THE THIRD AND FOURTH BOOK, ON MATTHEW II. VIZ.

I. Christ the Humble Teacher of those that come to Him.
II. The Only Easie Way to Heaven.

Wherein is shewed,
1. What Humility or Lowliness is Not.
2. What that Lowliness of Heart is that Christ would have us to learn of Him.
3. Arguments from the Lowliness of Christ to work Lowliness of Spirit in us.
4. The properties of an humble heart towards God.
5. The properties of an humble heart in respect of ourselves.
6. The properties of Humility in respect of others, 1. It is fearful of giving or taking offence. 2. It gives due honor to all. 3. It is tender to others. 4. It's not needlessly singular from them.
7. The Excellencies of Humility.
8. Humility brings REST unto the soul.
9. Means to get Humility.

In the only Easie Way to Heaven,

Is shewed,
1. The Way to Heaven that Jesus Christ teacheth, is an Easie way. Six Evidences thereof.
2. The Difference between the EASE of a Carnal heart bath, and the EASE of a gracious soul bath in Religion.
3. The Reason why some gracious souls complain of difficulty in God's ways.
4. What it is that makes the ways of God so easie.
5. Consequences from the Easiness of God's ways.
6. Directions how we may make the ways of God easie.


London: Printed by Peter Cole, Printer and Book-seller, at the Sign of the
THE CONTENTS OF
The Third and Fourth Book
On Math II.

Page

CHAP. 119. Lowliness what: Negatively in
Five Particulars. 1 Not in Poverty. 2
Nor in Words only. 3 Nor Carriage. 4
Nor Habit. 5 Nor Baseness of Spirit. 477

CHAP. 120. Lowliness of heart what it is positively,
and what it is in Christ in six particulars. 1 He
became Mediator. 2 Man. 3 Born of a poor
Virgin. 4 A Servant. 5 A Curse: Yea, Sin.
6 He was lowly in his carriage to men. 490

CHAP. 121. Six Arguments from the Lowliness of
Christ to work Lowliness of Spirit in our hearts. 1 It
was one special end of his coming into the world. 2
His Humility makes pride in man a desperate Evil.
3 The greatest excellency stands with the greatest Humility. 4 His Lowliness stands with the greatest Wisdom.
5 It is infinitely pleasing to God.
6 It may stand with doing of great things. 505

CHAP. 122. The ground of Humility. A knowledge
and sense of our own wileness. 513

CHAP. 123. Of the behavior of humility before God in
ten Particulars: 1 It acknowledgeth the infinite
distance between God and a Sinner. 2 It bash a
trembling Heart before God. 3 A regulating
The Contents

Spirit  4. It makes God's will its Rule.  5. It is willing God should choose its condition.  6. It is willing God should be advanced in all his ways.  7. It admires the least mercy.  8. It is willing to be put in a mean and hard employment.  9. It is willing to wait upon God.  10. It is willing to do what it can to honor God

Chap. 124. Twelve Properties of a Lowly heart in respect of itself. 1. It is very suspicious of itself.  2. It is willing to know the worst of itself.  3. It is willing to look to his beginning.  4. It is ashamed of itself.  5. It loathes itself.  6. It judges its self unworthy.  7. It denies itself.  8. It keeps down itself.  9. It hides itself.  10. Goes out of itself.  11. Becomes itself.  12. Afflicts itself

Chap. 125. Three Consequences from the former Point

Chap. 126. The first Property of Humility in respect of others, is that it thinks better of others then itself. Which is laid open in divers Particular answers unto several doubts and Objections

Chap. 127. A second Property of Humility in respect of others is, To be fearful of giving offence.

Chap. 128. Other Properties of Humility in respect of others.  3. It gives due Honor to all with whom it doth converse.  4. It rejoiceth in their good.  5. It is willing to receive good from them.  6. It is tender towards others.  7. It is not needlessly singular from them

Chap. 129. The excellency of Humility in thirteen particulars.  1. God prizeth it.  2. It is a convincing Grace.  3. By it we walk worthy of the Gospel.  4. It is an Evidence of Election.  5. Better than Sacrifices.  6. It serveth for the prevailing of Prayer.  7. It is a tried heart.  8. It is fit for great Services.  9. It is the Ornament of all graces.  10. It preserves all
all Graces. 11 It makes all Duties and Crosses easy. 12 It makes the life comfortable. 13 It is most useful to give God the Glory of the new Covenant.

Chap. 130. Humility brings Rest unto the Soul in Eight Particulars. 1. It ventures upon nothing before it sees God's call. 2. The Heart of such is lower than their condition. 3. He is never disappointed in the World. 4. He would have God have his Glory. 5. It freeth from opposition, or maketh the Heart yield to it. 6. It makes the Heart rejoice in the property of others. 7. It is under many promises. 8. All Crosses are small to an humble Heart.

Chap. 131. Exhortation to Humility with five several means to get it. 1. Labor to see the excellency of it. 2. Convince the Soul of its emptiness. 3. Get the knowledge of God. 4. Of Christ. 5. Of ourselves.

Chap. 132. The knowledge of our selves further prosecuted, with Six Means to get it. 1. Consider what once we were. 2. What we might have been. 3. What it cost God to bring us out of that condition. 4. What we are. 5. What we would be if God should leave us a little to our selves. 6. In what case we shall certainly be in one day.
THE
Contents of the Fourth Book, on Matth. 11. 30.
V I Z. The only Easy Way to Heaven.

CHAP. 133. The words in the 30. verse Opened and Explained 633

CHAP. 134. Doct. The way of the Gospel that brings to Heaven, is an easie way. This confirmed and explained in six particulars. 657

CHAP. 135. Six Evidences of the former Doctrine in the last Chapter. 1. Because the word that enjoins these ways is Sweet. 2. A Gracious Soul counts his Duties his privileges. 3. He would rather come under any other Burden, than cast off the Yoke of Christ. 4. Because Christ whose Yoke is easy and Gentle. 5. Never any that truly put their neck under this Yoke, would willingly take it out again. 6. The Experience of all the Saints of God prove the Point 641

CHAP. 136. The Second Particular mentioned is opened in two differences between a Carnal heart, and a Gracious Soul, in the ways of God. 1. The Hypocrite finds ease in the ways of God and Sin both. 2. The Hypocrite hath some ease, because he mistakes the Yoke of Christ, contenting himself with
| The Contents. |
|---|---|
| Chap. 137. Containeth a third and fourth Difference between the ease of an Hypocrite, and true Beleeuer in the waies of God. For, 1. They are easie even to the Corruptions of an Hypocrite. 2. He takes up the waies of God partially. | Page 658 |
| Chap. 138. Containeth Six differences more of the former Point. 3. A Carnal heart can take up and lay down duties when he will. 6. He hath ease in the remissness of his Spirit. 7. His ease is at alike. 8. The more ease he hath, the more sluggishe he is. 9. He hath but one principle in the heart that affeth him both in the waies of God, and the waies of the world. 10. His ease comes from the performance of duties in his own Strength. | 663 |
| Chap. 139. Divers Objections answered. The easiness of the waies of Christ, which is the third particular mentioned in Chap. 139. | 672 |
| Chap. 140. Sheweth the Reasons of the Discipline and Government of Christ, and Objections against the same are answered. | 687 |
| Chap. 141. Of the easiness of the Yoke of Afflictions for the Name of Christ. | 698 |
| Chap. 142. What the things are that makes the waies of Christ easie (which is the fourth point in Chap. 139) appeareth in five particulars. 1. They are such as a gracious Soul will impose upon himself. 2. He comes freely off to them. 3. The waies of Christ are even, and not contrary one to another. 4. They bring Strength with them. 5. In them all there is good Success. 6. In them a gracious heart is alwaies receiving his wages. 7. He bath all the passages of God's providence to help him. 8. They bring ease to the Conscience. 9. They free the Soul from cares. |
The Contents

10 They make all other things easie

Chap. 143. The Yoke of Christ easier than the Yoke of the Law: For, 1. The Ceremonial Law required abstinenence from the comforts of the Creature. 2. Its Service was chargeable. 3. The Ceremonies were beggarly. Rudiments

Chap. 144. The Yoke of Christ easier than the Yoke of Sin, and Antichrist

Chap. 145. Eight Consequences from the former Doctrine, 1. The world is mistaken about the Service of Christ. 2. A great sin to reject Christ. 3. Bless God for this easie Yoke. 4. Bring not an evil report upon the ways of Christ. 5. Christ will expect much Service, it being so easie. 6. Make not the Yoke of Christ hard. 7. We should give up our Selves to Christ. 8. It is an accursed thing to be an Apostate


Page

703
719
726
737
739

THB
THE THIRD AND FOURTH BOOK
On Math. ii.
V I Z.
I. Christ the Humble Teacher of those that come to him.
II. The only Easie way to Heaven.

CHAP. CXIX.
Lowliness what, Negatively in Five Particulars. 1. Not in Poverty. 2. Nor in Words only. 3. Nor Carriage. 4. Nor Habit. 5. Nor Baseness of Spirit.

We have Finished that great and excellent Doctrine of Meekness, we are now to come to the next lesson that we are to Learn of Christ, Lowliness of Heart, and this of a lowly Heart.
yea the truth is, a lowly Heart is the Mother of Meekness, though Meekness is set before in my Text, yet in some other Scriptures, where we have Meekness and Humility joyned together, we have Meekness set after, and Humility, and Lowliness set before, as in Coloss. 3. 12. Put on therefore as the Elect of God, Holy and beloved, Bowels of Mercy, Kindness, Humbleness of mind, Meekness, Humbleness of mind, Meekness, there Humbleness is set before, and that is indeed the true Christian Meekness, that doth come from Lowliness, Lowly in heart. The word here Lowly (in the Greek τοιχοτος) it signifies one even lying upon the ground ready to be trodden on, as some Learned observe, Lowly in Heart. In 2 Cor. 7. 6. There you have this word here Translated Lowly, Cast down, one Cast down. Nevertheless God that comforteth those that are Cast down, the same word that is here Translated in my Text Lowly, is there Cast down, such whose Heart is Cast down. And in 2 Cor. 10. and the first. Now I Paul myself beseech you,
Humility, what it is not.

In presence am base among you, Who am lowly or base, so you have the signification of the word, and what it is, in other scriptures, lowly.

But lowly in heart, Learn of me, for I am lowly in heart.

First, Not in a low condition, I do not require of you that you should be in the low condition of poverty, and the like, as I am, some falsely would imitate Christ to be in such a low condition, because that he had possessed nothing in the world, therefore they would not, and so ground their superstitious vows of a voluntary poverty. Indeed, the word translated, in heart, signifies sometimes the low condition of a man. As in James, 9. Let the brother of low degree, rejoice in that he is exalted.

