to the excess, and therefore he had need have a bridle to bring him a little towards the defect, and therefore the mean of anger in which the vertue lies, is rather upon the defect than the exuberancy. But now we are to know, that there is a two fold meekness, there is a natural meekness, and a spiritual meekness, only this text speaks of the second. Now the natural meekness that is two fold, either that which comes from the constitucion of a mans body, from a mans complexion, some men are of such a complexion, that they are of more meek and quiet spirits than others, and others are more passionate and of forward spirits from their complexion, some are of sanguinarian complexions, and others of chollerick complexions. I shall shew you presently the difference, between the meekness that comes from natural complexion, and that that comes from grace.

But then the second natural meekness, is the meekness that comes from moral vertue, and that comes from the strength of reason, a man, what ever his complexion is, if he be a wise man, and hath the strength of reason, he is able in a great measure to subdue his passion, and bridle his anger, by the strength of reason, though his nature be inclined to it. But then there is a spiritual meekness, and that comes from the sanctifying Grace of the Ghost of God, that is a spirit of meekness. But now that we may discern the difference between this spiritual meekness, and that of nature, As now for the constitution of the body, there are many men and Women think they are of meek spirits, because they are not passionate as others, and they think they have this grace when it may come from the meer temper of their bodies, for the Phylosopher could say, Homo est Animal manifestum, man is naturally a quiet creature of his ho
Several sorts of meekness.

But now man's body is not so much prone to excess of passion as other creatures, and therefore though it may be in some more than others, yet for the most part, the meekness and passionateness of men and women, doth come rather from the distemper of their spirits, from the wickedness of their hearts, than the constitution of their bodies.

Object. But you will say, It is different, some more some less, how shall we know that the meekness of spirit comes rather from the grace of God, than the constitution of the body?

Answer. I answer thus. When it comes from the constitution of their bodies.

First, Then such a one is not more angry. Whether God is offended or himself, he is not more moved at one then the other, but this is not where the grace of meekness is, though such a man or woman is not moved much when himself is offended, yet let God be offended, then he sheweth his anger, he accounts it his duty to be angry when he sees God is offended. Moses, though he was the meekest man upon the earth, yet (though it was not according to the constitution of his body) when he saw God offended, when he saw the golden calf, he took the tables of stone, and threw them down upon the ground and brake them and he commands them to...
Several kinds of meekness.

his brother. Thus he was zealous for the Lord though he was the meekest man upon the earth; when meekness is right, it will shew zeal for God. And so I might shew you a great many examples of men that were very meek yet have shewed their zeal for God this way. I shall meet with examples in this kind hereafter and shew the meekness and zeal of Paul and of David, and I shall go no further now, then Christ himself, and two of his disciples: Christ himself is said here to be meek, but there was a generation of men that he had always an angry tooth against, and his spirit rose continually against them when he saw them, and that was the scribes and Pharisees. And therefore you shall find in Matt. 23. some eight several times, he there cries out, Woe to you scribes and Pharisees, hypocrites; and in the 33. verse of that Chapter, when he is speaking unto them, he saith, O ye generation of vipers, how can ye escape the damnation of Hell? Here was this meek man, now never was so meek as Jesus Christ was, no not Moses himself, and yet faith he, Woe to you, eight times in one Chapter. And ye serpents, and generation of vipers, how can you escape the damnation of Hell? for indeed there was never such serpents, and such a generation of vipers, as they were, and Christ's spirit was ever against that generation of people, the scribes and Pharisees, they were the corrupt, Superstitious Clergy of that age, I say, they were the superstitious clergy of that age, that were the greatest enemies to godliness, the greatest enemies to Christ, and the gospel, that any were, and therefore Christ's spirit did ever more rise against them, and indeed, there are no such men, of such vile spirits, as a corrupt clergy, no such enemies to the power of godliness. And thus Christ you see, he was of a meek spirit, and yet for all that in the cause of God, he was of a very zealous spirit. And so for John, I will speak but of one more, of John, you know he was made up of love, and of sweetness, read his Epistles.
Several kinds of meekness.

ead the Gospel, you shall find him made up of love, and of sweetness, and yet John was one that was called the Son of thunder, he was called the Boanerges, or Son of Thunder. Why? Because he was zealous for God and God reserved him a long time, therefore he lived as Jerome faith. Some sixty eight years after Christ, though he was the disciple of Christ, he lived sixty eight years after Christ, so that he could not be less than one hundred years old, that he might of purpose set himself against the hypocrite of the times, and the enemies of Christ. he was one that had a mighty spirit for Jesus Christ, a Boanerges, a Son of thunder, and yet of the most sweet loving spirit in his own cause of any in the world; that is the first.

Secondly, A second difference lies in this, one that is meek merely from his natural temper, though he be ordinarily of a quiet disposition, yet there is some lust or other that he hath, some haunt of evil and some lust in him, as every wicked man hath some or other, that if he be crossed, you shall find his heart rise in passion. So spiritual lust, take a man that is of a meek spirit naturally, yet, if he be crossed but in something that his mind is set upon, some lust that his heart is set upon, you shall find him very froward, and very passionate. As in that of Rehoboam, in 2. Chron. 10. 11. Rehoboam was young, and tender hearted, he was a man of a very softly Spirit, a softly man, as we use to speak, such a man, or such a woman, is of a very softly disposition, Rehoboam was naturally of a very softly disposition, it seems his natural constitution was to be so, but when it comes to be tried concerning his government, when his heart was to be lifted up in authority, and his wicked counsellors, they come & shew him his authority, & power, there you see what he faileth to them that come to have their yoke to be made easier. My father chastised you with whips, but I will chastise you with scorpions, and though Rehoboam was of a soft temper naturally, yet in that
Several kinds of meekness.

wherein his lust was to be satisfied, that he might not be crossed in his lust, he could quickly be persuaded to be very cruel. And so Saul, Saul seems to be of a very gentle temper, and so he shewed himself at the beginning of his reign, when the children of Belial said, How shall this man save us? the text faith, Saul held his peace; but now, when his lust prevailed, in keeping his Kingdom, when he saw that David was likely to come to the Kingdom, how did his heart rise against him? but of that we shall have occasion to speak hereafter, but only now to shew you, that the heart that is by nature soft and meek, yet wherein it is crossed in any lust, there it is very sordid.

Thirdly, (and that is a principal one) one that is naturally of a softly temper, and not graciously meek, you shall see such a one easily discouraged in any good thing; if he take upon him any thing that is good, and meet with any thing that is difficult, with opposition, he yeilds presently. But now where meekness is from the grace of God's Spirit, such a one, though he do meet with a great deal of opposition, yet he is able to go through it, meekness doth not hinder the courage, and fortitude, of the spirit of a man and woman, to go through opposition in a good cause; and for that I will give you this notable text, it is the example of Christ himself; in Isa. 42, there the Spirit of Christ is described verse 2: He shall not cry, nor lift up, nor cause his voice to be heard in the street. It is applied in the new Testament to Christ; clearly Christ was of a very quiet, meek temper; he shall not cry, nor lift up, nor cause his voice to be heard in the street; As a great many in their passion, you cannot go by their doore but you shall hear their voice lift up in the street, the street sounds of their railing and brabbling together; it was not so with Christ, his voice was not heard in the street, and so he goes on. A Bruised Reed shall he not break, and the Smoking Flax shall be not quench, but (Mark,) be will bring forth judgment
Several kinds of meekness.

unto truth, he shall not fail nor be discouraged, til he have set judgment in the Earth. He was one of a Meek and quiet disposition, and very gentle, but mark, he will bring forth judgment unto truth, he will go through with his work, and he shall not fail and be discouraged til he have set judgment in the Earth. So it should be with one that is of a Meek Spirit, he must be Meek and gentle, but when he is in a good cause, he must not fail nor be discouraged, notwithstanding all opposition, til he have set judgment in the Earth, that is, til he hath gone through the work that he hath begun, he should not fail nor be discouraged, that is the difference between the softness of Spirit that comes from Nature, and the true work of Grace.

But then, is there not another meekness, then that of Grace? How will you distinguish that? A meekness that comes from the strength of reason, and indeed many men that have naturally passionate Spirits, Cholerick constitutions, yet by understanding, and reason, they are able to overcome it. And this is the meekness that the Heathen speak so much of, the moral virtues that they speak so much of in their books, how shall we distinguish between this moral virtue, and that of Grace I will distinguish it thus.

When it comes from the strength of reason, it may be, when the will is not subdued to the will of God, a man may see reason to forbear such or such a thing, but it comes not from the principle of the work of God's Spirit, in subduing his will to the authority of the will of God.

And further, it is not nourished by spiritual arguments, but meerely by natural reason, where it is Spiritual, from a work of God's Spirit, there it is nourished by arguments that are Spiritual, by Spiritual reasons, by arguments taken from Jesus Christ, from the promise, from our own vileness in our natural condition,
from the desert of our sins, such kind of Argument as there are the Arguments that do prevail with a Heart that is Meek in a Spiritual way.

And again, where the Meekness is natural, it hath but a Natural end, it aimes alwaies at his own quier, and at his own honor, and thinks it to be a dishonor and disgrace to let out his passion, and that it will breed a great deal of disquiet and trouble. But where Meekness is a Sanctifying Grace of God, it hath a high end, it hath the Glory of God, it hath the letting forth the honor of God, and the honor of his profession, and this is above the strength of Natural Reason. Some other differences might be shewn, but this for the present to open the Nature of Meekness what it is, and the difference between Spiritual and Natural Meekness.

CHAP. LXXX.

That Christ is Meek proved and explained, with three Reasons of the Point. 1. Because of the holiness of his Nature. 2. Because of the infinite Satisfaction he had in himself and the Father. 3. He was infinitely wise.

Now the next thing is, to shew, That Jesus Christ was Meek, Learn of me for I am Meek, Now we are to shew that Christ was thus Meek, Christ was Meek in his Conversation, to set forth before you the Meekness of Jesus Christ. This I shal shew you in Scripture, The 45. Psalm. is a notable Text for the Meekness of Christ, the 4. verse, (it is a plain Prophesie of Christ.) And in thy majesty ride prosperously, because of truth, and Meekness, and Righteousness and ver (Mark) it follows, and thy right Hand shal Teach
The meekness of Christ.

Thee terrible things. Here this Scripture shews, that Meekness in one's own cause, may stand with a great deal of terrorableness in the cause of Christ. And then, that other Text that we have, in Matth. 12. 17. A place that quotes the forenamed place, the 42. of Isaiah. That it might be fulfilled which was spoken by Isaiah the Prophet, saying. Behold my Servant, whom I have chosen, my beloved, in whom my Soul is well pleased, I will put my Spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear his voice in the streets. Here is that added further to the place quoted out of Isaiah, 42. There it is only, He shall not cry, nor lift up, nor cause his voice to be heard in the streets. But here it is, He shall not strive nor cry, neither shall any man hear his voice in the streets. No man shall hear the voice of Christ in the streets, in a striving way, in a railing way, in a passionate way, Christ was no striver. Men think it a credit to be striving with their neighbors, but this is the Glory of Jesus Christ, that he was no striver, you may think: What you will of it, and therefore the Holy Ghost quotes that Prophetise, he will not let slip that quotation. But to open and clear the quotation, he adds, he shall not strive. And then in Matth. 21. 5. Tell ye the Daughter of Zion, behold, thy King cometh unto thee, Meek, and sitting upon an Ass, and a Colt, the foal of an Ass. Christ, the King, though a King, yet he is Meek, men of great Spirits, of great estate, and great authority, they think it a dishonor to be Meek, they are ordinarily of a boisterous Spirit, but behold, thy King cometh Meek. And to that in 2 Cor. 10. 1. Now I Paul my self, beseech you by the Meekness and gentleness of Christ. These are the principal Scriptures, that hold forth the Meekness of Christ, though others might be named.

But now for the opening of this Meekness of Christ. He was Meek to God and man, take both together in his suffering.
The meekness of Christ.

In Isa. 53. 7. He was oppressed, and he was afflicted, yet he opened not his Mouth, he is brought as a Lamb to the slaughter, and as a Sheep before the shearsers, is dumb, so he openeth not his Mouth. So he opened not his Mouth. As a Lamb and a Sheep when he comes to the Shearsers, Yea, When they come to the Slaughter. Other Creatures will struggle when you meddle with them, and be ready to spoil you, and make a hideous noise when you offer any violence to them, but the Lamb and Sheep are Meek, and dumb, and so was Christ, when he suffered both from God; and from man, from man wrongfully. As you shall see by and by, and suffered from God though not wrongfully, yet suffering from his Father he did not open his Mouth, and therefore he is set out in Scripture by that Title, the immaculare Lamb, Behold the Lamb of God, that taketh away the sins of the World. And in Matth. 3. the latter end. When the Spirit of God came upon him, he came in the form of a Dove, that is, without Gall, without bitterness. The Spirit of Christ was like that of a Dove, very Meek and gentle, of a gentle and a quiet Spirit, when he was to suffer, and that the Hand of God was in it, faith he, in Matth. 18. 11. Shall not I Drink the Cup which my Father hath given me to Drink? He takes the bitter Cup that there was, and Drinkes it only with these words, Shall not I Drink the Cup which my Father hath given me to Drink?

And then meek towards men exceedingly, in Isa.40. 11. It is prophetical clearly of Christ, saith the text. He shall feed his flock like a shepheard, he shall gather the Lambs with his Arme, and carry them in his bosom and shall gently lead those that are with young. What an expression is this? He is a shepheard, not like a butcher when he is driving sheep and cattle if they go not which way he would, flings at them, breaks their legs, and bru-
The Meekness of Christ.

... their bodies, but he shall carry the Lambs in his Armes and gently lead those that are with yong. If there be a Lamb that is weary, and begins to be lame, and goes limping, he will take them up in his Armes; this is spoken to the comfort of poor weak Christians, that are Lame that are poor, weak ones, like Lambs, that are fainting and cannot go, Christ will gather the Lambs in his Armes and carry them in his bosom; if they faint and want warmth, he will carry them in his bosom; and he will gently lead those that are with yong, that is, Christ will consider the pace that we are able to goe. It was noted of rough Esau, he will drive on a pace, but faith Jacob, let us not drive on so fast, my Lord, lest the sheep die by the way: So Christ will not drive on so fast, but gently lead those that are with yong. And a notable expression we have in Isa. 57. 15. This prophesie of Christ is principally Evangelical, and aimed at Christ almost in every thing; Thus saith the Lord, the high and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble Spirit. But the 16. ver. is that which I aim at. For I will not contend for ever, neither will I be always wrath for the Spirit should fail before me, and the soules which I have made. Saith Christ, I look upon the spirits of my servants, and if I should contend for ever with them, they would fail before me, the soules that I have made would fail before me, and therefore I will deal gently, I will gently lead those that are with yong.

And this is discovered in the carriage of Christ towards his disciples, though they were men of mean ranke and condition, poore fishermen, and of dul capacity, yet how doth Christ carry himself towards them, and calls them his brethren, and Children, though they were so poor, and weak, and dul in their parts as they were, yea, and when Christ saw the Spirit of his disciples begin to be but a little too hot, though it was for him, Christ out
of the meekness of his Spirit doth allay their spirits, as you have it in Luke 9:53. There you may see the Spirit of Christ's Meekness, when there was two whose spirits was so hot, James and John, that John that I spake of before, that was of so loving a Spirit, yet there he was a little too hot, though it was in a good cause, for it is not enough that the cause be good, but we must keep in a right temper in a good cause. The text faith, when Christ was going among the Samaritans in Luke 9:51. It came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face. And ver. 53. But they did not receive him, he went into a village of the Samaritans, and they did not receive him, Why? Because his face was as if he would go to Jerusalem. Why would they not receive him because he seemed to go to Jerusalem? The Samaritans they worshipped God in a more superstitious way then at Jerusalem, at Jerusalem there was the Temple, now the Samaritans hated the Jews that were more strict in their worship, indeed among the Samaritans they were counted the puritanical people, (as heretofore among us) now the text faith, because his face was as though he went towards Jerusalem, he looked, (as it were) like a Puritan, or like a Roundhead (as now) because he was one that looked like such a one, and because he looked as if he would go to Jerusalem, to the Temple, to worship there, they would not receive him. Now mark, this mightily exasperated James and John, what, say they, that these wicked wretches reject Jesus Christ, and for nothing else, but because he seemed to go to Jerusalem, to the Temple of God, merely because he seemed to be a lover of God's Temple he did but seem so, for so the text doth not say plainly that he would go, but because he seemed to be a lover of the Temple, and they would not so much as give him any lodging in it, and therefore faith James and John Wilt thou that we command fire to come downe from bea-
even and consume them? What, shal they not only reject God, but such a one as Christ, that seems to be a lover of the Temple, shal they reject him, and not receive him? shal we command fire to come down from heaven & consume them? Now mark the meekness of Christ's Spirit, in ver. 55. He turned and Rebuked them, and said, Ye know not what manner of Spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them, What a meek speech is this! that though he was never so much rejected? Well, though they deal thus with me, yet the Son of man is come to save them. And then meek he was towards his adversaries, this one text shews enough how meek he was towards those that did so courstly use him, and likewise towards all others in his conversing with them, Read over John 4. and John 8. See the cavelling of the Woman of Samaria, and the cavelling of the Jewes, and see the meek and quiet temper of Christ towards his enemies, Father, forgive them, for they know not what they do. When they brought him unto the crost, those that took away his life, yet he saith, father, forgive them, for they know not what they do, he pities them notwithstanding. And in Luke, 24. 46. 47. he said unto them, Thus it is written, and thus it beoooved Christ to suffer, and to rise from the dead the third day, and that repentance, and remission of sins should be preached in his name, among all nations beginning at Jerusalem. Christ here, he instructed those that went withal unto Emmaus, and tells them, that it beoooved Christ thus to suffer, and that remission of sins should be preached in his name among all nations, beginning at Jerusalem. Why so? It was a strange thing that Christ should give order, not only to go and preach the glad tidings of salvation to all the world but where they should begin, as if Christ should say, above all places teach the doctrine of remission of sins, and pardon of sins, and preach the glad tidings of the Gospel at Jerusalem.
The Meekness of Christ.

In Jerusalem, at Jerusalem, it was that he was mocked, and scorned, and crowned with Thorns, it was there that he was Crucified. Jerusalem was a bloody city, that put Christ to death, and yet when Christ rose again, he orders that they should go and preach the glad tidings of the Gospel first at Jerusalem. One would have thought he should have said to his disciples, above all places come not near Jerusalem, one would have thought he should have said to them above all places, preach not the glad tidings of the Gospel to Jerusalem, no, but go and preach the glad tidings of the Gospel, remission of sins, and pardon of sins, at Jerusalem. But now, that I may set forth the meekness of Jesus Christ further, I have shewed you, how he was meek towards his father, and towards men, but now the meekness of Christ will appear very glorious, if we take in these considerations.

First, There was never any so wronged as Jesus Christ, you thus complain and say, who can bear such wrongs? I am wronged thus and thus, I, you thus complain, but never any one was so wronged as Jesus Christ, and yet he was meek. You think it a plea sufficient for your passions, when you say, you are wronged, but Christ was more wronged, he suffered the contradiction of sinners, and yet he was meek. You say, Perhaps, you are scorned, Christ, he was Mocked and scorned, and yet he was meek. Perhaps you will say, they take away your estate, and leave you a beggar. Though Christ was the heir of all the world, yet he had not a hole to hide his head, and yet he was meek. Yea, suppose any should touch your life, then you would think you might be angry indeed. None was so wronged for life as Jesus Christ, and yet he was meek. Yea, and he was wronged for his infirmities.
ed by his superiors, it is best that you say nothing, but if it be an inferior that wrongs you, then your Spirit rise, what shall I be wronged by such a bale fellow as this? Suppose you be wronged by your servant in your house by one under you, then your Spirit risheth. Now Jesus Christ was wronged by those that were inferior, those that were under him, those that were his servants. Yea, as he was wronged by his inferiors, so he was wronged undeservedly. You sometimes will say, I have not deserved it at his hands, I did not much care if I had deserved it, but such a one to do me that wrong that I have done so much good for, and I deserve better usage from him, this is that that provokes your passion, I but Christ he was wronged and never did any hurt to any. You think you may lawfully passinate when you do not such a one any wrong, and yet he wrongs you, so was Jesus Christ. Yea, he was wronged by his owne, if you should be wronged by your own Children, your owne Servants, you would think you might Lawfully be angry, thus was Christ. Suppose you should be wronged by one you had done much for, suppose you should take one from the dunghill, and do much for him, set him up to live in the world, and be should wrong you, would you not take it ill? Thus was Christ, those that are at his Table, eat Bread with him, he was wronged by them. You know it was but little that Christ said to Judas, he that I give the sop unto, he did not say, what thou wicked wretch, wilt thou betray me? wilt thou betray thy Savior? no, but only so, he that I give the Sop unto. Yea, Christ was wronged openly, if you be wronged by your neighbours in the sight of your dearest Friends, you will be angry, if you should be wronged in a strange place, where none knowes you, you would not be much troubled, but to be wronged in the presence of your Friends and Neighbours, and Acquaintance, this raileth your Spirits, now Jesus Christ was wronged at Jerusalem before his Mother, and friends
Meekness from Jesus Christ, we do not receive it from Moses. We have Moses indeed a good pattern, but there is an influence in Christ to make his Saints Meek, whoever is a good Christian, hath the impression of Jesus Christ upon his heart.

Quest. You will say, What is that that makes the Spirit of Jesus Christ to be of such a Meek manner?

Answ. There are these three things that make it so.

First, Because of the Infinite holiness of his nature, he was infinitely holy, and therefore to Meek, perfectly holy, & therefore perfectly Meek, that is certainly true according to the degree of holiness is the degree of Meekness, for it is sin in the heart, that doth sour the heart, & embitter the heart, nothing embitters the heart of a man or woman but sin, and therefore the more foul the heart of a man is, the more sour and passionare is that man, and the more Holy, the more Meek and Queer. As you know, when the stomach is foul, there will come bitterness into the mouth, so when men's hearts are foul and filthy, then comes up such bitterness into their mouths, what is the reason that there comes such Bitterness and Passion out of the Mouthes of men and women, but because their hearts are foul.

Secondly, The meekness of Jesus Christ, it came from the infinite Satisfaction that Jesus Christ had in the Father, and in himselfe, he had so much satisfaction in God and in himselfe, that made him to be of a very meek and gentle disposition towards others and so it will be with us the more satisfaction any soul finds in God, the more meek, sweet, and gentle he will be towards others, as it is said in Prov. 14, 14. A good Man shall be satisfied from himself. That is, he finds in his own heart much peace of conscience, and that satisfies his Soul, the more satisfaction in his Conscience towards God, and in him-
self, the more meek he is towards others. You are passionate and forward, and nothing will please you in the family, and those about you. Oh! It is to be feared, that you are not satisfied with God, and you have not that in your own heart that satisfies your Spirits.

Thirdly, Another thing that made Christ to be of such a meek Spirit, it was the Infinite Wisdom of Jesus Christ, as afterward you shall hear. Anger rests in the Bosom of Fools. Though sometimes they take occasion through their wisdom to be Angry, yet when they come to be examined, it is through Folly that they come to be Passionate, and therefore Christ was not of a Passionate temper because he was Infinite wise, from these three (especially) proceeded the meekness of Jesus Christ. And thus now I have done with these two things, First to open the Nature of Meekness, and so to present to you the Meekness of Jesus Christ. I hope the presenting of this to your view thus, hath a great deal of efficacy in it, for certainly there is a great deal of Efficacy in the example of Jesus Christ, to prevail upon the Heart of a Christian. Therefore it beseems Christians to be meek, if Christ be so, it is fit that the Disciple, the Schollar, should be like to their Master, you see Christ presents it to you as a Principal and Evangelical Grace to Imitate him in. There are other Graces that Christ would have you follow him in, but this is a principal one, Oh Learn of Jesus Christ for he was Meek.

K k  CHAP.


CHAP. XCI.

Three Consequences of the former Doctrine. 1. To rejoice in so meek a Savior. 2. It is a grievous sin to provoke so meek a Savior. 3. An excellent brave Spirit, and a meek Spirit, may stand together.

Application, 1.

First, From hence followes, That we have cause to rejoice that we have so meek a Savior, it is matter of great joy to hear of the meekness of Jesus Christ. In Zach. 9. 9. Rejoyce greatly O Daughter of Zion, Shout O Daughter of Jerusalem, behold, thy King cometh unto thee, he is just, and having Salvation, Lowly, and Riding upon an Ass, and upon a Colt, the Fole of an Ass. But mark how this is quoted in Matt. 21. 5. There you have it, Tel ye the Daughter of Zion, behold, thy King cometh unto thee, meek and sitting upon an Ass. Rejoyce greatly because the King cometh, and he cometh Meek and sits upon an Ass. To shew meekness when he comes unto them, and therefore Rejoyce greatly because thy King cometh, he is a meek Savior, To have him upon whom our eternal Salvation lies to be so meek it is matter of great Joy. It is a great Comfort to one, to have to deal with men that are of meek dispositions, especially when much of our good depends upon them, if much of our wel-fare should depend upon a man that hath a Rugged, Untoward, Harsh Disposition, it would be a great grief to us, but when those that any of our good depends upon, are of Meek, and Gentle dispositions, it is matter of great Comfort, now our Soules and our eternal Estates, depends upon Jesus Christ, who
Consequences from the meekness of Christ.

If this Meek and quiet Disposition, it is Christ that is our advocate with the Father, that is of this Meek and quiet Disposition it is Christ to whom, the ordering and disposing of all things is committed, who is of this Meek and quiet disposition, Oh, to have a Governor to be of a Meek and quiet Disposition, for a Servant to have a Master of a Meek and quiet Disposition, as now, what a difference do some Servants think to be between some Masters that are of Froward, and Crabbed Dispositions: perhaps his Brother or Friend dwells in a place and hath a Master and Mistreis of a quiet and Meek Disposition, Oh! He thinks, happy are those Servants that have such Governors. Now we have Jesus Christ the great Governor of all the world, to whom all things are counted, that is of a Meek and quiet Disposition, Jesus Christ that is to be our Judge, to pass the sentence of our eternal Doom, it is he that is of this meek and quiet disposition, Christ that is so near related to us, Christ that is our Husband Christ that is our Lord, Christ that is our Father, it is he that is of this Meek and quiet Disposition. It is a great Discomfort, when we meet with any frowardness to another, if the Husband meet with frowardness in the Wife, or the Servant frowardness in the Master and Mistreis, but Jesus Christ is gentle and Meek towards you, perhaps one Brother with another, and one Friend with another, meet with frowardness and Passion, I but Jesus Christ is al meek, so that the consideration of Christ's meekness, hath a great deal of comfort in it.

Application, 2.

Secondly, From hence follows, in that Christ is so Meek, Oh then! What a wretched condition are they in and how miserable is the condition of those that do so provoke this meek Savior, this meek Christ, they shall find him to be most dreadful and terrible to them, certainly, their sin is wicked and vile indeed, and the condition
of those men and women is most miserable, and wretched, that do so provoke him that is so Meek, to be so terrible and dreadful to them.

Object. You wil say, If that you see a Father, that you know to be of a Meek and gentle disposition, to be exceedingly provoked by a Child, and al in a beat against this Child, or if you see a Master or Mistris, that you know to be of an exceeding gentle Meek disposition, but they are exceedingly enraged against the Servant, you wil conclude, surely, this Child hath done some great thing, surely this Servant hath committed some great wickedness, that one that is of so gentle a Disposition, should be so provoked.

Answ. Now there are a People, that Christ will manifest himself exceedingly provoked against, I wil give you but two Scriptures for that. The first is that which upon divers occasions I have mentioned, they are those that little think that they shal find Christ so provoked against them? In 2. Thes. 1. 7. And to you who are troubled, Rest with us, when the Lord Jesus Christ shall be Revealed from heaven, with his mighty Angels, in Flaming fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Even Jesus Christ, this meek one, wil one day come with his holy Angels, in flaming fire to take vengeance; Upon whom? upon those that Know not God, those that have lived under the means of the knowledge of God, and yet have not known God, have not regarded the knowledge of God, to come to learn to know him, and have not obeyed the Gospel of the Lord Jesus Christ. You have the Gospel of Jesus Christ preached to you now; if you obey not this Gospel of Christ, there will be a day, when this meek Savior shal come, in flaming fire to take vengeance upon you. And the other place is in Rev. 6. 15. It is said that the Kings of the Earth, and
the great men and rich men, and the chief Captaines, and the mighty men, and every bond man, and every freeman, shall hide themselves in the Dens, and the Rocks of the Mountains, and say to the Rocks and the Mountains, fall on us, and hide us from the Face of him that sitteth upon the Throne, and from the wrath of the Lamb. Though he be but as a Lamb, yet you see his wrath it is dreadful, in so much, that they call to the Mountains to hide them, and to fall upon them, that they may be hid from the wrath of the Lamb. For the great day of his wrath is come, and whoso shall be able to stand. Oh! Who shall be able to stand, this Meek Savior will be thus provoked one day against wicked and ungodly men, and their misery will be aggravated by this, that he that is in himself to Meek, yet is thus dreadfully provoked against them.

Application, 3.

Thirdly, Hence we may learn, That a meek Spirit and an excellent brave Spirit, may stand both together, a meek Spirit, and a magnanimous Spirit, a meek Spirit, and a Heroical Spirit, a meek Spirit, and a Spirit full of courage, and fortitude, and of valor, may stand both together. A meek Spirit, is not a meek Spirit in the other sense, that is, a Sheep like Spirit, a poor, low Spirit, that hath no valor and fortitude, but a meek Spirit and a Spirit of the greatest magnanimity, that possibly can be, may stand both together; so is Christ, the same place that we quoted for Christ's meekness, In Psalm. 45. 4. There you have both set forth together. In thy majesty ride prosperously because of truth and meekness and Righteousness, thine Arrows are sharp in the Heart of the Kings enemies, whereby the people fall under thee. Thy Throne O God is for ever and ever, the Scepter of thy Kingdom is a right Scepter, and yet truth and meekness, because of truth and meekness ride prosperously
Consequences from the meekness of Christ.

...and both together, these three consequences now follow from Christ's meekness.

But now that which follows in the Text is this, That therefore we should be meek, Jesus Christ he was meek, and he calls upon us to Learn of him to be meek as he was, It is that the Disciple should be like the master, of the like disposition, and indeed, it is the excellency of Christians to be of meek Spirits, I remember Justin Martyr in his Apology for the Christians, saith he, Why do you so complain of Christians? What is it you have against them but their Name? And are you so offended with their Name? Christians (saith he) What are they but Christianoi, And in the word here in the Text, My Yoke is easy, It is, χαλκός, which signifies Facil, and if it be applied to a man, and the word a little, so it is, men of Facil and easy Spirits, of gentle Spirits, so Justin Martyr alludes to the very word Christians, calling them Christianoi, because they are Christians, saith he, they are of easy and gentle Spirits, they should be Christianoi, as well as Christiani, of meek and quiet Spirits, if they be Christians, Learn of me for I am meek.
CHAP. XCII.

Learn Meekness of Christ, because the Father delights in the Meekness of his Son.