That is, in a low condition. But many men are in a low condition, and yet far from being lowly in heart, there may be a very low condition, and yet a very high, proud heart; there may be humiliation where there is no humility, humiliation, and humility are two several things, a man or woman may be humbled, and yet not at all humble; Many people, that are very low in their condition, Yet, Oh! the pride of their heart in their low condition, what vexing and fretting of heart is there against the ways of God's providence towards them, and disposing of them? Now thou art in a low condition, and thy heart vexing and froward, thy heart is not a whit low by thy condition. Many men that heretofore have been in a high condition, and God hath brought their estates lower, but not their hearts a whit, Oh, happy, happy were it for those Men and Women if he had brought their hearts low; this is the way to make God's bringing them low in condition to be a great blessing to them. You that are mariners, when
you meet with storms and tempests, you would think it a very absurd and foolish thing to have your top gallant, and top sailes spreading to the full all open in a storme. No, now you narrow your sailes, and take them all in, and take them down when the storm is up. Now this is a foolish condition of many that God pleaseth to bring into a low condition, that when God causeth storms and tempests to be upon a soul, they keep up their sailes still, it is just indeed that they should be drowned that will not pull down their SAils when the Lord causeth a grievous storm to come upon them, how many that are in very low estate, and yet have extreme stubborn hearts, and stout spirits, as stout and stubborn as ever before they were, they have envious spirits at those that are above them, because others are not as low as themselves, and have fallen spirits, and linking spirits, and forward spirits in their low condition, all these argues a great deal of pride, that though their condition is low, yet their hearts are not low, the devils themselves, they are low enough, they are cast down to hell it self, and yet the proudest creatures that are, none so proude as the devils are, and their pride appears much in their discontentedness, they are proude and discontented, and the most discontented spirit is the proudest spirit; so that a man may be of a low condition, and yet not lowly in heart, learn of me, for I am lowly in heart, it is the lowliness of heart that Christ would have us learn of him.

Secondly, a man may be lowly in words, submissive in words, and yet far from lowliness in heart, in Isai. 29. 4. There you may see what some afflications may work to make us lowly in words, in expressions, and those shall be brought down; and
Humility, what it is not.

shall speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a Familiar Spirit, out of the ground, and thy speech shall Whispe out of the dust, I will bring thee down faith God. Whereas in the time of men's prosperity, they speak swelling words, as the Apostle Jude, 16. Speaks, Great words, high Words, when they are in the ruffle of their pride, and the height of their prosperity, but you shall have many of these brave spirits, that have such swelling words when they are in their jollity and prosperity, yet when God brings them down upon their sick Beds, Oh, then they Whispe and speak low, as one out of the dust, and then Oh! their words are very submissive and yeilding, and will hearken to any thing that you say, I but yet for all this, their hearts are not brought down, their Hearts remaine as stiff as before, which appears by this that as soon as ever the hand of God is off from them, they are as stout and stubborn as ever before. So that there may be Lowliness in expressions, where there is not Lowliness in heart.

And again, many may be Low in Expressions of words in discommending themselves, and yet be proud in heart, either in accusing themselves of such things, as they hope others will not beleve them, or denying such things as they hope others wil contradict them in, you shall have many people that will have a seeming kind of humility, and be ready to speak very hard things of themselves, and say, they are very poor weak people, and have but little strength in them, and not fit for such and such imployments, and it is fit that others should be chosen in those imployments rather than themselves; and they have wretched, and vile hearts, and when they come amongst others they speak of their vile
wretched heart, and they cannot do thus and thus, and very large they will be in speaking very ill of themselves, and deny that they have any excellency as others have; and yet their hearts extremly proud, which appears in this, because if any body else should be of their mind, they would be extremly discontented, if any others should say, O! God hath given you great Gifts, this pleaseth them, whereas if others that are in Company and hear them charge themselves to have such vile and wretched hearts, and to say, they cannot do thus & thus. Suppose they should be of the same mind, and they should say, I thinke it is so, that you are a poor fylly Creature, an ignorant Creature, and you have a very hard heart, and a proud and stubborn heart, now if any should be of their mind, they would be angry with them and be displeased. Doth not this argue a great deal of pride of heart? I remember Bernard hath such an expression in his Books, faith he, if another should accuse me as I accuse my self, I were not able to bear it, he confessed this pride of his heart, though he did accuse himself, yet if another should say the same thing of him he were not able to bear it, and I am confident it would be so with abundance of people, when they come in company and speak thus of themselves, it is but to fetch out commendations from them, that others might commend them, and they would be mightily displeased if others should say of them that which they say of themselves. in Prov. 17. 7. Excellent speech becometh not a Fool, much less do lying lips a Prince. Now the words that are thus read in your Books, you may in another way read them, they seem to carry another expression than is carried here, the word signifies Dignity; So Arians Montanus. The lips of Dignity becomes not a Fool, that is, it is not fit for one that is a Fool to speak of excellent
Humility, what it is not.

things, as if he had any excellent things in him, much less do lying lips a Prince, it is here, but the word doth not only signify a Prince, but an Ingenious Man, a man that hath an excellency, and worth, so you may turn it, as a Lip of Dignity becomes not a Fool, so neither do lying Lips become one that hath an Excellency in him, one that is of an ingenious spirit, it is not for him to dissemble, it is a very unseemly thing for one that God hath given an excellency unto to dissemble. In Job 13. 7. It is said there, What will you lie for God? will you speak that which is false even for God himself? will you speak wickedly for God, and talk deceitfully for him? We are not to walk deceitfully, no, not for God, not for the Glory of God, though we should think there might come the greatest good from it, yet we must not do it, and therefore certainly not for our own praise, to fill our praise for our selves, this is to be lowly in words, but not in heart.

Sometimes we do not only discommend our selves in a feigned manner to others, but even to God also. How do we in prayer tell God how wretched & vile we are? and deserve to be cast into the nethermost Hell, and what a wonderful mercy it is, that we have the least crumb of bread, and unworthy of the least crumb of bread and drop of water, thus we speak very lowly before God; and yet in the meantime have very proud, and stubborn hearts, this is not to be lowly in heart. Learn of me, not lowly words, not lowly speeches so much, but learn of me to be lowly in heart.

Thirdly: There may be a lowly carriage where there is not a lowly heart, many that have very proud and haughty spirits, yet will in their carriages seem to be very affable, and courteous, and very sweet, and very submissive, and very yeilding.
so that those that are of weak spirits, they conclude, Oh, surely this man is a very humble man, he must needs be a very lowly man, mighty lowly, how sweet, and affable, and courteous, and submissive is his carriage? It is true, for to have lowliness in words and carriage is good, and where there is a lowly heart, there will be these in some measure or other, but yet these may be much without a lowly heart, there may seem to be an excellency in these, and yet no lowliness in heart: there may be a complementing to the ground, a man may be ready to put his hands upon your feet, and yet have a very haughty spirit. I will give you these Scriptures for it. In 2 Sam. 15. It is the example there of Absalom, Absalom we know, was a most desperate proud spirited man, and he aspired to the Kingdom, and was so set upon pride, that he did plot the very death of his own Father, of David, that he might get up to the Kingdom, and yet mark this Absalom at verse 5. And it was so, faith the Text, that when any man came nigh to him, to do him obeisance, he put forth his hand, and took him, and kissed him; any man, the meanest man that came nigh to him to do him obeisance, he would put forth his hand, and take him, and kiss him, so at verse 6. So Absalom stole away the hearts of the men of Israel. A man by his deceitfulness this way, may steal away the hearts of simple people. Certainly, the men of Israel thought Absalom a very humble and lowly man, and thought: O! might we but have this man Absalom to be our King, how happy should we be! and yet at this very time, the very heart of a Devil in him for pride. And another Scripture is that in Psalm. 10. 10. He croucheth, and humbleth himself, that the poor may fall by his strong ones. Who is that He? mark, it is the same that is spake of in verse 2. The wicked in his pride persecutes the poor. And a-
Humility, what it is not.

gain at verse 4. The wicked through the pride of his countenance will not seek after God. And yet at ver. 10. He crouchetb and humbleth himself. He will seek for his own Glory, and that his own ends may be brought about, he will crouch so low as you will have him, submit to any thing though never so base and vile, that he may accomplish his own ends. And therefore all those that will submit to very low things, you must not think presently they are lowly in heart, a man may seem to be very lowly in words, and submit to very low things for his own ends, but then he will be proud enough when once he hath got into the saddle, he will rule you then, he will tell you, he will do any thing in the world you would have him to do, till once he gets power over you, and then is the time for the manifestation of the pride of his heart. But there may be lowly carriage, and not lowliness in heart.

Now those that carry themselves courteously and lowly in carriage, and yet have proud hearts, you may judge of them.

First: Their lowly carriage is to them that are at some distance from them, such as they have not very much to do withall, you shall have many, that when they come abroad, and come into company with such as they have not very much to deal withall, they will be very lowly in their carriage to them, but may be in their Family they will be dogged enough, perverse enough, haughty enough, sullen and surly enough, though very courteous and yeildable to any thing, and very sweet unto others that are at a distance from them.

Secondly: They are lowly to Servants, or to those that have not had any occasion to cross them, Oh! how sweet is their carriage there, to people that never cross them: But now come to any that crosses
them, you shall find them as haughty, surly, and proud towards them, as any man whatsoever, if once they be crossed, try but such as seem to be many times to sweet in their carriage to you. I do not mean to cross them wilfully, but observe them when they are crossed, and see what a difference there is between the affability and sweetness of carriage that is in them when all things please them, and when they come to be crossed.

Thirdly: Their carriage is to those that they may accomplish their own ends by something or other that they would accomplish, but if they have to deal with such as no way can further any ends of theirs, they shall have no such carriage from them, this is but to shew the distemper of the heart, there may be lowliness in carriage and not in heart: But do not think that I seem in the least manner to commend lowliness in carriage, it is comely in Christians to be gentle one towards another.

Fourthly: There may be lowliness in habit, and yet not in heart; some will please themselves in this, in going very meanly clad, and in all their outward Garb are very mean, and they think they will not be so proud as others are, so high and brave as others. It is true, there is a great deal of pride to be seen in outward habits, but also there may be a great deal of pride seen in lowliness of habit, as well as in brave habits. As there is a great deal of pride in following every vain fashion, so certainly there may be much pride in a sullen resolution, that they will never wear any thing but thus and thus, in a fantastical singularity from other kind of people of their own rank, though never so holy, yet they will have a singular Garb of their own; this is out of sullenness, as no question there is in many a sullenness of resolution, or a fantastical
singularity, a ridiculous conceitedness, and stubbornness of spirit, that they will not alter their minds, that others must do as they do, and if every one do not wear the same Garb as they do, then they are proud, and themselves only are humble. Now there may be in the fullness of others an extream vanity of spirit and pride, and many of these think to honor Christianity, whereas they do his honor it hereby, if thou beest to weak as thou dost not know what liberty thou hast in the use of the Creature; wilt thou judge others that do know? You must take heed of Pride, and singularity in those things which you think to deny your selves.

It was a speech that Socrates had concerning Antisthenes, faith he, I see the arrogancy of Antisthenes through the holes of his Coat, he would go ragged, and with holes in his Coat, but faith he, I see the very arrogancy and pride of Antisthenes through the holes of his Coat. And so when Dogenes came to Plato and he had a rich Bed, and Diogenes in his Cynicknels and pride, tramples upon Platoes rich Bed, saying, I tread and trample upon the pride of Plato, I faith Plato, but it is with thy pride, it is pride that tramples upon this pride, it was the pride of his heart that did so disdain that another should have that he had not himself. There may be much vanity, and pride, and height of spirit, in lowliness of Garb and outward habit. But yet still we shall come further to open the nature of Humility and the evil of pride that is contrary to it, and we shall come to discover the pride in Habits, and speech, and the like, but only now to make way to what we shall come to, now to get in a little into the point that we may not mistake what Christ would have us learn of him, when he faith, he would have us learn to be lowly in heart.

Fifthly: There may be a kind of lowliness of
spirit which Christ disavows, and which Christ would not have us learn of him, not only a lowliness of words & habit, but a lowliness of heart, that they must take heed of a base fordid spirit, that is as uncomely for a Christian as any thing in the world. A Christian, though he must have the lowliness of the heart of Christ, yet there is the lowliness of a base fordid spirit that is infinitely unbecoming the excellency of a Christian. What is that base drossy, low spirit of many people?