Jesus Christ would have us to Learn Meekness of him, the rather, because God the Father is so well pleased in him for his Meekness, and therefore Christ would have his Disciples Learn Meekness of him. Christ knows how well God the Father is pleased with him, because he is so Meek, and humble. In Isa. 42. That likewise was named for the shewing how meek Christ was, but consider of it again how God the Father is so well pleased with Christ that is thus meek: verse, 1. Behold, my Servant, whom I uphold, mine Elect, in whom my Soul delighteth, I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles, he shall not cry, nor lift up, nor cause his voice to be heard in the street. Mark, Behold my Servant in whom my Soul delighteth. Why doth Gods Soul delight in Christ, (among other things) but because he is of a Meek Spirit, (as the Text, 
He shall not cry, nor lift up, nor cause his voice to be heard in the street, He shall be of a quiet and gentle disposition,) and therefore it is that God did delight in him. I beseech you consider it, the Soul of God the Father, doth delight in Jesus Christ, because of his meekness, because He doth not lift up his voice and Cry. Is not of a Turbulent and troublesome disposition. Surely, here is one Reason why Christ would have us so meek, as if Christ should say, I find that the Soul of my Father delights in me, because of my meekness, and I would fain have the Soul of my Father delight in you too, and therefore I would have you...
you have the disposition of meekness, that you may have the delight of my Father, as I have the delight of my Father. So our Savior in John 17. He Prayes, that God the Father would Love his Disciples With the same Love that he did Love him. Now if you would have God the Father Love you with the same Love that he did Love the Son with, you must be as he was, that is, meek as he was, not of Turbulent Dispositions, but of quiet and meek dispositions, as he was. And so you read, in Matt. 3. When the voice was heard from Heaven, saying, This is my well beloved Son, in whom I am well pleased; When was it? It was, when The Spirit of God did descend upon Christ like a Dove; At that time when the Spirit did descend upon Christ as a Dove, then comes there a voice from Heaven, saying, This is my well beloved Son in whom I am well pleased. And that is certain, when the Spirit of Christ comes most upon any men or Womens Souls like a Dove, that is the time that God will give this Testimony unto them, this is my well beloved Son, or this is my well beloved Daughter in whom my Soul is well pleased. God is never better pleased with you, than when you have Spirits like a Dove, meek and gentle Spirits, but we shall afterwards say more of that, for the excellency of this Grace of meekness, now we are to speak of it, how we are to be meek as Jesus Christ was.
CHAP. LXXXIII.

Learn of Christ to be Meek towards God, and the Point opened in seven Particulars. 1. When God shews himself as an enemy. 2. When in the greatest Anguish and trouble, we find no help. 3. When we have sought God long, and yet be doth not hear us. 4. When after much means the Heart grows worse and worse. 5. When the Lord imploies us in his service, and yet we find no success. 6. Though things grow worse after we have trusted in God's word. 7. When we have no Encouragement in our dealing with God, about our eternal Estate.

Therefore for the opening of that, how we are to be meek as Christ was, ye know, that in the opening of Christ's meekness, I shewed you, That he was meek towards God, Shall I not Drink of the Cup which my Father hath given me to Drink, Not mine own but Thy will be done; Christ he suffered hard things from his Father, and yet he was meek in his carriage towards his Father. And he was meek towards men, And accordingly I shall labor to draw your Hearts to the Love of meekness, that you may be of meek dispositions, First, towards God, and Secondly towards men, we must Learn of Christ to carry our selves meekly towards God. Truly one would think that there needs not much be said concerning this, of the meekness of our Hearts towards God, one would think, that it should not be possible, that there should be such wickedness in the Hearts of the Creature, to be froward towards God, it is too much to be froward towards men, towards our Brethren, but to be
be froward toward God, one would think, this were an horrible wickedness, one would think none were guilty of this, well, but before we have done with the point you shall see a great deal of necessity, and much usefulness in this point to teach you Meekness towards God.

First, Therefore I shall set before you the Meekness of spirit towards God, as I have done from the example of Christ, so from the Example of other Saints, I shall shew you what meek dispositions they have had towards God, as that Example is notable of that old Good man Ely in 1. Sam. 3. and the middle when God faith, He would do such a thing in Israel, at which both the eares of every one that heard it should tingle, when he heard a dreadful noise by Samuel, when Samuel told him of that that might make both the eares of all that heard it tingle, now faith the text, when Ely had heard all, he said, at the 18. ver. It is the Lord let him do whatsoever seemeth him Good, here was a Meek disposition towards God. And another Example is David, a notable Example when he fled from Absalom, in 2. Sam. 15. 25. 26. If I shall find favour in the eyes of the Lord, he will bring me again, and show me both it (that is the Ark) and his Habitation, but if he thus say, I have no delight in thee, behold, here am I, let him do to me as seemeth Good unto him, and those other texts that you have in Psal. 39. 9. I opened not my mouth because the Lord had done it, because thou hast done it, there is the meekness of Davids Spirit towards God.

We are to be Meek towards God.

First, In this case, when God appears against a Man or Woman as an Enemy, yet then to be Meek, and to have our selves Gently and Meekly, when God seemes to come against us as an Enemy, it is one of the three hard things that Luther said was exceeding Difficult indeed, one was to beleev in God when he appears as an Enemy, then to have a Meek Spirit and to keep the Heart in a gentle and quiet frame. I do not speak of quiet in opposition,
position to seeking of God's favor, but in opposition to disturbance, to keep the heart in a quiet and meek submissive frame towards God, even at that time, when he seems to come against the soul as an Enemy, this is a great matter; this was Christ's meekness, though God appeared dreadfully towards him, and prepared a most bitter cup for him to drink, yet he continues meek, and so when God seems to forsake him, yet he cries out, My God, My God, why hast thou forsaken me? My God, though he had forsaken him.

Secondly, When we are in the greatest anguish, trouble, and affliction, and yet find no help, when the Lord puts his creature into the greatest trouble and affliction, pain in your bodies, anguish in your spirits, sore afflictions without, and sore afflictions within, and there you lie and find no help, yet now to be of a quiet disposition, this is that that is acceptable to God, God did seem to forsake Christ, that you may apply to this, Christ seemed to be forsaken upon the Cross and his enemies came and gave him gall and vinegar to drink, and yet My God, my God, His Spirit was not discomfited with any frowardness and disturbance at all, but he keeps his spirit Meek and quiet then. And so David in Psalm 40. I have waited patiently upon the Lord, I but, what condition was he in? It may be his affliction was not great, such the text, ver. 2. He brought me up also out of an horrible pit, out of the miry clay, said he, I was in the horrible pit, and the miry clay, and yet the Lord brought me out, and my soul waited patiently upon the Lord in this condition, when I was in an horrible pit, and in the miry clay, my soul waited patiently upon the Lord.

Thirdly, Yea, though we have sought God long, and yet he seems not to hear, even then to keep the heart in a meek disposition towards God, when we have been seeking God long, and God seems, as it were, to shut his ear against us. Thus it was with David, and hath been
been so with many of Gods servants) in Psalm, 38. I am troubled, I am bowed down greatly, I go mourning all the Day long, for my loines are filled with a lothsome Disease, there is no soundness in my flesh, I am feeble and sore broken, I have Roared by reason of the disquietness of my Heart. He was it seems, for a while Disquieted in his heart, sometimes through his weakness, but yet for all that, he recovers himself to Far, as not to lose the sweetness, and right temper of his spirit. Saith he vers. 14. Thus was I as a man that heareth not, and in whose mouth are no reproovers, for in thee, Oh Lord, do I hope thou wilt bear, Oh Lord, my God. Wicked men railed on him, and added to his affliction, but saith he, I was as a Dumb man that opened not his Mouth, I was as a man that heareth not, and in whose mouth are no reproovers, For in thee, Oh Lord do I hope, thou wilt bear, Oh Lord, my God. Thus he did keep in his spirit, and he was brought into a meek temper of heart unto God, even at that time, when the Lord had seemed to shut out his prayer from him. And so many other texts might be given of this, of the Prophet David, and other of the Saints, When God did seem to shut out their prayers from him, yet they kept their Hearts in a meek and quiet disposition towards God, though flesh and blood did worke a little against them, yet they brought their hearts to a calme, quier, and Meek disposition.

Yea Fourthly, When after much means used, your hearts grow worse and worse, then your heart haply will be disquieted, no, but even then your heart is to be meek though your condition growes worse and worse, though you should sink lower and lower into the pit, though you should be as the Children of Israel, and your burdens should grow more and more; Thus many complain, that since they have bin seeking God they find their condition worse and worse, and this many times causeth much disturbance in their hearts, and takes away the quietness of
their Spirit, which certainly ought not to be.

Yea Fifthly, If the Lord should imployn us in his service, and we should have no success, that is a hard case, and would stir up the passion of a mans heart, that when God should imploy him in his own work, and he should find no success, yea, and he should find that the Enemies of God should have better success in their own work, then he in Gods work, yet fer all that you must keep Meekness and Quietness in your heart. In Psal. 37. There is a charge laide upon us, that we should not fret and vex, we should not loose the quiet of our Spirits, though we see wicked men prosper in their way. Cease from anger, forsake wrath, fret not thy self in any wise to do evil, for evil doers shall be cut off, but those that wait upon the Lord shall inherit the Earth. It is indeed the case of Gods servants, though they are in Gods way they find no good success, and wicked men that are Enemies to God, they find success in their way, upon that they are ready to be in a passion, no, faith the Holy Ghost here, Cease from anger, and forsake wrath, fret not thy self in any wise, though thou seest things go never so untowardly on in the world, and Gods people in their way suffer hard things, and wicked men in their ungodly waies seem to prosper, and have success, yet cease from anger, and forsake wrath, let there be no risings in thy heart, no frowardness in thy Spirit against God, no not because of this, but keep thy Heart in a meek frame, and quietly and patiently wait upon God notwithstanding all this, thus we must be meek towards God.

Sixthly, Yea, though we should trust in Gods word too, and yet things should seem to grow worse and worse, though we have trusted in the word of God, God seems to go quite contrary to his word, he seems so, when God gives out a promise, and the soules of his people do trust in his word, and love him, yea, and
Cleave to his word, yet, I say, it is the way of God many times to go quite contrary to that that the word seems to speak, we come to the word, and to be encouraged by it, and yet our case goes quite contrary to what we hear. Oh, this troubles us many times, I but yet we must go on, and continue meek in our spirits notwithstanding this. In Psalm 119:81. My soul fainteth for thy salvation, but I hope in thy word, mine eyes fail for thy word, saying, when wilt thou comfort me? Thou hast indeed spoke thy word, but I do not see it fulfilled, the thing seems to go quite cross. Mine eyes fail for thy word, for I am become like a Bottle in the smoak; A Bottle hung up in a smoaky Chimney, never regarded. I am like a Bottle in the smoak not regarded, Yet do I not forget thy Statutes, Yet he kept the word in his mouth, though he did not find the word made good.

Seventhly, Above all, when we have to deal with God about our eternal estates and find little or no encouragement, there is nothing more likely to put the Spirits of men into a disturbance, into a froward and passionate temper then this, when as a man deals with God about his everlasting estate, and he finds little encouragement from the Lord, but still it continues with him as hazardous as ever it did, Yea, He apprehends himself rather in more danger then when he began at first, now upon this the Hearts of men are ready to be disturbed, but we are now to be meek and quiet in our spirits when this comes, and though we are still followed with fear left we should miscarry everlastingly, and God doth not come in to answer our desires, yet the Heart is to continue Meek still, take heed of any frowardness of Heart and fretting of Heart in this condition.
CHAP. XCIV.

Containeth three Reasons of our Meekness towards God in General. 1. Hereby God is Sanctified. 2. Hereby we are helped in our Duties towards God. 3. Hereby affliction is made more easie. Secondly when the Soul bath to do with God about its eternal estate, then we are to be Meek.

1. Because now the Lord shows himself more in his Glory. 2. Because, now the sinner apprehends its own wretchedness and danger. 3. Because the sinner is now about the greatest work. 4. He is seeking the greatest Mercy from God. 5. It is God's greatest aime to subdue thy Heart in afflictions. 6. Because now the Spirit of God is more mighty in thee, and it is a gentle and tender thing.

The Reasons in General of our Meekness with God, why we should be meek. They are especially these three.

First, Because herein we Sanctifie the name of God, the Heart of a sinner in nothing Sanctifies God's name more, then in behaving it self meekly, when God puts it to such a condition as I have named in those several Particulars, and yet the Heart continues meek, this Sanctifies the name of God, and his Love, and his greatness, and his majesty in the Dominion he hath over it; in his power, and in his Wisdom, and in all his attributes, such a Heart doth Sanctifie Gods Name.

Secondly, This meek disposition, it is that that doth much help us in the performance of any Duty toward God, it is that that helps us to attend upon God in anything that he doth require of us, so long as the Heart keeps its self in a meek temper, so long the Heart is fit for...
Reasons of Meekness towards God.

attend upon God in any service that God calls for, but if oneself you have lost the meekness and quietness of your disposition you are fit for nothing, you are no way fit to attend upon God in the word that he speaks to you, you are no way fit to attend upon any service that he calls you into. You read in Exodus, 6:9. When God sent Moses to deliver the Children of Israel out of bondage, the Text saith, They hearkened not unto Moses, for anguish of spirit, and for cruel bondage. So many when their spirits are in a disturbance, and in a passion, they are not fit to hearken to God, nor to his word, they come to hear his word, but it doth them no good. Why are there many that are in great trouble of spirit, in trouble of conscience, they come to hear the word, and they hear many excellent things that is for the good of their souls, but they get no good by it. Why? Because they come not with Meekness to hear the word of God, therefore it is that they cannot hear what God faith to them, and cannot attend upon any Duty, it doth unfit them for any service that God calls them unto, they cannot pray, and they cannot meditate; many of you complain that you cannot pray, and Meditate, and hear the word with profit, whence comes this? But because you have not your Heart in a Meek temper towards God.

Thirdly, Because by Meekness, we shall come to have our afflictions a great deal more easie, the Heart of God will be tender towards us, if we be Meek and tender towards God, but (as we shall see afterwards) if we be froward towards God, we must expect to have the like for like, but if we be Meek and quiet hearted towards God, of melting Hearts towards God, we may expect that God’s Heart will melt towards us. As now, what makes your Heart melt towards a Child, if you should be angry with a Child, if the Child should fret, and vex against you, shall the Child get anything by this? No, but if you be displeased, and the Child as soon as it apprehends you displeased, you find
Reasons of meekness towards God.

the Heart of the Child to Melt, and yeild, and you find it in a quiet, and melting temper, this now breaks the Heart of any Father or Mother in the world, when the Child shall come and lie down before you in a melting frame, whereas, if the Child shall go away frumping, and vexing, and fretting, there is no good got this way. We are to be meek towards God, because there is no such way to have the Heart of God broke towards us, as our carrying our Hearts Meek towards him, whatever his wails are towards us.

But above all, as we are to be Meek in those cases, so when the Soul hath to deal with God in the matter of its eternal estate although for the present it finds no encouragement, yet be sure to keep your hearts Meek. And there are a great many Reasons for that, why above all, the Heart of a Sinner should be kept in a meek disposition towards God, when it seeks to provide for its eternal estate, when it deals with God for eternity: it is so that the Sinner should be in a meek temper towards God, when the Lord doth afflict it in the Body, or outward estate, or in any way whatsoever, but when the Soul apprehends it hath to deal with God for eternity, and apprehends it self in danger to miscarry for eternity, above all times, then the Heart must be of a meek and quiet disposition, and temper of spirit, and that upon these grounds.

First. Because, That now God himself shews himself to the Sinner, in his glory, and greatness, in another manner than formerly he did, and the more a Sinner shall behold God in his Glory, and Honor, the more God expects that the Sinner should be in a meek and quiet temper.

Secondly, Because, The Sinner now apprehends its own wretchedness, and danger, and is it not meet then he should be of a meek and temperate Disposition? (What!) To be towared at the pit of Hell, at the pits brink? That is mighty cruel to that that God expects from the
Soul, when it apprehends its danger so much as thou dost, when thou art dealing with God about thy eternal estate.

Thirdly, (and especially) because now as thou art under God's feet, so thou art now about the greatest work that ever meere creature was about; when thou art about dealing with God for thy everlasting estate, I say, thou art about the greatest work that ever creature was about, and thou hadst need then have all thy wits about thee, when he is working about the greatest business that ever sinner was working about in this world, in seeking to provide for his eternal condition, now if thou put thy self into a passion, or givest way to the frowardness of thy heart, thou wilt be extremely hindered, when a man is about a business of great consequence, nothing hinders him more then passion. *The counsel of the froward carries him headlong, saith Eliphaz* Job, 5. 13. It carries him on to very unadvised, and indiscreeit coursest when once a man is froward, so the counsels of froward Spirits that are froward towards God, must needs carry them headlong, and hinder them mightily in this great business that now they are about; they had need keep their hearts in a quiet temper at this time.

Fourthly, Again, Thou art seeking the greatest mercy from God that ever creature was seeking from God, and wilt thou be froward now? Shall a beggar be froward when he seeketh almes, and the greatest almes? When the beggars seek alms, then he is in the most quiet, and gentle disposition that can be, now thou art seeking to God for thy everlasting estate, and therefore thou hadst need keep thy heart in a meek and quiet temper towards God.

Fiftly, And the greatest thing God aymes at, it is, to subdue thy heart in all the affictions that are upon thee, and all the troubles of conscience that thou liest under, the greatest thing that God aymes at, it is to pluck thy heart from thy beloved lust, and subdue they heart.
Reasons of weakness towards God.

unto him, and therefore thou needst not be of a quiet disposition then, thou art now in God's hand to be wrought. The Lord hath wrought us for the self same thing. 2 Cor. 5:5. The heart of a man now is in God's hand to be wrought, now when a man is working about a thing, and hath a tool in his hand, he holds his hand steady and quiet. If so be you be working anything upon your children, doing any thing about them for the curing of them, laying any false upon the sore place, if the Child do nothing but riggle up and down, and will not be quiet, it hinders you in the work, but you labor cohe the Child as quiet as you can; So thou art in God's hand a working, the Lord is working thy soul for his kingdom at this time, and if thy soul be in a disturbance, and distemper, thou art not fit for God's work, therefore keep thy soul in a quiet temper when thou art a working in the Hand of God.

Sixthly, Further, Now the Spirit of God is more mighty in thee, and more strong in thee, and working for thee then before, now the Spirit of God is a tender thing, it is gentle, and tender, like a Dove, now thou must labor to have thy Spirit something suitable to God. Spirit, the Spirit of God is of a quiet disposition like a Dove, thou must labor to have thy Spirit like the Spirit of God, now there is no such way for thee to grieve his Spirit, and caule him to leave thee as for thee to be of an unquiet disposition, the Spirit of God is like a Dove, but thou art like a bird of prey, of a wrangling disposition, rending, tearing. Disposition, how shall the Spirit of Christ, that is like a Dove, rest in thee that art toward towards God? Therefore Christians, when ever you find your Hearts working towards God about your eternal estates, be sure to keep your Hearts meek then. For it is the Exhortation of God, when you are to deal with your Child, with your Servant, with any Creature, you are to keep a meek Disposition, but when you are
to deal with God, and in matters of your external condition, then above all keep your hearts in a meek seaman and disposition, certainly, the cause why many poor souls have continued so long a time in trouble of conscience, it is, because their hearts have not kept before God in a meek disposition, but they have been in a froward disposition, even towards God himself. Thus now I have endeavoured to open the frowardness of disposition that is in us towards God.

CHAP. XCV.

Use Of rebuke to those that are of a froward disposition towards God, and who they are. 1. When in trouble of conscience, doubt, or despair of mercy. 2. That in trouble of mindbecause their hearts to do any duty. 3. They set upon Duties in an angry fretting humor. 4. When Duty is cast off in an anger. 5. When we are crossed in one thing, then we cast away all services we might have. 6. In Crosses that come immediately from God. 7. To be froward against any part of the word. 8. Against the ways of God.

Application, 1.

Wherefore then (for application) Herein was the frowardness of our disposition towards God, many are froward towards God himself.

Quest. You will say, Are there any such.

Answ. In Iai. 57. There the Lord complaints of those that walk on frowardly towards him, verse, yea.
For the iniquity of his covetousness I was wroth, and
smote him, I hid my face, and was wroth, and be went on
frowardly in the way of his own heart. I hid me and
was wroth and he went on frowardly in the way of his
own heart. It was for his sin that I hid my face, and yet
for a tither, he goes on frowardly in the way of his heart.
Wicked men, they first sin against God, and when they
have sinned against him, if the Lord do but seem any way
to be hard unto them, they go on frowardly; they are
froward in their way. So you find, that the Lord com-
plains of his people in the Book of Deut. 32. 5. That
they were A perverse and Crooked Generation. He
speaks much of their provoking of him by their sin; And
likewise he saith, They have corrupted themselves, their
foot is not the foot of his children; they are a perverse
and crooked Generation. There's in effect the same thing
that we are speaking against, the Lord had much to do
with this people. And in ver. 20, there you have the words
And he said, I will hide my face from them, I will see what
their end shall be, for they are a very froward generation.
Children in whom is no Faith. They were froward to
God himself; he doth not speak of frowardness towards
one another, but they were perverse towards God, with
the Lord, in Isa. 9. Is it not enough that ye tempt me,
but will ye tempt the Lord also? Such an expression you
have there. So may I say here, it is not enough that you
are froward one towards another, and froward towards
the Creatures, but will you be froward towards God also?
It is too much for men to be froward to their brothers, you
may see a mighty multitude of Spirits in some men to
the poor, dumb Creatures, the beast they ride, they shew
themselves like third men; froward towards them, I but;
what is it to be froward towards God? Concerning the
frowardness towards the creature we shall speak of after-
wards, but how of the frowardness towards God thou-
No.

You will say, Who are they that are of a forward disposition towards God?

And I beseech you consider this, and you shall find there are many Guilty of this that little thought of it.

As first, This is forwardness towards God, when you are in trouble of conscience any of you, I shall speak especially to those that have most to deal with God, for there are a great many of men that little take notice of God, and then I shall shew the evil of that forwardness, and some means against it. I lay, you that are in trouble of conscience, when you that determin against yourselves, when you find your trouble it is to continue upon you, or it may be increase, when you shall in the trouble of your spirit conclude and determine there is no mercy for me, there is no help for me, God will not help me, you do not think now that this comes from forwardness, these determinations against God it is in an angry mood against God, though you take no notice of it. That any man or woman should condemn themselves as worthy that God should leave them, and for sake them, that may come from their weaknesses and sense of their sin, but that any should conclude and determine against themselves, that God hath left them, and will not help them, that comes from forwardness, and I will give you Scripture for this, that this determining against your selves, it is from forwardness of heart. In Psalm, xix. 11, 11, I said in my haste all men are liars. What is the meaning of this? David when he was persecuted by Saul, he was under sore affliction then, and he was in danger of his life. But David had a promise from the Prophet, that he should be King after Saul, that he should come to a glorious condition. Long and David was anointed by God, but David in affliction, In my haste (faith he) when I was afflicted, I said all men are
Liars, I said the Prophet was a Liar, the Prophet told me this and this, that I should come to the Kingdom, and so and so, but I said in my heart all men are Liars. I said one day perished by the hand of Saul. David made such a conclusion, that he should never have the word of God fulfilled towards him, and he should perish by the hand of Saul, I said, faith David, it was in my heart, I was in a forward, pettish humor then. As it is seldom that men and women can feed, when they are in a forward temper towards their brethren, but they see it afterwards, So faith David, I said in my heart all men are Liars. So when thou art troubled in Conscience, and sensible of thy sin, thou saist, the Lord hath forsaken me, and I shall never come to have any peace or comfort, thou seest in thy heart, this is in thy heart, and forwardness, if thou were of a meek disposition, thou wouldst never speak thus before the Lord, thou hast no warrant for it. And so again, in Psalm, 31. 22. I said in my heart, I am cut off from before thine eyes. God hath cut me off, and God insends no good to me, and I am a reprobate, I am cut off from before thine eyes. I but know this is thy heart, and this is for want of meekness towards God, that is the first sort of those that are forward towards God.

Secondly, Another sort of those that are forward against God, are such as in trouble of mind, have no lift nor heart to do any duty that God calls for, but out of a pettish humor, they lay aside, and have no mind to set upon any duty, and told you it was with many of your Servants, you anger your Servants, and when they are in a pettish humor, they have no mind to do any thing you set them upon, and so Children, when you anger them, they go about that which you set them about, as if they had no mind to do any thing you set them about, as if they had no mind to do it, and so any that are in trouble of Conscience, and are so troubled, and
find such a disturbance as to take them off from any duty that God calls them unto. I say, this man is of a certain humor against God.

Thirdly. Another sort are those, that when their conscience sets them to duties that they dare not but do them, they set upon them in an angry, fretting, chaising humor, as we read of Zipporah, in Exodus 4, 24, 25, and so on, whenas the Lord sent Moses about his work, when he came to Moses and would have slaine Moses, then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his Feet, and said, surely, a bloody husband art thou to me. What, must the Child needs be circumcised? Her Spirit was very tender towards the Child. What, must it needs be done? And in an anger? She takes a Knife and circumcisceth the Child. So many men and Women, in the trouble of their conscience, they go unto Duty, must it be done? Then it shall be done; they must needs do it, and their conscience sets them upon it, and they do it in an anger, angrily with the word of God that puts them upon such Duties, there is some distemper upon the Hearts of men in this regard.

Fourthly. And then another discovery of arowardness of spirit with God, is sometimes to cast off duty in an anger, as they set upon duty in an anger, so they cast it off in an anger, why should I wait upon the Lord any Longer? I have come and heard the word, and prayed all this while, and nothing comes on it, and so I will pray no more, and hear no more, and take no more pains, it is all to no purpose, and so in an anger throw off all, and they will heare no more, and pray no more, Oh, this is a froward, peevish disposition; as you shall see some people in a froward disposition; they will throw away al, and they will do no more, there is this froward disposition in the hearts of many against God, that because they cannot have what they would have, they throw off al, and they will do no more.
Fifthly, Another is this, that when we are crost in one thing, and have not some one thing that we would have, we cast off al the other mercies that we have, and we wil prize none at al, because we have not some one that we would have. Just as a Child, perhaps you give a Child an Aple, or a Cherry, and divers things that please him, but the Child sees another thing that it would have, & because it cannot have that, it casts all the other away, then you wil say this is frowardness in the child, this is a froward Child. Thus froward are you many times with God himselfe, the Lord bestowes many mercies upon you, and because you cannot have some one mercy that you would faine have, that you see somebody else have, therefore you are ready to throw away all, and not regard any mercy that the Lord hath bestowed upon you, this is for want of Meekness towards God.

Sixthly, Again, At any time when your heart is in a Disturbance against any thing that befals you, through some immediate Providence of God, there is such a crost befals you, and you cannot lay it upon any creature, but you see an immediate hand of God in this crost and affliction, and yet you are froward for all that, this is against God, for you are convinced that God is in it, the truth is, God is in every affliction that befals us, but in somethings Gods hand is more immedicate, now to be froward when we see Gods immediate hand is in such an affliction that is upon us, this is to be froward against God.

Seventhly, And so when men are froward against any part of Gods word, and to have their hearts rife against it, this is to be froward against God.

Eighthly, Again when men are froward against any way of God, against the strict and holy waies of God; think them too strict, and too tedious, and thereupon their hearts rife against them, these are distempers that are in the hearts of people against God. Though many having not considered their own hearts, they have not seen
seen this, yet certainly, this is in the hearts of many, though you perhaps do not find your hearts yet in this temper, yet those things you may find afterwards, but many they know this, and God this day speaks to their hearts, and finds out the plague of their hearts, and therefore calls upon them, to be humbled before the Lord.

CHAP. XCVI.

Sheweth the Dreadfulness of this Sin, for. 1. It is Boldness against God. 2. It argues much pride. 3. It argues hardness of Heart. 4. It is contrary to faith. 5. It is vain, and nothing got by it. 6. Your foules cannot be healed that are wounded. 7. The Lord will be froward to such. 8. It will at last turne to Dispair, if not looked to.

Now therefore, That it is a dreadful thing to be froward against God, dreadful it is. For,

First, Here is a great deal of boldness against God. Is it not a boldness, for a poor man to come into the presence of a King, and shew himself froward and haughty? Dost thou know the infinite distance that is between God and thee, that darest thus be froward before God?

Secondly, Furthermore, It is an argument of abundance of pride, it is a froward and proud Spirit (that shall shew afterwards in our frowardness towards men, towards our equals and inferiors, it comes from pride) but our frowardness towards God comes from abundance of pride, and what, art thou dealing with God about thy eternal estate, and art thou proud? What, dost thou see thy self a vile creature, and God ready to stamp thee under his feet, and art thou proud.

Thirdly,
Thirdly, And further, It is an argument that thy heart is hard, that the Lord hath not mollified thy heart, thou mayest have a troubled heart and a hard heart, many men and women have trouble of conscience, and yet hard hearts, that is a signe of a hard thing, when any thing that comes against it, it makes a noise, and rebounds against it, as if you strike upon Iron, and brass, it makes a noise, but strike upon wool, and any thing that is soft and it makes no noise. So now, when thou findest God striking against thee, if thy heart were soft, thou wouldest make no noise, but now when God strikes thee, and thou keepest a noise, thou makest a great disturbance, and thou disturbeth the family. Where thou livest: it is a signe thy heart is not humble, if thy heart was as wool, though thou hadst many strokes, thy heart would not make a noise.

Fourthly, Again it is the most contrary disposition against the work of faith that can be, that place I named before in Deut. 22. 20. A froward generation that had not faith, frowardness and faith is oppolite, He that believees makes not haste, and he that believees hath not an haughty Spirit, it is a quite contrary Spirit to faith, a froward Spirit is.

Fifthly, Yea know, it is a vain thing, thou gettest nothing by this, what dost thou get by it? What, that thou compass it the sooner? No, Quietness and confidence shall be thy rest, that is the best way for comfort. In Isai. 30. 7. There the Lord promiseth to his people comfort, but how? Is it not by quietness? For the Egyptians shall help in vain, and to no purpose, therefore have I cried concerning this, Their strength is to sit still, That is, not to take pains, but to sit still, and wait on God. And at verse, 15. Thus saith the Lord God, the holy one of Israel, in returning and rest shall ye be saved, in quietness and Confidence shall be your strength, certainly, this is the way for comfort, quietness and confidence, faith and quietness are put together, it is quite

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contrary then to faith, and it will keep off from comfort.

Yea, you cannot expect to have your souls healed that are wounded, that have such a malignant humor in your wounds. As you know, if there be a wound in a man's body and there be a salt malignant humor in the wound, it will never heal, the Chirurgeon must take away the malignant, salt, fretting humor, before it will be healed; So God hath wounded thy conscience, and thy conscience will not heal, what is the reason? There is a fretting humor in it, and a froward spirit, were it that thy spirit were meekened before God, the wound would heal. Thou hast come to the word, and heard many truths applied to thee for the healing of thee, and this sovereign balm and salve hath healed many others, and yet it hath not healed thee, what is the reason? Because thou hast a froward, fretting humor in thee.

Seventhly, And again know, That the Lord will deal with thee, as thou deal'st with him, do not think to get any thing by it. In 2 Sam. 26. With the froward God will be froward, that is, God will deal with thee according to thy kind, if thou beest of a meek and gentle temper, God will deal with thee so, if of a froward temper, God will deal with thee accordingly.

Eightly, Again, The truth is, if at length you look not to it, you will grow desperate, there is no such means to hasten desperation as this is, and the other disposition of meekness of spirit will help against this despair, never did any soul despair in trouble of conscience, that was of a meek disposition, and would you be sure never to despair, take this rule, keep your heart in a meek disposition, and you will never despair, but those that are of a froward disposition towards God himself in time of their trouble, they are in extreme danger to fall into desperation.
CHAP. XCVII.

Means and helps against the former Sin. 1. Be convinced of this Sin. 2. Consider the goodness of God in that there is a possibility for you to provide for your everlasting Estate. 3. It cost God dear to make way for Mercy. 4. God hath been patient to thee. 5. Justifie God in all his dealings. 6. Set the Example of Christ before you.

And therefore, by way of help to you and Exhortation, Oh! That the Lord would settle this that hath been delivered, to the helping against this distemper, for the getting away of this Malignant humor out of the Spirits of men and Women, that they might learn to sanctifie the name of God. You know in the building of the Temple, there was heard no noise, no Hammer in building the Temple, so when God comes to build his Temple, he will have the Spirit quiet, God will quiet thee before he will lay thee as a Stone in Christ, into the spiritual building, and bring thee to a sweetness of Spirit to be Meek before him, to be such as Christ is; for in thy Conversion thou art to be made a member of Jesus Christ, and then certainly thou must be suitable to Jesus Christ, and such a froward, pettish Disposition, is not fit to be a member of Jesus Christ, therefore for helping you against this.

First, Labor to be convinced in your own Heart, that there is this disposition in you, there are a great many people, that have much frowardness in their hearts towards God, and to this day they were never convinced of it, but it may be God will convince you of this and make you confess and say, Indeed, I cannot but say, I have a passionate
passionate froward Spirit when any angers me in my family, but, I did not know that I had a Spirit froward against God; but, I am convinced now that I have a froward, passionate Spirit against God. Oh, This is a sore Evil, be convinced of it, and be humbled for it, there is no such way to be delivered from a sin, as to be convinced of it, and humbled for it.

Secondly, Having been humbled for this sin, there are divers considerations that may work upon your Hearts against the frowardness thereof against God, such as these. The goodness of God appears, in that there is a possibility for you to provide for your everlasting estate, that may something sweeten, and soften your heart; that you are not past help; if God should take you at your word, when you say, God hath left you, and he will never come, and there is no Hope, if God should say, Amen, and say, you shall have no help, and you shall have no Hope, your condition would be miserable, weal, but God is gentle towards you, and God faith, there is hope, and there is help for you, and there is none of your conditions so, but there is Hope, and there is help, and there is nothing makes it more dangerous then the malignant Humor in you, quietly wait for it, and you shall see the Salvation of the Lord.

Thirdly, Then Labor to work this Meditation upon your Heart, it cost God dear to make way for mercy for you, it cost God the Blood of his Son, to make but way to bestow mercy upon you, and will you not wait for him when you want mercy from God? Are you froward because you cannot have it presently? Thou shouldst wait for that mercy that cost God so dear.

Fourthly, Consider, Hath not God waited upon me in the time of my wickedness and wileness, and yet did not stamp me down to Hell, the least act of God's will, might have stamped me down to eternal misery, and yet at my sins did not so provoke God against me, stil I am preserved, thus people are ready to say, my condition
is worse than any. Well, Thou art sroward because thy condition is thus, but thou hast dealt vilely and wickedly with God, and yet he is patient towards thee.

Fifthly, And never leave till you bring your Hearts (at least) to justify God, that is one degree to get out this ill Humor, this Malignant Humor out of you, to justify God in all his dealings, though you cannot bring your Spirits so down as you do desire, do but bring them to justify God in all his dealing with you, and you have got some power in some good measure against this distemper of your Heart.

Sixthly, But above all means, the setting of the Example of Jesus Christ before you, that is the principal means to help you against srowardness; you heard before how Meek he was towards his Father, and the dealing of his Father with him, was other manner of dealing then with you, for God did pour out the fury of his wrath, in making him a curse for our sins, and God bruised his Soul, he felt another manner of Load then you do, and and though Jesus Christ was God equal with the Father, yet he suffered such things from the Father. What art thou before the Father? A Base, Vile Creature, a worm before the Father, that might have been in Hells long a go, and doest thou think much to suffer somthing, Jesus Christ was the natural Son of God, thou art at the best but a Base slave; if he take thee, and adopt thee to be his Child, yet thou art but a bond-slave, when God takes thee and adopts thee for his Child, but Jesus Christ was his natural son, and yet he was thus dealt withal. You that are mariners, if you should go and redeem a poor Gally-slave, a poor Captive, come and redeem him, and maintain him as a Child, if your own Child see you angry, his Heart melts before you, and is of a Meek disposition, but this Boy, that you have redeemed, he can bear nothing, what an unseemly sight is this? Now if there were but the least Ingenuity, this Captive when he
is redeemed, when he sees the Man's own Son, the Son of his Body. What a Meek disposition he is of, it will be a mighty argument to prevail with him.

And besides Christ he never offended his Father from all eternity, and yet he suffered such things, thou dost offend God, and the Reason of Gods dealing with thee is from thy self. The Foolishness of man perverteth his waies. There is such a place in Prov. 19. 3. (man perverts his waies, and he meets with him in his way,) And his Heart frets against the Lord. This is an ill disposition.

Set then the Example of Jesus Christ before you, who was Meek before him, I remember Erodius in his History, reports of the Elephant, that though it were in a rage and fury, yet the way to take away the rage of it is, to set a Sheep before it, now at any time when we are in a rage, and fury, in a froward, and pertish humor against God, see the Example of Jesus Christ before you, he that was the Meek Lamb, and was dumb as a sheep before the sheapers and opened not his mouth, and this will be a mighty means to Meeken and quiet your Spirits.

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CHAP. XCVIII.

Meekness towards God further exemplified from Scripture Examples.

Now further to help and provoke Christians to be Meek towards God, I shall set before them some Scripture Examples. One is the Example of Aaron in Leviticus, 10. It was a sad affliction that was upon him, his Sons were destroyed by fire, yets, 2. There went out fire from the Lord and devoured them, and they died before the Lord. Verse, 3. Then Moses said unto
Of meekness towards God.

Aaron this is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. It is true, the affliction that is upon you is very sad and grievous, I but, God will be sanctified, it is fit that God should be glorified whatever becomes of your sons, and (faith the Text,) Aaron held his Peace. He laid his hand upon his mouth, and his soul was quiet in meekness, and yeilded unto God, as if he should say, I, indeed it is fit that God should be glorified whatever becomes of my children, and whatever becomes of me, and Aaron held his peace. Many of you, when affliction comes upon you, in an husband, or a wife, or children, or estate, what disturbance comes upon you, what passion and frowardness comes upon you? It was not so with Aaron, though the affliction was very great upon him, yet he held his peace. And you may remember, as I shewed the reason of it before, so especially I enlarged my self in this, to shew, how those that are to deal with God about their external estate, though God doth not come in with present comfort and encouragement to them, yet they are to behave themselves meekly and quietly before the Lord, upon many several grounds, and there I rebuked the frowardness of the hearts of people, even against God himself, if they be seeking to God, and cannot have what they would have, pretently they are froward, and ready to cast off duty in an anger, and why should they pray any more, and why should they seek any more, and in their haft, ready to turne against God himself, and their hearts boil up in frowardness against God, and if they be set upon duty, they go to it in a kind of anger, many several wails I opened, how the hearts of men might be froward against the Lord, and labored to shew the vileness of it. Now to add a word or two further about it, and so to go on, it is fit that though God should deal never so hardly with us, whatever he doth with us, yet we should take heed that we be not froward, but be meek
Of meekness towards God.

and gentle towards him, we are under God's feet to do with us what he pleaseth. It is a notable example also that we have of the Virgin Mary, I suppose you know the story, in that 2. of John, When Water was turned into Wine, whenas Mary said to Christ, They want Wine, faith Christ Woman, what have I to do with thee? Christ seems to speak somewhat angrily unto Mary, but we do not read of any anger from her again. But that is observable, she presently goes to the Servants, and faith, Whatev'r he bids you do, do it. Though he did speak angrily unto her, yet she would have the Servants to obey him, and to do whatsoever he should bid them do, then it follows, he bids them Fill the water Pots with Water, and they had no cause to repent them, for it was turned into Wine. I apply it thus, though God seems to speak angrily towards you, and his ways towards you are such as seems to be very hard, and much against you, yet you may not be sordid with God for all this, but you must lay this charge upon your Hearts, and say thus, well, though God speak sordily towards me, yet I am resolved upon this, whatever God bids me do, I will endeavor to do it, I will cast away no Duty, I will go on this way though I perish, I will do whatsoever he bids me do, I will fall upon it and do it as well as I can, and therefore go on in this way, do what thou canst, though perhaps thy sordid Heart thinks, why should I do thus? I see no good in it, yet go on and do it, and thy Water may at last be turned into Wine. And likewise the Example of the Woman of Canaan is very remarkable, She is commended for this, that though Christ spake in an angry way to her, and called her a Dog, It is not fit to take the Children Bread and cast it to Dogs, Yet she did not cast off her Duty, and say, why should I seek to you any more, you call me a Dog, No, But faith She, The Dogs have Crumbs, She continues her Meekness of Spirit though he calls her a dog. So, Thou art seeking God a great while.
Of meekness towards God.

(perhaps) and God seems to be angry with thee, and his Anger riseth more and more, and thou seest as a Dog, and art ready to say, I am a Reprobate, a Dog, I but keep thy Spirit Meek still, and say I may have a crumb though I be but a dog before him; you know we account it a very Evil thing for beggars that Beg almes, if so be they wil be sroward, angry, and raling, when they have not what they would have, but now if any one that is a begging if he can take a repulse, and his Heart melts, and is quiet, and think with himself I deserve nothing, and goes away with quietness, and faith, such and such are merciful indeed, but I see I deserve nothing, and therefore it is just I should have nothing, this breaks ones Heart. So those that are seeking God, and begging Almes, because they have not what they would have in a little time, if they shall say, it is in vain, what should we seek God any more for? And be Angry, and resolve never to perform Duty any more, this certainly is an exceeding Evil thing, we account it a good commendation of a Servant, if he should be cast out of Doors for his Evil wates, yet if still he carries himself Meekly, and submissively unto his Master; whereas now, if Servants be cast off, ordinarily they fal a railing against their Governors, when their Hearts are in a passion with those that they are to deal withal, this is Evil: So though God should cast us off, we should keep our Hearts Meek and quiet towards God? whatever becomes of us, but we shall Leave this.
Of Meekness towards Men.

CHAP. XCIX.

Doct. All Christians ought to be Meek towards them they converse with.

Now to proceed to the Next thing, and that is, Meekness towards Men and all Creatures, Learn of me, for I am Meek and Gentle.

The Argument we are now to falt upon, is the Meekness that ought to be in every Christian in his carriage towards all with whom he hath to do. And as this is a great Argument, So I hope you will see it very useful. Before I have done, I shall be willing to be somewhat large in it, because it is such a necessary Argument.

DOCT.

All Christians ought to be Meek towards those they converse with.

I shall give you some Scriptures further for confirmation of this, and then we shall proceed to the several things in the Argument for the opening of it. In Coloss. 3:12. There the Apostle Exhorts, To put on the Bowels of Mercies, Kindness, Humbleness of mind, Meekness, long suffering, and that, As the Elected of God, Holy and beloved. But that we shall make use of afterwards, how it is to be done, As the Elected of God. But now for the Exhortation, Put on therefore Bowels of mercies, Kindness, Humbleness, Meekness, Long-suffering, All Christians should manifest this Grace of Meekness. And in the Epistle of St. James, 3:13, who is a wise man,
Of Meekness towards Men.

and endowed with knowledge amongst you, let him bow out of a good conversation his works with meekness of wisdome. It is a very fine, excellent scripture, it is not enough for a man to have a good conversation in other things, except he have Meekness; Meekness (as afterwards we shall shew when we come to open the excellence of it) puts a beauty upon all our ways, shew out of a good conversation Meekness; and mark, it must be with Meekness of Wisdom, not only noting hereby, that Meekness comes by wisdome as we shall shew afterwards, but that the Meekness of a Christian, is to be the Meekness of Wisdom, not a foolish kind of stupidness, not to be insensible of anything that is done, but Meekness that must come from Wisdome, Wisdom is to be shewed in Meekness, as there is a great deal of Wisdom shewn in Christian Meekness, the Meekness of a Christian doth consist in the allaying, and right tempering of Anger, not in the taking away of all kind of Anger, that is not the Meekness of a Christian, but in the right and due allaying of the heat of Anger: a Christian, if he had no anger at all upon no occasion, he would be useless; he would be a very drow, as you know a Bee, when the sting is quite out, the Bee is turned to be a drow, So that Meekness is not to take away the sting of Anger altogether, that there should be no such thing in the soul of man, but to allay the heat of it, that it be not venomous, that it be not too puny, and too long a sting, but is the grace of Meekness. The meekness of a Christian should be the Meekness of Wisdom, there be many, that because they will be sure not to be accused of frowardness, and too much Anger, they will do nothing at all, they will not so much as do what their duty is that they ought to do, here is not Meekness with Wisdome, though thou thinkest thou dost excuse thy self from being Angry, and passionate, when thou faist, thou wilt neither meddle nor make, when it may be, God calls for thee to meddle and make right it, it may be your duty to do the utmost you
can in such a business to rectifie it, and order it as you ought to do, now this is a kind of meekness, though you are not so forward and passionate as you would be, as if you did meddle, this is not the Meekness of wisdom, The Meekness of Wisdom is not wholly to extirpate, but to allay in a right manner the inordinate heat and passion of Anger.

And then another Scripture we have in the Prophesie of Zephan, there's an exhortation unto us, yea, unto those that are of meek dispositions already, there is an Exhortation unto them, that they should seek Meekness, as it is the duty of a Christian to be meek, so it is his duty to seek after Meekness too. It is in the 2. Zephan, 3. he speaks it of meek ones, in the beginning. Seek ye the Lord, al ye meek of the Earth, which have wrought his Judg- ment, seek righteousness, seek meekness. Ye that are Meek, yet seek Meekness, Labor to be more Meek, therefore it is a duty for all Christians to be of Meek Spirits. And St. Paul expresseth unto you what a meek Spirit he was of. In 1. Thes. 2. 7. But we were gentle among you, even as a Nurse cherisheth her children. And then againe at the ro. ver. Ye are Witnesses, how Holily, and Justly, and unblamably we behaved ourselves among you that believe. As you know how we Exorted, and Comforted, and charged every one of you as a Father doth his Child- dren. Thus he shewes the Meekness of his Spirit. And at the 8. ver. Being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own Souls, because you were dear unto us. We might enlarge much in several Scriptures, to shew, how meekness towards all is required of us from several examples, but I rather hasten to the open- ing of it.
**CHAP. C.**

**Wherein this meekness consists opened, as it is the allaying of anger in six particulars.** 1. It orders anger to the right object. 2. In regard of the time. 3. In regard of the measure. 4. In regard of the ground. 5. In respect of the exercise of it. 6. In respect of the end.

Christians ought to be meek, now for the opening of it, in general it hath been shewed already that it consists in the allaying of the heat of the passion of anger. The passion of anger is a very unruly passion, and there is a great deal of need of the right ordering of it; therefore there are two graces that do attend upon passion to order it, because it is so unruly, there is the grace of zeal, and that improves the heat of anger for God, and then there is the grace of meekness, and that is to allay and temper the heat of it. So that you see, God would not have the passion of anger wholly excluded, but have these two graces to attend upon it, one to improve the heat of it for God, and the other to allay and to temper the heat of it. Now our argument is to speak of the grace that is to allay and temper the heat of the passion of anger that doth such a deal of mischief with the unruliness of it, as it is laid of the tongue. It sets the whole world on fire so this passion of anger, indeed, it sets the whole world on fire, as we shall shew afterwards, when we set forth the excellency of this grace of meekness.

Now this grace of meekness, it consists partly in that which is negative, allaying the passion of anger, that we be not inordinately passionate to keep us that we shall not be too much angry. Or in that which is positive, in the gentle
Meekeenes whereby it Consists.

tle and sweet disposition of our Spirits, and the softness of our words and sweetness of our carriages and behavior towards our brethren.

The first is the main, in allaying the passion of anger, that we be not too angry when we are wronged, but that we be able to moderate our anger, able to keep in our passion and subdue it, & not barely keep it in, though that is somewhat, but not to let it inordinately boyle in the heart, when it is in. It is somewhat to keep it in, but more to allay the heat when it is in, for meekness doth both, it keeps in anger when it ought to be kept in, and it allawes the heat of it when it is in. Many perhaps may keep in their anger, but their anger Boyleth within them inordinately, but now meekness is both to keep it in, and to Allay it when it is within the heart; one of these is not sufficient, some men think, that if they keep in their anger it is well, though they suffer it to boyle and rankle in their own spirits, and others think they may let out their anger, they think it is better to let it out I see it is my nature, and therefore it is better to let it out. I but, thou shouldest neither let it out, nor keep it in, though it is true, better to let it out, if thy letting it out would lessen it within, but observe this expression of people, that they had better let it out then keep it in.

First it is a letting it out in a sinful way and God never puts us to such a strait, that we should chuse the lesser sin, rather then the greater, for if it be sinfully let out there can be no good come of it, this is the first thing.

Secondly Thy letting out thine anger, certainly, it doth not Abate it within (though thou mayest think that it doth) but rather increaseth it, as the letting out the fire in a house, the fire gets within, and burnes, when the fire is let out it increaseth the flame: and the truth is, there is not the les Anger in thy heart, when thou speakest with railing, and passionate speeches, but thy
Meekness wherein it consists

heat boyles stil within thee, and this is the reason, certainly one sin doth not lessen another, and therefore thou deceivest thy selfe in thinking thou hadst better let it out, then keep it in, as if thy anger were like water, that the more is let out, the less is within. No thy \textit{anger} is rather as the fire, that when it is let out it burns more within and without too, burns both wares, but meekness is to keep in the heat of anger, and to allay the heat of anger being kept in, anger upon any ground, either in regard of any injury that is done, or in regard of any thing that we are displeased with, that doth not wrong us but that crosseth our will; there may be many things that may fall out crost to our wills that doth not wrong us, many men will be angry when any thing falls out crost to their wills, but now a meek spirit is quieter, though things falls out that do wrong them or that are crost to their wills.

Yea and Thirdly, it keeps in and allayes the heat of anger, when others are angry with them, and do provoke them, for so commonly, our anger is raised upon something that wrongs us, by some what that crosseth our wills, though it should not be a wrong, or upon the passions of other men, if those that we have to deal withal be angry with us, we think we may be angry with them, if they be provoked, we think we may be provoked too. But now here is the temper of a meek spirit, though a meek spirit be wronged, yet stil it retaines the quieteness of its own heart, and the carrying of it with quieteness, and though things fall out crost, and they are contradicted in many things, and their wills crossed, yet they keep their quiet frame of spirit, and their words are soft and gentle, and their actions are quiet; though others are toward and angry also, yet one that is of a meek spirit, he keeps in his anger, this shewes the meekness of the heart what it ought to be.

But now if we would inquire more firmly into the
meekness of one's Spirit in the right tempering of the passion of Anger. Let us consider it in the several things, wherein Meekness doth temper and moderate the passion of Anger as especially in these six regards.

First, In regard of the object of Anger, it doth order it to the right object, that one shall not be Angry without being able to give a right account of it, that meekness causeth in a Christian, a Meek one is one (I say) that is never Angry, so far as meekness prevails in his heart, he is not Angry but when he can be able to give a right and good account of his Anger.

Secondly, It orders Anger in regard of the time of it; keeps it in order in regard of the time of it.

Thirdly, Meekness orders Anger in regard of the measure of it, that is. First, He shall not be Angry but so as he can give an account why he is Angry. And Secondly He is not Angry but when he ought to be Angry in regard of time. Thirdly, He is not Angry but in the measure that he ought to be Angry, it doth order Anger in regard of the right measure of it.

Fourthly, Meekness doth order Anger in regard of the ground of it, whence it ariseth.

Fifthly, Meekness doth order Anger in respect of the Exercise of it, in the way how Anger is to be express and manifested.

Sixthly, Meekness doth order a mans Anger in respect of the End of it, what is the aym of it. So that he is a Meek man, that hath his Anger rightly ordered in respect of the Object, in respect of the time, in respect of the measure, in respect of the Ground of his Anger, the expression of his Anger, and the end of his Anger.

I shall be willing to speak distinctly to every one of these particulars, and (if it please God to bless this Argument) I hope abundance of sin may be prevented, and the hearts of Christians may be much meekened, so as
they may live more quietly then they do, and there will be a great deal of honor come to the profession of religion.

**CHAP. CI.**

Of the ordering Anger in respect of the object. In twelve particulars.

For the first then, the ordering of Anger in respect of the object, a Meek man is such a one, as never is Angry, but first he can give an account of it, that he hath a right object for his Anger; many times this passion of Anger faires in respect of the object of it, in some nine or ten several waiues, and Meekness of Spirit will order Anger in all these several waiues.

First, Somtimes people that are angry are all in a passion, and it is for nothing, they know not wherefore, nor any body else, no body knowes what the matter is. A man comes into the house, and falls into passion with his wife, or Children, or Servants, or the wife with the husband, and no body can tel what is the matter, nor he himselfe, nor thee is not able to give any account in the world what the business is, why it is so, al is in a hubbub and confusion, and a great deal of stir there is, a great deal of cry (as we use to say) and little wool, there can be no reason rendred why it is so, now this is a most vile and abominable thing in Christians, for this passion of Anger to be let out for nothing, and no account to be given for it. In Acts. 19. 32. There was a great deal of stir in the City, and a great many of the people came together, and they knew not why they came together, and there is a great deal of stir many times in the hearts of men in a passion, and no body nor yet themselves can tel what is the reason why there is so much stir. but after a little time it to be
Anger moderate in respect of the Object.

that reason hath but a little time to work, the answer may be given, as there the Officer gave in ver. 40. Saith he, We are not able to give account of this tumult, so many men and women I make no question but they may find in themselves they have been often in a peevish humor, and passion, and when they have had so much time as to let reason work, to consider what was the matter, at this while I have been out of frame, and out of temper, the truth is, I cannot give an account of this stir that I have made in this family, and in my heart, I can give no account of it; but now meekness, that will order passion that it shall never rise but so as you can give an account of it, you will never be Angry for nothing if you have Meekness.

Secondly, Sometimes men and women are Angry for every thing, and that is as ill on the other side, as it is a sinful distemper to be angry for nothing; so it is as sinful a distemper to be angry for every thing, every trifle, every toy, any thing in the world that falls out in the least manner against their mind, puts them into an Anger. Now meekness will help one, that he shall not be Angry without a cause, but upon a just cause, as it is said of love love covers many things, so meekness will cover many things, and it will raise men's spirits above these things, as when one is sick, a little thing disturbs them, so it is a signe that the heart of a man and woman is very sick, when a little thing disturbs them. As one that hath been sick and weak, a little push with the hand strikes them down, so it is a signe that thou art very sick, when every trifle puts thee into an Anger, when mens & women Anger comes to be common upon every thing upon every occasion, it makes their Anger contemptible, their Servants do not care for it, nor their children nor any others care for the Anger of those men and women when they see it is common upon every trifle; those that be under such governors they begin to despise them. As I remember the fable of the fox, that saw the Asia in the Lions skin, and it is said, that the first day it was set
rile and he durst not come near it, and the second day he was less fearfull, and the third day began to fear it less and at length came to see it every day and never feared it more. So many that appear terrible to their servants and Children, but it is every day, upon every occasion, and upon that their Anger is contemned and despised, and they loose their authority in their family, they think they have more authority, and rule more, and make them that are under them more conformable, but the truth is, it makes them more careless, if we had thundring and lightning alwaies, we would not be afraid of it, in many Families, there is Thundring and Lightning, and when it is every day, so common, it is lightly esteemed, and those men and women contemned by their own servants and Children, they care not what they do to displease them, the Servants and Children think let me do what I can, and let my fault be little or much, there is nothing but Anger from morning to night, this makes them that they do not care for it. You know, it were a very foolish part for any man to take Physick upon every little ailing of the body, if a man should upon every head-ach take a vomit, and take Physick, this would come to be so natural, that if he should come to any dangerous disease, a vomit or a purge would do him no good, what good would that doe him which he takes so commonly and upon every occasion? this leaves him with out means when any dangerous disease comes. So when men and women are angry upon every trifle, they de-privy themselves of means to help them when any great thing fails amidst, when any great thing fails, they have no more remedy to help them, then they had upon every trifle. Now a meek spirit wil not spend his passion upon every trifle, for the truth is, we should account the workings of our soules, the working of our affections to be precious, and not to lavish them out upon trifles and toyes. As it is a sinfull thing to lavish out our thoughts upon toyes and trifles, so our affections, and the affecti-
on of Anger, it is an affection that God might have a great deal of glory and service from, if it were rightly ordered but now if we spend it upon every trifl, and every toy, this shewes we do not know what the worth is of the working of our soules, and of our affections, but a meek Spirit wil alay the heat of Anger, when Anger would arise upon any trifl and toy, meekness keeps it down, and faith, this is not enough to cause me to be Angry. You know a man, if he stir never so little, and presently he is in a heat, we say, surely, this man is in a great distemper, or a woman. If you cannot go a foot pace, or the length of your house, but presently you are in a heat, you wil say, there is some great distemper in your body; so when you cannot beare the least thing when you are crost in your wil, that is a signe that you are weak, but when a man can walk up and down strongly, and go a great way and hold it out, this is a signe of health in the body; so when a man or woman can keep his heart in a stayed temper notwithstanding many things distemper him, this is a signe that he is of a meek temper and disposition.

Thirdly, When men and women are Angry with the irrational and insensible creatures, That do but work according to their nature, this is sinful, As we read of Balaam, in Numb. 22. 29. be was angry with his beast that he rode upon, that did but according to the nature of the beast, and indeed, had more wit in him then his master had, and yet he smote him in an Anger, and so your furious people, in anger if the beast wil not go which way they would have them go, they curse them, and beat them about the head, and spoil them, though the beast do but according to the nature of a beast. And sometimes to the very insensible creatures, as you shall have them to be smiting of the creatures, that occasionally it may be hurs them, as if a knife cut them, though they themselves be in the fault, and cut their own finger, yet they are Angry with the knife and throw away the
Anger moderate in respect of the Object.

Knife in an Anger. Or if they hit their Heads against any thing, they are Angry with the thing it self. I Remember it is reported of Zerxes, that because the Seas did over-flow in a place, and bore down a Heap that he had, he sends threatening words against the Seas, was Angry with them; and so many, if the wind be but Cross, are Angry with the wind, with the Sea. Now this is a most vile and abominable thing, it is just with us, as it is with a Child, if the Child hurt it self against the table, or against the Stool, the Nurse quiets the Child, with beating the Stool, and beating the table, as that were a naughty Stool, or a naughty Table; So Men and Women seek to quiet their Spirits, by striking the Creature, here is all the difference, the Nurse doth it, and thou dost it, and as the Child is somthing quieter when the Nurse strikes the Table and the Stool, so by Anger is somewhat pacified when thou striketh the Creature. But now a Meek Spirit is never Angry with those Creatures that are insensible or irrational, that cannot understand what they do, but rather thinks thus, if the Creature be made an instrument of any Evil to me, it is the Lord that is displeased with me, he looks up to God and faith, the Hand of God is in this, the Lord hath commanded such a Creature to be an Executioner of some displeasure of his upon me, and so by looking to God, is not Angry with the Creature, looks beyond the Creature, and so is not Angry but Meek and quiet. That is a Third...

And then the Fourth thing in Anger which is worse then either of the three former, is when men are Angry with the truth it self. As now somtimes, in case of dispute, when men are reasoning one with another, if so he that a man bring such kind of truths that another cannot deny, he grows into a passion, and into an Anger. I remember Jerome hath a speech to one that he saw so, faith he, I know thee to be overcome by the truth, because
thou art so soon moved to Evil speeches, art so soon in a passion, As when you reason with any one, and find they grow into a passion, you may have cause to suspect that those are overcome with the truth, and they have nothing to help themselves but their passion, and their anger; it is a sign of a great deal of weakness, and it is a great disadvantage for any that Reasons with others, to fall into a passion, there is nothing that weakens their cause more then this. That is one kind of sinful anger against the truth. But at other times you shall have others, when they hear the word of God and the truth come fully to them, they are Angry at the very things they hear, when it pincheth their Consciences. That is the Fourth.

And then, the Fifth Object of Anger that Meekness doth order the affection about, Is when men are Angry with the Excellency that God doth bestow on others more then themselves, and are Angry with the men for it; For I do not speak now of being Angry with God for it, but Angry with men, because the Lord hath bestowed some Excellency upon them more then upon others. So we know Saul, he was Angry with David, because of the goodness of God towards David, and Cain was Angry with Abel, because Abels Sacrifice was accepted and his was not accepted, and it is ordinary for many, when they see their brethren have more respect then themselves, they are Angry with them, now what Hurt have they done to them? But yet if they see any respect them more then themselves, this stirs up Anger, this is a sign of a froward, pettish Humor. Whereas a Meek Spirit, will make many gracious uses of the goodness of God towards such a one more then towards ones self, and a Meek Spirit will bless God for any good towards his brethren, this will allay the passion of Anger in this regard. You know in the Gospel when Lazzarus was but raised from the Dead, yet they would seek to kill him, Why? Because there was an Honor put upon Christ, in regard
of it, and therefore they would seek to destroy him: So many times when the Lord is pleased any way to put an Honor upon any Creature, a froward Spirit will rise against that respect that the Lord puts upon his Brother. Now a Meek Spirit is far off from this, and when passion ariseth from this false Object, here Meekness comes in, and allays the Spirit in this, and Teacheth the Soul to make a good use of it.

Sixthly, And somtimes against Grace it self doth the passion of Anger rise, when they see others have Grace, they are Angry, I have read of Tygers, that when they smel the Fragrance of Spices, they are put into a rage and fury. So some when they see Graces of God's Spirit in others, they are put into a rage and fury, this is horrible, and a Meek Spirit will be far from such a disposition as this, Meekness will temper and allay the Spirit in this respect.

Seventhly, And then another false Object of Anger which is near to this is, when men are angry with others for doing their Duties; as somtimes you shall have the Master Angry with the Servant for doing that which he ought to do, he will be Angry with him because he will not do somwhat that is not lawful, and the people Angry with the Ministers for doing their Duties towards them. And somtimes you shall have Parents Angry with their Children for keeping the Sabbath, for attending upon the word, hearing, and reading the word, now this is, I will not say a brutish, but a Devilish Anger, now if Meekness be in the Heart, it will quench and allay this Anger.

Eighthly, And then somtimes there is Anger (again) for want of successe in a business, that is a false Object of Anger, perhaps such a business fails our successefully and thou art Angry with thy Servant though he cannot help it, thou setest him about a work, and this work fails not our successefully, and thou art Angry with him, how
can he help it, this is usual with passionate people, any
business that they go about, or that they see others about,
if it doth not succeed well, they are angry with those
that go about it, whereas the truth is, it is from God,
the success is from God, but they are angry with them,
because they cannot bring it about to what they would;
but now a meek man is far from this, and meekness all-
lies the heart, and thinks thus, it is enough for these
to do their duty, and the success was not in their power,
and why should I be displeased with them? They cannot
help it. Many servants would live a great deal more
quietly then they do, if their governors would not be
angry with them for that which they cannot help in want
of success.

Ninthly, And then another object of sinful anger is
this, when men are angry with natural infirmities that
cannot be helped; as passionate people they are angry
with their servants or children for their natural weak-
ness, which they cannot help; they are angry with them
for their natural dullness, or slowness, or want of wit,
and the like, because they cannot have their mind upon
them, therefore they are passionate; now a meek spir-
it will be otherwise, a meek spirit considers, that they
are as God hath made them, though they have not that
quickness of spirit as others have, but are naturally dul
and slow, they conclude and say, God is the cause ra-
ther then themselves, these are the works of God in na-
ture. That is another false object of anger that meekness
allies.

Tenthly, And another is this, when men and
women are angry upon meer surmises, when
it is nothing but a surmise, a fancy that they make
and propound to themselves, and thereupon let out
their anger like the dog that barks at the shining of
the moon, the moon shines in the water, and the dog
barks at it; so many are angry at their own fan-
Anger moderate in the Object.