First thus: It is a base fordid spirit to imploy themselves in things beneath their condition in which God hath set them: As for instance, suppose a Magistrate, or a Minister, should fill a Dung-cart, and he should plead thus: it is true, others are to proud they will not do it, but I am content to do the meanest thing, Is this a lowly heart? No, it is a base fordid heart, for men that are of any quality to mingle themselves with poor mean things, to be in the Ditches, in places that are beneath them, to imploy themselves in things that are beneath the condition that God hath set them in, this is not Humility but fordid and base spiritedness.

And then, when men likewise, shall seek low and mean things, and bless themselves in things that are very low, and mean, and allow themselves in them, as if so be they were enough to make them happy, when they shall feed upon others, as the Scripture speaks of that Idolatry: And so wicked men when they shall feed upon ashes, this is a base thing, for a man to have his belly cleave to the earth, to seek to scrape for a little of the world, and bless himself in this, and think himself a happy man if he can get a little money, and if he have a little applause in the world, this is that he placeth his happiness in, and seeks after no higher good,
Humility, what it is not.

and this he would be content should be his portion, if he can get a little money together, and have House and Lands; this is a low spirit, for one that proffeth himself a Child of God, for him to seek after the things of the world, and satisfie himself in them, it is as if a Prince should leave the Throne of his Father, and go and scrape in the Kennels. Will you say, it is the Humility of a Prince? Were it the Humility of a Prince, to leave the Court, and all the Glory there, and those excellent employments about State affairs, and scrape in the Kennels? Were this the lowliness of a Prince? No, it were a base spirit. As I have heard of some great Heirs, when they have been young, and stolen by Beggars, afterwards when they have been taken away from Beggars and put into good Cloaths, yet they have got such a base spirit, that they would leave off all to put on Rags again, and go a begging. Thus the greatest men, that seem to be lofty in their aims and designs, they have low spirits, for they do but scrape Kennels in this world, and with the Prodigall feed upon Husks and Swil: whereas the People of God, though they are to be lowly in heart, yet do aim at high things, to seek after eternity of Glory, to seek after a Crown, after Heaven, to seek after God himself, to live for ever with God in Glory, and though they are to acknowledge themselves unworthy of the least crumb of Bread, yet they are not to be satisfied with all the world for their portion, they are to have such high Spirits, as not to satisfie themselves with all the world for their portion. You will say, here is a high Spirit indeed, thus it is, nothing will satisfie him except he have the infinite God to be his portion. Your proud men, that are esteemed to be the highest spirited, they will be satisfied with a little Muck in the world; but the Child of God hath such a gene-
Lowness of heart what it is.

rous Spirit; that if God should offer him the possession of Heaven and Earth for his portion, he would count a little pittance, and he would say, Lord, there are higher things that I look for to be my portion; and God is very well pleased that his people should have such high Spirits in that sense, to seek after a Kingdom, to seek after Glory, and to think themselves too good for a Lust, for sin to rule over them to think themselves in a higher Condition, than that these poor, mean things should be enough to be their portion, and their happiness.

Thus I have only shewed you the Negative, what it is that Christ doth not mean, when he saith, Learn of me, for I am Meek, and lowly in heart, he means none of these five things.

CHAP. CXX.

Lowness of heart what it is positively, and what it is in Christ in six particulars. 1. He became Mediator. 2. Man. 3. Born of a poor Virgin. 4. A Servant. 5. A Curse: Yea, Sin. 6. He was lowly in his carriage to men.

QUEST.

YOU will say, What is the lowness of heart that Christ would have us learn of him.

Answer. It is to be considered two ways. The first is this, That disposition of spirit whereby one that is in a high and excellent condition, yet is content to become low, for God, and for the good of his Brethren, though he be in an excellent estate,
yet is content to be in a Lovly condition, so it be for God, and the good of others; and this is that Lovliness that belongs only to Christ himself, he was thus Lovly. And also God the Father is lovly, that God is of a Lovly Spirit, thus to be content to be lovly for his own Glory, and for the good of others. Ye have it in Psalm. 113. 5. and 6. Who is like unto thee, Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in Heaven, and in the Earth, God is on high and yet God humbleth himself to behold, to have regard to things that are in Heaven and Earth. Observe the Phrase, I beseech you, it is Gods humbling himself, if it be but to behold the things that are in Heaven, God is so high, that if he doth but youstsafe to look upon the things in Heaven, he doth humble himself, he brings himself Lovv to behold them, much more upon the things in Earth, Oh! How doth God humble himself then to regard the things on Earth as he hath done. And so Christ, that was from all eternity infinitely blest, with the Father, yet for the Salvation of mankind, was willing to bring himself into a Lovv condition, and so Lovliness belongs to the Father, and Jesus Christ.

But the lowliness that is most proper unto us, that we may yet learn of Christ, that we may gather from Christ's Example, arguments to further it in our own hearts, I would describe it thus. It is that grace, whereby the Soul doth behave it selfe towards God, and towards it selfe, and towards others, according, or answerable unto that right esteem and sense, that he hath of his own wileness, and manness. Formally this was not in Christ, but only thus far, Christ being once willing to take upon him that low condition, of being a Mediator for man-
kind, so there was a meanness that was in Jesus Christ, and Christ's demeanour of himselfe, walking answerably unto God, and to others, suitable unto that mean condition that he knew himself was in, through his willingness to be a Mediator for mankind, that was Christ's lowliness, though Christ as the second person in the Trinity, cannot have the Rule of his lowliness to be the esteem of his own meanness, and so of God; and therefore I gave you such a description of lowliness, that may belong to the Father and the Son; but now this only belongs to Christ as Mediator, and that lowliness that should be in our hearts, that we may gather abundance of arguments from Christ's low condition to further it in our own soul. The measure of our humility, it doth consist in the right esteem of our own meanness, when a man or woman hath a right esteem, that is, come to know themselves in that mean condition that they are in, and to be truly sensible of that mean condition that they are in, and accordingly come to behave themselves towards God, and towards themselves, and towards others; these are such as indeed have lowly hearts. Now in this description that I have made of lowliness, or of humility, you will find (when we come to open it, and to shew the workings of an humble heart that ought to be in Christians) there will be very much discovered that nearly concerns us, but all that I shall do now is, to shew how Jesus Christ was lowly in heart himself. And then what arguments may be drawn from the lowliness of Christ, for the furtherance of lowliness in our hearts. There is one thing in the Point that I am spared from speaking off, to handle this lowliness of Christ, as Christ is a Teacher, that we have spoken of.

Learn of me, for I am Meek and Lowly. That is,
be willing to learn of me, for I am a Meek Teacher, and a Lowly Teacher, and therefore be willing to be my Schollers. Now that I have already spoke of, when I spake of being taught by Jesus Christ, and shewed you what a fit Teacher he was, and I think this hath reference unto him, that he is not scornful, but he will teach the meanest; and suit himself to all, but now we are to speak of what Lowliness was in Christ, and how we should learn to be Lowly as he was.

Now for the Lowliness of Christ, that you have in divers Scriptures, in Psalm 22. is a Prophethical Scripture concerning Christ, and mark what is said of Christ there, verse 6. But I am a Worm, and no man, a reproach of Men, and despised of the people. But I am a Worm, They are even the speeches of Christ concerning himself, it is apparent it is a prophethical Psalm, concerning Christ. In the beginning of the Psalm, you have the very same words that Christ spake upon the Cross. My God, My God why hast thou forsaken me, And here I am a Worm, and no Man. Oh! How Lowly was Christ, that was God blessed for ever, it were lowly enough, one would think, to be a Man, but to be a Worm, and no Man in his own apprehension, Oh, what Lowliness was this? And then in Isaiah, 53. 2. There, you may see the Lowliness of Christ, that likewise is prophethical concerning Christ, that he should grow up before him as a tender plant, and as a Root out of a dry ground he hath no form nor comeliness, and when we shall see him, there is no Beauty that we should desire him, he is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were our Faces from him, he was despised, and we esteemed him not. I you will say, this shews the Lowliness of his condition, but how dor
doth this argue the Lowliness of his Heart? For you told us even now, that a man may be in a low condition that is not Lowly in Heart. For Answer, Christ was not compelled to it, but freely took upon him to be in this condition, for the Glory of his Father, and the good of Poor Souls, surely, it is a lowly heart that was willing to be put into such a condition as this was.

But above all Scriptures, that is remarkable to this purpose, in Phillip. 2. 5. Let this mind be in you, which also was in Jesus Christ. What mind was that? There is not only the condition of Christ, but the mind of Christ, a lowly Heart, and let that Lowly heart be in you, What was that? verse, 6. Who being in the form of God, thought it no robbery to be equal with God, but made himself of no Reputation: He made himself, he did empty himself, (as the word hath it in the original) empty himself of the Excellency that was in him, And took upon him the form of a Servant, and made himself in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto Death, even the Death of the Cross. Here is the Lowliness of the Heart of Christ set out unto us, and that as a pattern unto al Christians, to have the same mind that was in Christ. Now to stand upon things largely, to open the Lowliness of Christ, that will not be needful, but to speak generally of it, for that is necessary, for we cannot bring it home with power to our Point, if we do not open it in general, for it would ask many exercises to open the Lowliness of Heart that was in Jesus Christ. You know in opening his Meekness we shewed you, what Meekness was in him, and now for Lowliness. As thus,
Lowliness of Christ, What.

First, There was Lowliness in him to undertake to be Mediator between God, and mankind, it was a great Lowening of himself, as we may speak after the manner of men.

Secondly, If he would undertake to be Mediator, then God tells him he must become a man; and take Human Nature upon him, and that, in a personal union, that Christ the infinite glorious Son of God, should be content to be made a Man, that it should be said of him, this person is a man, this is a mighty lowening of himself. In Hebrews, 2. 16. He *did not take the Nature of Angels, But the Nature of Man, The Seed of Abraham.* It had not been so much Lowening of himself, if he had taken upon him the Nature of Angels, No faith God, if you will be Mediator for man, you must take the Nature of Man, This Poor Wretched Creature; faith Christ, I will do it rather then man should Perish.

Thirdly, When he takes the Nature of Man, one would think he would be Born of the greatest Queen upon the Earth, if Christ must come, and take the Nature of man, and be Born in the Womb, it would be of the greatest Empress, No, of a poor Woman, a Poor Virgins, a Poor Maid, and therefore she faith, in Luke, 1. 48. For he hath regarded the Low Estate of his Hand-Maiden. It is not there Lowliness, as noting Humility, but the Low condition of his Hand-Maid, The Lord regarded the Low condition of his Hand-Maid. Of purpose, to that end, to encourage those that are in a Low condition, that Christ should pass by all the Princesses, and Emperesses in the World, and be willing to be born of a poor Maid, for she was not a Rich Maid, nor had great things, that appears by the offering that she made for Her Purification, in Luke, 2. 22. and
the Law, verses. When she had her son, according to the Law of Moses, more than a month old, they brought him to Jerusalem to present him to the Lord, and to offer a Sacrifice according to the Law of the Lord, a pair of Turtle Doves, or two young Pigeons. Her Sacrifice was for a sin offering, it is said according to the Law of the Lord, for she was not able to provide the Lamb, that required an Offering of every Male born with the Womb, in Lev. 12. 6. 