...they create causes of Anger to themselves when there is none, a pettish and froward heart doth so, a froward heart, if there be no cause to stir up Anger, he will make a cause, fancy a cause; And you shall have many froward Spirits, that will be as really Angry for a fancy that they have made to themselves, as if the cause were just, as if they were really provoked, and so a froward man disquiets his own house, and his own soul, by fancying of causes and surmising of causes within himself.

Eleventhly, And further when men are Angry upon pretended causes, that is another, when meekness comes in to allay this also, I say pretended causes, that is thus, men are Angry, and pretend such and such things to be the cause, but the truth is, there is somewhat else for it, that they are ashamed to confess, you shall have some that perhaps their envy hath raised a spirit of indignation and made them subject to wrath, and passion, and then if they can spy any little thing that may colour their Anger, they will seem to put it upon that, whereas the truth is, God knows there was somewhat else before, the gifts of God in such, or the graces of God in such, or the goodness of God towards such, but now they will pretend somewhat else, they will be Angry upon pretended causes, and have somewhat else in the bottom, this is vile; whereas a meek Spirit will never be ashamed to shew his Anger, he will be willing to own the cause for which he is Angry, and meekness will not suffer this passion of anger to break out upon such causes as he is ashamed to own, that he is fain to colour it upon somewhat else. These particular (I suppose) in the very naming of them, will meet with many of your hearts, and shew how guilty you have been many times, and how far you have been from that meekness of spirit that is required of you, certainly, Christ was never Angry upon any of these Objects, that that I have named of his meekness, kept him from any such Anger.
Anger moderate in the Object.

Twelfthly, And lastly. Sometimes men are Angry with one for the fault of Another, it is ordinary, some dispositions there are, that if one in the family displease them, they are Angry with all, if one Servant displease them, they are Angry with the rest, Angry with their Children, Angry with their wife, Angry with all. So when Saul was displeased with Jonathan, he was Angry with those that were about him; now one would think it is enough to have Anger confined to those that have done a fault, that it doth not let it out to any other, a meek Spirit doth this. So that if you sum up all these things together, you may see what the meekness of Spirit is in the Saints, that doth allay the heat of Anger in respect of the Object: such a one is not Angry for nothing, he is not Angry for every thing; he is not Angry with the insensible creatures, he is not Angry with the truth, he is not Angry with God's goodness towards man, with that excellency that God doth put into man, he is not Angry when men do their duties, he is not Angry for want of success in business, he is not angry with natural infirmities, he is not Angry upon mere surmises, he is not Angry upon pretended causes, and then lastly, he is not Angry with one for the fault of another: This is the frame and temper of a meek Spirit, he carries himself meekly, that is, he doth keep in, and allay the heat of passion that would arise upon those causes, and that is the First, the opening of meekness in respect of the Object.

CHAP.
CHAP. CII.

Of allaying of Anger in respect of time in divers particulars. 1. It is not sudden. 2. Unseasonable. 3. Nor Continual.

NOW the Second is, The allaying of Anger in respect of the Time, and therein there are three things the First, is, such a one is not Angry too suddenly. Secondly, Not unseasonably. Thirdly, Not constantly, his Anger doth not abide too long, a meek mans Anger appears much in this, the affection of Anger in regard of suddenness, seasonableness, and long continuance a word or two about these.

First, For suddenness of Spirit. Many men and women, they have gunpowder spirits, as soon as ever the Spark of fire comes to the gunpowder, you know, all is on a fire presently: So many men & women, as soon as ever any thing displeaseth them, they fly in the faces of those under them, are suddenly angry; these are like dry wood, tapless dry wood, that hath at the Sap & juice out of it, as soon as ever the fire comes to it, all is in a flame, so men and women that have tapless Spirits, void of true grace, void of true wisdom, as one as ever there is any occasion, but a little fire, a little occasion, they are all on a fire presently. I say, it is a sign of a graceless disposition, one that is without true grace, without true wisdom, not allowing themselves a minute of time to consider the cause of it. As a dog, presently as soon as one knocks at the door, he barks, but if he would stay a little, may be he might see it is his master. So if men would stay a little...
a little, they would see there was no cause of Anger, but it causeth without any cause at all, and this causeth abundance of evil, as we shall see afterwards. In Eccle. 7. 9. Be not hasty in thy Spirit to be Angry, for Anger resteth in the bosom of fools. Be not hasty to be Angry, the reason why we call the passion of Anger hasty, such a man is a hasty man, or such a woman is a hasty woman, it is, because the passion of Anger is so hasty, but we should be slow to wrath. That you shall find in James 1. 19. for indeed that is to be like to God Wherefore my beloved brethren, let every man be swift to bear, slow to speake and slow to wrath, it is the commendation of any Christian, to have the passion of Anger to come on slowly, there is little danger in that. we account it an excellency in God, that he is long suffering and slow to wrath, if God should be so hasty as thou art, that is, to suddenly fly in thy face as thou dost upon the face of thy brother, or thy servant, or thy child, where hadst thou been at this day? But now a man that is of a meek Spirit, when there is an occasion to stir up Anger, Oh but (faith he) stay a while, let me consider a while what I do. The master of Augustus Caesar the Emperour, taught him to say over the Alphabet before he did manifest any Anger, he taught his Scholler, that before he did express his Anger, when any thing provoked him, to say over the Alphabet, that he might have a little time to consider of it, there is nothing wherein men are more eager in venting themselves then in Anger, whereas there is nothing wherein we ought to be more deliberate, because in that we are most in danger to miscarry, and a meek Spirit will deliberate, and consider what he doth, before it will let Anger breake forth. That is for the suddenness.

Secondly, The second is, The unreasonableness, and that is either before they are about to perform a Duty, or in the presence of others. The former we have had
Anger moderate in respect of Time.

occasion to speak of in another Chapter before, when
we speak of teachableness, we must be meek that we
might be taught upon the Sabbath day, when we are to
come to a sermon, then to be in a passion in the family,
or immediately after a holy duty hath been performed, or
in the time when we are about it, I say, to be Angry then,
this is unseasonable anger, we ought not so to be Angry,
and the Devil usually lays a snare in this way: When
we are about any Duty, then the Devil seekes to put us
into a passion, though a meek Spirit will lay a charge upon
his Soul and keep himself down at that time.

So also it will be unseasonable to manifest anger before
others, as Husband towards Wife, or Wife towards Husb-
band, or Servants to Children at such a time when others
are with them, this may prove to be of very ill con-
sequence, and usually it comes from the violence of this
passion, they care not what time they vent themselves at
any time, though it be at such a time that they are like
to do no good with it; whereas a meek Spirit will think
thus though it is true, I am provoked, and I have
just cause to be angry, yet will it be good to be angry now?
if you did but consider before, your meekness would
keep you from Anger when many times you let it out.

And another unseasonable time is to be angry when
we see others angry before us; I spake before, that we
are to carry our selves meekly; though others are
in a passion, that is, their passion should not provoke us
at all, neither at that time or afterwards, but now, it is
the most unseasonable that can be, for the wife when she
sees her husband to be angry, then she will be angry at that
time, and so the husband angry when he sees his wife an-
gry, at that time, and so neighbors angry when they see
their neighbors angry. It was good counsel that one gave
to a young married couple; he gave them this rule, be you
sure that you be not angry together, for they were of ve-
ry angry, Passionate, and Cholerick Spirits, if they
could but observe this rule, though two should marry to-
gether that were of passionate, Cholerick Spirits, if they
would but consider with themselves, we are both of angry
Spirits, but when you are angry, I will forbear, and to
when the other is angry, the other to forbear, not to be
angry both together, this was a good way to moderate
their passion, it is not reasonable to be angry when we see
others angry before us, for what good comes of it to add
heat to fire, now if you keep your Anger to another time
there would come perhaps some good of it. I but, you
will say, if I keep it to another time, I shall not be angry
at all. Then it is a signe there is no cause, if there be a
reason why you should be angry to day, unless you re-
ceive satisfaction, there is reason why you should be an-
gry to morrow, and if you receive satisfaction it is bet-
ter then if you were angry to morrow, for that is the rea-
son why you are Angry, that you might receive satisa-
cction, and therefore if you are angry, it is either for sa-
tisfaction, or it is not, if you have satisfaction, then
you may not be angry to morrow, but if you have not
satisfaction, there is as much reason why you should be
angry to morrow, as to day. Thus, if there were wis-
dome, that would stay mans passion, it would be so, that
if you were Angry with a man, you would stay til some
time, and not manifest your Anger at that time. As
Abiagail, when she saw her Husband Nabal drunk, she
would not speak to him then, but shee stayed til the mor-
row while shee drankness was over, and then she tells
him, what a danger he had brought upon himselfe and his
family, and then Nabal heard her; So when thou seest
thy Husband drunk with passion, (for a man may be
drunk with passion as well as beer, and it is as evil) but
of that afterwards. But if thou seest thy Husband or
Wife in a passion, the Husband is drunk at such a time,
and the Wife drunk at such a time with passion, wilt thou
shew thy passion at that time too? Wilt thou be drunk
at that time too? no, stay til their drunkness be over,
and then if there be cause to manifest your displeasure,
you may, and shew them that they were not sensible of the wrong done unto you. And thus meekness will do, meekness will keep the heart, that it shall not be let out before a duty, when you are going to hear a sermon on the Lords day morning, or when we are at a duty, or after a duty, it will moderate the passion of Anger, that I will not be Angry before others, or when others are in a passion, but stay till their fit be over, and then I may doe good.

Thirdly, The third is in regard of the Continuance of Anger, meekness will allay the heat of anger, that it shall not continue too long; as not to rise too suddenly, nor to be unseasonable, so when it is up, it shall not abide too long, it shall not be like the fire of hell, Everlasting, as it is in many, the heat of anger in their hearts, it is like the fire of hell, is unquenchable, if once they be up in a passion, they will never have done, as if the fire of hell were in their hearts, it may be, there may be a yielding to them, and yet nothing will quench them; whereas one that hath anger rising upon just cause, yet he will keep it down. It is with some as with the Devil, the Conjurer may suddenly get him up, but cannot so suddenly get him down, So thou hast no command of thy Spirit, to get down thy spirit when it is once up, as the sea, when it is up once, though the wind be still, the waves of the Sea are up and down a great while after, so it is with men and women, when there is occasion to stir their hearts to anger, though they have that that satisfies them, yet they cannot be quieter for 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-daisies, all the year long, there is nothing but forwardness, and jangling, and wrangling, all the year long, whereas Meekness would allay this continuance of anger, where there is Meekness there will be a jealousy 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 is 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 then the burning fit of a Fever) forty hours, yea, forty years together. Many times the man and Wife in a family is in a burning fit for a whole week together, with Children, and Servants, or others; now there is a great evil in this abiding of anger for a long time together, indeed the longer anger continues, the more it groweth, as it is with the lines of a triangle, the longer I draw them out, the greater distance they will be one from another; so the longer our anger is drawn out, the greater distance shall we be at, from those that we are angry with, but learn of me, faith Christ, if there be such anger arising, yet with meekness allay it, with meekness keep it down. Anger rests in the 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 whatsoever 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 go not down upon our Wrath, take heed of lying down in an Angry fit, it is a dangerous thing for any man or woman to fly down and sleep in an Angry fit, you must make conscience of this, let nor 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 exceedingly well, it is that the Devil delighteth in, thou canst do nothing more acceptable to the Devil, then to keep thy Anger longer then thou shouldst; Perhaps, thou art angry with thy neighbours, with thy family, and are 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 a, but marke, in the mean time 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 downe upon their wrath, it is, because they will not give place unto their brethren, you will not yeild to him you say, let him yeild to me, wel, you will not yeild to him, but yet you will yeild to the Devil, and were it not better to yeild to your brother, though your inferior, then to yeild to the Devil. A meek spirit is one that will not let the Sun go downe upon his wrath, neither will he yeild unto the Devil. There are many people, that live as if they drank of no other waters but of Massah and Meribah, of the Waters of Strife, but the Stil waters of Siloam, that run softly, they are not for their tooth, they are not fit for them, the Church faith concerning God, Will be reserve bis Anger for ever? In Jerem. 3. 5. God may have cause to abide in his anger long, but I lay of thee that art of an angry disposition, what, wilt thou reserve thy anger for ever? wilt thou alwaies continue in such a distemper? Thou art in such an angry fit to day, and to morrow, and the next day, what, wilt thou continue thy anger for ever? There are many people that quickly let go any good thing, if there be any good affection stirred in them, any desire after God, of love, and joy, it's presently gone, but let an ill affection be stirred in them, as the affection of passion and anger, Oh, that abides and continues long in them, it is a fire that is in their very bones: as fire in solid matter keeps long, so anger it will keep long in the hearts of men.

But indeed, the reason of Anger abiding in the hearts of people many times is this, a man perhaps hath suffered his passion, his anger to arise unjustly and foolishly, and it may be he is convinced that there is not sufficient cause for it in his own conscience; wel, but now observe, and examin your own hearts, whether forsime it, before
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 than men will yield thus far, they will hold up an unjust anger without cause; so that God, the truth, and your brother must suffer unjustly, rather than you will lay down an unjust anger, but hold it up that others might think that there was a just cause for your anger at first. I am verily 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 signe of stubbornness, 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. CII.

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

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

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

Answ. First, It is immoderate at any time when it is beyond the cause that was given, In Zach. 1. 15. It is said, that God was much displeased with his Enemies but with his people he was but a little displeased, God when he sees cause is displeased but a little, and is not displeased a great deal, when there is but a little cause, but he doth observe a measure and lets out so much Anger, a little displeasure according to the cause. But now when men go beyond the cause, and whether the cause be little or much it is alone, they are displeased, then they are immoderate. It is a note of Guillemus 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 friends 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 Translature these words thus, A Fool poures forth al his anger, But a wise man disposeth his Anger, That is, according to the Cause, he disposeth his anger, a Fool uttereth al his anger upon every cause, but a wise man disposeth his anger according to the cause. That is one thing, to let it go beyond the cause; but a meek spirit keeps it in that it shall not go beyond the cause. A wise man will not be too prodigal of his anger, as it is the Wisdom of a man to keep in his affections, and not to be prodigal of his affections. So a meek spirit he will rather let out his
anger less then too much. An angry man is very prodi-
gal of his passion, whereas the truth is, if a man had but
Wisdom to know, that the working of the Soul is preci-
ous, he would be careful not to let it out upon every oc-
casion. It is the Part of every Man and Woman of Wil-
dom, to poise their thoughts and affections, to let out
no more thoughts upon a business then needs must, and
no more affections upon a business then needs must.
Here is a business that requires indeed the affection of
anger to be bestowed, I but, I will not be prodigal of the
affections of my Soul, it is a sign that men have low
esteem of their affections that will let them out upon an
Object more then needs. A man will not give a farthing
more then needs for any thing that he goes to market for,
so a Wise man will not be prodigal of his affections, he
will lay out no more of them then needs must, that is
the First.

Secondly, Another expression of the immoderation
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 Colos. 3, 13, There is an Ex-
horration 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 long what against the Husband, for which he
may be angry, but be not Bitter against her, and so be
not bitter against Children, or Bitter against Servants,
or Bitter against Neighbors, Though you be angry, yet
be not bitter against them, though you have this to lay
to the charge of your Wife, that she hath provoked you
in neglecting her Duty, I but, you have nothing to lay
to her charge to be bitter against her. The Apostle doth
not stand to answer this Objection, I but she is thus and
thus; Let it be what it will, yet you must not be bitter.
A Meek Spirit keeps the sweetnes of his Spirit, and faith
as the Figg-tree in Judges, 9. 11. When the Trees
would have it Raign over them. Should I forsake my
Anger moderate in respect of the Measure.

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

This Bitterness consists in this, when one is provoked, and passion is up against another, they care not what provoking speeches they use to others, grating upon their Spirits such things as they know before will provoke them, now this is sinful though they be justly angry, whereas one that is of a Meek Spirit, will be loath to provoke, and if there be any means to reform them without manifesting the passion of anger, he will do it, I say, though he have offended him, if he can reform him with any sweetness of Carriage, he will do it. As it is said of the Lord, he doth not love to grieve the children of men, and to certainly, one that is of a meek Spirit, is very loth to grieve any in the world, let others do any thing that grieves him, yet it grieves him that he should have occasion to grieve others. Now here I would give you one signe by which you may try the meekness of your spirits; if you be meek in Spirit, it doth trouble you to have any occasion to grieve any one living; and what sweet lives might we live if every one were of such a Spirit. Carry this along with you, that a meek man or woman is such a one, that is troubled at any occasion that he hath to grieve any one living; I remember I have read of one of the Romans, that was a Great Captain, and had done Great things for his Country, and being sick, some came to his bed side, and named such great exploits and things that he had done for his Country, and he lay and heard them, but he said, here was his comfort, that never any one did wear a mourning Garment by reason of him, I ne-
anger moderate in respect of the measure.

Ver (as 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 but lay your hands upon your hearts in this and consider, have not I made many to mourn in an unjust cause? have not I made them to mourn that I ought not to have made mourn? a heathen did so, you know Christ when he was upon the cross, they carry unto him a sponge filled full of gal and vinegar, I but Christ put it away from him. The hearts of many men and women are like a sponge filled with gal and vinegar it may be if you do not provoke them, you shall not find them bitter. As a sponge that is filled with gal and vinegar, if you do not touch it, nothing will come out, but do but nip it between your fingers, and it will presently come out in abundance. So many men's hearts if you do but nip them between your fingers, as it were, they presently will be angry. As it is with many bodies, a choleric stomach will turn eat meats and make them to be bitter to them: and so many men and women have choleric spirits, and the distempers of their hearts turn every thing into bitterness, and if there be any thing done unto them that doth displease them, they will go and chew upon it, and so imbitter their own spirits by thinking what wrong such and such have done them. It were a foolish thing if one should take a bitter pil of physic and chew it in his mouth, when he should swallow it down whole, indeed, give a child a pil, and he will be chewing of it presently, and will not let it go down wholly, so be with,
Anger moderate in respect of the Measure.

Many men and women, wheras there is any thing done to them amiss, any wrong, the wrong is indeed as a bitter pil, and you should swallow it down, but you take the pil and chew it, and then it's no marvel that it is so bitter unto you, when you take it and chew it, and lie upon your beds and meditate upon it, whereas one that is of a meek spirit, he takes a bitter pil and swallowes it down.

Thirdly, Meekness allayes anger in the Measure of it, wheras 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 dayes there shall be perilous times, and there describes the wickednes 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 Jehu the son of Nimshi that drove on furiously, their hand is ready upon the dagger, if there be but a word Spoken. The Lord speaking concerning himself in respect of his people, in Isay. 27. 4. He saith Fury is not in me, but you have many that you call them Hairbrained Christians, that are furious upon every occasion, and it cannot be said of them as the Lord faith of himself, fury is not in me, in respect of his own people, but fury is in thee, thy heart is filled with fury, in good things thou art not so fierce, thou art cool at such things, but in evil things thou art fierce; now meekness 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 Unruliness of anger; a meek man is the Master of his own anger, he can be angry, but he is able to cal back his anger when he wil, so far as meekness pre
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, whereas others cannot do so, so our passion in us naturally is like Bears and Tigers, but the Grace of meekness comes in & enables one to rule this Bear and to carry it up and down, this way or that way, according as there is cause. As the Centurion could say to this servant, go and he goes, and to another, come and he comes, and to the third do this and he doth it. So one that is of a meek Spirit, he can say to the passion of anger, go and it goes, and come and it comes. As God faith to the proud sea, Hisber to thou shalt go and no further: So a meek man, be faith to his anger, Hisber to thou shalt go and no further. If a man should keep a dog in his house that is fierce, and would fly upon every one, he had need to keep such a dog in Chains; many mens passion of anger is like a furious mad dog, that when it sets upon an object it cannot be called back, you had need to keep such dogs in chains, that when once they are upon a thing you cannot call them off. If a shepherd should have such a Dog, that he cannot call off when he sets him upon the Sheep, it would be a great offence to the master; it is not enough to say, I had such a dog to bring in the Sheep, but he must keep such a one that he can call off. So if indeed you be of a meek Spirit you can let out your anger thus far when you see sufficient cause, and call back your anger again, and this meekness is of great use. In Psalm, 78, 38. But being full of compassion forgave their iniquity, and destroyed them not, yea, many a time turned be his anger away and did not stir up 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 his wrath. The latter clause may be referred to the first thing we spake of, That God doth not stir up his wrath upon
every occasion, but now this is for this particular of calling back his anger, that is a meek man. In 
Nab. 1. 2. There it is said of God as it is translated in your books, 
that he is furious, but indeed the word in the original is, 
he is the Lord of Anger, he is one that is able to rule 
his anger as he pleaseth, though sometimes to be the Lord of a thing, notes the abundance of a thing, from the He-
brew 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 sick-
ness 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 unruly are the pas-
tions 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 vi-
cence of their passion, and they have covenantéd, and 
powdered, and perhaps fasted and prayed, and yet cannot 
rule them, this is a sore evil. As who is there almost 
but you shall hear them upon occasion Speaking of the 
unruliness of the passion of anger, or if they do not com-
plain of it themselves, yet others do, and when perhaps 
they go to prayer, they confess it to God, and so they 
judg themselves for it, and condemn themselves for the 
unruliness of their passion, and yet notwithstanding con-
continue as passionate and as froward as ever, after they have 
been at prayer, and it may be condemn themselves for 
their passion in the day, yet before the Sun goes down 
they
they are all in a srowardness and a passion again. Oh, that men would consider, that this is a great distemper upon them.

Fifthly, Another thing in the immoderatness of our passions is, Cruelty, when a man's passion grows, not only to bitterness and fierceness, and unruliness, but to Cruelty; when men have passion without compassion, we should have our compassion to be mixed with our passion. Is there any occasion given for you to be passionate? Oh then, if you be of a meek Spirit, you will temper compassion with it, but now, when others offend you, and your Hearts rise against them, and seek to mischief them, and care not what becomes of them, so you may have your anger manifested. Oh, where is your compassion now, certainly, that anger that is without any compassion, that is a sinful anger, the Lord is not so; he in judgment remembers mercy: and to when you are angry with your Children, or Servants, and you would punish them, you must remember mercy in judgment, and this Meekness that is to order anger in regard of punishment it is called, Clemency. We read of Moses his Rod, that when it was cast down, it turned into a Serpent, and then the Text saith, Moses did flee from it, it was time for Moses to flee from it when it was turned into a Serpent. It may be thy anger may be sometimes such, that thou needest not flee from it, but when thy anger turns into a Serpent, then it is time to flee from thy anger. Thus it was with Nebuchadnezar, when he was angry with the three Children, he beat the Furnace seven times hotter than usually, and caused them to be thrown into it; and so many, they are so angry with their Children, as they care not if they break their Limbs, or do them any mischief. It is a remarkable place that we have in the 4. of Exodus, You shall find in that Chapter, that Moses made many objections against the work that God did call him to, when God answered one objection, he made another, until the Text saith plainly, in verse, 14. That
the anger of God was kindled against Moses. Therefore take that note by the way, that when God would have us to do a work, and because there is some difficulty in it, if we should make objections against it, and will not do it, this will make God angry: but now that which I would note out of it is this, when God was angry with Moses, God was not cruel against him, but he tells him in the next verse, that he had provided Aaron to come and help him in the business, and he said. Is not Aaron the Levit thy brother, I know that he can speak well, and also behold, he commeth forth to meet thee, and when he seeth thee, he will be glad in his heart. See what follows upon God's anger: God was angry against Moses, what then? Doth he shew himself violent and cruel against him? No, but he saith, Is not Aaron the Levit thy brother? I know that he can speak well, and behold he commeth forth to meet thee, and when he seeth thee, he will be glad in his heart. God thinks to do good to Moses, even when he was angry with him, and so it should be with you, if your heart be meek when you are angry with any, when any provokes you, yet even at that time you will be thinking of doing them good.

The Sixth is this. When men are angry as much in the things of their own as in the things of God, I say, if it be but so much, but if it be more, that is still a greater evil, but if thou beest angry as much in things that concern thy self, as in things that concern God, that is immoderate. As it is with many parents, if their children do but offend them in any particular, Oh, in what a rage are they presently, but if they do any thing against God, they take no notice of it. As now, if you send your child or your servant on an errand, and he stay longer than you would have him, you are in a rage presently: but it may be your child or your servant swears an oath, or tells a lie; If it be not to your self, you can put up this, or if your servant neglect the word, or neg-
left Prayer, or speak a sinful word, if it doth not concern your self, you can put that up well enough; a great deal of disturbance there is in your Family, But I ask you, when was there any disturbance but it was about the things that did concern your self, not the things that did concern God? Truly, without breach of charity I may say, take one family of a hundred, when is anger in a Family meerly for offence against God? There is a thousand times more anger for things against your self. Now how canst thou think that thy Soul should be precious in God's Eye, when his honor is not precious in thine Eye? If thy Servant should say unto thee, when thou biddest him do such a thing that he will not, Oh! How wouldst thou fly 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 said by the by, that seems to disparage you, you cannot bear that, certainly your anger for your self is too much, when it is not enough in the cause of God, whereas one that is of a Meek spirit, he is more angry in God's cause then in his own. And thus now we have gone through these things, how Meekness moderates Anger. First in regard of the Object. Secondly, in regard of the Time, and Thirdly, In regard of the Measure.

CHAP.
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. 2. 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 main cause of Anger. I will give you some Scriptures for it, in Prov. 21. 24. Proud and Haughty weares his Name, who dealing in proud Wrath. Oh, You that are of passionate Spirits, take this Scripture along with you as a looking Glass, and set it in your eyes, to look in, you that are proud, and of Haughty and Haughty Scorner is his name, who deals in proud wrath. So much inordinate passion, so much pride is as...
much seen in frowardness and passion as in any thing. That is a certain rule, so far as passion prevails in a sinful Heart, so far pride prevails, and that man or Woman that is of a passionate spirit, is of a proud Spirit, let them seem to be never so humble in other things, yet this is a certain rule; never plead thy Nature, or one thing or other, (for that we shall answer more afterwards) this is a true rule, that there is a proportion between sinful passion and pride in every man's heart, and thou that hatest the one, shouldest hate the other, and this is the Reason that Meekness and humility is joined together in the Text, *Learn of me, for I am Meek and Lowly in Heart, Those that are of froward and passionate Spirits, they are not Lowly in Heart, nor Meek in Heart, but proud in Heart.*

And so likewise in *Prov. 13. 10 Only by pride cometh Contention.* Contention cometh only by pride, because it is the chief cause, it seems to be made as if it were the only cause. Indeed there is never any contention in a Family, and in a Town, *But there is pride in it, if there be Contention, it is by pride, passionate and hasty Spirits are proud Spirits.* We shall afterwards, when we come to speak of Meekness and Humility, in the opening of the excellency of that Grace, shew unto you what an Evil thing pride is, but now our main work in this is, to shew how pride doth make a man or Woman to be angry, from whence it is, the several workings of pride to cause anger and passion, there are some seven or eight Particulars observablen 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, *By the thoughts of a man's self that he thinketh must to be crossed, he thinketh that he is in too big a condition for any to cross his; or cross*
her will; hence those expressions, Shall I hear such a thing? often you that have a proud spirit have the particle, I, I will never hear it, and I will be thus and thus, and I will make you know what it is to do such things against me, looking upon themselves as if they were not to be crossed, whoever were. But I pray, Who art thou? and who are you that must not be crossed in any thing? God himself, that is infinitely above you, is crossed every day, and you your selves dare presume to cross him, and yet you think much your self to be crossed in your mind and will.

Secondly, A proud heart thinks himself so good, that he can never deserve any cross, that whatsoever he doth, deserves no contradiction at all, whereas he is ready to make misinterpretations of any thing that another doth, but for himself, all is well, there is nothing that a proud Man or Woman doth, but he thinks he may maintain it, and thinks that others do him wrong to be offended at it, or to complain of it: and hence it is that a proud spirit is hard to be convinced of any thing that is amiss in him. Now this causeth a great deal of passion in a Man and Woman, not to be convinced of any evil that they do themselves, and ready to misinterpret everybody 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 crost, and what great matter is this? And a meek spirit is easily convinced of anything, yeable 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 forward spirit, and therefore proud people are al
wails wilful people, and so are angry people, and it is from their pride, because pride makes the will to be the rule of action, and in this a proud heart lifteth up itself even the highest, God himself for it is the property of God to have his will to be the rule of his action. But we shall have occasion to speak somewhat more about the nature and evil of pride afterwards, but only now so far as it hath reference unto passion, pride it makes his will the rule of his actions.

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

Fifthly, A proud heart, whatsoever he doth in himself though never so unreasonable, he thinks it is right. he thinks he doth well. Why? because he is conceited of himself, and he thinks in his pride whatever 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 so be he were the only creature that were to be satisfied in his mind and will, and doth not regard
the satisfaction of any body else, he doth not consider that others that he hath to deal withal, they must have some satisfaction as well as he, and they have souls as well as he, and they have comforts to look after as well as he, but a proud heart regards only his own satisfaction, and doth not at all mind the satisfaction of other men, which a meek spirit will, a meek spirit looks at the satisfaction of other men as well as himself. It is impossible but that man or woman should be angry and sordid that only regards to satisfy themselves, and do not so much as take a consideration that others should be satisfied. The truth is, were our hearts truly humbled as they should, the Master or Mistress, though they were never so high, they would think, that the Servant ought to have some satisfaction or other. Job did so, he gave satisfaction to his servant. What! is the world made all 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 mighty meeken the hearts of men and women in their dealing with others, do but think, I am set upon my own will, and I would have my will, and have content, and why should not others? No, it is no matter for them, but you are to look to the meanest wretch in the world, the meanest servant, poorest creature, and think that they ought to have somewhat to content and please them, as well as you should have that which should content and please you, so it is where meekness is.

Seventhly, A proud heart doth not care what others Suffer neither, but is ready to look upon others rather as Dogs, let others suffer what they will, they take no compassion of them, but a meek Spirit is 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 it to pass by wrong, what shall I pass by such and such a thing? I would scorn to bear, scorn to suffer such a thing that such a one doth, I would scorn to let them speak so, and do so. Herein he goes quite contrary to the Scripture, that saith 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.

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CHAP. CV.

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

The second ground of Anger is inordinate lust in the heart, this less 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, braglings 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 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
Inordinate lust causeth Anger.

comes at this strife, and all this stir, that there is in this family? you would hardly give the cause of this to be what the Holy Ghost doth in this text, to say, well, I may attribute it to this or that; but the truth is, it is from the lusts in our hearts, let but the lusts of your hearts be curbed, and all will be well. As we know it is with the body, when it is in a disease, it can bear nothing, come to a man that hath a sore in his body, and if you do but come near him, and touch him with your fingers in the least, he cries out, why? because it is sore; the place is distempered; certainly, just so it is in the 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 filk 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 call their own spirits by their forwardnesses. First, their spirits are distempered by their proud lusts, and then their spirits by their forwardnesses are called more and more, and grow into such comes from the distempers that are in their

And then all this comes from weakness; it is the speech of Seneca, Weak things are complaining, those that are weeke are full of complaints, as a body, though it be not full of sores, yet if they be weak, they are very touchy, they cannot bear when they are weak; so it is in the hearts of men and women, when they cannot bear things it is a signe they are weeke, and that makes them so forward and passionate. The bramble, that is one of the weakest things, yet it is ful of prickes, and scratches most, a weak bramble, if you come near it, that will scratch most, to a weak spirit, will scratch and tear those that come near to them. It is true, your angry passionate
The ends of Immoderate Anger.

Spirits, they think that it is through the strength of their Spirits that they do thus, What shall I bear it? Shall I do thus and thus? I remember Seneca that was a Hea-then, hath such an expression, It is not the greatness of the Spirit but the swelling. As now, if a man's arm be swell, and his leg a fore leg, a gowgy leg, we know it is bigger than 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, but it is a great deal weaker, it is through weakness that it cannot bear anything that comes forth. Now meekness strengthens the heart of a man and woman, and makes it able to bear that that is cross 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 passionat man aimes at in his anger? What would he have?

First, In the first place, truly he cannot scarce tell you what he would have but his is, he would have a stoward peevish Spirit.

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

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

And then he thinks by his passion at one time, to get his will more at another time; he thinks that others will be more afraid of him another time, and at another time that he might revenge himselfe in a springful manner,
there are the chiefe ends of a passionate Spirit, I only name them, I shal not shew the Evil of them, that may be done more afterwards in the application of the point; But now meekness allayes the Spirit in regard of anger in these regards, that if he be angry, it is not to satisfe himselfe, but that he may bring things in order, to see that God may not be dishonoured, that they should not be under him, but under God, not that he may appeare to be somebody, but that the Glory of God may more appeare, not that he may have his wil more at another time, but that his Brother, his Wife, his Children and Servants may not sin against God, and offend against the wil of God more, not that he may avenge himselfe, no, but that he may do good to others. A meek Spirit, though he may be angry sometimes, yet he never aimes at more good to the party that he is angry withal, then he doth at that very time that he is angry. And hereby you may know whether your anger be right or no, you are provoked unjustly, that is right, but can you say as in the presence of God, I am angry at my wife, but God knows I never desire more good to her then at this time, and I could never pray for her more then at this time, and there is good reason, for when you are provoked, you thinke the doth some evil, now then the never hath more need of your help then at such a time, and are not you made to be a help unto her? And to the Wife to the Husband, it may be she is angry with her Husband, but can you say as in the presence of God, I never desire more good to him then at this time, and I could never pray for him more then at this time, when have you cause to seek the good of your Husband more then at that time when you see that it is ill with him? When doth a loving Wife seek to do good to her Husband more, then when he is sick and ill, there never more love appeares from the wife then at such a time, now if your husband be in a passion, it is the sickness of his soul, and though you may be troubled at it, yet at such a time seek to do him more good then at another
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, Pa-
rent, Child to be sick, Soul sick, then you should en-
deavour to do them most good, and so long as you keep
this way, you can say as in the presence of God, you
can then endeavour to do them good, so long you keep
the meekness of your spirits.

CHAP. CVI.

Of the effects of Passionate Anger. 1. It Blinds
the reason. 2. It Disquiets the heart. 3. It Dis-
turbs all we converse withal.

WELL, But to come to the main thing of it, (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 man's 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 seve-
ral 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-
The effects of Passionate Anger.

The 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 Blind a man’s Judgment, and blind Reason exceeding much, it doth even almost put out a man’s eyes, as when you make a great fire there will be a great smoak, that will even blind your eyes, you cannot see things truly. Thus it is for all the world, the heat of passion, the fire of Passion when it is kindled, it causeth a great smoak to come up to the understanding, and judgment, and even puts out your eyes, puts out your reason. Or as it is in the water, when the water is all in a rout and stirring, when there is mud in the water, and all stirred, you can see nothing in the water, whereas before (perhaps) you might see somewhat lye at the bottom, when the water was quiet and not stirred, but in troubled waters you are able to see nothing; so it is with the heart of a man, when a man’s spirit is meek, and al in a quiet, there is a clearness in his understanding, but when once the heart is put into a trouble, into a passion, there is no clearness at all, it 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 frowardness, 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 drunkennes, a man may be drunk with passion, as well as with beer or wine, now you know drunkennes takes away a man’s understanding, let a man be of never such excellent parts, yet when he is drunk he hath no understanding. Wo to them that are drunk but not with Wine. I remember Chriostome speaking of that scripture, Wo to them that are drunk but not with Wine.
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 join with them in their government; would it not be (think you) a tironnical thing to destroy a Parliament, the council of a nation? now reason in the South is as it were the Parliament, the council, the great council of the soul, now passion that comes like a tyrant and would kill and destroy it, it thinkes it can never be well till 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 (laughing she) I appeal; saith she, the King (laughing at her) appeal, pray thee, to whom wilt thou appeal? faith she, I will appeal from thee unto thy self, I will appeal from thee, that art now angry, to thee at such a time that thou art not angry; noting that he would have a better judgment then to judge of her cause: so indeed one may very well appeal to many angry people, those that are Masters, Husbands, or Wives their Children or Servants may appeal from them when they are Angry, to them when they are not Angry; how ordinary is it for men to be Angry, and think themselves right when they are Angry? They think themselves the rightest when they are in a Passion; now you need no body else to be their judge but themselves when they are out of a Passion, they wonder how they should be in a Passion, they see things so quite contrary to what they were when they were in a Passion, thy passion took away thy understanding. Indeed take some men and women when they are out of a Passion, you shall have them speak as excellent reason, and with such understanding in all their discourse, and be able to give such right judgment concerning things, but when once they are stirred, and are froward, and in an anger, they do things so irrationally that one would wonder and say it is this the same man or.
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 such counsel, but he runs headlong, he runs in a rage, such and such things, and knows not what he doth, or what he saith. It is usual for Men and Women in an Anger to run headlong upon business, and know not what they would have done, the Counsel of the froward is carried headlong, there is no time that Men and Women are more resolute what to do, more resolved that they 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 Cesar, That when he grew old, he would go from the Court to the Country to take his ease, and when he was going from the Court Augustus Cesar asked this request before he went, Leave some Rules to order my self, it may be I shall not see you again for a long time, and so Theodoret held his peace a while, and at last he gave him this Rule, that he should never do anything when he was Angry, rather sit still, do nothing while your passion is over; Because he knew that what he did then, he was like to miscarry in. Men are never so active as when they are Angry, whereas the truth is, a man is never fitter to sit still then when he is Angry. As when a man is in a distemper, in a heat, it is the best for him to go to Bed, So the truth is, when people are Angry, it is best for them to go to Bed, to lie down, and do nothing. That is the first Evil of Anger which Meekness helps. For the Scripture tells you that A Man that is slow to wrath is of great understanding.
Secondly, another evil effect of anger is this, it is a great enemy to the quiet of a man's own heart, it is a great disturber of a man's or woman's own peace, we may say of it as the wise man saith of cruelty, in Prov. 11. 17. 'He that is cruel, troubleth his own flesh, so those that are of froward spirits, they trouble their flesh, and trouble their spirits too, will prove to be burdensome 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 cross 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 itself 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 bosoms we shall find, that there is no such discontented spirit as an angry spirit is, you would fain have your will, now you that are of such a disposition, you can never have your will, for these will in spite of your heart be nothing but confusion and trouble in your own spirit. Now meekness keeps down passion, passion raiseth distemper and tempests in a heart, the greatest tempest that arises, it is in a man or woman's own heart, and it is just that it should be so. But a meek spirit finds so much contentment in his heart that he would not lose for a world, he will not he will not lose that sweetness that is in his spirit. What? because such a one crosseth me, shall I lose my contentment? no, I will not lose that sweetness that is within my soul, whereas your passionate people, if anything cross them, they look upon that which crosseth them, and think it is more to be crost in that, than there is good in all the quiet of their hearts. The truth is,
The effects of Anger.

when others are angry, perhaps you will rise against them in great passion too, and be angry at the same time, but you need not, do not trouble them they have trouble enough in themselves; as one that is not used to drink wine, it goes down sweetly and readily, but when he hath done, his head sketh, and his body burns, and he goes home, and lies down, and is sick, and vomits, and what a deal of trouble doth he bring to himself, besides what he brings to others to being drunk by passion, What abundance of trouble brings such a one to himself and to others? and blessed be they that the Lord shews them the evil of their passion by this, to make them to consider and think, What good do I get by this passion? What! Had it not been better for me to have put up such wrong, than to endure so much vexation to my self? This is now a second evil effect of anger, which meekness doth help.

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

CHAP. CVII.

Of the four Effects of Anger, that is binders al good.

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

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

The First is in James, 1.20. The wrath of man accompliseth not the righteousness of God, If a man or Woman be once in a froward temper, they can never accomplish
the Righteousness of God, they are not fit to be let about God's work, it is a very excellent Scripture to be taken notice of, not only generally, how it hinders us in any good, but in this, when men will seem to aim at the glory of God, and in things that are very good, yet will shew themselves passionate, know that God hath no need of thy wrath, it is true, he hath need of thy zeal, but that is not thy wrath and passion, to break out in outrageous 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 sordid man; he is like unto a Candle that is lighted up, but is all wet with salt brine, wet a Candle with salt brine, and though it be a great Candle, that might give a great deal of Light in the Room, it can do nothing but spit up and down from one place to another: So it is with many men that have excellent parts, they are of such rigid Spirits, censorious Spirits, so sordid 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 sordid Spirit thou art of no use. Yea, it hinders thee in all ordinances, there is no ordinance but a sordid Spirit hinders. What canst thou do in a passion? What! wilt thou go to pray? Thou art the most unfit Body in the World to go to pray when thou art in a passion. In 1 Tim. 2. 8. See what the Apostle saith there unto, Timothy, I will therefore, that men pray everywhere. How? Lifting up holy hands, But how? Without wrath, you must be sure when you lift up your hands in prayer, that there be no wrath, that you do not go to prayer in a passion. When Men and Women are in a passion one with another, and they come to prayer, call not a cushion, kneel down, oh! What a kind of prayer is that? certainly, this prayer is not an amensable
prayer. And therefore that place is very remarkable in 1 Pet. 3:7. There the Apostle doth set Sarah as an Example to other Women, and commends Sarah for the quietness of her Spirit, and so Exhorts the Husband to do this Duty, that is, To Dwell with his wife according to knowledge, giving Honor unto the wife, as unto the weaker Vessel, and as being Heires together of the Grace of Life. Now mark the very last words of the 7. verse, That your Prayers be not bindred. Be you daughters of Sarah, of quiet Spirits, let a man live as a man of knowledge, and therefore he must be a man of a quiet Spirit, or else he cannot live as a man of knowledge, and giving honor unto the Wife as unto the weaker Vessel, to what end? That your Prayers be not bindred. As if the Apostle should say, except ye be very careful in this, certainly, your Prayers wil be bindred, you wil 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 wil disturb me, now if I give way to my passion, what then? I shall not be fit to pray in my Family. And hence it is that when there is any passion between a man and his Wife, they go to Bed without Prayers, perhaps no Prayer all that day, perhaps two or three days together and no Prayer, Oh! Cursed is that anger and that passion, that the worship of God must give way to it, what a horrible wickedness is this in a man or Woman's Heart, that they are in such a passion and go on in a passion, that the very worship of God must give way to their passion. Doth thou think thou canst stand before God another day and answer this? Toward 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
hath done, or the other hath done, certainly, if it comes
to this pass, that it hinders you that you cannot pray one
with another, and that with freedom of spirit, know that
you have sinned against God by your passion. O do you
prize prayer at so low a rate, that you cannot lay down
your passion for it? O! just were it with God to meet with
thee that night that thou goest away from thy wife and
family in an anger, and goest sulkily to bed, just
were it with God to meet with thee that night; think
of this, perhaps you have not had thoughts of it before,
but now think of it, and let men and women walk with
meekness that your prayers be not hindered. Remember
this, that if I be angry and passionate, perhaps it may
hinder me in the worship of God, hinder me from pray-
ing in my family. Tertullian in his Apology for the
Christians, Hath this Expression; We (sight be) 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 displeaseth me, O! but I must not
be so displeased, but I must remember that I must go to
Prayer, and I must take heed that it do not disnable me
to prayer, Oh it is a jarring tune in the ear of God when
men and women go to prayer in a passion. If a musician
were to come to play with an instrument before the King
he would be very careful to have all his strings in tune, the
instrument al in tune, no discord nor disagreement, now
know that thou art called, not to play but to pray and
not before a king, an earthly King, but the King of Hea-
ven and Earth, upon whom thy present and everlasting
estate doth lie, 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 (as the Apostle) and so for the Sacrament, to come to the Sacrament in a passion, that you are convinced in your own consciences that you ought not to come to the Sacrament in a passion, when you are angry one with another, and hence many men and women will rather lose a Sacrament than come in a passion. Come to many and say to them, why do not you come to the Sacrament? They answer, my neighbour and I fell out, or my Husband and I fell out, or my wife and I fell out; now what a vile thing is this, when there is a Sacrament that thou art otherwise convinced thou oughtest to come unto and now the breaches that are between thee and thy wife hinders thee.

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

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

Secondly, To proceed a little further for the inlarging of this, that inordinate passion doth mightily hinder the doing of good, The wrath of man accompliseth not the righteousness of God, as it hinders in the violence of it, so there is another way of Passion hindring of us in doing good, and that is, by making of people to be sullen, there is a Sullen Anger, as well as a Raging Anger, there is a Dumpish Anger, as well as a Furious Anger, it is not enough for men and women to say, I said nothing, no, that was perhaps because of an inward fretting of your Anger, that you would not Speak, many times in a family, it is between man and wife, they goe moping, and in a dumpish way, and scarce speak a word from morning to night one to another, perhaps for two or three 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 another's duty, for your tongue is not your own, neither to Speake when you will, or hold your peace when you will, 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 froward humor
you may hold your peace, and go up and down and speak nothing, for God will call you to account as well for your sinful silence, as for your sinful anger. And so Servants, when they are sullen in a family, and speak not a word, or Children, know that this is a sinful anger, this dumpish spirit to go up and down, and drain their legs after them, and have no lift to do any thing, but sit still in a hole and never come to measure or to their work, this is very sinful, and therefore faith the Apostle, in the 5. of James and the 9th; Grudge not one against another, now the word translated in your Books, Grudge not one against another, is, Do not sigh one at another, for there is a great deal of disstempered anger in sitting alone sullenly and sighing; when as if your hearts were meek and quiet, if there is any thing amis and you have been troubled at it, you would go and plead it in a meek and quiet way with him that hath done you wrong, but especially for the weaker sex: As now for Women that are weaker, or Children or Servants of that Sex, they perhaps when they are angry, some of them are of such dispositions that they will not speak much, but will get alone, and sit sighing, and be sullen, and so they become unuseful in the places where they live. And the truth is, where there is such a sullen dumpish 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. verse together. At the 17. verse, And one of the multitude answered and said, Master I have brought to thee a Son, which hath a dumb spirit, and wheresoever he taketh him, he teareth him, and becometh him, and becometh wild and gnasheth with his teeth, and pineth away; & I spake to thy Disciples that they should cast him out, and they could not. I had a dumb spirit that did tear him, and did cause him to gnash with his teeth and to pine away, and he was
brought to the Disciples that they should cast this dumb spirit out, but they could not. Then at the 29. verse, he saith unto them (For the Disciples wondered why they could not cast out this dumb Devil, they come to ask Christ privately, Why could not we cast him out?) Christ answers them. This kind can come forth by nothing, but prayer and fasting. Where there is a dumb Devil, a sullen, moping 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 anything. I say, you had need Fast, and pray for the casting out of this distemper, now meekness in this; let there be anything done against a meek spirit, any wrong, such a one is able to go and plead it out, and is able to go about his business as before. Indeed he may be grieved there is a miscarriage in such or such, I, but shall not I do my duty therefore? I may go and do my duty by pleading with them, and by speaking to them, I will do my duty.

CHAP.
Of the fifth and sixth Effects, binder receiving Good. And depriving of the Good we have before.

Again, Another sinful Effect of Anger is this, as it binder doing good, so it binder receiving of good, a sordid 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 medling with men when they are in a flame, you must come to them when they are quiet. And indeed, this is the horrible distemper of this passion, that when it is up, God and men must stay til it is down, How often hast thou made God to wait upon thy lust in thy passion? it is too much that God should wait upon a poor creature upon any tears, though we should be never so pliable: But for the Lord not only to wait upon our persons to do us good, but to wait upon our wicked, vile, base lust, that he must stay til that be over, before we are fit to hear him speak to us. We would account it a very ill thing, if a Servant be in the house, and we must not only wait upon him, but wait upon his humor, and his lust; now it is a meaner thing to wait upon a man's 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
and of the people, and the confusion that is there,) hears nothing that you say to him, nor minds nothing, is unfit to be spoken unto; and so it is when the fire of anger is up in mens hearts, they are fit to hearken to nothing, the Soul is on fire, the House is on fire, and fit to hear nothing, Abigail was fain to stay for Nabal while his fit was over, before she spake to him: And it is Austins similitude, that a Vessel that is foured with Vinegar, spoils every thing that you put into it, so it is with a Soul foured with passion. I remember I read of an Emperor, when one told him that there was much wrong and violence done in his country against his Laws, faith he, I cannot hear you for the rattling and sound of war, I cannot hear what you say, noting that in a country where there is war, there the Laws cannot be kept that are made for peace. It is true, now there may be many complaints of a great deal of injustice in our own Land, but there can be no hearing, because of the noise and rattling of warlike instruments. And so when the heart is up in a passion, speak what you will; Such a Soul cannot hear you, it hinders from receiving good: but now faith the Apostle James, Receive with Meekness the ingrafted word. Meekness fits the Soul to receive any good; Such a Soul stands before God and faith, Speak Lord for thy Servant heareth. Let God come at any time to a meek and quiet Spirit, and it is ready, to hearken what God 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.
The effects of passionate Anger.

Vineger of passion, you know that Vineger will stain and so the Vineger of passion it doth stain the spirits of men and women, and causeth them to lose that beauty that they had before, it doth lose much of the sweetness of the enjoyment of God himself. The Lord doth not love to dwell in Babilon, but in Salem, now Babilon signifies Confusion. And where is there so much confusion, as there is in a passionate spirit? here is the confusion, Babylon, the Lord loveth not to dwell there, but in Zion and in Salem, he loves to dwell in peace, where there is a peaceable and quiet spirit. The scorching heat of the fire will take away the sense of the heat of the Sun, though the warm beams of the Sun shine upon you, you will not feel the heat of them, if you come to the scorching heat of the fire: So the scorching heat of passion takes away the sense of the warm beams of the Son of righteousness, of the shine of the love of God upon the heart; A froward heart hath little sense of God's love, though possibly he may be a Godly man, or she a Godly woman, yet they can have little sense of the love of God towards them, because of frowardness, your froward Christians have little comfort of the love of God to them, and there remains such a bitterness a long time upon it, that it hinders the sense of the sweetness of God's love a long time after. But now the heart by Meekness is kept in a constant way of the enjoyment of the light of God's face, and hath a thousand times more sweetness in denying his passion, than you have in your passion, wherefore is it that you give liberty to your passion, but for comfort and contentment that you would have to your selves? but you lose a thousand times more contentment, which I shall afterwards shew, in opening the Grace of Meekness, but in these things as I go along, the excellency of the Grace of meekness is much discovered.
CHAP. CIX.

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

But now the greatest of all is to shew how Meekness doth help against the evil effects of Anger, passion doth not only hinder doing good and receiving of good, but it is the cause of abundance of sin and wickedness. Were there no evil effects then what hath been named, yet I suppose you cannot but see what a horrible thing this passion is, and how necessary the Grace of Meekness is for a Christian, But I hope in the opening of this thing that I am now about, the shewing of the abundance of sin that passion doth cause, that doth set 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 abundeth in transgression. Mark what the Holy Ghost saith here, a furious man abundeth in
transgression, have any of you furious spirits, certainly, you abound in transgression, the Holy Ghost tells you that you abound in transgression, your sins are not ordinary, but they have increased abundantly. Oh! Sometimes in one quarter of an hour when one is put into a fit of passion what abundance of sin is committed? More sin committed sometimes in one quarter of an hour, by a Man or Woman in an Anger, than a Meek spirited man commits in a quarter of a year, perhaps in half a year, Nay in a twelve Month, or the greater part of their lives, he abounds in transgression. The Practices of some are commentaries to this Text, and I suppose there is scarce any but have seen it or found it in themselves, or in others, and they can understand and do know what this Text means, they can say, surely a furious man aboundeth in transgression, and can see it in others when they are in an Angry fit, how they abound in transgression. And truly, if you did but examine in 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 Mofes, when he came down from Mount Sinai, and had the two Tables in his hands, and saw the people what God they had made, (he did it in a Holy Anger) he threw them down and brake them, Now what Mofes did in Holy Anger, breaking the two Tables of the Law, do passionate and angry people in a wicked Anger, even break all the ten Commandments. You break the Laws that are Written in Tables, sometimes in one fit of 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
The effects of Anger.

Anger. In Levit. 13. 24. We Read of the Leprosie, the Priest must take the Lamb, If there be any Flesh in the Skin whereof there is a Hot burning, and the quick Flesh that burneth have a white bright Spot, somewhat reddish or white, then the Priest shall look upon it, and behold, if the Hair in the bright Spot be turned white, and it be in sight deeper then the Skin, it is a Leprosie broken out of the burning, wherefore the Priest shall pronounce him unclean, it is the plague of Leprosie. Here there was a Leprosie that breaks out of the burning, and it is usual, when there is a hot burning of passion in the Hearts of men and Women, there is a Leprosie comes from them, so that they that stand by them, they have cause to pronounce them unclean, and it is very rare for a Man or Woman to break out into passion, but there is a Leprosie breaks out from them, sometimes it breaks all over, that your hot people are all over Leprous before they have done their fit of passion. The Philosophers say of the inferior orbs, that if their motion were not stayed somewhat by the first mover, they would set all the world on fire with the quickness of their motion, and so indeed it is here, these unruly passions, that are the inferior Orbes of the Soul, if so be that they be not by natural Wisdom, or by Grace, kept back in their motion, but are suffered to run wilde, they are ready to set the whole world a fire: So, much Evil is done by passion, it is a fire that warms all the Snakes that lay before as dead in a mans Bosome, the lufts of a mans Heart, are like to Snakes in the cold time, many men and Women are very fair when you please them, they will live very fairly, and you are not able to find fault with what they do, but let them once be put into a passion, and then you shall find what is in them. As if there were a bed of Snakes, if the weather be cold in the Winter they wil 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, mean vile, wicked, and sensual.
The effects of Anger.

Justs, and when they are pleased, these snakes, as in the winter, in the cold stir nor, but when once the heat of Anger doth arise, that warms these justs, and then how do they hiss and spit upon those that are about them, and sting every one, when they are warm with heat. As it is with the stream, you know when there is a Landflood, when the brookes get over the banks, and overflow the meddowes, they carry with them a great deal of soil, and a great deal of filth, and therefore your husband-men can't it a great los to them, if a little before their mowing a great deal of filth comes in by overflowing of the river: Just thus it is in the overflowing of all Affections, but Especially in the overflowing of the affection of anger, there comes a great deal of soil, of filth a long with it, when at any time it doth overflow. Many times a man or woman sacrificeth to the Devil, even his soul, when he is in a fit of passion, and that that is dearest to him in 2. Kings, 3. and the two last verses, we read of a strange fit of a King, it is the King of Moab, and when the King of Moab saw that the battle was too sore for him, he took with him 700. men that drew swords to break through, even to the King of Edom, but they could not; Now he was put into a mighty passion, because he could not have his will. Then saith the text he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall, and there was a great indignation against Israel. He was in a fuming fit of anger, because he could not have his mind, and he takes his eldest son and offers him to his idol upon the wall in an angry fume. So many people in an angry fit, they offer unto the Devil that which is dearest unto them, any thing in the world they do, and offer their very foules in a sacrifice. It is with their hearts, as it is with a glass that is shaken that hath lees at the bottom, it is al in a mud when it is shaken, so when their hearts are shaken they are al in a mud. But now if you would have the sinful effects that come from this anger, I shall present you with some.
First, It causeth men and women, even to flie in the very face of God himself when they are angry (for anger I have spoken already in regard of God) but now as to their fellow creatures, you shall have many men when they are angry, what do they? they do 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 flyes upon all in the house, upon his Servants, upon his children, I appeal unto the consciences of all, whether are there not many, that when they have been provoked to anger, they have fallen a swearing, and blasphemying? and do you think seriously of it, how many oathes 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 unreasonable is this? and what boldness, and presumptuousness is this? he provokes me, and I will not 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 creature so wicked, that upon any child or Servant Anger of you, you should presently go and right your selves upon God, and flie in the face of God himself? 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 flie 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 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 sav’d so many hundred Oathes.

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 sav’d, that must cast thee for eternity, it is nothing with thee in an Anger. One would not think, to see some men in a passion, one would hardly believe that these men did ever acknowledge that there was such a thing as God, that there were such a thing as a Divine Nature, Indeed the violent heat of passion burns asunder all the bones of the Divine Nature, and lets all loose. We read of the sige that the three Children were cast into, in Daniel, it burns asunder the bonds, and they walked up and down; but the fire of passion doth burn only asunder the bonds of al unruly lufts. The unruly lufts that are in mens hearts are like to a company of Tigers, and Beares, and Lions, and Wolves, and indeed at times they seem to be tied up, and then men are pretty quiet, but when the fire of passion comes, it burns asunder all the bonds of lufts that tied them up, and all is let loose, you would account it a great evil, if so be all the Lions in the tower were let loose, and all the Beares that are kept about the City sometymes, Truly a man and woman in a passion, the lufts of their hearts are like such Beares, and Tigers, that are let loose, and running up and down doing mischief, sinning against God, and their brethren, it is a signe that the Fear of God is gone.

Thirdly, And then al relation is gone, So that in passion the Child forgets the relation that it stands into the father or mother; you shal have many children when
they are Angry, will speak to their father or mother as if
they spake to inferiors, as if they spake to servants, and
so servants speaking to their governors in their passion,
forgetting their relation that they stand in, but in time of
their passion, know no Governor, or Magistrate, or Mi-
nister, or any superior, yong ones know not Aged men
and women, speak to them as if they regarded them not,
al is forgotten, and Wives speaking to their Husbands as
if there were no kind of superiority at al, or as if God
had not set them over them in any way, and to 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 waies, desperate against themselves, to
be ready to mischief themselves, and mischief others ab-
out them, care not what they fling at Children, and
Servants, and sometimes tearing their own flesh, and
their own hair, and running upon such waies and cour-
ses that they are in danger to mischief themselves, and
care not for any thing when they are in a passion.

Fifthly, And likewise, it causeth this evil, of being
desperate against others, Alexander in an Anger, slew
Crate 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
excreations that are not fit to be described. And to parents
cursing their Children, & sometimes Children cursing their
parents, & that is more dreadful. In Judg. 17.2. there you
have an Example of cursing in time of Anger, it is in the
story of Micah, when there was a little mony that was
lost that had been reserved a while, and afterwards the Child brought it to the Mother, and said, here is the money for which thou cursedst. He said unto his Mother, the Eleven hundred Shekels of Silver that were taken from thee, about which thou cursedst, and spakest of also in mine Ears, behold the Silver is with me, I took it. She had lost her Money, and she was put into an Anger, and she fell a cursing, for which (faith he) thou cursedst, and spakest of also in mine Ears, here it is: How many of you have done so, when you have thought you had lost any thing? You fal a cursing presently, cursing such a Servant, that you thought it was through their Negligence, Oh this cursing thou hadst need to Lament with Tears of blood. Yea, sometimes it is so with Children to Parents, not only Parents their Children, but Children their Parents, as I remember in Levit. 20. 9. There you have a place I hope that may cure or stop this wickedness, it is of Children cursing their Parents, marke what is the doom of such Children, For every one that curseth his Father or his Mother, shall surely be put to Death, And I do not know why the equity of that Law might not abide to this day, why it should not be as Criminal an offence for a Child now to curse his Father or his Mother, as it was then under the Law, Consider this you Children, that cannot bear any thing at your Father or Mother that displeaseth you, but are ready to wish some ill to your Father or Mother, your Father out of whose Loins you came, if there be any such, know, that by the Law of God you are to be put to Death, and thou hast cause of great Humility before the Lord for this sin, and indeed, what evil will not passion do. True; it is a very sinful and ungodly thing for the Superior to be Angry or passionate with the inferior, for the Husband to be Angry with the Wife, or the Parent with the Child, or the Master with the Servant, or the magistrate with the Subject, this is unbecoming, but now for the Wife to
Effects of Anger.

Speak in an unseemly way to the Husband, in an Anger, or Children to speak to their Parents in an Anger, or Servants to their Masters, or Subjects to their magistrate, that is a great deal worse, but all is forgotten in time of Anger. And what abundance of Evil it causeth in railing speeches, as in an Anger, what kind of speeches and railing is there! Whereas the Scripture saith, no such shall enter into the Kingdom of Heaven, in that of the Corinthians, naming a bedrole of wicked people, amongst others he brings in railers, that should not enter into the Kingdom of Heaven. 1 Cor. 6. 9. Know ye not that the unrighteous shall not inherit the Kingdom of God, be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, those that Revile one another, Shal not enter into the Kingdom of God. You know that Christ when he was reviled, he did not revile again, that is his Example, he did not 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 Strooke Christ with the Palme of his Hand, Jesus Answered him; if I have spoken Evil bear witness of the Evil, But if well, why smitest thou me? He Answers him with Meekness though he was struck in the Face, and that in the Face of an open Court, Why striketh 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 cause, he contended for the Body of Moses, it seems the Devil would have had the Body of Moses for to sacrifice to Idolatry, and Michael the Archangel contended with the Devil about this, but yet he gives him no railing
Effects of Anger.

... brings no railing accusation against him, but had, 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 raile; 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 contends with a Devil, he durst not bring a railing accusation, but said, the Lord rebuke 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 mainseftest boldness, to call 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...
way of curling of those that thou art angry withall, thou failest. 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 curling is as great, for thou callest upon the name of God to come and execute thy filthy lust, you would count it a great evil for a neighbor to say, thou art a perjured man, and I will prove it, it is as great an evil for one to say, thou art an angry man.

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

in a Prison house, for he was in rage with him because of this thing, and Asa oppressed some of the people the same time. This Asa, that in the Chapter before, entred into a solemn Covenant with God, and with so much rejoicing, was so glad at the heart, that both he and the people had bound themselves in Covenant to serve the Lord, yet now being put into a passion, and that by another Prophet of God, speaking some things that were displeasing to him, he was wrath with him, and put him in Prison, and oppressed some of the people. Oh, see what a mad Bedlam Anger is, he is worse then a mad Man that is in an Anger or a Passion, for a mad Man cannot help his madness, though you perhaps say they cannot help it at that time.

Eighthly. And further it is not a sin for a man to be lunatick and mad, it is an affliction, not a sin, but this is not only a sin but the cause of sin, as he said of original sin, it is a sin and the cause of sin, and therefore worse then madness. And then madness doth but dethrone reason, and put it out of its place, but Anger makes it a slave. It is something for a King to be deposed and put out of his place, but he may live a private life notwithstanding, but for a King to be deposed and put into the kitchen, and be made a slave and to do drudgery this is worse. So passion doth not only depose a man, but brings a man to be a slave to a lust, for no men think there is more reason for their Anger then Angry people do, and so I should shew you, there is a taking revenge in passion also, and how derogatory that is to Gods honor, for God saith, vengeance is mine; but now meekness that gives way, and keeps the Hearts of men and women from revenge. In Rom. 12. 19. Dearely 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 you: selves but rather give place to wrath, what is that? What wrath must we give place to? surely by what follows, it seems to be meant the wrath of God, Avenge not yours
The effects of Anger.

your selves, but give place to God's wrath, for it is written, vengeance is mine I will repay, faith the Lord, that is thus, have any wronged you? 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, til they be provoked, and then you may know what is in them, if there be any shamefull thing in them, they will quickly discover it then, and indeed it is one of the fiery tryals the Scripture speakes of, this doth discover what is in a man, it discovers such a shamefull carriage in people, that all that are about them are ashamed of them, the Servants ashamed of their Master and Mistris, and Children ashamed of their Parents, their carriage is so foul and vile in their passion, and one would wonder indeed to see the shamefull carriage of a Man and Woman in a passion, that it would be a means one would think to help.
the distempers of men in passion. I remember I have read of the Spartans, when one was drunk, they would cal their Children out into the streets to look upon the drunken man, to see how he carried himself like a beast, that they might loathe drunkenness: And so passion, doth make men loathsome, and one would think the very looking upon another in passion, might make a Man or Woman to loath passion; do you see such a one in a passion? Just so are you when you are in a passion, if a Man or Woman had but a Looking-Glass to see themselves it would make them loath themselves. As the fable of the Fox that saw the Ass in the Lions Skin, (as I shewed when I spake of the constancy of Anger,) he was afraid a little at first, til he saw the Asses 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 crosst you in the very thing wherein you think to gain, and I verily believethere 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 meekly to set before her what she did the day before. And indeed, if one would set before you when you are in your right mind, your shamful carriages when you are in a Passion, it would make you ashamed of your Anger.