For her purifying are fulfilled, for a Son is born to her, she shall bring a Lamb of the first year for a burnt offering, and a young Pigeon or a Turtle Dove for a sin offering unto the Door of the Tabernacle of the Testimony: she shall bring a Lamb, because she brought, for so indeed, the Law did teach, that if they were poor, the Lamb might be as in another Law, so that in this instance she did not bring the Lamb, the Lamb that she did appoint, it was nearly from the mother Poverty, because she was a poor maid, that if there be poverty, and we do not, the Lord will not stand to stand for great honor, when we do what we are able, so that she had not Money to buy a Lamb, but the pair of Turtle Doves, or two Pigeons, which is accepted. And then the pictures was not only in being born of her, but born in one of the Meanest Villages, and in the Metropolis Jerusalem, but in the L E M. And then it was in an inn, without hood House, or Country House, the place for to be in, but it was in an Inn, and she was in her Journey. Great Women, when they have Child, will not be travelling in journies, but take care upon them, and will not go.
while, but she was in her Journey, I, and when she was in an Inn, she could have never a Room, Surely she must be in a Low condition. If a beggar Woman should be ready to cry out, if there were a poor Room that had but a Chimney in it, they would grant it to her, but she was in a Stable to be brought to Bed in a Stable, your Vagrants and Rogues that go up and down cannot be worse then this, and she had no provision it seems, but was fain to lay her Child in the Manger; this infinite God, and Lord of Heaven and Earth, behold him lie in a Stable and a Manger. And besides he was willing to be in this condition, he chose this condition, sure he had a Lowly Heart.

Fifthly: And further Observe, It may be said, but if he doth come as a man, and come into the world in a Low condition yet he may be some body in time, Nay, but he must be a Servant in the world he might have had possession of the world, and might have had the honor to have been a King, but he must live as a Servant. So the Scripture saith, in Philip. 2. In the Form of a Servant. Nay, he was not only in the Form of a Servant, but in the Form of an evil Servant, a Servant to be beaten, that is a Low condition to be in the State of a Servant, but to be in the State of an Evil Servant, to be beaten, that is a Low condition indeed, so was Christ.
Low condition that Christ was in. How_Rich.
Heart Christ was. And all the way as we go, we
cannot but see, that there will be a great many
arguments to work Lowliness of Heart in the
selves Christ. After he came into the World, he
was put into such a condition, he was fain to
for his Life, to fly into Egypt, to save his Life. He
being delivered, then he lives Thirty years in
Low, Poor, Mean condition. He is reported in
his parentage, his Father a Poor Carpenter,
his Mother a Poor Woman, not able to live in
the world, and yet he lives Thirty years together
subject to this poor Father and Mother, in
obedience to them, and seeks to live with a
Trade, to live as a Carpenter, Hewing of Tim
for this is the Reason they call him the Carpenter.
Son, he lived not idly. And when he came
manifested the Redeemer of the World, even
the Devil himself had some power over him,
was a some kind under him as you may see in
Matth. 4. He was carried by the Devil, and
the Puddle of the Temple. It is a great truth
the Devil to carry any of our Bodies up and
for Christ to be carried by the Devil, this was
Low. And when he enters upon his office, he
bread Poverty dances together, thus he was low &
all this was free. And then in the constant
of his Poverty, you know what he said of him
Matth. 3. 20. The Foxes have Holes; and the
of the Air have Nests, but the Son of man was,
wherein to put his Head, Christ had not room.
Birds, and Foxes, No little Cottage. Many
think it hard that you are fain to live in a
poor Smokey hole, a poor Cottage; you
more then Christ had, Christ had not so much
Gave to hide his Head, though he was poor in
all the world, he was brought in such a Light.
tion and all for thee, and to teach thee. And when he came to choose his Disciples, See the lowliness of his spirit there, he did not choose the great ones, Emperors, and Kings, and high ones of the world, but chose a company of illiterate men, Publicans and sinners, Illiterate and despised men Christ chose, and Galileans, yea, Men of Galilee, the worst place in all the Country, Can any good come out of Galilee? And for the other Disciples that should follow. Who were they? When Christ came to his own they rejected him: For a man to be rejected when he shall come out of another Countrey, and come home: Suppose one of you should have a Friend come out of another Countrey, and when he comes home, all his Friends should reject him, cast him out, that he should not have a nights lodging amongst all; Thus it was with Christ, his own cast him out, and his Kindred laid hands on him. And those that did regard him. Who were they? Not the Scribes and Pharisees, not the great ones, not the learned ones of the world. But this Multitude, a cursed Generation, a company of poor Wretches, a company of Women that were with Christ, and poor Creatures that did follow him; How loathsome were they in the Eies of all those that did behold Christ. And when he wrought Miracles, there was not many Miracles that he wrought at Jerusalem, but his Miracles was for the most part wrought in obscure Villages. When he was transfigured in his Glory, many must not see him, he carries only those to see him in his Glory that must suffer for him, those that saw him in his Agony, and he charges them not to tell any man at all, which shews the lowliness of his Spirit: And not only so, but he goes yet further, and he humbles himself as the Scripture faith, to Death, a painful Curfed Death, as
he did upon the Cross, to be first despised, spit upon: They spat upon his face before, and scorned him, and put Thorns upon his Head, and Buffeted him. Yea, his own Disciples forsook him in his sufferings. And then he must die among Thieves, and a Murderer must be chose, before he must be chose, and ther.e he must hang, and he is scorned: we seldom will scorn Malefactors upon the Gallows, we pity Malefactors when they go to be hanged: but now to see one upon the Cross, to be hanged there, and Crucified, and yet to be scorned and contemned then, and dying the Death as if he had been the greatest Malefactor upon the face of the Earth. And then he was put into the Grave, and there his Humility was seen: and then what his Spirit felt then, was more than all. Certainly, when he cried, If it be possible let this Cup pass, and My God My God why hast thou forsaken me? O h! the Spirit of Christ was in a low condition at that time: Now that Christ should be content to put himself into this condition, Surely, the heart of Christ was very low. Not to speak of the lowly carriage of Christ in his life, and his tenderness towards those he met with all, that we shewed in opening the Meekness of Christ, but all this you have in the Story of his life.

Sixthly: But further consider what kind of Lowliness it was, to omit the consideration of his Person, who he was, that was hinted in speaking of his Lowliness, for that is indeed the greatest consideration of all to set forth the Lowliness of Christ that such a Person, that is the Brightness of the Father, the Character and ingraven Image of his Person to be in such a low condition, it is ten thousand times more, then if all the Kings, Princes, and Emperors in the world, should have been Dogs and Toads.
Toads, they should not have been so much humbled as Christ was humbled, in being made man for mans sin. But now besides the Person, Consider further this, That his Lowliness in all his carriage was not only towards his Father, but towards men, when he was a man, yet he carries himself as if he were under man; there is many my Brethren will carry themselves lowly unto God, and when they come into Gods presence they will have low thoughts, but towards man they cannot, Christ was lowly towards men: You may observe in the spirits of men, many will be very crouching and submissive to those that are above them, but unto those that are under them, of the most domineering spirits that are. I have observed of others, that when they are to deal with those that are Noble men, and above them, they will crouch, and be very submissive and humble towards them, but when they come to those that are under them, those that are poor Servants, or Children, they will be as Tyrannicall as can be. But Now Christ was low towards man, as well as towards God, low towards his Inferiors, as well as towards his Superiors. And that is observable: Christ was low when he was to have Honor and Glory; as when you know they would have come and by force have made him a King, they would have compelled Christ at one time to be a King, and laid hands upon him, but he would by no means regard it, and he continues in this lowliness: And so the Devil showed him all the Glory in the world, and faith. All this will I give thee, but it was nothing to him. And there was another time that is very observable for the lowliness of Christ Person, as observable at any time, that in Luke 23. 8.9, 10. It was the time when Christ was brought to Herod, the Text faith, When Herod saw Jesus, he was exceeding glad, for
he was destrous to see him of a long season, because he had heard many things of him, and he hoped to have seen some Miracles done by him. Herod had a very high esteem of Jesus Christ, he had heard great fame of Jesus Christ, that he had wrought many Miracles, and when he came to him, he made account surely, I shall see some great Miracles done by him, and therefore Herod is preparing to Honor Christ, but Mark: because Herod was a vile, and a base man, he would not answer him a word, at verse 9. Then he questioned with him in many words, but he answered him nothing. And the chief Priests, and Scribes stood, and vehemently accused him, and Herod with his men of war set him at naught and mocked him; and arrayed him in a gorgeous Robe, and sent him again to Pilate. As if Herod should say, What a poor silly man do you bring before me, I had thought you would have brought me a man that would have wrought Miracles, but I see he is a poor silly Fellow? Now Christ he was tempted to have sought Glory at Herods Court, and of men, Christ might have shewed himself to have had that excellency in him, that Herod should have had more regard to him than to the Scribes and Pharisees, but Christ would not do this, but suffered himself to be accounted a poor, slight, mean, Person, and to be scoffed and mocked at, and puts up all.

But further, That that I would observe for the lowliness of Christs Spirit, it was when he was among Proud Ones, many men will seem lowly when they are among Christians that are lowly: When they are amongst a company of Christians that are broken in heart, their hearts will be broken too, and when a company of Christians are be-moaning their condition, and lamenting their state; they will do so too, this is nothing, but to be of a lowly
lovlyy, self denying, yeilding, Spirit, vwhen a man
is among proud ones, when a man converseth with
those that are proud in the world, than still to ma-
nifest lowliness, this is to be like Christ.

Yea, and further, that is another circumstance
that is very observable, to be lowly and humble
when our lowliness and humility shall be contem-
ned, it is an ordinarie thing for Men and Women to
manifest humility, vwhen their Humility shall bring
credit to them, for there is a great deal of humility
that brings credit to them, and they know it well enough, and therefore they will seem
to be humble when they are among them that will
honor them, and prize them the more for that hu-
minity; but if they be in a place, where the more hu-
ble they appear, the more they shall be scorned, and
they shall not be honoured for their humility, not
esteemed the better for it, this is the tryal of thy
Grace, and of others Grace, to manifest Grace in
such a place, and among such company that no body
will take notice of it, so as to prize it, and prize you
for it; but on the contrary will contemn you, & con-
temn you for it you that be scorned the more becaus
you are humble, yet than to be humble at that time,
& in that Company, Here is the Glory of a Christian
indeed: in these three or four things especially con-
sists Humility, To be humble towards our Inferi-
ors, and when you are tempted to the contrary,
many are humble many times when they have no
temptation, but let a Beggar a Horse back, if he
have any temptation, and then they will not be
humble, Christ had the greatest temptation and yet
was humble. And then to be in company where they
will scorn you, and contemn you for your Humili-
ity, and yet to be Humble consists in this Humility.
And al this in the constant course of your Life, to
be
be humble at a last, and a start, there is but few men and Women in the world, but take them in some fit or start, and they will be humble, but at others they will be proud; but Christ had a constant Lowliness of Spirit, what ever the variety of his condition was that he was put into, yet it was his Heart was low, if the people did cry Hosannahs to him, yet he carried himself with a Lowly Spirit: so for a man or Woman to have such a strength of Spirit, that though they be put into varieties of conditions, sometimes one way, and sometimes another way, yet to keep a constant Lowliness of heart in all conditions, this is to Learn of Christ, and this is but to set forth the Lowliness of Christ's Spirit. Learn of me, for I am Meek and Lowly. Well, may Christ say of himself, that he was Lowly in Heart.

Yea and to add this one more.