Hence you find in Scripture in so many places, that folly is attributed to Passion, besides those places which were named heretofore to this purpose, As that in Ecclesiastes, Anger rests in the Bosome 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 weighthy, but a Fools wrath is heavier then them both. Thus continually the Scripture doth befoole Passionate people, and I do not know that in all the Scripture there is any one sin so much befooled as the sin of passion.
and Anger, annexing Folly to it so much the more, and it is to check froward people because there is none think themselves wiser then Angry people do, and especially in the time of their fit, so that it opens their shame. Jerome, in an Epistle, faith of Noah, that in his drunken fit he opened that shame of his that was covered sixteen hundred years, And so in Anger, there is many times the opening that shame that is covered all ones Life, that perhaps for forty years before was covered, and was not known, but then it comes to be known. As now what a shameful behavior is there in some people in time of their Passion, and Anger? What clamor and cry and what debasing the very Image of God, in their Bodies? In their countenances? We may well come and say to them as Christ said, whose Image and superscription is this? They shew Christ a piece of Silver, and he askes Whose Image and Superscription is this? And they say unto him Cæsars, and he faith, give unto Cæsar the things that are Cæsars, and unto God the things that are Gods. So come to a froward passionate Man or Woman, and you shall see them quaver, and their countenance so uncomely, 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
The effects of Anger.

discover their shame, whereas meekness allayes Anger, and keeps in shame, as we shall see afterwards in opening the excellency of the grace of meekness, it puts a great deal of glory upon the soul, but of that by and by.

Tenthly, And then another evil effect of Anger is this (which is as evil as any other, and yet proceeds from that hath been said) that it grieves the Spirit of God. You that are of froward, passionate Spirits, you may pleasey our selves, but you grieve the spirit of God it is il to grieve your freind, as none are more greivous to a friend then froward & passionate people, you grieve your friend, there comes a friend of yours to your family, and he sees you in a froward and passionate temper. O, it grieves him, & thou grievest the heart of thy wife (may be) too, she goes and complains of it to God, and thou grievest thy friend, and he goes and complaines 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 frowardnese? 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 al 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 cono loud speaking, and therefore to cross himself,
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 remiss 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 all that would shew themselves Matron like, and have a Spirit of wisdom, though they be never so much provoked, yet never to be loud, that is a Clamor, and evil speaking out-cries, It is said of Christ, Isa. 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, but remember, you grieve the Spirit of God, and remember it is the Spirit of God that did inlighten you, if you be inlightened, that did soften your heart, that did draw your heart to Jesus Christ, the Spirit of God that did comfort your heart, and will you grieve the Spirit of God that hath done you so much good? yea it is the Spirit that is appointed by the Father, and by Jesus Christ to be your Comforter, the Comforter of your Spirit, and will you requite it thus to grieve it? Oh, you think it an ill thing, if you be of an ingenuous Spirit, to grieve your friend, if you hear that you have done that that hath grieved your next friend, it grieves you, now know, that in every
fit of Passion, you do grieve the dearest 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 marvellous means to keep his body in right temper. I have read of an Emperor that being in a Passionate fit, upon this ground, because the base people of the 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 indanger their lives by the fit of Passion, and therefore Moses, he was a meek man, as you shall hear more pretently, and that is given by some as a reason of the health of his body. In Deut. 34. 7. And Moses was a hundred and twenty years old when he died, his eyes were not dim, nor his natural force abated. And surely this may be very well one reason, even the constant quietness and meekness of the Spirit of Moses, for certainly, as all grace doth help to the health of the body so this especially. In Prov. 4. 22. Attend to my words, incline thine ear unto my say-
The effects of Anger.

Let them not depart from thine eyes, keep them in the midst of thy heart. For they are life unto those that find them, and health to all their flesh. They are health to the flesh, and health to the bones, and health to the navel; So it is likewise mentioned in the Proverbs, Wisdom is not only health to the soul, but health to the body also. And like to the example of Moses, there is one this day alive, though he be alive I may speak of him, that he is the meekest man upon the earth, and that is that reverend divine Master Dod, that wrote upon the Commandements so many yeares ago, whose books you have in your houses I suppose many of you, the man was lately, and is supposed yet alive, and those that knew him, knew him to be one of the meekest men upon the Earth, nay he is about fourscore and ten yeares old, and lately preached twice every Lords day, and the constant health of his body is such, (not many years ago my self was in his company) that he was able to do more than a stronger man could do in continuing heavenly discourse till midnight from day to day, and all the day long preaching till midnight, and his Spirit not failing at all, and I verily persuade myself upon this ground, keeping the constant frame of his spirit, as he was hardly known to be in any distemper of spirit and so he goes on and is serviceable to the Lord and this now helps against the distemper of Passion, and the evill effects of it. Thus much for allaying the Passion of Anger, how meekness doth allay the Passion of Anger in several things.
CHAP. CX.

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

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

But meekness is not only a negative good, to keep from evil, but it doth abundance of good positively, we may say of this grace of meekness, as Tertullus the Orator unto the High Priest in Acts. 24. When he comes to make an oration before the High Priest Ananias, the text saith at ver. 1. There was a certain Orator named Tertullus, who informed the governor against Paul, & when he was called forth, Tertullus began to accuse him saying, seeing that by thee we enjoy great quietness, and that very worthy deeds
are done unto this nation by thy providence. This was his colloquing Speech, that he might have the more favours with the high priest pleading against Paul; but that which he spake flatteringly, we may say truly of this grace of meekness, we may say of meekness, seeing that by thee we have great 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 enjoy a great deal of quietness. There is as much difference between a forward passionate man and woman, as between a stormy, dark, tempestuous night, and a fine, sweet, calm, Sun-shiney summer day. Certainly, a Passionate Spirit is full of darkness at that time, for the light of reason is put out, and it is winter and stormy weather with passionate people, but a meek Spirit is as the 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 at, we have gone along in the opening of it, now I will speak of those, and name them, and put others to them, that I may give you a general view of the grace of meekness. Omitting therefore the preventing of evil, and in general the abundance of good that it doth, that I spoke of: The excellency of it will appear further in this of my text, that Christ cuts 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 wouldest 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. Psalm, 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 Auger; this is the glory of God, and therefore meekness is a glorious grace, it is a principal evangelical grace, it is the glory of Christ, and it is the glory of the Father.

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

Fourthly, The excellency of meekness appears in this, that it is reckoned up as a special fruit of the Spirit of God in the hearts of the Saints, where ever the Spirit of God comes and makes any gracious work
work in the heart, this name of meekness is principal, and indeed it is so the principal, it is all, for so in the Epistle to the Galatians, is a place that sets forth the fruits of the flesh more distinctly than any place in the book of God, having set forth the fruits of the flesh, vile they are, and among them wrath is one. Gal. 5:19, 20. Now the works of the flesh are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, covetousness, enmity, strife, heresies, seditions, heresies, variances, emulations, wrath, strife, envies, these now belong to passion, and mark how they are invironed about, they are joined in the spirit unto witchcraft, and the letter of the twentieth verse unto heresie, noting the fruits of the flesh, but now he comes them up the fruits of the Spirit, at the 22. Verse: The fruits of the Spirit are Love, Joy, Patience, suggery, Gentleness, Goodness, Faith, Meekness, temperance. Here seems to be a great many of the fruits of the Spirit reckoned up, but' I apprize you, when we come to examin them except one, which is Faith, that is the mother of all the other seems to be the several expressions, this grace of meekness, there is meekness love is a meek spirit, a meek spirit is a loving spirit, there is joy, a meek spirit is one that hath a sweetness in him, and makes his conversation lightful, there is peace, who are they that peace where they dwell, but meek Spirits is long-suffering, where is there such long-suffering as where meekness is? There is gentleness is gentleness but a Synonymy of meekness is good ness, who do good to the enemy? Spirits? and then comes in Faith.
ones Spirit in allaying this passion of anger, this is meekness. So that though in Scripture we have many fruits of the Spirit, some nine fruits of the Spirit, yet the truth is, almost all these are but the several expressions of meekness, so that there is nothing almost but meekness named, as if so be that were al; and indeed that man that hath true Christian meekness in him, he hath all graces, he hath all the fruits of the Spirit, the Spirit of God rules very much in the heart of meek Christians, take a Christian that hath true Christian meekness, there the Spirit rules and dwells in the heart, and fills the heart; and this text doth manifest it as fully as any Scripture, when the Scripture sets out fully the fruits of the Spirit it names almost nothing but meekness.

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

For the excellency of this grace, it is that that is recorded of Moses to all posterity, rather then any of his famous acts, that he hath done that is recorded of him, that he was the meekest man upon the earth, God would honor him in that above all other graces, certainly, Moses was honored in respect of other graces, but that of meekness God will honor him above all other graces. In Numb. 12. 3. Now the man Moses was very meekest above all the men which were upon the face of the earth. Now the man Moses; Marke here, why is it said here, the man Moses? to note that Moses was a man as well as others, and yet marke, you are ready to say, what would you have us do, we are but men? Now the man Moses, and he is subject to the like passions as other men, and yet the man Moses. I remember Ambrose Speaking
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 adorne 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 said 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-
The excellency of Meekness.

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 exceeding pleasing to God, as it is in some of your Books, when God sees a man meek, faith God, here is one that hath a Jewel of great price. Kings, and Princes, and Noble men, they wear Jewels sometimenes about them worth a thousand pounds: now every Meek man and Woman that goes up and down, he wears a Pearl worth a world, The world, the Scripture speaks contemptibly of it, Love not the world nor the things of the world, And all the nations of the Earth are less 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 Lapidary, we think it worth much, you use to say of a friend that comes to see you, Oh! That I knew what you Love, if another sees you put a high price upon such a thing, if he loves you, he will certainly let you have it, now would you know what God Loves, what he prizes? He Loves and prizes a meek Spirit above any thing, O Let him have what he Loves.

Seventhly, And a Seaventh particular is this. That it is a fruit of election, an evidence of an elect Person, of a man or woman that is elected by God, it is not an argument of an elect.
elect man or woman because they have so much in the world, so much coming in yearly, so much authority, but the Lord doth manifest to all the world, that he hath separated such from all eternity to honour such, a man that hath a meek Spirit, that when he looks upon a piece of clay, that he would make such a man of, he said, well, this will make a vessel of honor to all eternity, and that is plain from that Text in Coloss. 3. 12. Put on therefore, as the elect of God, Holy, and beloved, Bowels of Mercy, Kindness, Humbleness of mind, Meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfection. And let the peace of God rule in your hearts, &c. And do this now as the elect of God, put on as the elect of God, Holy and beloved, as if he should say, you are godly, and how shall it be manifest? How shall you carry your selves as the elect of God, but only by this, putting on the Bowels of Mercy, Kindness, Humbleness of mind; Meekness, long suffering, forbearing one another? Here is an evidence of one that is the elect of God, and will you lose the comfort of this evidence to satisfy your selves in a sullen froward fit? No Marvel that you are full of fears and doubts in your frowardness, and passion, and sullen fit: if you would deliver your selves from doubts and fears and have further evidence of your election, be of meek and quiet Spirits.
CHAP. CXL

Of the excellent promises made to Meeknesse in Scripture, and the Text Explained in divers Particulars, &c. 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 Meeknesse appears in this: In the many promises that is made in Scripture to this Grace, I know no Grace in all the Scripture that so many excellent promises is made unto as to this, and I hope in setting these before you, it will ingage your Hearts to a Meek and a quiet Spirit, I know you that are Christians would be both to lose your part in these priviledges, what are they? First in Psalme. 23. There you have a promise to Meeknesse, and indeed David was a Meek man, and his Spirit, at the 26. verse. The Meek shal Eat, and be satisfied, they shal praise the Lord, that seek him, your heart shal live for ever. The Meek shal be satisfied, you that are poor people, many times among poor people, for want of Education, as well as Grace, there is a great deal of Clamour and Cry, now consider this, the Meek shall Bave and be satisfied, and it may be it is one Reason of your Poverty, Why the Lord did 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 wouldest have for thy family, now be meek, and thou shalt eat and be satisfied; the meek shall be satisfied, many rich men, they eat more than the poor, but they are not satisfied because they have not what they would have, may be, they throw away the dish in an Anger, and in sullenness eat nothing, and shew a great deal of frowardness; that indeed they make their meat bitter to them by the state of passion, passion is the worst sauce, you will never be satisfied if you have not meek spirits: your rich men, they are not satisfied when they have abundance, whereas a poor man and woman, that hath this Christian meekness, when they be able and have but a dish of herbs, or a piece of bread and an onion; and small drink, the man bids the wife, much good may it do her, and so the wife the husband, and there is a great deal of sweetness in the enjoyment of it. The Scripture saith, Better is a dinner of herbs where love is, then a stalled Ox and butter therewith. If there be but a piece of bread, and small drink among servants and children in a house, if there be meekness and quietness, it is sweeter than a stalled Ox where is contention, and such shall praise the Lord that seek him.

But there is another promise not far from this, that hath abundance of sweetness in it, and that is in Psalms 25. 9. The meek will be guide in judgment, and the meek will be teach his way. Mark how it is repeated again and again as if the Holy Ghost delighted to mention it; the meek, the meek, in a short verse he names it twice, the meek he will guide in judgment, and the meek he will teach his way. But if the Holy Ghost should say, there is the man,
and woman that I will guide in judgment, passion will carry a man headlong, but would a man be guided in judgment, let him be of a meek Spirit. This one verse is more worth than all the world to a gracious soul that knows how to prize a promise. Is it not a great privilege for one to be guided in judgment, and that by the infinite wisdom of God, in all one's wails to have the wisdom of God to guide one in judgment, that he shall not miscarry in his outward affairs, and inward affairs, he shall not miscarry in things of this life and the life to come: what is the reason that you that have froward Spirits you come home in a passion? Oh! such a business doth not succeed, and therefore you are froward, had you been of meek Spirits the Lord would have guided you in judgement, and you should not have miscarry'd in your business, yea, and the meek will he teach his way: Christ calls upon us to learn meekness, and if you learn this meekness, then the Lord hath engaged himself to teach you his way, you are many times in a strait, and you come to your acquaintance and friends, and you say, Oh! what shall I do? what shall ye do? let that be the first thing, quiet your own hearts, and then the Lord hath promised to teach you his way, you shall have many coming ringing their hands, come clamoring and crying, Oh! what shall I do now? That is the counsel that I would give you, first quiet your heart, and then improve this promise. Lord thou hast promised, that the meek thou wilt teach thy way, I am now in a strait, and I desire to wait upon thee in meekness, Lord teach me thy way, and they that have meek Spirits, I make no question but they have found this promise made good to them, that is the second promise. And then the third promise is that in the 37. Psalm 111. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.
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 comprehend indeed, what is under it, what can a man desire more then to be blessed? Now Christ in the 5. of Math. there he reckons up several beatitudes, and those who are blessed, and faith, Blessed are the Meek, and then comes in the promises, and a distinct thing from them, Blessed are the Meek, for they shall inherit the earth, the former is not cut off. So that both under the Law, and under the Gospel, this is the blessing of the meek, they shall inherit the earth. There was indeed in the times of the Law many promises for outward blessings, that was a particular covenant, for so I make no question it was, a particular Covenant that God made with the people of the Jews, there was not only the covenant of works that God made with Adam in Paradise, and the Covenant of Grace, but there was another Covenant, a special Covenant of Works, that God would bless them in the Land of Canaan, upon their obedience, God made that Covenant, and the giving the Law upon Mount Sinai was especially that Covenant, though the duties of the Law, they were bound to them as it was written in their heart by nature, but the Law was renewed upon another ground, upon a special covenant the Law in Mount Sinai, a special covenant that God made with them concerning the Land of Canaan, and the right understanding of this, I believe would answer a great many of objections of those we call Animosians, we are delivered from the Law they lay, so
far we wil willingly grant it, the Law given upon Mount Sinai, as it was a covenant given to the people of the Jewes, a blessing upon Mount Sinai, so far we are delivered, and the Law is often spoke of as such a covenant that was given to them, and therefore it is said, *We have a better covenant, Established upon better promises,* yet we have the same covenant too, and they were bound to the same duties at the same time, and though we are bound to the same duties as they were, yet not as it was given to them in the Land of Canaan, so this promise of inheriting the earth was given to the Jewes, and do you think that I will abolish this promise? No faith Christ, what-ever belongs to them I will renew this promise, they that are meek, they shall inherit the earth in the times of the Gospel. You will say, shall they inherit? the meek of men are the readiest to be injured, if I put up all and be to meek as you speak of, I may quickly be spoild and lose my estate, and be a beggar, and subject my self to every beggar. Now Christ he foresaw all this, and he saith, not only blessed are the meek, they shall go to heaven, but blessed are the meek, for they shall inherit the earth, as if so be Christ should say, carry your self meekly, and trust me with all, and you shall lose nothing by your meekness, no not in this world and indeed if you consider it well, God doth make this promise Good.

First, Meekness will keep men that they will not be Suing, and Lawing, as others are, and how many men of contentious spirits that exhaust their estates by Law, and there men spend all their mony, and it is a just judgment of God upon froward 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 loth to spend five shillings for the maintaining of the
Promises made to Meekness.

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

Secondly, And then, as they do not spend in riding 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 quietness, 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.
Fifthly, And then, they shall inherit the earth this way, that others will love to deal with them, as thus, If I go to buy anything, if I know there is, a servant where such a commodity is to be sold that is snappish, or of a froward temper, I will not go there, and therefore your shopkeepers think it very much to have servants snappish, and of curtis dispositions, but now if a man have a meek Spirit, it helps him in his trade, in respect to the cutome 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 wife) is whether she be of a meek Spirit though little portion, yet he will be sure to match with such a one that is of a meek Spirit and so comes to inherit the earth. If a man be a travelling, if he heares of an Inn, where the people are meek and quiet, he will lodge there, but if he hear that the people at such an Inn are froward and passionate, he will not come there.

But yet there are a great many other precious sweet promises that are made to meekness, in Psalm, 76. 9. When God ariseth to judgment to save all the meek of the earth: Here the glory of God is set out, how terrible he appears in rising to judgment, but who doth God aim at to save? At the meek of the earth. Oh! saith God, is there one of a meek Spirit, and is he wronged? I will arise to judgment to save such a one that is meek. And therefore surely, saith the next words. The wrath of man shall praise thee, the remainder
remainder of wrath shalt thou restrain. What! are there any that rise up in wrath against my meek ones? faith God, I will arise to judgment to save them, and will be terrible in judgment to Princes. And when he will be terrible to them, he will be comfortable to the meek of the earth. And such a kind of promise you have in Psalm, 147. 6. The Lord lifteth up the meek, be casteth the wicked down to the ground. A meek body you are ready to say thus, if I be meek and gentle, and bear wrong that others offer to me, then every one will trample upon me, No, the Lord will cast the wicked down to the ground. If thou have a wicked proud spirit, it is not men so much, as God that casts thee down, but if thou be a meek spirit, the Lord will lift thee up. And so in Psalm, 149. 4. The Lord taketh pleasure in his people, he will beautifie the meek with salvation. He will not only save them, but save them so as to beautifie them, for 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 Isa. 29. 19. There you have another sweet promise for the meek ones. The meek also shall increase their joy in the Lord, and the poor and mean shall rejoice in the holy one of Israel. When you are troubled and vexed, the meek ones shall rejoice, and they shall increase their joy, and increase their joy in the Lord; wouldst thou live a joyful life? Wouldst thou rejoice in the Lord? Wouldst thou increase thy joy in the Lord? then be of a meek spirit.

And then the last I will name for the present, is that excellent promise in the time of common calamity in the world, in Zeph. 2. 1. Mark how the
Lord hath a special regard to men and women of meek spirits. Gather your selves together, yea, gather together O nation not desired, before the decree bring forth, before the day pass as the chaff, before the fierce Anger of the Lord come upon you, before the day of the Lords Anger come upon you. As if he should say, take heed the day of the Lords Anger is coming upon you, gather together, and seek the Lord, repeat, and seek the Lord. But who must seek the Lord? All the meek of the earth, which have wrought his judgment, seek righteousness, seek meekness, it may be you shall be hid in the day of the Lords Anger, as if the Holy Ghost should say, if there be any people in the world that shall be hid in the day of the Lords Anger, it shall be the meek of the earth, and therefore do you seek the Lord. You will say, but the Lord is provoked. Oh, but the Lord will be intreated by the meek before any people in the world, the Lord will have regard to them that seek him to deliver a nation. Thou art a 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 a great many other things that I thought on to set out this grace of Meekness, I will give you one or two more.
CHAP. CXII.

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

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

Secondly, And then one more, and that is this, a meek man doth interest God in his cause, he needs not be careful at all in righting himselfe in any wrong that he hath, but God presently takes his cause into his own hand, and this helps against any objection against meekness. Men say, why should I put up wrong? I say, the Lord, if thou be meek presently
presently makes thy cause his own, he comes in and interests himself in it. I will give you two Texts of Scripture for it, one is in Numbers, 12. Miriam and Aaron are Angry against Moses, because of the Ethiopian Woman whom he had married, it was envy that made them speak against Moses, and they said verse, 2. Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? What Aaron that was Moses his Brother, and Miriam his Sister, and both gracious too? And yet come to content 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 indicated, 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 myself
The excellency of Meekness.

known unto him in a Vision, and will speak unto him in a dream, My Servant Moses is not so, who is faithful in all mine House, with him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold. Wherefore then were ye not afraid to speak against my Servant Moses? See how God honored Moses, Moses that was the meekest man upon the Earth, afoame as he was wronged, presently he calls them out, though they would have disgraced him and hindered him in his work, (that is the policy of Satan to cast aspersions upon men to hinder their work) but now mark, God comes and calls them to account, and he honors Moses the more; faith the Lord, have I spoken to Moses more than to you? I, that I have, faith God, I, and more than to any Prophet, for I come to a Prophet, and make known my mind by vision, and by a dream, but my Servant Moses he is faithful in my House, whatever you plead against him, whatever aspersions you cast upon him, yet Moses, he is faithful in my House, unto him will I speak mouth to mouth, and the similitude of the Lord shall he behold, I will not trust any man to behold the similitude of the Lord but only Moses, wherefore then were ye not afraid to speak against my Servant Moses? Such a Meek man, such a godly man, such an eminent Magistrate? But then much more my Servant Moses, were ye not afraid to speak against my Servant Moses? If he were a Moses, a publick man, ye were not to speak against him, but my Servant Moses, wherefore were ye not afraid to speak against my Servant Moses? See how God doth interest himself in the cause of those that are of Meek Spirits. And then the other Text is in Psalme, 38. 13. verse, You shall see in the former part of the Psalme how David was wronged by his
friends stand a loose from my sore, and my kin
men stand a far off, they also that seek after my life lay
snares for me, and they that seek my hurt speak mis-
chievous things, and imagin deceits all the day long.
But I as a deaf man heard not, and I was as a dumb
man that openeth not his mouth. Here is the
Meekness of David, mark what follows, Thus I
was as a man that 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 complains to thee of them, but I
heard not, I gave no reviling speeches again, but I
committed all to thee, thou wilt hear, O Lord my
God. The less we do hear reproaches and wrongs
that are done to us, the more wilt 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 medit-
sate 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.
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 then the Grace of Meekness, it hath a convincing power, it is almost impossible to stand before the convincing power of Meekness, for thereby whatever men may speak against one that is of a Meek Spirit, yet certainly their consciences will be convinced and tell them, that they can do what themselves cannot, and that convinceth, when as Christians do manifest that they are able to do what other men cannot do, then men are convinced that there is some power in Religion, and never til then. Now when they see them since they made profession of Religion, that they are able to put up more wrong then before, this convinceth them that there is a power in Religion, and there is no better way to gain men then by Meekness. We
think to gain men by giving them as good as they bring, that will not do it. I have read of one, that railing against Philip of Macedon, one of Philip's friends would have had him to have punished him, for he was the Emperor, What! faith he, will you suffer such a one to be railing upon you? But he would not listen to his Friend, to use him harshly and severely, but he sends this man divers gifts that did so rail on him, and useth him very courteously, and within a few days he comes to his friend, and faith he, I pray tell me, what doth this man say of me? Oh! faith he, speaks the most honorably of you that ever any man did, Well, faith he, you see then I have been a better Physician then you, you would have had me to have cured him by punishing of him, by forwardness, but I have done it by Meekness. This was the manner of a Heathen; and indeed, those that are gained this way are gained for ever. Perhaps when others do oppose you, you will be forward, and let forth your wrath against them, and perhaps you may for the present keep them down, yet it may be it will stir up more strife, but suppose you get the victory to keep them down yet it will not gain them to you, but they will waite another opportunity to do you a mischief, but if you gain them by Meekness you gain them for ever; you may overcome one for a day, but he that you overcome will waite for another opportunity to be as bad as ever he was, but now you have gained for ever it may be the Soul of your Brother by your Meek carriage. So Josephus reports of that Agrippa, though he was a wicked man it is about the 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 went for him, and when he came, come, faith he,
I pray thee tel me what Agrippa hath done? This Simon his mouth was stopt, he was able to say nothing then when he come to it, but falls down and desires pardon, and Agrippa pardons him, and bestowes many favors upon him, and by this gains the man to be a 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 Chriaffall stone to a precious pearle, it was but as the outide, 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 souildier to overcome a City, but one that can overcome his own passion is more valiant, and hath a more excellent Spirit than one that overcomes a great City. And to some creatures that are more 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 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 wisdome than frowardness doth, in Prov. 17. 27. A man of a cool Spirit, as the word is, it is a place that upon some occasion you have had before, A man of understanding is of an excellent Spirit, it is in the original of a cool Spirit: A man of understanding is
of a cool Spirit, your hot Spirits are not men of understanding, but more of that was spoken when we opened unto you the folly that is discovered in passion and Anger heretofore.

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

Fifthly, And then in further commendation of this, a meek Spirit it is one that hath the greatest advantage of an adversary that can be, no man hath such advantage against his adversary as a meek spirit, by this means he comes to be above his adversary, we can never be above them by passion. It is an usual speech of passionate people when others anger them, I will be even with them, such and such have done thus and thus, and I will be even with them: truly, there is a way not only to be even with them, but to stand above them, to say I will be even with them, that is no more, but he is evil towards you, and you will be evil towards him, he carries himself sinfully towards you, and you will carry yourself sinfully towards him. But now were it not better to be above them? who would not get his adversary under him? When you come to be meek, you get all your adversaries under you. Many men that are of froward Spirits are vexed with nothing more than to see others that they are froward withal, yet will not be provoked, you shall sometimes apparently see, when one is in a 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 appears, in the daily use of the grace of meekness.
we cannot live among men but we must use this grace of meekness every day, now that which we have so much use of every day hath an excellency in it. As now the Sun hath an excellency in it, not only because of the excellent effects of it, but because of the use that we have of it every day, and so bread and water, and other elements have an excellency in them because of the constant need that we have of them every day. There are some graces that we have not so constant need of the use of them as this of meekness, I know not one grace that we have such a constant need of the daily use of it, as we have of this grace of meekness, only the grace of faith, that must ever work all 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 possest with meekness, and therefore it is a most excellent grace.

Seventhly, It is that grace whereby men and women come to have fair weather all the year long, it is a comfortable thing to have fair weather to continue but two or three weeks together, and you know rainy weather and dropping weather is very tedious and irksome to us, and we say it is pity fair weather should do any hurt, but now where there is meekness in a family, there is fair weather every day all 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 seemes 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 yeer long.

Eighthly, Yea, yet further, by meekness we shall grow to be eminent in all other graces, thus you have it in Prov. 3. 32. The froward is an abomination to the Lord, but his secret is with the righteous. Now the opposition one would think should be thus, the froward is abomination to the Lord, but his secret is with the Meek, and ordinarily in the Proverbs it is thus, one opposite evil to another, the froward is thus, but the righteous is thus, why doth he not say, that the meek is thus, the reason is this, because all righteousness doth thrive in a meek spirit, say of a man or woman that he is truly, christianly meek, and all righteousness gowes in him, and therefore here righteousness is put for meekness. And in Prov. 11. 20. They that are of a froward heart (again are an 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
in their way, but as if the Holy Ghost should say, it is all one to say, a meek man is an upright man, a meek woman is an upright woman, such as are upright, such as have meekness, and keep but meekness in their hearts, they are God's delight. It is observable, that when the people of God were in danger, you know that Moses hands were lift up, I suppose all of you, that are acquainted with Scripture know the story, that when Moses his hands were lift up Israel prevailed, and when Moses his hands were let down, then Amalek prevailed. Now why was not Aaron's hands lift up, for Moses was the Magistrate, and Aaron the priest, and one would have thought, that Aaron should have been the praying man, but it seems when the people were in great danger and their deliverance was upon prayer, Moses was the man that must pray, and the reason is because Moses was more eminent with God, 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 savor to 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 Scholars hath Christ in the world? How few hath he in the Church? How few Proficients (at least) hath he in his School? How few are there that have taken forth this Lesson that Christ would have us Learn of him? Little Meekness there is in the world, Yea, Among Christians, where Christ expecteth most. I suppose by what hath been opened, there is not one but hath seen already, cause to lay his or her hand upon their Hearts, and say, Lord, how far have I come short of that Meekness that hath been opened
Impediments of Meekness.

opened to me, that Christ would have me to Learn
of him? There needs many buckets of tears of Rep-
entance to quench the Fire of our passions. O!
That God would cause you to see the Evil of the
want of this Grace, I have opened it very largely,
in shewing, how Meekness moderates Anger in the
Evil effects of it, and therefore need not to inlarge
it now, but the maine thing that now is to be done,
is, to take away all the vain pleas of a froward
spirit. It is true, you have shewed what Meekness
is, and the excellency of this Grace, and the use
of it, so as we cannot but be convinced that it is
that that we should all labor for: but that that hin-
ders 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 well to be angry? Dost thou well.
Yea, After you have heard so much of this Grace
of Meekness, if any of your neighbors should come
to you when you are in a passion, and say, do you
well still to be in this passion? Perhaps, you will be
ready to say, Yea, I do well, as Jonah did, now it
would be the vain further to exhort you to Meek-
ness, till 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 will satisfy themselves
in this; it is true they are passionate; I but, it is if

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

Now to answer this in this one thing, passion is the cause of abundance of evil, anger, it is a complex evil, it hath in the bowels of it abundance of evil, there is pride, and self-Love and stubbornness, 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 Christs 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, 9, Idolatry, Witchcraft, Hatred.
hatred, variance, emulation, wrath, strife: Wrath and strife; these are the fruits of the flesh. Now they that are Christ's, have crucified the flesh and the fruits thereof, certainly, where there is any fruit of the flesh that is not crucified, where there is I say, but one lust of the flesh that is mortified, there certainly such a soul cannot have any evidence that they are in Christ, they that are in Christ, have mortified the flesh with the affections and lusts, that is, all the affections and lusts are mortified, he doth not say, all removed, but all mortified, where the lusts of the flesh, any one lust of the flesh remaineth unmortified, that soul is not a member of Jesus Christ. You may think it a hard truth, but it is a certain truth, and I suppose no Minister of Christ but holds in the doctrinal part of it to be a truth, and this place in the Galatians doth shew it, they have mortified, that is, they have been willing to put the lusts of the flesh, to a shameful death to crucify the lusts of the flesh, that argues a more violence of spirit against the lusts of the flesh, then to say, they had mortified them; as it noted the desperateness of the Pharisees hearts against Christ, that they would not only put him to death, but crucify him, so every one that is in Christ, hath that desperate hatred against the lusts of the flesh, that he puts it to death, by the most cruel, and painful and shameful death that may be, that is another answer.

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

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

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

Fourthly, Grace subjects the heart to God, the main work of Grace is to bring men to the Will of God; not to make mine own Will the Rule of my Actions: but to subject to God, to make his Will the Rule of my Will, and his Law the Rule of my Actions: This is the genuine Work of Grace; the least work of Grace doth this where ever it is. Now a passionate spirit is the most opposite to this that can be, to the subjection of the soul to God, to make the Will of God the Rule of his own Will: when thou art in thy passion, and froward disposition, there is nothing but, I will, and I will; but...
Dangerous to be without Meekness.

Where is the will of God, your will you make to be the rule of your own actions, this is the most opposite to God that can be.

Fifthly, Grace, 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 sordid and passionate spirit, I am Meek, faith Christ, and what Grace do you see shine in Jesus Christ (if you read the Gospel) more than Meekness? And therefore Meekness makes thee smell savory of Jesus Christ, thou smelltest ranke if thou hast not Meekness.

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 sordid, and passionate, and they pray, I but though they pray, yet they are full of passion, and therefore, I say, I wonder where their Grace lies, and therefore if there be any in them, it is like a little spark of Fire in a great deal of ashes, one that comes in the morning to make a Fire, Rakes in a great deal of Ashes, and at last finds a little sparkle 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 sparkle of Grace, but under a great deal
Dangerous to be without Meekness.

of Ashes. You will not think that a drunken man 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 Oxe to lie down together, that place in Isai. 2. 4. where the times of the promis of the Gospel is spoken of, When Christ shall come, He shall Judge among the Nations, they shall beat their Swords into Plowshares, and their Speares into pruning Hooks and Nation shall not lift up themselves against Nation. Abundance of peace in the times of the Gospel. And to that other Scripture where it is said, The Wolf and the Lamb shall be down together, and feed one with another, and the Lyon Eate Straw like the Ox. That is, the Gospel shall meeken the Hearts of men, the dispositions of men whereever it comes. Now if thou hast Grace, the Gospel hath prevailed in thy Heart, and where is it? What hath the Gospel done, if it hath not changed thy froward Heart into Meekness? The Gospel hath not had that fruit in thy Heart if thou hast not Meekness, for it is not only because there is some sin in thy Heart, for that indeed men and Women should not do, alwaies call the Foundation into question, because there is some sin, there may be some Grace though some sin abide, but this sin, I say, is the most opposite of any sin, and if there be any thing whereby one may call Grace in question (except sins of purpose and directly against knowledge), I know nothing whereby a man may call Grace more into question, then for a Passionate froward Spirit, and I give you the
grounds why it so appeares, and therefore it may
justly be very suspicous whether there be any
grace or no where there is this constant rainging of
this passion in those that profess themselves to be
Christians.

PLEA. II.

And further, another plea is this, but I am wronged,
and the cause of my Anger, it is just, and
would you not have us Angry when the cause is just
indeed. Now to that I Answer, that the Scripture
indeed in some cases doth bind us to be Angry, yet
when we are Angry with our Brother, it would
hardly have us Angry with him almost in any case.
In Matth. 5. 22. Whosoever is Angry with his 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 Retra-
stations, he mentions this Scripture, and faith he, in
Ancient Copies in the Greek Testament, these
words, Without Cause, is left out, and he descants
upon the Text, faith he, we are not to be Angry
with our Brother upon any cause, but, faith he
those that are Angry with sin, are not Angry with
their Brother. And so Jerom, he faith, that in 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 many things
got to make a just Anger, there must be many in-
redients, just measure, and just proportion, and
a right managing, many things required to a right
Anger, as well as a just cause, and therefore it is a
great fault, for men and Women to think, that I
am justly Angry, because I have a just cause.
Therefore in Psalm, 78.50. It is said, he made a way
to his Anger. Now Arius Montanus, he faith, that
he weighed his Anger, the Lord when he is Angry
he weighs his Anger, He weighs a right proportion
to his Anger. Indeed, as it is with Apothecaries,
when they are to make a compound of Physick of
some things that are very violent in their operati-
ons, very strong, they had need weigh to a dram, they
had need to be accurate, that they do not put in one
dram more than they should, they may kill a man,
if they should; and it is not enough for the Apo-
theary to say, I put in nothing but what the Physi-
ican 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-
vise and deliberate about it, and consider, is there
cause for me to be Angry? And how far ought I to
be Angry? And is there cause from God to be An-
gry? Were your Judgments informed before your
Anger rise? Did you forbear your passion 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, Doest 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 bless the manifestation of thine anger, then the justness of thy cause will not be sufficient to plead before the Lord.
PLEA, III.

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

To which I answer, what art thou hafty by nature hast thou a froward heart naturally, then thou hast a nature that is abominable to God. I gave you two scriptures before, in Prov. 3. 32. And in Prov. 11. 20. I say, art thou hafty by nature? then know that thou hast a nature that is abominable to God, and therefore do not speak of thy hafty 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 hafty 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, ful of mercy, and kindness, and gentleness, this is God's nature, and God made man according to his own image, certainly therefore, this nature thou speakest of is not God's nature, that which thou layest in thy nature, is nothing but thy original corruption, and therefore the scripture saith, in Jam. 1. 20. The wrath of man accomplisheth not the righteousness of God, and is this any comendation of a branch, that hath a corrupt root? thou art froward, and thy or
Vain Reasons for Anger Answered.

Original corruption is in the strength of it, is this any lessening of the evil of the root that it hath a rotten branch? And so here is a wicked child, and this child hath a wicked parent, doth this lessen the evil of the child? And so, here is a passionate man, and he hath a passionate nature, now for thee to say, I am not only occasionally froward, but I have a disposition to be froward again, whosoever 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 pleadeth he must have favor, and shall say, I confess my Lord, the thing is done, but I have a nature so disposed to be every where, that I know not what to do, would this be a sufficient plea? yet this is the plea before God, thou art froward, and thou art hasty, and passionate, and it is thy nature so to be. And so for Murder, one murders a man, and when he hath done, he saith, he hath a murderous nature, why, this is thy plea before God, Lord I have done this wickedness, and Lord, I cannot but do it every day more, and more, it is my nature, it is worse to have a nature evil; than to have a thing evil accidentally, as a Toad, we hate it because it is naturally poisonous. So thou being so by nature, it would 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 art I have a vile nature, that hath been overcome again and again, and overcome by this vile distemper.

But besides, I have this more to say, that if thou art nothing more but nature, thou shalt never go to Heaven, Hast thou nothing to overcome thy nature? If thou be a Godly man or woman, thou art born again, made a partaker of the divine nature, the Apostle saith, every man or woman in the
world, that hath the least degree of Grace, is made
partaker of the divine nature, now the divine 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 extreme difficult, it is ex-
treme hard to pass by wrongs, how can we do it?
we are but Flesh and Blood, we are Flesh and
Blood, I shall put those together, and how are we
able to be of such quiet and meek spirits when we
are wronged?

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

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

Thirdly, Are you but Flesh and Blood? you
may make this an Argument against all your Anger,
What! Shalvile Flesh and Blood take so much up-
on it, that if it be crost in any thing, fly in the Face
of God and their Brethren, and crost Gods will.
What! Shal Flesh and Blood do this? You should
take a consideration, from your being human and blood, to be willing to bear any thing; I am but flesh and blood, and is it fit for flesh and blood to stand so much upon it? It is an argument of Basil, that Godly, Holy, and eminent Divine, in former times, he brings this very argument, doth any speak ill of you? Consider you are dust, and to dust you must return, 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 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 a numbers, and thought never to overcome them, but after they had overcome them once and twice, they feared them not. So, you think it is difficult, and
mighty hard to overcome your passion, but do but try once and twice, and you will find so much sweetness in your spirits, that you will not find it so much difficult, almost all the ways of godliness are so, as we shall see afterwards the Lord willing, when we come to the verse after, My yoke is easy, and my burden is light. Even this yoke of Christ is easy, as well as all other yokes.

And further, you say, it is difficult, you insist 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, Menstris, thou liest (faith he) who is there that cannot bear wrongs, that is able to bear wrath? It is a greater burden to bear wrath, then to bear wrong, this a Heathen man could say. And if you examine your own experience you will find it. You say, you cannot bear wrong it is so difficult, faith Seneca; thou liest, whatever difficulty you find in bearing wrong, there is more burden in the distemper then in putting up the wrong, then in bearing of the wrath; and I appeal to you in your experience, you cannot put up such a wrong, after you come to your selves, ask your consciences this question, suppose I had put up this wrong, had it not been more easie to me than to distemper my own heart? I am persuaded you would have found it a great deal more easie then you did in your passion, for though men and women will not yeild, yet they find their passions troublesome; and another that puts up wrong, doth not find the 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 our Pleas to satisfy their lufts, I but I hope you shall find the vanities of these pleas, and if God would but so bless this, that the Fig Leaves may be taken away, I hope abundance of good may be done, and it will further us to be good Scholars in this Lesson, to Learn of Christ to be Meek as he was.

CHAP. CXV.

To proceed unto some other Pleas that passionate Spirits make.

PLEA. V.

Fifthly, Another Plea is this (which is one of the greatest of all, and that passionate Hearts think they have most to say for themselves in) I am provoked, and if he had not provoked me, I should have been well enough. I live quietly in my Family, and among my neighbors, except I be provoked; and it is their fault then that do provoke me; I suppose this is the Plea that many of you have made many times, and you have all heard it at some time or other.
Now I beseech you lay it to heart, what I shall say in way of answer to this, and so of the other, I hope if you will but lay them to heart, and lift up your hearts to God for a blessing upon them, these will be taken away, and if these pleas be 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 Psalme, is said to bring forth fruit in due season, that is the excellency of true Grace, to work in due season, and what is the due season of meekness, but only when thou art provoked, that the season of it and every thing is beautifull in its season, and so would this Grace be beautifull in its season.

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

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

Fourthly, Another Answer is this, you say, you are provoked. Is there any thing in the world that should provoke you to mischief your self? You cannot provoke a Beast to do that, bring a 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-
Fifthly, I have one Answer more, and that may be will prevail with you more than the above, and that is this, we read of Moses, though he was a meek man, yet he was once overcome with passion, and he was overcome with passion by being provoked, and for all that God would not spare him: It would not serve Moses his turn, though such a Holy Man, such an excellent Servant of God, that did the Lord so much Service, and a man that was so very meek in his constant way, and so seldom overcome with passion, and yet being once overcome and that with a kind of zeal for God, for so it was, when the Children of Israel murmured, Ye Rebels, shall I give you water out of the Rock? and so smote the Rock, and one would think it was no great matter, God bad him speak to the Rock, and he not only spake to the Rock but smote it, What great matter is this? Many times, when God would have you only speak to your Servants, and Children, you finite them: God would have you instruct them and you fly in their faces: you lin in this as Moses did, God bad him speak to the Rock, and he smote the Rock, yea, and they provoked him to this by their stubbornness and rebellion, yea, God himself doth testify that they did provoke him, in Psalm. 106: 32. Because they provoked his spirit, so that he spake unadvisedly with his lips. They provoked him, it was in a passion, that he spake, yet now mark, this would not serve Moses his turn. One would think that if any man might have been excused, Moses might have been excused: Moses that was the meekest man upon the earth, that suffered so many wrongs, only
at this time being provoked, he spake unadvisedly with his lips, and smote the Rock, and yet (this is that I would bring it to) the Lord would not spare Moses for this, it cost Moses the loss of the Land of Canaan, God would never be intreated by Moses to let him go into the Land of Canaan for this, which was the greatest affliction in this world that could be inflicted upon Moses, there was nothing Moses desired more in this world than to go into the Land of Canaan, and the Lord would not grant this, but denied him, and that because of this one angry fit. At the 32. verse of that Psalm it is said, They angered him at the waters of strife, so that it went ill with Moses for their sakes, they did provoke Moses and anger him. You will say, Why do they anger me? they did anger Moses, but it went ill with Moses for their sakes, so ill that he might not go into the Land of Canaan, and God gives the reason in another Scripture, it is because he did not sanctifie him in this. O! consider this, and never plead this Plea of being provoked. They anger you, I but it may go ill with you for a' that. If the Lord will not spare such a precious Servant of God as Moses was, that was not ordinarily passionate, and thou art ordinarily passionate, What art thou? Thou art a man of little use in the place where thou livest, Moses was a choice man, of the greatest use of any that lived in his time. Besides you should consider how you provoke God continually, and you should labor to be as God is, he is not upon all your provocations so angry as to fly upon you, he can bear though you provoke him, Why should not you bear when your fellow creatures provoke you? And that is the answer to that Plea of being provoked.
Sixthly: Another Plea is this: I am abused, and no man like me, faith also many froward passionate people, there is never any so abused as I, certainly, never any such Children as I have, never any one that had such Servants, never any one such a Wife, or such a Husband as I have: And this is the ordinary Plea of all when any thing falls out to cross them, they say presently, that their affliction is greater than ever any ones was.

Now to that we answer:

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

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

Thirdly: Thou sayest, Never any meets with such afflictions as thou, and so abused as thou art: May be thou art one of the worst that livest, and if thou hadst an humble heart thou wouldst judge so; What! Dost 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 itself worse than any; and if you do so you will not think your afflicitions worse than any.
Object. I but you will say, Why should we judge
our selves worse then any? We see others are more vile
and wicked then we.

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

Fourthly. Yea, Further, It may be it is because
thou art more froward then others are, that thou
meetest with so much more evil then others, it is
many times a just Judgment of God upon many,
that they shall meet with stumbling blocks ac-
cording to their sins, because thou art a froward man
the Lord sees thy heart so vile in thy frowardness
and thou tenderest not Gods Glory, therefore he
tenders not thy good. There is no people in the
world, that meet with so much occasion to vex
them as froward people do, therefore when thou
haist 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 forerun temptations then any one, then it is that thou shouldst manifest more Grace than any others. The Scripture, in 1 Pet. 1.7. faith, That the Tryal of our Faith is more precious then Gold. Not only our Faith, but the tryal of our Faith, the tryal of thy Grace of meekness, may be more worth than Gold, then all thy estate, and the greater thy tryal in thy Meekness, if thou overcome, thou wilt find more comfort then in all thy estate, and then all thy comfort in all the world can afford thee, and so thou mayest make this advantage, it may be there is none hath so much tryal, but what if my heart in this tryal continue in the meekness of it, Oh! What comfort then will this be? Do not yield presently to a temptation because it is a great tryal. Consider it may be God will help me through this tryal, and then what joy and comfort will there be to my Soul? And how acceptable unto God will it be that I should overcome such a great trial as
Vain Pleas for Anger Answered.

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

PLEA, VII.

In the Seventh place there is another Plea, that Men and Women have, and that is this, They are 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 many 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 God's 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 God's 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, well 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 crieth to me from the ground, then indeed at length God comes unto him, Now the ground hath opened her Mouth and shou art cursed from the Earth because of thy Sin, But a gentle way, a Mild way God doth take, why is thy Countenance so, and so? God Reasons the case thus with Cain. May be when thou art Angry, thou wilt speak more angrily to thy Father, or Mother or to thy Brother, or Child, or perhaps thy Master, or Mistres; 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 acknowledged 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 acknowledges God to be slow to Anger. And now he saith, 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飞 in his Face, in his wrath presently, but in a gentle manner, dost thou well to be Angry? Do 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 again 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 saith, Yea, I do well to be Angry even to the very Death. And so you may meet with many that will say so to you, when you say to them, do you well to be Angry? Yea, They will say, I do well to be Angry, that is the first Answer. You say they are rowd with me, and I return to them but as good as they bring, consider this is a quite contrary course unto God himself.

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

Thirdly, The special Answer is this, others are passionate, it is their Disease, and thou shouldest pitty them. Wilt thou be Angry with thy Child, or Wife because they are in a burning Fever? Thou shouldest rather look upon them and pitty them. I remember Seneca tells Pisystrates, 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 should rather pray for them, than be Angry with them. And then I remember Basil, in a Treatise he hath about Anger, faith he, Do you dislike it in others, and yet make them that you dislike it in, Examples to you? You cannot but condemn it in them, and yet you follow their Example; to find fault with one that be doth otherwise than he should, and yet to follow his Example, this is a most unreasonable thing.

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

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

PLEA, VIII.

Eightly, There is another Plea to be added, and that is this; Who doth otherwise? You see there is no Body but if they be provoked they will be 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 faith, you must Learn of Christ, and not to Learn of others, Christ was Meek, and lowly in Heart, Learn of Christ, not of others.

But Secondly, This is false, God hath a great many to bring (and I will afterwards shew it to you when I propound the Examples of Meekness) God hath many others to bring of his people and servants to rebuke you for your passion, Yea, hereafter I shall
Shall shew you the Examples of many Heathens that did overcome their passion; at the day of 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 a 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, but you know not what it costs them afterwards, what Humiliation, and Heart-melting and breaking afterwards.

Plea. IX.

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

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

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

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

Fourthly, Yea, and it would make thy passion more grievous than the hearing of any thing else in the world. I remember: Chrysostome, in a Sermon
that thes about Anger, faith be, some of you wil 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 condened to be burned in the City, and the fire were a preparing, and the Chain that should tie you to the stake, and you were so be put into it, you were condemned to this by justice, & you were ready to die? Suppose this were offered to you, if you would be reconciled to such a one that hath wronged you, you shall escape this fire. O! how would you run to them and fall upon your knees, & acknowledge your selves ready to forgive them? Now you would then overcome your selfe in another case. O! you say, you cannot overcome, faith he, Are not the threatenings in Gods word as powerfull to prevail with you as any death that can be? Is not Hell threatened to punish this fire of passion withal? why should not that prevail with you? So certainly, if we were so troubled with our passion as to make it more grievous than outward sufferings, we would find cause to overcome our passion? but when we content our selves only, with confessing of it in our prayers; then it prevails not.

PLEA X.

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

To that Latiwer:

See how your nature doth cross Gods: there is nothing more ordinary in Scripture, than to account Anger Folly; and Meekness, Wisdom; the Lord counts anger folly, and thus the worlds Proverbs
are crost by the Scripture. It is ordinary for men to have their Proverbs crost to Gods. As thus: As good be out of the world as out of Fashion. New faith God: Fashion not yourselfs 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 crost to the Scriptures. And so, Honesty is good, but if a man use too much he will die a Beggar. Saith God; Godlysest 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.

P.L.E.A XI.

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

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

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

**PLEA XII.**

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

Now to that I answer:

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

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

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

PLEA XIII.

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

That I conceive was answered in the former thing, that hath been spoken, I told you that he that puts up the wrong is the Conquerer; but only one thing more, I remember a speech that Basil hath for this, faith he? That man that overcomes in a strife, and a contention, he goes away the most miserable, he is the most miserable man and goes away laden with the most sin, and the Scripture saith, 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 seasonably; for that indeed is the use of the word, when the Spirit of God shall bring the word of God seasonably to the hearts of men and women, when they shall have most of them, when such Pleas come into their minds, that then these truths shall come into their mind also.
CHAP. CXVI.

An Exhortation to Meekness, and whom it chiefly concerns. 1. 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 a great opportunity to do good. 6. Such are proud. 7. Such as are in affliction. 8. Or troubled in Conscience. 9. They have much weakness in themselves. 10. Those that are of different judgments.

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

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

First: Those that are inferiors unto others, they should learn this lesson of Meekness: It is comely in all, but more comely in them; Earnestness and Passion is uncomely in all, but it is a great deal more uncomely in one than in another. As thus, It's true, Fathers must not provoke their Children to wrath, and it is an uncomely thing for a Father to be passionate with his Child, but it is more uncomely for the Child to be passionate with the Father or Mother; In Heb. 5. 9. faith the Scripture there, Furthermore we have had Fathers...
rancel. Though that Fathers of our Flesh did not on-
ly speak angrily to us, but corrected us, we did give
them reverence, As a thing imprinted in Nature:
now it is not seemly therefore for Children if the
Father or Mother speak angrily. Yea, though they
do correct them, to speak frowardly and perversly
again unto their parents; especially if they come
to railing speeches and curses: That you herd be-
fore, That God would have that Child to be stoned
to Death. But Children should be so far from
that, that though their parents should be never so
froward, as not only to proceed to Angry words,
but to correction, yet they should give them re-
verence: And you that are Children, that do pro-
fect Godliness, you are to manifest your Godliness
in this, to carry your selves withal quietness of
Spirit before your parents though they be passio-
nate with you.

And to Servants, its true; passion is very un-
comely in Governors, yet it is more uncomely in
Servants than it is in them. And therefore you
may observe what the Apostle saith in Tit. 2, 9,
Exhort Servants to be obedient to their own Masters,
and to please them well in all things; not answer-
ing 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 An-
swering 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,
vio1ent, and Malepart manner, or otherwise in a
Grumbling way, when they go out of their pre-
sence, they go away Muttering and Grumbling.
and so giving word for word when as their Gover-
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 so clear, That Servants are not
to Answer again.

Ques. You will say; What shall we say nothing
at all, if our Master or Mistress shall do that that
is unseemly and wrong us?

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

Ques. 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 selves;
you may desire in all humility and reverence to
those that God hath set over you, to plead the case
with them, and it were a sinful thing in any Go-
vern or to deny that to a Servant that shall come
with meekness, and humility, and reverence to
desire to Reason the case, and believe them that
they would consider of such and such Reasons, that
they had to do, and such things, and to be in-
formed in such and such ways, say, no Governor
that hath any common Reason can deny that; much
less any that profess Godliness. And then another
Scripture you have for Servants, is in the 1 Pet.
18. (we are to know that the Scripture doth not
only Teach us to serve God in the Immediate Di-
rects of his Worship; but in the Duties of our out-
ward callings too), Servants be Subject to your Mas-
ters with a Fear. I but you will say, I could be
subject to such and such Masters, but they are so froward, what would you have us do? Marke the words: Be subject to your masters with all fear. Not only to the good and gentle, but also to the froward. You must be subject to the froward, and that with all fear: not subject with murmuring, and Grumbling, and passionate thoughts, to be froward: you must be subject with all fear: it is not enough for you to say, never any had such a froward Master or Mistress as I have, But when God doth call you to that condition, you are to exercise Grace, to be subject to the froward as well as to the good. For saith he, in verse, 49. This is a thankworthy. If a man for conscience towards God indure grief, suffering wrongfully, For what glory is it, If when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. You are often ready to say, it would never trouble me, if I had been guilty, If I had done as I am charged, but I know I am innocent, and what would you have me to do? Yet be meek, though you suffer wrongfully. For saith the Holy Ghost, it is thankworthy. If a man for conscience towards God indure grief, suffering wrongfully. Though you are wronged, yet you are not to answer.

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

Answe. Though not in respect to them, yet to God, you must look beyond your Master or Mistress, and in conscience to God you must be willing to suffer. For faith 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 be burnt 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 Emphais, this thing is acceptable with God. For even hereunto were ye called. It is one spiritual thing that God intended when he did convert your souls, that is the meaning when God did call you out of the 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 froward, and passionate before them. As if God should say, here I see one indeed of a Turbulent and violent Spirit, that is not able to bear any thing when he is angered, but I will convert their Souls, and put Grace into them, and it shall be for this one thing among others, that they might shew forth the power of Grace, by a meek Spirit towards their Governors: That so they may Convince the very Heathens that they live among, that Grace in a Servant, is able to make them bear great things: It was God's end in calling your Souls to himself, that you should manifest such a Grace, as that of Meekness when it your Governors deal harshly with you: so that when you are froward when they are froward with you, you do what in you lies to frustrate the very end of your calling by God when he called you out of your natural Estate. That is the first sort of people, that above all should labor for meekness of Spirit. That is an inferior to others.

Secondly, Such as are Joyned together by the bonds of Nature; Frowardness and passion betwixt Strangers it is very uncomely, and very evil: But wrangling, and frowardness, and passion among Brethren that is a great deal more uncomely. It's a good and com
Psalms speaks, and commends it to highly by many similitudes: Psalm. 133. 1. Then the contrary must needs be a very unseemly thing, for Brethren to dwell together jarring and quarrelling, as if they were not Brothers and Sisters, but Dogs and Swine, that were together: In Gen. 13. 8. See there the reasoning of Abraham. And if you would shew your selves to be the Children of Abraham you must follow Abraham's steps in that, there was a Contention between the Servants of Abraham and the Servants of Lot, They did not contend themselves; But faith Abraham to Lot, Let there be no strife I pray thee between me and thee, and between my Bonds-men and thy Heards-men, For we are Brethren: Here is Argument enough. Many times the Cause of Contention among many it 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 faith he, let there be no strife, I pray thee between me and thee, and yet Abraham was the better and the Elder; And though he calls Lot his Brothers yet Abraham was Lot Uncle indeed, and Lot should have come to him, but he came to Lot and said, I pray thee, let there be no strife between us for we are Brethren, and so in Act. 7. 26. There we have the story of Moses when he saw the Israelites striving one with another, the Text faith, The next day he shewed himself unto them as they strove, and would have set them at one again, saying 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 not humane to be striving, It is for Dogs, and Catts
and if one strive with another, but ye are Men, that were enough, do but Consider ye are men, but put the other, Men brethren, and yet strive on: with another, Oh this is a most unseemly thing; and therefore those that are Joyned by the bonds of Nature, they should carry themselves meekly and gently one towards another; where wilt thou have an intimate Friend, if thou dost not keep thy Brother that Nature hath united to thee, Oh, thou wilt say, he is of a cross disposition, and my heart can rather live with a stranger then with him, I remember Plutarch, in that Treatise that he hath about curbing of Anger, faith he, this is Just for all the world, as if a man did not care for his Leg, but he would get a wooden Leg, as if that would do better then his own natural Leg; so those that are Brethren, by Nature God hath Joyned them in a natural way for union and mutual help, and the way that others come in to be a help to thee it is but in a kind of Artificial way: indeed a stranger may come in to be helpful, I but, it is but as a wooden Leg, and therefore you that God hath Joyned together by natural bonds, you should labor to be quiet one with another, and not to wrangle and Jar one with another; And that's the second sort.

The Third is, Such as God hath Joyned by the Holy Ghosts ordinance of Marriage, that indeed is a greater bond then the bond of Nature, which shews a mighty power in that ordinance of Marriage, it is a greater bond then the Child being 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 Marriage is neerer then that, for so the Scripture saith, a man must forsake Father and Mother, and cleave unto his Wife; Now though frowardness be

very
very uncomly still among all, and Meekness is lovely; but more uncomly between man and wife, and more lovely is the other between man and wife, they should walk sweetly and lovingly together, when God by such an Ordinance of his, hath united them in such a neer 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 this great Ordinance of God; God hath made Marriage an union, for communion, for love, for help, for peace, for delight; and thou dost what in thee lies, to frustrate the very Ordinance of God. Know, that God will not bear it at thy hands, that thou shouldst frustrate that great Ordinance of his. Moses had a very 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
Exhortation to Meekness, whom it concerns.

Hath joyned together in any publick Service: If there be any (I say) that God joyns together in publick Service, they should take heed that passion comes not between them; they should bear very much one with another, before they should suffer any passion to come between them so as to hinder any publick work. If it be in a Town, those that are joyned in Office together, take heed that occasions of passion come not in, and make one draw one way, and another draw another way. And so if they be employed still, and rise higher and higher in Publick Affairs of the State: but above all in publick work of the Church; Ministers that are joyned together in any publick work, they should take heed especially. It is a very great policy of the Devil, to seek to dilute them by stirring up of Agents to cause passion to arise between one another, and therefore they above all should deny themselves, and be willing to bear exceeding much; yea, to bear any thing but sin, rather than to make breaches by any way of passion. As it is a most abominable thing, for any to be Agent for the Devil, to seek to do it; so it is a very abominable thing for any to give way to their passion: it is as much as to say, Let all Gods Work lie aside, rather than I will let go any passion. I remember Themistocles and Aristides, they were cavelling about State Affairs; and being fallen out one with another before, as they were travelling, said, We have had very many breaches between us, but let us lay down all our wrongs upon these Mountains, that the thoughts of those may not hinder us in our work. So we should not suffer passion to come 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 accounted himself to have the
of Religion, I will never contest here, I will rather yield than contest about matters of Religion: So if there be any thing wherein Religion is like to suffer, we should be of yeilding dispositions, and never stand upon our own tearms, nor never work wrongs upon our own spirits to kindle our hearts by any thing that we apprehend our selves at any time to be wronged by: Thus in publik Service.

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

The Sixt fort is: Such as find themselves prone by nature to be passionate, they should above all labor for Meekness, the more we are prone unto any sin, the more we should labor against that sin, I kept me (saith David Psal. 18. 23.) from mine own Iniquity, there are some sins that our naturall Constitutions puts us upon more than others, now where there is Grace, there will ever be a laboring against that sin more than other: and this is a special sign of true Grace, If thou findest this, that thou art careful to examine thy heart and life, What sin is it that I am most prone unto? Some will find Lusts, some Passions, some worldliness, and some sluggishness, and some one, and some another, but where there is true Grace, there is laboring against that sin above all: Therefore if thou beest of a froward nature, then know it is the work that God requires thee to labor against that sin rather than against another, others are not so bound to this Duty as thou art, thou art to go into Christ's School to learn that Duty rather than any. If thou
beest a man (sait the Holy Ghsett Prov. 23. 1, 2, 3.)
given to thine appetite, when thou sittest with a Ruler,
put thy knife to thy Throat. Another man needs not
be so levere 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 art thou that art so prone to
this sin of passion, as some Men and Women that
have Diseases of fainting fits, they will be careful

to carry something about them to help them, that if
they feel a fit coming upon them, they may be re-
leeved, 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 an afflicted Condition,
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 & brabbling 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-
wer, and the truth is, since there hath been lately
such Contentions from variety of opinions, & such
opinion, I confess my heart hath trembled every time I have thought of our Army abroad, as even concluding almost in mine own thoughts, that the Lord would bring us lower than we have been, that he might meeken us, for so God doth expect that when he comes to afflict people, that they should be Meek under his hand of affliction, and if this should be the end of Gods bringing us lower, to make us of more Meek & gentle Spirits one towards another, to be able to bear and forbear one another, then though the affliction be very hard and bitter, we shall have cause to bless God: You know men that are of cholerick stomachs, if they eat much Sugar & sweet things, it will turn into choler within them. And so, because we were of such cholerick stomachs, the Lord saw us unfit for most of his sweet meteories, therefore the Choler is first to be purged out before Sugared Merceis 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's hearts: many men are very plausible when they are in the Sun-shine of prosperity, but when things go cross, when the hand of God comes against them to cross them, it makes them mightily froward: and so in time of sickness, many that are of quiet Spirits when they are in health, yet if their bodies be distempered with sickness, they are more froward: Oh! charge it upon thy Soul when thou art upon thy sick-bed, and are cross in thy Estate, Oh! doth God come upon me to afflict me, it is to meeken me. It must not be with us as with the Seas, if a Calm is, then they are smooth, but if a Tempest ariseth, then there is roaring. But when Gods remi
Meekness, whom it concerns.