He was lowly for others, Christ was lowly for the good of others, we may be lowly and such perhaps for some design of our own: but Christ's Lowliness, His Emptying of himself was for the advantage of others, and therefore, as for himself in John 17, the beginning, saith Christ thereunto his father in his prayer, Father Glorifie me with the Glory that I had with thee before the beginning of the world. It seems Christ is content with the same Glory he had before he was the world was, What should become of all that Glory that he had purchased by his lowliness, It is as if Christ should say? Let my people have all that, whatsoever Glory is purchased by my lowliness, by my humbling of my self I am content that they should have that Glory, but as for me, Father, The hour is come, Glorifie thy Son, I have Glorified thee on Earth, O Father Glorifie me with thine owne self, with the Glory
I had with thee before the world was, I will be content with the same Glory I had from thee before the world was. Surely there should be a great deal of Glory purchased by his Humility, yet 12th he, Let me but have that, and as for the other. Let my people have that, thus Christ is lowly, for us to teach us to be lowly, and deny ourselves for others as well as for ourselves. But of this more when we come to the Holy, we should be lowly as Christ was in the opening of our Lowliness.

CHAP. CX XI.

Six Arguments from the Lowliness of Christ to work Lowliness of spirit in our hearts. 1. It was one special end of his coming into the world. 2. His Humility makes pride in man a desperate frail. 3. The greatest Excellency stands with the greatest Humility. 4. His Lowliness stands with the greatest Wisdom. 5. It is infinitely pleasing to God. 6. It may stand with doing of great things.

But now to shew what Arguments might be drawn from the lowliness of Christ's Spirit so as to work Lowliness in our hearts. 

Austin hath a Speech concerning the Lowliness of Christ, faith he were ashamed to imitate an humble Man. Imitate then a humble God. Imitate God that was content to be humble; but take these three or four things.

First, Consider in this, As if Christ should call upon you, Learn of me for I am Lowly, I am sent by God the Father into the world, this is one special
end that I am sent into the world for, to hold forth unto all the world a pattern of humility, there were these two things that were the errand of Christ: First he was sent into the world to be made a Sacrifice and satisfaction to God's Justice; And then to be made a Pattern of Holiness, and especially of this Grace of Holiness, namely of Humility, I am appointed as a great Ordinance of God the Father to hold forth this: God the Father doth shew three things in Christ, so demonstratively, as we cannot conceive that an infinite Wisdom was able to devise a way to shew them forth more than in them.

1. The Vileness of Mans Sin, and the desert of it, is such an Argument, that we would not imagine an infinite Wisdom could devise more, as if God should say, I have such an Argument to shew the vileness of mans Sin, and the desert of it, as infinite Wisdom could not devise a greater.

2. And then the Second thing God would shew that he would manifest infinite Wisdom, he would shew his love to mankind; faith God, I have such an Argument of my love to mankind, that infinite Wisdom could not devise a greater; and that is, sending of Christ into the World.

3. And the Third Argument of humility and self-denial, God would have the Children of men to have low hearts before him, this was the great design of Gods sending Christ into the world; Well, faith God, I give many precepts in my word for men to deny themselves, and if they look into themselves, the low condition they are in, they may have many Arguments to be low; but, I have an Argument beyond all Arguments in the world, and that is, I send my Son into the world, and be
shall manifest such Lowliness in his carriage and
Conversation, that it will be the greatest Argument
in all the world that an infinite Wisdom could de-
vise. Now hath he sent us such a pattern, then he
teacheth us to follow, and to be sure to Learn of
him that was of such a lowly heart, to Learn of him,
so as to be lowly in Heart as he was.

Secondly, The second thing is, That this pat-
ttern of humility it makes pride in man a desperate
evil. It aggravates the pride of man, with what in-
dignation shall God look upon a wretched worm,
that shall be proud when his own Son was so Low-
ly? Bernard in a Sermon of his upon the Nativity
of Christ, faith, What more unworthy? What more
despicable? What more vile to be punished then this?
That thou seest even the God of Heavensto be made a
Little one, made Low, yet thou being a man, Mag-
ifest thyself, when God is made Low, it is most in-
tolerable impudence, faith he, Whereas he emptied him-
self, when Majesty indeed hath emptied himself, That
is his word, that a worm should dwell, when Ma-
jecty hath emptied himself, what intolerable im-
pudence is this? Oh! It will be that which will
direct God to come in a horrible rage, when he shall
say, What? Shall my Son thus deny himself, and
be thus Low? And what! Shall thou be proud?
What! Shall be willing that my Son should be
Low, and deny himself, and shall not thou a
Worm deny thyself? Nothing argues more the
Lowliness of Christ, then this emptying of himself
and denying of himself.

Thirdly, Consider this, In the Example of
Christ's Lowliness, we may see, That the greatest
humility, and the highest Excellency may be both
together in one. Humility may stand with the great-
est
The Power of the Lowliness in Christ,

teach Nobleness of Spirit that possibly can be. Many men and Women, they would not be Lowly and Humble, because they think it would not be a Noble Heroical Spirit, but to deny themselves and to be Lowly, they think it is to have too mean a Spirit, and cannot stand with excellency and nobility. But now we see by the Example of Christ, that the highest excellency, and the greatest humility may stand both together, for never was there such a Noble Heroical Spirit as Christ had, and yet never such a Lowly Spirit, the truth is, a proud Spirit is a base and mean Spirit, but an humble Spirit is a faithful Spirit, as we shall hear afterwards, only now we see in Christ's Example, that nobleness, and braveness of Spirit, and yet lowliness of heart may stand together. I confess this is one of the greatest Mysteries of Godliness, and yet those that are taught in the Mysteries of Godliness do understand this.

Fourthly, And Further, in this Example of lowliness there is this more: for in this we may see that lowliness and Wisdom, yea the very height of Wisdom may stand together: many are not willing to deny themselves to be of lowly Hearts, because they think it is Folly, it is Foolishness for them to deny themselves: but in Christ we may see, that the highest Wisdom, and the lowest humility in denying our selves may stand together, Christ the Wisdom of the Father, and yet he is of a lowly Spirit, indeed, pride is the greatest folly, as will appear afterwards.

Fifthly, And further, Another force of the Argument of Christ's Example to Teach us lowliness as this, we may in Christ's Example see, what it is
that is infinitely pleasing unto God the Father. Christ did please his Father infinitely, in whatsoever Christ was most eminent, in that he did most eminently please the Father. Now of any virtue that the Scripture notes, Christ was most eminent in the virtue of humility, that is a principal one, and therefore it must needs be, that in that Jesus Christ did eminently please the Father. Now, as if Christ should say, Learn of me, for I am Meek and Lowly. Would you know what it is that would please my Father most, that would make you most acceptable unto my Father? Look upon my Example, I please my Father. My Father delights in me, he professeth that in me his soul is well pleased. Now I know what would please him, namely, for me to be willing to deny myself so far for his Glory, and for the good of others, for me to be willing to be in such a low condition, as I was willing to be in, I know that this would please him, now look upon my Example, if you would know what would please my Father, follow me in my steps, be you lowly in heart.

Sixthly, Another is this, here we may see in this Example, that great things may be done where there is a lowly heart, that lowliness of heart, and doing very great things may stand together. Many men think that if they should be of lowly spirits, they should not be able to do great things in the world, and therefore they think they must have their hearts up, and their spirits up: Now God did greater things, being humbled, however he did before he was humbled, to speak after the manner of men, God's infinite power did not do such great things before, as in his being humbled, for the work that Christ did, in his humility, by being humbled for man's sin, it was a great
greater work then the creation of the world, now his
Exaltation is made but a fruit of his humiliation,
God by his infinite power creating the world, did
not do so great a thing, as Christ did in the hum-
bling of himself to be as a worm, and no man, as
the Scripture speaks, therefore the greatest thing
that ever was done by God himself, it was by being
brought into a low condition. Now therefore, low-
liness of spirit, and doing great things may stand
together. Yea, We shall further clear it to you,
that no man is so fit to be regarded in great services,
as that man that hath the most lowly spirit, and
God doth not delight to use any man in great works
so much as that man that is of a lowly spirit. Wel
therefore, Christ's Example is to be set before us, to
be lowly as he was lowly. And further, there is
this also in Christ's Example to work lowliness in
us, Christ was lowly for us, and therefore why
should not we be lowly for him? I was lowly
for you, and therefore why will not you be lowly
for me? There is a great deal more Reason that
you should be lowly for me, then that I should be
lowly for you. And if we consider the difference
between Christ's lowliness, wherein he was lowly
for us, and what he requires of us to be lowly for
him; we shall see the Reason very strong. As now,
Christ was made lower for us, then he doth require
of us to be made for him. As for instance, Christ
was made sin for us, God doth not require that we
should be made sin for him. It is lower for Christ
to be made sin for us, Then for us to endure all the
afflictions in the world for him. The utmost that
God requires of us in our lowliness is, that we
should be willing to bear afflictions, and troubles,
and deny our selves in our comforts, and the like;
but to be made sin, God never put his creature to
this, to be in such a low condition for him, that
the creature should be willing to be made sin, No, not for the Glory of God, he never put that to us, that he did put Christ to, God never put us to this, that we should be willing to take the guilt of any mans sin upon us, to stand before the Lord to answer for the sin of another man, but this was put upon Christ, he must take the guilt of all the sins in the world upon him, of the Elect, the world of Elect upon him, and must stand charged withal and that before his Father, here is a low condition.

Again God doth not require that of us that he did of him, that is, that we should be willing to bear the wrath of God, that we should be willing that the Lord should forsake us, and we should stand under his wrath: but this was required of Christ, and Christ was willing for our sakes to be put into this low condition, but the Lord never required this at our Hands, to be put into such a low condition as this is.

Yea, further, Christ had God the Father withdrawing himself from him, and forsaking of him, when he was low, and when God puts us into a low condition we have usually the presence of God more comfortably, and more glorious with us then ever, and we may expect it, at that time, when we are put into the lowest condition for God, that we should have the most glorious presence of God with us, and God would encourage us to be lovably upon that ground, because the spirit of God, and Glory should then rest most upon us. But now Christ, he knew that when he should be put into the lowest condition, that then God the Father would withdraw himself from him, that then he should have least of his presence, that then God would Leave him in that low condition, we are not put upon this: Yea, the least thing.
thing that Christ suffered was a thousand thousand
times more than the greatest thing that we can suf-
fer, yet Christ was called to be in a lower condi-
tion, (and was willing to be so) then ever God calls
us to be, now is there not a great strength in this Ar-
gument? If it were only thus, if Christ should say,
there is Reason you should be as I was, low as I was
low, As we read of Rebecca, when she was coming
unto Isaac, and she sees him walking in the Field,
and asked the Servant who it was, and he said it was
his Masters Son, presently Rebecca lighted down,
and goes on her Feet, the would be as he was, he
walked, and Rebecca lights off her beast that she
Rode upon. And there is a great deal of Reason
the Spouse of Christ should be low as Christ is, if
Christ should but say, I am lowly thus and thus,
be you content to be as I was, I but Christ never re-
quired that, I was low indeed, and I expect that
you should be low, as I was, but not so low, I will
never put you to be made so low as I was, be but
content to be low as I was, in some little thing, but
for the great things wherein I was made low, I will
never put you to this, now there is a great strength
of Argument in this, when as Christ propounds to
us his Example, that in that Example he doth not
require we should be so low as he was.

CHAP.
CHAP. CXXII.

The ground of Humility. A knowledge and sense of our own vileness.

Well then, having shewed the loveliness of Christ, and the force of his Example; Let us now come to shew how we should be lovelv in Heart, and that according to the description that we gave of Loveliness of heart, that concerns us, for there is something indeed wherein we are to be lovelv otherwise than Christ vvas capable of, according to the description, It is that virtue whereby the heart behaves itself towards God, and itself, and others, according to the right low esteem it hath of itself, and the sense of its own vileness. That is the Description of Humility as it concerns us. Now then here observe, First, What rule an Humble Heart goes by, And then Secondly, The behavior of an Humble Spirit according to those three Objects, God himself, and others, the rules that an humble heart goes by, it is the right esteem of its own meanness, and sense of its own vileness. That is the first thing that is in humility, a right knowing our selves, not knowing our own excellencies, as men are too too ready to knowing their own excellencies. We use to say of a man, such a one hath excellent parts, and he knowing himself; but the knowledge of our selves that way may puffe up, but this knowledge of our selves, to knowing our own meanness and vileness, and yeastredness, this is that that humbles us; and so an humble Heart makes that to be the rule of his behav-
vior, according to what he shall have made known to him of his own meanness, and vileness. This knowledge of ourselves is, that that the Heathen did commend, to know thyself; it was a great Maxim of theirs, a great point of Wisdom for them to know themselves, but certainly, they meant especially their own excellencies, but a Christian that knows himself, it is especially to know thine own vileness, and thine own vretchedness, and because humility doth order the heart, according to this knowledge, therefore the Scripture speaks of humbleness of mind, in Colos. 3. 12. To be low in our mind, First the mind must be low before the heart be low; in the judging of ourselves, we must judge of our selves right, before the heart can lie low, we must judge of our selves by the right rule, by no false rule, but by examining of our selves according unto the Word, according to what the Word of God doth reveal concerning us after Serious, Faithful, and strict examination of our selves, then followeth the work of Humiliation a right judging of our selves first. A Heathen Philosopher being asked, What is the hardest thing in the World? He answered, No cere teipsia, to know thy self, the bravest thing in the World for a man to know himself, and indeed we that profess our selves to be Christians, we may find it by experience to be so, the hardest thing in the World to know our selves; The heart of man is deceitful above all things; and who can know it? The heart of man is, Grande profundum, a very great depth, there's not one of ten thousand that knows himself, there is a great Art, and Skill in being able to know oneself, and that is the reason, that there is so little Humility in the World, because we do not know our selves, every proud man is a Fool, a Fool in this, Because he knows not himself, he doth not give a right judgment of himself.
The ground of Humility.

Now for the way of knowing our selves, and what the word of God doth help us to know our selves in, that we shall not speak of in this place, but only to shew the ground of Humility, it is the knowledge of our own vileness, and the judging of our selves, according to what we know of our selves, not according to what others think of us. A humble man doth not much go according to what anybody else knows of him, or esteems of him, but according to what he knows and esteems of himself. It was a Speech of another Heathen, Do not believe others of thy self, more than thy self of thy self. It is a Foolish thing for any man to go by the esteem that others have of him, and not by the esteem that he hath of himself upon right examination. It may be other men may in Charity judge that thou hast this, and this, such and such Graces, and such excellencies, while in the mean time thou maist know thy self to be a vile, mean, wretched, base Creature; Novv a proud heart will rather go according to what others think of him, than indeed according to what he knows of himself, it may be other men that live with thee, that see but the outside, they give a good report of thee; But what report doth thy own Conscience give of thee? What dost thou know of thy self? That thou shouldst look most after. While our friends do rejoice in those excellencies they esteem us to have, in the mean time thou maist see the cause to be confounded in thine own thoughts, and to be ashamed before the Lord, and to have such thoughts of thy self, that if the Lord should discover unto thy friends, that now esteem highly of thee, what thou knowest of thy self, thou wouldst think that they would kick and spurn thee out of their Company, and be ready to spit in thy face. I make no question but shose that look into their own hearts, and observe the workings of their own spirit, those that know what is
The ground of Humility.

within, and are acquainted with themselves, many times when others have high esteems of them, they see cause to look upon themselves with such shame, as to believe that if others should but see the inside, if God should turn their insides outward, all their friends that have such esteems of them now, would be ready to abhor them, and be ready to loath them, if they did but know what they are of themselves. And indeed it is a great Argument for to make those that have any acquaintance with their own hearts to be humble, to suffer any outward meaness, to be willing to suffer any thing that might make them low outwardly, Why? Because of the great mercy of God to conceal from men what evil is in them. Thou art loth to suffer some outward affliction, but if God should discover to all the world all that evil that is in thee, and that thou art conscious to thy self of: Yea, take the best Man and Woman that is, if all the evil that they themselves are conscious to themselves of were discovered, it would make them more vile than any mean condition that ever God put them into, Yea, than any outward affliction can possibly put them into. God rather doth esteem of us, & will rather judge us according to what we esteem of ourselves, than according to what others think of us; And therefore in 1 John 3. 20. that place that is well known, If our Consciences condemn us, God is greater than our Consciences, and knoweth all things. It is no matter what others say, others may justify us, others may think we have excellent Gifts, and excellent Graces, and we perform duties in an excellent manner, but in the mean time our own Consciences may condemn us. Now the behavior of a proud heart, is rather according at what others think of him, then what he thinks of himself, though he knows never such vileness in his own
heart, as now in Duty, he joyns with us in Prayer; perhaps he hath excellent expressions in Duty, in Prayer, that the hearts of those that are with him, are taken with him, and bless God for the Gift of God in him, and what Graces he exerciseth in Prayer, and so others are blessing God for him and highly esteeming of him, and themselves happy that they joyn with him, now upon that he hath a proud heart, and blesseth himself in that and rejoys-ceth in that, while in the mean time his Conscience tells him, that he hath a base heart, a proud spirit, an empty heart, and a dead heart, and that all this while there hath been a mighty unsutableness between his heart, and the expressions: Now if his heart be humble, he will not look what others speak of him in this kind, but be ashamed and confounded in his own spirit, because of what he knowes of himself. Certainly we may see some ground why others should think well of us, and ye we may be most wretched, and abominable, and loathsome in the eyes of God at this present when other Godly people have high thoughts of us. Do not rest in that, not only others, but wise men, and Godly men have high thoughts of us, and yet in the mean time we may be wretched as abominable in the light of God, and our own Consciences may confound us. We read of the Spirit of Man in Prov. 20. 27. it is said of the Spirit of Man, That it is the Candle of the Lord, searcheth all the inward parts of the Belly. Now you know that by a Candle if you bring a Candle into a Room, you may search in corners, secret corners, under every bench hole, and see things in many places, that perhaps the light of the Sun may not come to, the light of the Sun may not come into some secret places in a House where is a great deal of light, but a Candle may discover it. Now the Spirit of man is the Candle of the
The Lord. That is, a man may look on his own Heart, but no other man's. It is, we are to labor to look into our selves, to make use of our own Spirits, as a Catechist, searching into every corner of our own Hearts, we may know our own means, our own weakness, a man that hath a proud Spirit, he that others have a high esteem of him, then he knows himself to be vile. As mark the difference between an humble Spirit, and a proud Spirit. One that is a proud man, he is dejected, he think ill of him, whereas an humble heart takes advantage from the vile thoughts that others have of him, to make himself more vile, and thinks thus: do I thus, and thus to make others think vile. Oh! What a deal of flesh do I see more than I see! and so likewise takes an advantage, and he finds that others honor him, and respect him to be the more low in his own eyes, because of such a difference between what he knows of himself and what others know of him.

Yea, And further, because a proud heart cares for the credit he hath by what others think of him, then takes care to make good what others think of him; but an humble heart rather integral to himself to make good what others think of him, look after the credit he hath by what others think of him. Oh! Let me labor to attain unto that, they may not be deceived in the effect of me, this is the work of an humble heart, rest in it, but according to what esteem he hath of himself, a right esteem he hath of his own vileness, and sense of his own vileness, must be added too, not only esteem him as vile in vileness... There must be such a clear light...
convinces him what a wretched creature he is in himself, notwithstanding all the excellencies that God bestows upon him, and all gifts and parts, yet still he keeps a right esteem of what he is in himself, and he hath the sense of all, he doth feel the Load, burden, and weight of this, and his Heart is willing to acknowledge this, for so it comes beyond the understanding, it comes to the Heart, that the Heart is willing to own it, as I am convinced that my Heart is vile and mean, so Lord, I am willing to acknowledge this in what every way thou wouldst have it discovered. It is true, I am not bound to discover my own vileness and wretchedness to everyone, except in such a way as God may have glory, and others may receive good, but still an humble Heart keeps this principle, that though God doth not yet call me forth to discover my own vileness, yet I have this in my heart, I am willing to do it when God calls me to it, if God may have glory, and good may be done to others, I am willing to have all opened before men, as well as opened before God. Many are willing to open all their vileness before God in Prayer, what abundance can they speak in the presence of God of their own vileness; but to be willing as well that it should be opened before men, so as it should be for the glory of God, the heart to be willing to this, I judge my self to be thus, and I am willing to be dealt with as a Creature that thus judgeth itself to be, though few come to have a right judgment of their own vileness, but for a man to lie under this judgment, and that willingly, not to oppose it, but let the truth of God that discovers my vileness, let that have rule, and command, and shine more, and more, I will not turn away mine Eyes from it, but I will look to it, and take it and apply it to myself in what I can, and I will be content to be dealt withal
withal according to what vileness I see in myself, here is a sense of his own vileness. For there are many that know much evil of themselves, and yet have proud hearts. Why? Because they have not the sense of their own vileness that they are conscious to themselves of, it may be said to them in this case as Daniel spake to Belshazzar in Dan. 5. 22. And thou Oh Belshazzar, hast not humbled thy heart, though thou knewest all this. These words may be very well applied to many men, and women, God knows, and thy conscience knows, a great deal of vileness in thy self, that that might make thee low, and humble thy heart before the Lord, but this may be said of thee, That thou hast not humbled thy self before the Lord, though thou knowest all this, though thou knewest all this wretchedness, and vileness, of thy self, that might have abased thee to the very dust, yet thou hast not humbled thy self before the Lord, therefore there must be those two.
CHAP. CXXIII.

Of the behavior of humility before God in ten Particulars. 1. It acknowledges the infinite distance between God and a sinner. 2. It hath a trembling Heart before God. 3. A Releaving Spirit. 4. It makes God's will its Rule. 5. It is willing God should choose its condition. 6. It is willing God should be advanced in all his ways. 7. It admires the least mercy. 8. It is willing to be put in a mean and hard employment. 9. It is willing to wait upon God. 10. It is willing to do what it can to honor God.

Now these two being laid as the ground of Humility, the proportion upon which an humble Soul goes. Let us come to the Particulars. It is that virtue whereby the Heart behaves itself, towards God, and itself, and others, according to the right low esteem that is hath of itself and the sense of its own vileness. Having laid that first as the ground, The right low esteem of itself, and sense of its own vileness. Now let us come to open the behavior of this humble Heart. You will say, it is a behavior answerable to this: It is First, in respect of God: Secondly, It self: Thirdly, Others.

First, I should shew you what is in an humble Heart in this respect, and then come to shew the great excellencies of a Lowly Heart.

First, In regard of God, as God hath a special Eye to a Lovly Heart, so a Lovly Heart hath a Yyy 2
special Eye to God, there is no object that God
Eyes more then an humble heart, and there is no
object that an humble heart Eyes more then God.