Lastly, 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 infinit need that you did stand in of his mercy, and will you be of sowerd spirits? That the Lord hath made you sensible of so much need of such infinite mercy as your Souls have, if you have been acquainted with trouble of Conscience, I suppose you could not be often set into Gods presence, giving up your Souls to God, and desir Gods mercy and pardon whatsoever become of you, Lord; do with me what thou wilt in this world, no matter what I suffer, so be it, my sins may be but pardoned, and the Lord may be reconciled to my Soul: haft thou never thus pleaded with God? Art thou thus sowerd toward thy Brethren: What have you such knowledg of Gods goodness, in forgiving you so many thousand Tallets, and do you catch your Brothers by the Throat upon any little offence: All of you that ever knew what trouble of Conscience meant, know that God speaks to you and calls aloud to you for ever to be of meek and quiet Spirits.

Ninthly, And then another sort are they that have Abundance of Meekness in themselves: there's a great deal of Reason they should be Meek towards others, that are so ready to be offensive unto others: If others should take advantage against thee, and
have their passions awaies up when thou dost manifest thy weakness, thou wouldest 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 froward Spirit; that can bear nothing, Certainly, such are not fit to be born withal, that when they know their Brethren must bear so much with them, yet they can bear nothing themselves: Thou shouldest make this use, the Lord hides from me that which my Brethren see, for thou art to think, it may be they see more than I do; I cannot help it for the present, but for the mean time, that I am of a different
Judgment, I should desire that they would bear with me, therefore I will be sure to give no offense in any thing else to them: I will observe them in all other wares, that they shall be convinced that it is not through stoutness, and stubbornness, but meerly out of Conscience. And therefore they shall find me as gentle in all other things as possible may be: they shall not bear with me in other things, but in those I will be serviceable to them, to do them all the good I can, to bear any thing of them. This should be the disposition of all such that should be of different judgments from others: But we find it quite Contrary.

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

CHAP.
Means to get and keep Meekness.

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

MEANS, II.

2. You think it a hard thing to overcome passion when you are Angry: Renew your Resolutions and Covenant with God but for one day, and when you have done that, then the next day renew it again, as thus: I find I am naturally overcome with passion, but when you rise in the morning think but thus with your selves: I may meet with occasions this day to disquiet my Heart: I have had experience, that though the day hath been fair in the morning, yet it hath been foul before night: I see I am weak, and I have promised and Covenanted with God against it, but I have been overcome again. But if I cannot do it for a day, I will Covenant till noon, I will now bind my self in Covenant with God that till Dinner time, whatsoever falls out, through his Grace, I will bear it quietly, and if I be wronged I will plead it at night, or, the next day. Now if you have any thing fall out that hath crost you, and you have born it quietly, you will find a mighty deal of sweetness in it: and if you have born it once, then after Dinner, renew the promise again, that whatsoever falls out I will bear it till I go to bed, and I will rather plead my Cause next morning, then I will Answer in a froward way this night. Now do you think this such a hard matter, to be tied one forenoon, or an afternoon to bear whatsoever any Body should do against you to provoke you, that you would not Answer them in a
passionate way? If you have tryed it but one day thus, then try it another day, yea, try it untill we meet again this day fennight, 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 Alexanders 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 tryed, I do verily perswade 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
that such a thing ought not to be done; well, they will resolve to do it no more, and so set upon the contrary Duty in the strength of resolution, but not in the strength of humiliation for the sin we have committed, now this is the Reason why resolution doth so little and comes to nothing, because you do not go on in the strength of your humiliation for what hath been amiss heretofore, I do not mean the strength of your humiliation, so as to exclude the strength of Christ and Faith, for it is the strength of Christ when I go on in the strength of that Grace that I have from him still, as drawing strength from Christ in the exercise of that Grace, for so there is strength drawn from Christ, not only in the exercise of the 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 near by, it would make them quickly to leave wrangling one with another, it would take away their railing one at another: So when the heart is on fire with passion, if it could be humbled for sin in generall, 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 Gods wrath that sin doth deserve, it would never stand striving and struggling with lesser evils; Humiliation in general is a mighty
magnificent 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 mortifie it at the root. And this humiliation must be constant, so humbled, till you find some victory got, it is a way that men use with wild Beasts, to keep them much in the dark, and tame them that way, by taking away their sleep, and keeping them in the dark: and it is the way to tame the heart, the constancy of the work of humiliation, then the heart will be brought to a meekness. When the Lord humbled Saul, and cast him off his Horse, and troubled his Spirit, he that was of a boisterous Spirit before, came to be of a meek, and a quiet Spirit afterwards.
Means IV.

Another Help unto Meekness against Passion is this: Take heed of the first beginnings of Passion. As if a man were poisoned, if a man felt poison begin to swell in his Body, the way is not to delay any time, but presently to run and take some Means or other, take Sallet Oyl, or somewhat presently: So when thou beginnest to be in a passion, and to swell in it, then thou beginnest to swell with poison, and thou hadst need take somewhat presently, else thou knowest not what dreadful effects may come: a little thing will quench Fire when the Fire is new kindled, but if you stay a while, then Buckets of water will not do it, though a little water cast out of a Borringer may do it at first: So many times, if men did but observe the beginning of passion, they might put it out presently, but when it is continued, it is a mighty hard thing to put it out. As in a Fever when it begins, if a wise course be taken, to go to the Physicians presently, it may be helped presently, but if you stay till it hath gotten power over you, then the Physicians tells you, it will cost you more. In Prov. 17. 14. The beginning of strife is as when one letteth out water, therefore leave off contention before it be meddled with. There are many 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
either side, but might have been taken up, but now it is past the wit of man to think of waies of reconciliation with security, and God must come in an extraordinary manner to give us Peace with safety. And it is to with passion between man and man, if it be left alone a little while it grows desperate. A man looks upon his Neighbor, and Brother, and thinks his countenance is not so cheerfull towards him as it was wont to be. Well, and that makes a little boyling in his Spirit, and upon that perhaps he looks a little lowring upon his Brother, so after continuance, then there begins to arise some surmises one of another, after surmises misinterpretation of one another's actions, after misinterpretation, when others perceive a strangeness, then there is a carriage of this tale, and the other tale to incense one another, and after they are fallen out that way, then they come to speak some hard words against one another, and afterwards they do some ill turns to one another, and after some few ill turns, even to make such breaches, that all should take notice of it, and their spirits are irreconcilable. Thus it begins meanly after some looks, meekly that they have not that respect to one another as they were wont to have, from little sparks of fire doth the fire come. You are to take as great care of the beginning of anger, as you would be careful to quench a little spark of fire, that is in the midst of a great many Barrels of Gun-powder. I remember Justinian, in his writings tells of two of the Dukes sons of Florence, having been a hunting, there was a contest whose Dog took hold of the Hare first, and one 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
into the Thigh, and kills his Brother, and the Servant of him that was kil'd he seeing his Master killed, draws his Sword and runs at the other and kills him; it began so little, and yet this was the effect at length. And it is reported by Camerarius of two Brothers, walking out in the evening, and seeing so many Stars in the Firmament, one of the Brethren was a Grasier, and faith he, would I had as many Oxen as there are Stars in the Firmament, and faith the other, if I had a Pasture as big as the world, Where would you keep your Oxen? he answer'd, 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, else you will have it all in the fire: and so when you find Passion begin to rise like Milk, look to it then and take it off the fire. It is a dangerous thing for a Man or Woman to be engag'd in an angry fit, it is a hundred to one if ever you come off well, there is scarce one of a hundred that comes off then, and if you will watch your hearts well, you may perceive when it begins, you may perceive confusion and disturbance in your spirits, and you may perceive it by your voice, when there is the elevation of the voice, though you stand neer 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. Saith Seneca, in a Treatise of Anger, presume before hand that you must suffer something while you are in the world, if the mind be before hand possess'd that there must be suffering, if things fail out cross, it will be more fit to bear it, saith he, the mind is strong, if it come prepared to a thing, any man's mind will have strength in it, if it come prepared before hand, and therefore saith he, think before hand what you must suffer, that it may be no more to you when it comes than the cold in winter; as saith he, Will any man be troubled when the Winter comes, and when he goes to Sea, and it is cold? No, he made account of it before. As it is laid of Anaxerger, he was not troubled when he heard of the death of his Son, because saith he, I begat him mortal, and so when thou marriest a Wife, if anything fall out to trouble thee, think, I know I married a woman that had many infirmities, and so when thou marriest a man, and so when thou hirest a Servant, when things fall out cross, if thou didst but reason thus, I made account I hired a poor Creature that had many infirmities, when thou begettest a Child, remember thou begettest a Child that hath many distempers in his heart, and thou art the means of conveying many distempers unto him, and that is a means to make thee to take many gracious wales 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 Mariners go to Sea, they know
what the Sea means, when the tempests and storms arise, they are not presently in a passion, because they made account before they went to Sea they should meet with tempests at Sea. It were a mad thing for a Mariner when he comes to Sea, to be up in a passion at every storm; the world is our Sea, and if we have any Wisdom at all, it cannot choose but teach us that we must meet with stormes and tempests at Sea, and if we would possess our selves with this, that I must make account of troubles and crosses aforeshand, it would be a marvells help against passion, and the furtherance of meekness.

MEANS, VI.

6. Another help is this: Consider but thine own frailty, and that will meeken thy Spirit towards others: how ready thou art to provoke others, and that will make thee meek when others provoke thee. It is the Argument of the Apostle, in Galat. 6. 2. ver. The second part, we will make use of the first by and by, Bear ye one another's Burden, and fulfill the Law of Christ. The Burden must be mutual, that is the Argument, one another, that is, you are to bear his burden, and he is to bear your burden. You live in a Family, and there are things that are a Burden to you, you must bear them, because it may be they do bear your Burden, can you live in a Family and not be offensive to others? You must bear with others when they offend. There are many of froward and passionate Spirits, that can bear no offence from others, and yet none so offensive as they are. Bear one another's Burdens. It may be, you will say, his Burden is greater than mine, I do not Burden him so much as he doth me, if I must bear his burden, I must bear the greater. I Answer, We are ready to think that the Burdens
of others are more than our own, when as we are partial in our own. But grant it be greater than our own, then it seems he is weaker then I, for if he be more offensive then I am, then he is weaker than I am, and then I have more ability to bear then he, if I have more ability to bear offences, then I have more strength then another, and if God give thee more strength, that thou art less offensive then thy Brother, then thou art more able to bear then thy Brother, if he be so weak that is so much offended, then he is so weak that he can less bear: you should think thus, such a one offends me, either I have done the same thing before, or I might have done it. Plato when he saw an evil man, he would say, am not I so? Have not I the Root of the matter in my own Heart? And in Gal. 6. 1. There is another Argument, faith the Apostle there, Brethren, if a man be overtaken in a fault, ye which are Spiritual restoring such a one in the Spirit of Meekness, considering thy self least thou also be tempted, it may be thy case hereafter, as he said in another case, to day it is mine, to Morrow it may be yours, so to day it is his case, to Morrow it may be my case, that must be a general rule among us, as we desire pardon so we must give pardon, for we have need of pardon our selves, and therefore we should pardon the offences of others; my Husband, now he is in a fit, and I see his carriage is not right, may be another time he must bear as much with me; and so the Husband the Wife, may be she is in a fit now, but another time she must bear as much with me. As in the case of sickness in a Family, if one Servant be sick, were it not a sign of a very ill Nature for the other Servants to be Grumbling, because I must tend my fellow Servant that is sick, and I must fetch every thing for him, but he should think, now my fellow is sick, and I will tend him, may be my turne
may come ere long, and then he must tend me: And so in passion, I must now bear with him, and may be hereafter, there may be as much cause for him to bear with me. If fellow Servants could think as much of this, as in the sickness of the Body, upon that consideration because of their own frailty, it would be of marvellous use. The Apostle Paul argues from our own frailty and Weakness. Perhaps some will say, Well, I blest God I have power over my Passion, and there will be so much cause for me to bear with them, as they with me. Well, but as I said before, then they are weaker, and you are more able to bear, but consider what power now you have, in the 3. of Titus, 2. 3. There the Apostle would have us, Not to speak Evil of any man, to be no brawler, but gentle, shewing all Meekness unto all men, Speak evil of no man, Though it be of those that may deserve it, yet take heed of speaking evil of any man, such a one hath done evil, you say you speak truth, I but what call have you? Are you called to it at this time, I admire how Christians that profess Religion can read that Scripture so fully against their sinful way, and yet do not Leave it. Speak Evil of no man, be no Brawler, But gentle, shewing all Meekness, unto all men. Well, but how should we come to this? This is a hard Lesson, Mark, the 3. verse. For we our selves were somtimes foolish, Disobedient, Deceived, Serving divers lusts and Pleasures, Living in Malice, and Envy, bateful and hating one another. But after that the kindness and Love of God our Savior towards man appeared, &c. Then it was otherwife, We somtimes have vile base Hearts, as others, it may be, if thou look into thy Heart, thou haft as vile a Heart now, but suppose thou haft not, yet somtimes may be thou haft as froward a Heart as others, may be before God opened thine Eyes, and converted thy Soule
thou hadst as Malicious, a froward, vile Heart, as others, remembering what thou wert before thy conversion, should make thee Meek towards others that are not converted, Yea, towards thode that are converted, God not having given them that power over their Corruptions, as he hath to thee, And so the Argument of Solomon in Eccles. 7. 21. 22. Solomon Reafons after the fame manner from the common frailty of men, Also take no heed unto all words that are spoken, least thou hear thy Servant curse thee, for oftentimes also thine own Heart knoweth that thou thy self likewise hast cursed others, faith he, do not take heed to words, for thine own Conscience tells thee that thou hast spoken Evil of others, And this Argument of thine own conscience will tel thee that thou hast spoken evil of others. And this Argument of thine own conscience will tel thee, that thou hast been guilty thy self, and 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 la-boring to keep peace with God, that I spoke of in handling the great Poin: of Reconciliation with God,
God, keep but the evidences of thy peace with God found, and it will make thee to be of a quiet Spirit with all the men in the world, if there be not a scolding conscience within, it will keep thee from scolding with others, if God be not Angry, it will keep thee from being Angry. In Phil. 4. 5. Mark what the Apostle faith there, the Argument that he hath, Rejoice in the Lord alwaies, 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 Corinths. 15. 31. verse. By your Rejoycing I die daily, Certainly, If rejoycing 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 quiets Davids Spirit, Doeg, he had sought to do mischief to David, David saith at the 2. verse, Thy Tongue deviseth mischief like a sharpe Rabor, 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 Davids had, But now what quieted his Heart? Verse, 8. But faith he, I am like a green Olive Tree in the House of God, I trust in the Mercy of God for ever, and ever, I will praise thee forever, because thou hast done it, and I will wait.
on thy Name, for it is good before thy Saints. This is that that 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 injoy peace with God, I am as a green Olive Tree in his House, And I have the mercy of God to trust unto, and therefore let them do what they will. The Argument like-wise of the Apostle to this purpose, the assurance of Gods mercy, and Gods Love, in Ephes. 4. 31. Let all bitterness, and wrath, and clamour, and evil speaking, be put away from you with all Malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you. What is the Argument why you should do all this, Even as God for Christs sake hath forgiven you, keep but this, and it will make you kind one towards another. And wrath, and clamour, and evil speaking, will quickly be done away. The Example of David is very remarkable, in 2 Sam. 19. 22. And David said, what have I to do with you, ye sons of Zeruah, that you should this day be adversaries unto me, shall there any man be put to Death this day in Israel, for do not I know that I am this day King over Israel. Shimei, He had railed on him, and now when David was established again in his Kingdom, they would have had David to revenge himself upon railing Shimei. Saith David, No, mark how he carrieth himself void of all revenge, saith he, Do not I know this day that I am King over Israel? This satisfies him, this is enough, the Lord hath been pleased to restore me again to my Kingdom, this satisfies me, and therefore I can easily put up this wrong. So now if thy Soul keeps it's peace with 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.

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

But what would you do with Anger? You would correct them, you may correct them without Anger, as well as with anger. Socrates would 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 than from his fault that you correct him. Some will say, except I do it in mine Anger, I cannot do it at all. That is a sign of a foolish Heart, you may do it better when your passion is over, then in your passion.

What would you do further in your Anger? Would you do any special Service for God? And you say, anger will quicken me. Saith the Apostle in 1 James, 20. *The Wrath of man accomplisheth not the Righteousness of God,* God will not be beholding to the wrath of man for anything. 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 *Wiseman,* in Prov. 25. 22. *If thine Enemy hunger give him Meat,* Not be angry with him, *And if he be Thirst give him Drink,* for in so doing thou shalt heap Coales of Fire upon his Head. That is, thou shalt make him sensible of his wrong this way, as well as any way in the World, that it will either melt his heart, as Coales of Fire, or trouble his Spirit till he have made thee Restitution, and come and confess his fault; he cannot when he lies in bed sleep, if thou convincest him this way, there is no way in the world to make a man quiet, to acknowledge his fault more than 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
Worstone of the heart, and it may help sometimes and be
of use.

Answ. To that I answer: But never the wrath of
man, the Anger of man shall never do good without
the dregs of it be first purified, there are many things
that are good and Physical, if they be clarified, cla-
risie some things, and take away all the dregs, and
they may do some good, but if you give them uncla-
risied, they may do hurt: So Anger may do good if
clarified, but take it in the gross, and there is nothing
that you do, but you may do it without Anger, that
is, clarifie it with Prayer; when your Anger aris-es,
et to Prayer, and clarifie it, but take heed of making use of Passion till you have clarified it,
that is, till you have spent some time in meditation
between God, and your own heart what is fit to be
done, and till you have Prayed to God, this is the
clarifying of Anger. Plutarch observes this as the
way of the Barbarians, it was more proper for them
to make those Instruments in war, they would poy-
sen all their weapons, that they might do the more
mischief, I, but faith he, this were more proper to
the Barbarians, but others that lived more civilly,
they scorned to do so, they would carry all on
with valor. A Fool may do mischief that way as
well as a man of valor, by giving them a touch with-
out valor. So when you flite against one that is
angry, you will poison your weapons, that is, you
cannot do it but in an anger, you cannot oppose
those that wrong you and do your selves right, but
you must poison your Arrow with Anger. Well,
that would be a speciall help if you could be con-
vinced of this, that there is nothing that we can do
in anger, but may be done better out of anger.
9. Labor to turn the course of your affection, turn the channell of your affections another way, as Physicians observe in bleeding, when a man or woman bleeds at the Nose very violently, the way to stanch the blood is, to let them blood in another Vein: So those that are passionate, they should labor to turn the channel of their affection another way: As for instance, What! Do I feel my anger to stir, let me stir up fears. Oh! let me have the fear of the great God, and the fear of my sin before me. Doth Anger stir? let me stir up mourning. You are angry because they have done you wrong, mourn for their sin whereby they have provoked God more than you. And so for the affection of love, they are angry with you, labor to stir up the affection of love, we are called upon to love our enemies, if we could have loving hearts one to another, that would cause Meekness, the heat of love would take away the heat of anger. As the shining of the Sun upon the fire deads the fire, and takes away the strength of it. So if we had the beams of love one towards another, of love to God, and love to his Saints, the fire of passion, the base drossy fire of passion would not be very strong. Yea, labor when thou art 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 wise, as it were, thou mayst gain power over thy affection, if thou canst turn it another way. As it is a marvelous help against unclean and blasphemous thoughts, if they could have but other thoughts, and turn their thoughts another way.
Means of meekness.

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

MEANS X-

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 escape burning their fingers, and the ground is this, because there is no businesses that you can undertake, but there is somewhat or other will fall our cross in it, you must make account of this. Now if something in every thing will fall cross in it, then when we have a great deal of businesses, then there will be multitude of croses, it is usual, when Men and Women are very busy, you presently anger them, that is the reason your Cooks are very angry, some and meddle with them and presently they grow angry, therefore do not
put your self into a greater clutter of buliness than God calls you to.

MEANS XI.

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

MEANS XII.

12. Labor to convince thy Soul of this: That it is a great deal better to bear wrong than to do
wrong, there is a great deal of excellency in it, and there lies the danger, not when others speak against me, and do me wrong, but when the Devill shall come and tempt me by that to be in an angry fit, there lies the danger. And Austin hath a very excellent timelitude 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, meekly to stir up another to disturb you but he looks beyond your disturbance; the Devill sets another to put you into a disturbance, that so he may take you in his temptations, in his net, and you should think this when you are disturbed, take heed of the Net that the Devill hath on the other side the Hedg, there is no danger in it if I bear the wrong.

MEANS XIII.

13. Another Help is this: Labor to keep thy heart spiritually. Take heed of carnality, and sensuality, the more spiritual things are, the more unity there is amongst them, they are as the beams of the Sun, that are of a kind of spiritual substance, the lands of them will unite in a punctum, and the more spiritual mens hearts are, the more they will unite in a punctum. You know the Stars, they are in the inferior and middle regions; they are not above, there is no Storms, and Tempests: So the Tempests, and Storms of frowardness and passion arise, when mens hearts are low, when they are but in the middle region, when they have not got up to the upper region. Saith the Apostle in 1 Cor. 3.

3. There are contentions and Strifes among you, are you not carnall? you are not spiritual, you are carnall, and ye walk as men: Were ye spiritual, there would be no such thing, Nay, it may be said of some.
some, they do not walk as men only, but as Dogs and Devils. And so in Galath. 6. 1. Ye that are Spiritual. Restore with the Spirit of Meekness those that are fallen, Labor for Spirituality, keep your hearts Spiritual, and then there will not be such dregs of passion in you.

MEANS, XIV.

14. Another Rule is this. Take heed of multiplying words, there is a mighty deal in that, in Prov. 26. 21, 22. vert. 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 sullen silence, to forbear much in words, it may come from doggedness, and sullenness 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 than words, wrongs do not provoke, real injuries, do not provoke so much as words do.

MEANS, XV.

15. Another help is this, which may be of very great use, because many of you have weak memories, and cannot remember all these, I will give you one that you may remember, and that is, make use and lay up several Scriptures that I shall name unto you, let them be in a readiness when passion ariseth, Oh, That ye could but have so much liberty over your own Hearts, as you could get one half quarter of an hour alone, and read over these Scrip-
turers that I shall name unto you, and often read them over, it would be a mighty help to you against passion. You know it is said of one, that he would have the Greek Alphabet read over before he would punish an offender. So before thou art in a passion, go and read over these Scriptures, you may turn them down in your Books, or Learn them by Heart. The first Scripture is, in Prov, 3. 32. They were made use of before, but now I put them together, that they may be as a rule to help you against your passion. For the froward is an abomination to the Lord, but his secret is with the Righteous, Thou wouldst faine know the secrets of the Lord, that is not with the froward, but with the Righteous. Oh, the reading of this Scripture may put you into a trembling, least 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 Phylitian comes in the morning, and bids them put out their Tongues, and their Tongues are all surred, 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 Rules his Spirit, then be that taketh a City. Here are four places in the Proverbs, lay up but these for to meditate upon, you that are of passionate Spirits. And then in Eccles. 7. 9. Be not hasty thy Spirit to be Angry, for Anger resteth in the bosome of Fools. And in Matt. 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, X VI

16. Now then, there is one thing remains, and that is the setting before you the Example of the Saints, and especially the Example of Christ, the setting before you the Example of the Saints. Some will say no Body can deny their passion. Yes, I 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 subj-
jefts, and calls them Brethren. My Brethren, thus, and thus, and speaks in a most gentle manner, even to those that were under him. You cannot give a good word scarce to one that is above you, but those that were under him, he calls them Brethren. And again, in 1 Sam. 17. 29. verse, When his eldest brother Eliah 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 defiance the host of Israel, his eldest Brother, he comes unto him, and faith, I know thy pride and the naughtiness of thine Heart, for to see the battel art thou come down. Mark the 29. verse, What have I done? Is there not a Cause? And he turned to another, he faith no more, Brother, What have I done? Is there not a cause? And so the Example of Steven, in Acts, 7. and the last verse, When they stoned Steven, 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 Galat. 4. 12. Paul was before of a very boystrous 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 joined with false Teachers, and though you asperfe me what you can, and take away my good Name, and indeed, they had dealt much with false Teachers, God used him as a great instrument for good
unto them, and the Devil had no such way to hinder the good that Paul had to do among the Galatians, as to send false Teachers to asperse Paul, and take away Paul's credit among them, and they began to listen to it, though they had got so much good by Paul, and were ready to Pluck out their Eyes, and cryed, Oh, the good we have got by this Paul, yet when false Teachers came into their houses, and scandalized Paul, they had almost gotten the heart of the people from Paul, and begun to speak of him as if he were their enemy. Yet faith Paul; Brethren, I beseech you be as I am, for I am as you are, ye have not injured me at all. You cannot desire my heart to be more to you then it is, I am content to suite my self to you as you can desire, You have not injured me at all; but come, Brethren, be as I am, come let us joynt 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 Eustaceus, his Wife did wonder at the quietness of his Heart, and asked him what course he took to quiet his Heart, and to his Neighbours likewise, he gives them this Answer, when any body wrongs me, I presently turne.
Means of meekness.

Turn my thoughts to the injuries that Jesus Christ hath suffered, faith he, I never leave from rumi-
nating 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 me-
ditating, and never leave setting Christ before you,
and thinking on his meekness, till you find your
Spirits Meek. I might set before you many other
Examples besides the Scriptures, I remember it is
said of Beza, he was a man without Gall. And so
Theodosius the Emperor, no man could ever see him
Angry. And so likewise Calvin, it is said of him,
Luther being somewhat of a hot, Furious Spirit, and
speaking somewhat against Calvin, he gives this an-
swer, 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 joined in the work of the ministry, though
Calvin and Luther was joined together to promote
the same work, he saw that Luther was so instru-
mental 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 Sol-
diers 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 Ex-
amples 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 expres-
sion of a Heathen man; So that virtue that can ne-
ever be enough Learned, we cannot speak too much
Means of meekness.

of it though we have spent much time about it. Therefore to conclude all. Now these things ye have heard, if ye know them blessed are ye, you must not use these means that I have prescribed to you, as you use Physick in the Body. I remember Plutarch hath this expression when he propounds some means, I but saith he, you must not use these means as Physick that must pass quickly through the Body, but make use of them as nourishment, neither must we use them as unsavory smells are brought to those that have the fits of the Mother, they bring some smells that may perhaps for the present quicken them, you bring Feathers to smell upon when one hath the fits of the Mother, I but that takes not away the distemper, the Body within still hath the same distemper. So you may not make use of all these helps meerly as a smell, as a favour to help you out of a present fit but labor to 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 prevale up on some, what an honor would this be to the word? Perhaps your Husband or Wife comes to the word, now if you be charged, and your carriage more meek than 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 seent before you many things about this meekness, but if you be passionate and Augry after all this, God will make these things come against you another day, God will say, Were you not in such a place, and heard so many things of Meekness and frowardness, and yet you were as froward as ever? Oh what is become of those Sermons of meekness? Yea, and put one another in mind of this, not in a scornful way as others, when some are Angry, I this is your going to Sermons, and this is your Conscience, Oh this is a vile way, but speak with Gravity, and Sobriety, Do not speak in a Jeering way in the Nose when you speak of Conscience, but Speak with Conscience. And thus the Husband may put the Wife in mind after the passion is over: and take heed of the next temptation to passion, for there is a great deal to be considered of that, this is the way of the Devil, when any Dury is prescribed, he labors to get a man or Woman to make one breach, and then he knows that all that that hath been said about the Duty,
Means of meekness.

is enervate and comes to nothing. When a Sermon is made upon any Duty, there remains some strength, but when the Devil hath prevailed with thee to sin against the Sermon all is gone, the Devil is afraid of none of those Sermons. I make no question but the Devil may be afraid, that what hath been delivered in the word may prevent sin in the Family, the Wife and Husband may live better, and Neighbors and Neighbors, Servants and Servants, but now if the Devil can prevail to put you into a Passion to sin against these Sermons: Now faith the Devil all these Sermons are gone, now I have overcome their Consciences, and the word, now 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 meeken the Spirit of others. 1. Observe their temper. 2. Give soft Answers. 3. Withdraw gently from angry Men. 4. Acknowledge thy own offences. 5. Observe fit Seasons.

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

I will give some rules for that.
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 young 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 withholden thee from coming to shed blood, and from avenging thy self with thine own hand, now let thine enemies, and they that seek evil to my Lord be as Nabal, And now this blessing which thine Handmaid hath brought unto my Lord, let it even be given unto the young men that follow my Lord, and thus shee goes on with a curious and excellent Speech. A notable example for Women, this Abigail was of a Meek and quiet temper, a gracious, sweet temper, and she had as churlish a Husband as could be, and by this means she allayed and 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 there concerning a soft answer. A soft answer turneth away wrath, but grievous words stir up anger. There are many, they can die as soon as deny themselves from speaking quick, now
Means of Meekness.

...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 flee out of his presence, the Wife from the Husband, it is good for ourselves sometimes to withdraw when the fit is beginning: as those that have the fits of the Falling sickness, they have the Symptoms of the fit, and when they feel the beginning, they withdraw into some bye room, that others may not see their gaily vilage 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 sling out of their company. In 1 Sam. 17. 30. It is the place before quoted, the carriage of David to his Brother, he said, What have I done? Is there not a cause? And he turned from him towards another, Not in a flinging way, but turning from him in a gentle way: So it is good, when you see others in a passion, to turn from them, and go and mourn for them.

Fourthly: And again, As far as you can, Acknowledge your own offences; this is a mighty way to convince those that are angry, in Prov. 31, 32, 33. If thou hast done foolishly in lifting up thy self, or if thou hast thought evil, lay thy Hand upon thy mouth. Surely, the Churning of Milk bringeth forth Butter, and the wringing of the Nose bringeth forth Blood, so the forcing of wrath bringeth forth strife. We must not force wrath in others, but rather if we have...
done 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.

Fifely, And again, Observe sit Seasons one to another, that is, when there is mutual loving expressions one to another, as Husband to Wife, and mutual love one to another, take that time, when thy Spirit is most gentle, then take that time to plead the cause one with another; say, now, come Wife, and come Husband, let us now reason the things, let us see who is in fault, if I am, I will acknowledge; if you are, you must acknowledge it, at this time, it may by this means melt your hearts, for your Passion, and that would be a mighty means to meekness, if Men and Women that live naturally one to another, if they could but find such a time to break their hearts this way, and lament for one another, and fall a weeping over one another, because of the Disturbance that hath been in their Family, because of the untowardness of their Spirits, I say, God would have abundance of Glory, and, you would find it to conduct to the peace and comfort of your lives exceedingly. Now then, we must oblige these Rules, not only once or twice, but
but till they have done their work, till you have got somewhat. 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, Saw thy Seed in the Morning, and in the Evening with draw not thy Hand. May be the time is not come, may be the next time will do it, thou dost not know, but that still going on in a constant way, there may be that done that thou couldst never have thought possibly could have been done; Yea, go on this way, and certainly, thou shalt not loose by it. Oh! Thou wilt say, if I were sure by going on this way, I could prevail over the Heart of my Husband, Nay, I could be content to loose half my estate to live quietly; Now try yet. But suppose it do not help, yet it will be worth thy labour and pains in this respect, it will keep thy own Spirit in a meek Frame.

Yea, And again, know that the Lord will recompense 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-

swer,
answer, make use of what you can of your selves to help you, and some Particulars that most nearly concern you, if you would remember them in Prayer to God, and turn them into Petitions, that would help you to remember them. And further, know that if thou hast a heart unfeigned to practice them it is the work of the Spirit to bring them to remembrance, So faith Christ. In John, 14, 26, I will send the Spirit, and he shall bring them to Remembrance. Go to the Lord in Prayer, and beseech him to bring them to remembrance, and what things shall be brought to remembrance, Labor to keep them warm upon your Heart; for Physick must be taken warm, I 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.