Now the behavior of an humble heart towards
God is especially in these Particulars.

1. An Humble Heart doth acknowledge the in-
nite distance that there is between God and it self,
and from this infinite distance that he sees between
God and himself he comes to be more, and more
vile, no man or woman in the world is humble, ex-
cept they have a knowledge of God, they cannot be
vile in their own Eyes in a Christian way, except
God hath made himself known to them, but when
the Lord doth acquaint the Soul with himself, and
the Soul comes to see and acknowledge the infinite
distance between God and it, and upon that comes
to have high thoughts of God, and low thoughts of
it self, this is the first work of an humble Spirit in
respect of God. You know that in. Job, 42. 4, 5,
I have heard of thee by the hearing of the ear, but now
mine Eye seeth thee, therefore do I abhor my self in dust
and ashes. Here was Job's Humility. Oh, Lord, I
have a sight of thee, I see an infinite distance be-
tween thee and me, and it is this that makes me have
such high thoughts of thee, and low thoughts of my
self, and therefore I abhor my self, and repent in dust
and ashes. It may be, many of you, when you are
put into an affliction, perhaps God takes away your
estate that makes you dejected, God, lays an affli-
tion upon your body, your Wife, or Husband,
and that dejects you. Oh, but the right dejection of
the Spirit is this, I see an infinite distance between
God and me, and that is it that lowers my spirit
more then anything in the world, I appeal unto
you, hath God beaten this upon your spirits, the in-
finite distance between God and you, and upon that
you
you have layen low. There is a notable Scripture in Prov. 30, and the beginning, The words of Agur, the Son of Jakeh, even the Prophecy, the man spake unto Ithiel, even unto Ithiel, and Ucal, Surely I am more brutish then any man, and have not the understanding of a man, he spake to Ithiel even unto Ithiel, and Ucal. Now there is a great variety of interpretations of this place, but I find the most carry it, Ithiel, and Ucal, being two Names of Christ that Agur makes use of, and so he speaks unto Christ as God, for so Ithiel is, God with me, and it is suitable to that name of Christ that you have in the first of Matthew, the 23. Christ is there called Emmanuel, God with us, and here his name is Ithiel, God with me, that is the difference between those two Names of Christ, Ithiel and Emmanuel, Emmanuel is to signify Christ being God and Man in general for the good of mankind, God with us, but Ithiel, is that name of Christ whereby a Believer applies Christ to himself particularly, not only is the Savior of the Elect, the Savior of all Believers, is God with all Believers, but Ithiel, he is God with me, my Soul, I apply him particularly to my own Soul, he is God with me, I look upon Christ as God to all Believers, and to all Believers for their good, but looking upon Christ as applying him to my own Soul, so I look upon Christ as Ithiel, God with me, and therefore he appears this twice, The man spake unto Ithiel, even unto Ithiel, Oh! he loves to look upon Jesus Christ as God with him, particularly with him. b. And then Ucal: Ucal signifies, I shall be able to prevail, and lo it is the name of Christ, noting that the confidence of a Gracious heart is, to prevail in the strength of Christ against temptation, against sin, against corruption, against all trouble whatsoever, though I look upon my self as weak, vile, yet I look
I look upon Christ as one in whom I shall prevail, and so I call him Ucal. I shall be able in him, I shall prevail in him, that is the meaning of these two words, Ibiel and Ucal. The man spake unto Ibiel, even unto Ibiel, and Ucal, that is, spake to Jesus Christ, God in me, and God in whom I shall prevail, though I be weak in myself, and now mark how he came to be low in his own eyes upon this, Surely, I am more brutish than any man, and have not the understanding of a man in me. I neither learned wisdom, nor have the knowledge of the Holy; and so he goes on, he is hereupon very vile in his own eyes, and yet mark, before he doth express himself so vile, he can look upon Christ as his Christ, and he in whom he hath confidence to prevail, so that Faith and Humility may go both together, and the truth is, one furthers the other, the more faith and confidence we have in God, the more we come to be vile in our own Eyes, that is the first thing.

Secondly, Upon this follows, That an humble heart in behavior towards God, hath a trembling heart, walks with God in a trembling way, fears this great God that he hath such high thoughts of, and reverence before him. In Isai. 66. 4. There those two are put together, The poor Contrite Spirit, and one that trembles at his Word, Herein the soul shews it self to be a poor, contrite, low Spirit, in that it trembles at any thing of God, at any manifestation of God, not in a slavish way, but in a reverential way, having this fear struck into him, because of the greatness of that God that I see so infinitely above me, and I see my self so low under this God, and this makes me fear before him, especially when he comes into the presence of God, this makes him fear before him, through the apprehension of his own meanness. So Abraham, when he speaks
speaks to God, Gen. 16. 27, 28. Dust and ashes hath begun to speak to thee, O Lord: This is the Reason of the reverential behavior of the Saints of God in the presence of God, because of the fear of God: Whereas a proud heart is bold before the Lord, and presumptuous before the Lord, and stands it out against God, stands out against what is manifested in the Word, that might make him tremble, but the least word makes the humble heart to tremble. As we go along we may examine our Humility, whether your behavior be the behavior of an humble heart before God? Do you find this? That as heretofore your hearts were bold in the presence of God, you could walk in a daring way before God, now you can tremble at God's word, tremble in his presence in a reverential way?

Thirdly: An humble heart in the presence of God, hath a relenting spirit. Humility of Spirit manifests itself in walking towards God in this disposition, that it relents and melts in God's presence at any manifestation of God's displeasure against him. And this is likewise clear in Scripture; that Famous Example of Josiah in 2 Kings 12. 19. Because thine heart was tender; or because it did melt, for to some Books hath it, And thou didst humble thyself before the Lord. Mark how these two are put together, a melting heart, and an humble heart, whereas if Josiah had had a proud heart, he would have condemned the reading of those papers that was brought unto him, as his Son afterwards did, he took a Pen-knife, cut them, & threw them into the fire, the Son of this Josiah, but Josiah being a man of a very lowly heart, though a King, upon reading of the Law of God that was found in a corner of the Temple, his heart did tremble presently. And hence in Matt. 5. these two are put together, Blessed are the poor in
in spirit, and blessed are those that mourn, so that one that is of a poor and low spirit, I mean, low in a gracious manner, not in a base way, is one that mourns, is not of a hard heart. It is said of Belshazzar that he did harden his heart in pride; pride had hardened his heart in Dan. 5. 20. But when his heart was lifted up, and his mind hardened in pride, &c. Certainly, a hard heart is a proud heart: So far as a heart is hard, it is proud, and it is proud against God, and that is the worst pride in the world, for a creature to be proud in its behavior before God. When you come to hear the Word, now you come near to him, and the Lord reveals his displeasure against you, and expects your heart should melt before him, and you harden your heart, you gather those thought, together that may harden your hearts, Oh! this is the pride of thy Heart, the Lord looks upon thee as a desperate proud heart, that shall thus harden thy Heart, but now if upon the least manifestation of God's displeasure to thee thy heart melts, here is an humble heart now, that according to the esteem of its own meanness, and sense of its wretchedness behaves it self thus.

4. It makes the will of God to be the rule of its will, it is emptied of its own will, and makes God's will the rule of his Will. Not my will be done, but thy will be done, faith Christ, and in this the lowliness of the Heart of Christ is discovered as much as in any one thing, Not my will, but thy will, shall Jesus Christ say thus, that had no evil in his will? Is there not infinite more cause that thou shouldest say so, not my will, but thy will be done? For thy will is a crooked will, a perverse ungodly, wicked will, and there is abundance of wickedness in thy will, for indeed, the will is the seat of all kind of abominable wickedness, and therefore
there is infinite cause when thou comest once to
to know thine own vileness, and to be sensible of thy
own wretched, and mean condition, when thou
comest before the Lord, that thou shouldst say,
Lord, Not my will, but thine will be done. A willful
man and Woman is ever a proud man and Woman,
especially when it comes to God. When you are set
to have your place, I will have this, and I will have
that, if one will and give you but a place of Scrip-
ture, you will presently yeild if you be humble,
but now if men be wilful against God himself, these
are the desperate proud hearts. You think there
is pride in fine Cloaths, and vanity of spirit, it is
true, there may be vanity in outward things, but
here lies the deserveneness of the proud heart of
man, that thou art proud against God, and when
any thing of God's will is revealed to order thy con-
versation, yet thou wilt follow thine own will, the
language of thy actions is but thus much, Lord,
here is thy will, and my will, but Lord, my will must
be regarded before thine, my will must be lifted up
before thy will. I will give you a Scripture for
this in Jeremiah, 44. 10. They are not humbled
unto this day, neither have they feared, nor wal ked in
my Law, nor in my statutes that I set before you, and
before your Fathers. Here is a proofe of their not fea-
ring God, and setting up the will of God, they are not
Humbled to this day. How doth that appear? Neither
walked in my Laws nor in my statutes. For so it ap-
pears that it was their own wills that they set up.
In Jeremiah, 43. 2. All proud men came to Jeremiah,
saying, thou speakest falsly, the Lord our God hath not
sent thee to say, go not into Egypt to sojourn there.
The proud men, they came and opposed what Jer-
emiah had spoken, and they did confess afterwards,
that what was spoken of Jeremiah, for their own
parts, they were convinced of the word that was
spoken
spoken to him, as at the 16. verse. As far the word which thou hast spoken to us in the Name of the Lord, we will not hearken unto thee. First, That pride of Heart got them to an acknowledging of the word of the Lord, but afterwards they came to this pass, As for the word of the Lord that thou hast spoken, we will not hearken to it, And so the Lord chargeth them with this, that they did not humble themselves to walk in his Statutes and Commandments. A Stouthearted and stubbornness of Heart against God, that is the great pride of heart. And another text you have in John, 5. 30. Christ's Lowliness of heart in submitting to the will of his Father, faith be, I can of my own self do nothing, as I hear I judge, and my judgment is just, because I seek not mine own will but the will of the Father which sent me; Oh, That we were but able to say so! that we were but Lowly in heart as Christ manifests himself to be lowly in heart, that we could say, Lord, thou that knowest all things, thou knowest, that it is not mine own will that I seek, but thine own will, and what is our wills that they should be regarded more then the will of Christ? He could deny his own will, what art thou that thou shouldst not deny thine own will?

5. An humble heart, it is willing that God should choose his condition let it be what it will be, to be put into what condition God himself will put him into, he will not be his own carver, to carve out his own condition, but let God do with me what he will, as I am willing to do what God will, his will shall be the rule of my actions, so I am willing to be done withal as God pleaseth, it is fit that I should be at God's disposing, who am God's Creature, and have all from God, and whatever I have besides Hell, is a mercy, and therefore it is fit I should
The properties of Humility towards God.

should be at God's dispose. An humble Spirit, if God change and alter the condition of such a one, upon the apprehension of its own meanness and vileness, and what it deserves, it is willing to be at God's dispose, and to accept of what he shall chuse for us. God shall chuse the inheritance of an humble heart; Lord, we will not chuse our inheritance, our own portion what it shall be, but, O Lord, thou shalt chuse our inheritance, thou shalt lay out our lot and our portion, that is the behavior of an humble spirit in respect of God.

Yea, And whatever befals it, it looks upon God rather then the thing it self, and that is the thing I speak of now, whatever befals it, it looks upon God, and its own meanness, and so makes it willing that God should order all things: There is nothing wherein the pride of a man's heart appears more then in this, that he would fain be his own disposer and orderer of himself, would fain put himself into what rank he pleaseth, and order his own actions and waies, this is as much as to say, I would fain be in God's place, that God would come down, and let me be in his Throne, and let me order things that concern my self; thou dost not think that there is so much evil in thy discontentedness, it is as much as if thou shouldest say, Lord, do thou come down, and let me come into thy place, into thy Throne, and order and dispose of things that do concern my self. One said to the King of Spain, one that was a Schollar, and had great skill in Arts and Sciences, a great Philosopher, he had this Blasphemous speech; That if he had been at the making of the world, he would have disposed of things better then they are now, any one would shake at such a Speech, such a thought as this; but yet in a discontented Spirit, there
The properties of Humility towards God.

there is this language, if I had the ordering of my affairs and condition, I could dispose of them better than they are a great deal, yea, there is this in those that do believe that God loves them too, and yet they cannot submit to the dispose of God, they cannot say in the truth of their heart, Lord, thou shalt chufe an inheritance for me.

6. The behavior of an humble Soul is in this, and this mainly, That it is willing that God should be advanced in all, and that in his own way, and the latter branch hath most dependance upon this, it is willing that God should be advanced above all, and in his own way.

First, an humble Spirit is willing that God should be advanced, and above all, it is willing that God should be advanced as the highest of all, the first cause of all, I look upon myself as nothing, but look upon God as the first cause of all; and therefore I being nothing, and having nothing, and am worthy of nothing, it is fit that God should have all Glory, though I have no share; many would be content that God should have Glory, so they might have some share, I but an humble heart is content that God should have all Glory alone, being willing to lift up God's Name, and advance him above all.

Here is the right temper of an humble heart: Let him increase, though I decrease, as John saith, Job 3:27. he rejoiced that he should increase, though himself decreased, so faith an humble heart, let God be magnified, though I be mean, God hath given me many mercies, but the Glory of all, he reserves to himself, the rent penny he reserves to himself: and now an humble heart is willing to this, Oh, blessed be God that I may share in the comfort and blessing, though I do not share in the Glory. Now a proud heart would not only have the comfort and blessing, but the Glory too, an humble heart faith thus, Oh, it
The properties of Humility towards God.

Is mercy that God will employ me in any thing, it is a wonder that God will use me in his service, when he hath used me, there is infinite cause that what is done he should have the Glory of all after it is once done: So if I be made a Vessel of mercy that I may retain that, if I am not made a Vessel of Glory to retain that; indeed, we are Vessels of Gods mercies, that we may keep them: but we are Vessels of Gods Glory that may run through us, and we should satisfy our selves thus, that we may be Vessels of Gods mercy to keep them in us, and to be Vessels of Gods Glory to have that run through us. Not unto us, not unto us, faith the Psalmist, Psal. 115. 1. and least it should arise, not unto us, not unto us, not unto us, the third time, but unto thy Name be praise, reflects all upon the Lord. I remember, Gulielmus Parisiensis hath this expression concerning the Grace of Humility, concerning Praise, faith he, Get you unto God, unto Praise, I repel you and I transmit you unto that God whose proper Property you are. Thus an humble heart would be, when there would be any pranking of it self in what he hath, or is, or doth, he should with an holy indignation repel the Glory to God, Get you away to God, as a man would send away a Run-away Servant, Away, get you gone to your Master, and you are your Masters, you do not follow your work; it were an evil thing, you would say, in any to entertain a Run-away Servant, though you should not inveigle him away: So we should still repel and cast it upon God, that is the way. As I remember the same learned man, speaking of applause, faith he, it is like unto the Wind, now if a man turn his back to the Wind, it will help him to go his journey, but if he go against the Wind it will hinder him: So in applause, if he turn his back it will help him in his journey, but if he think to
take it to himself, it will hinder him and make him go slower: but let all return to that God to whom it is due. The example of Joab is very famous to this purpose, in 2 Sam. 12. 18. Joab was there sent to fight against the city, he sends to David, at verse 27. and said, I have fought against Rab- bah, and have taken the city of waters. I have as good as taken the city that thou sentest me against: Now therefore gather the rest of the People together, and encamp against the city, and take it, lest I take the city and it be called after my Name. Here Joab showed himself a faithful Servant to David, he had almost taken the city, and he thought the city should be called by his Name, and David should have no part in it, now Joab having endured the hardship of the work, he was content to have David his Master to have the Glory of it, and therefore he faith, come and you shall have the Glory, Least I take the City and it be called after my Name. Here what a faithful Servant was Joab, though an excellent Warrior, and yet generally it is questioned, whether he had Godliness in him or no, though some think there was some Godliness in him, he was of an excellent Spirit, and Joab he regarded more to do a worthy work, than to have the Glory and the Name afterwards. Now if Joab shall do this for his Master, how much more should we do for God? when God sets us about a work, let us be suspicious least God should not have the Glory, we should lift up God's Name; as one that lifts up another upon the wall, he that is lifted up fees, but the other fees nor, so we should lift up God so as God should be alone seen; though we be hidden ourselves, and if at any time there should any pride arise to take part of the Glory from him, (for we will be ready to be singing and fetching of the glory of God from him) then humility takes an
advantage by pride, as sometimes pride will take the rise from humility, a man may be proud of his own humility, so humility will take the rise from pride, a gracious heart will be humble for his pride, and for this we have a notable example too, in 2 Chron. 32. 25. It is the Example of Hezekiah, But Hezekiah rendered not according to the benefit done unto him, for his heart was lifted up. verse, 26. Notwithstanding Hezekiah humbled himself for the pride of his Heart, If at any time an humble gracious Heart, whom God is pleased to employ in any great Service, shall find his heart rising up, to be filching any of God's glory from him, presently it beates down it felt so much the lower, and nothing will more humble him then to consider the vileness of his heart that would rob God of his Glory.

But this is not all, to be humble to have the Lord advanced, every one will say so, but this makes the behavior of an humble heart indeed, to be willing that God should be advanced his own way, for God choose his own way to be advanced, this goes hard, we would fain have God advanced in our liberty, in our comfort, and our blessings. But what if God will have all our comforts? Will have himself advanced by our estates, and by our liberty? What if God will have all our comforts and all we have to be but as a footstool to get up unto his glory. And indeed an humble spirit, appears not only in this, because he submits to what is God's due, but if the Lord at any time crosses him in any thing, yet an humble heart will think all his crosses is made up in this that God may have any glory by it, here is the genuine humble Spirit, there is such and such a thing that I am crossed in, that I have a mind unto, yet it yields to this now, that though I am crossed yet God hath Glory, and I can see this that
that God hath glory in my affliction. Now when I can account that my affliction is made up, if any glory can come to God hereby, here is the true Genuine and humble spirit, when a man is called to any hard Service, it may be he finds the Service harder then he thought of, I but faith he, God is glorified in this Service, and whatever hardship I endure it matters nor, I account all is made up in God's glory, and now God is glorified by me in this way, let God be advanced his own way. Sometimes you think if you should be put into such a condition, God may have more glory, if you had more inlargement, and more comfort, but what if God will chuse to glorifie himself in your affliction, your low condition? An humble heart will be content that God should advance himself in his own own way.

7. Another form of an humble spirit is this, that it admires at the least mercy that it is so much, and wonders at the greatest affliction that it is no more, I wil give you one Scripture for it, because it hath reference to what I named Laft and this both together, and it is a notable Scripture to shew the form of an humble Spirit, it is that of David in Sam. 2:7. in this Chapter God promiseth mercy to David, and the first that I wil observe is, that which concerns the former, of advancing of God in whatsoever we have, if you read this Chapter you shall find, how God promiseth that he should be magnified, and his name and house Magnified, but now we find David, he is more affected with God's name being magnified than his own, as if he should say, Lord, I bless thee for what thou hast done for me, but this is that that rejoyceth me more that thy name is magnified. Now is it thus with thee? Art thou solicitous that God's name should be magnified.
Magnified, then rejoicest that thy Name is magnified? I put this to thee, when God bestows great things upon thee art thou solicitous that Gods name should be glorified rather then thine own.

And then for the other, he admires Gods mercies, that we have likewise in David, in 2 Sam. 7. 18, 19. When the Lord tells him what great things he would do. Then went David in and sat before the Lord, and said, who am I, O Lord God, and what is my House that thou hast brought me into? And this was yet a small thing in thy sight. O Lord God, but thou hast spoken also of thy Servants House for a great while to come, and is this the manner of man O Lord God. What am I? I bring this Scripture to this end, to shew, that the mercies of God will humble an humble Heart, the more God bestowes any mercy upon an humble heart, the more low wil it grow, in admiring that God should deal thus and thus with it. Whereas a proud heart, when God bestowes mercies, presently his heart swells, but now if the higher that God raiseth you in your estates or otherwise, the lover you are, here is true humility. Let the Brother of high degree be so much the lower in Heart, Because his degree is made higher, So it was with David, and Lord, faith David, Who am I? That thou shouldest do these things. And so Jacob, you have him admiring Gods mercy to him in Genesis, 32. 9. 10. There you have the good man, when the Lord had manifested his goodness to him in his journey, I am not worthy, faith be, of the least of all thy mercies, and of all the trust that thou hast showed unto thy Servant, for with any staffe, I passed over this Jordan, and now I am become two hands, I am not worthy of the least of all the mercies that thou hast showed to thy Servant. He stands admiring at the mercies of God towards him.
him, and doth look upon himself as vile, because God's mercies were so great. There is nothing more proper to Christian humility than this, therefore to look upon our selves as vile, because God bestowes great mercies upon us. Many men, they seem to be low in time of affliction, O then they are humble and low, but when God raiseth them in prosperity then their hearts are high, now a Christian in affliction he is low too, but in prosperity he is more humble, humility takes as much advantage upon God's mercies to be humble as in affliction, and when it is thus with you, then you have Christian humility in your hearts. 

Humility doth not say of any mercy as Hierum of the Cities that Solomon gave him, what are these my Brother? But what am I that I should have such a mercy? Many because they have not what they would have, they reject what they have, as thus, because they have not full assurance of saving grace, though God be putting them into the way that he useth to lead them that he purposeth to save, this is nothing, all is nothing. Now thou shouldst say, Lord, Who am I, that I should have the least mercy from thee? This is the work of an humble spirit. And if any affliction befal thee, to be so far from thinking thy affliction great, to say, never any had such affliction as I, Oh that is from the pride of thy heart, it is because of thy pride that the affliction is so great, were thy heart humbled the affliction would not seem so great, but the mercy of God would seem great unto thee. As now put a ball into a great vessel and it seems to be nothing, but put it into a little vessel and it will seem greater, so when the heart is little by humility, then God's mercy seems great, and the truth is the lesser the heart is, the mercy of God will seem the greater, and the affliction seem the lesser, it is because we are not sensible.
The Properties of Humility towards God.

able of our own vilenfs, and wretchednes, and of what our condition might be, that our afflictions are so great in our eyes as they are. That is the next thing of an humble Spirit, that it admires at the least mercy that it is so much, and wonders at the greatest affliction that it is no more, I am less then the least of all thy mercies.

8. An humble spirit it is willing that God should put him into mean employment, and into hard employment, and into employment that it can see no Reason for but only the wil of God, Yea, if the Lord should put him into the lowest work that ever creature was put into, an humble Spirit submits and thinks, it is well if I may be in any service at all, Let me be but as the hired Servant, faith an humble Spirit, As it was with the Gibeonites, they were content that they might be but as Hewers of Wood, and Drawers of Water, So they might but live. The very Angels shew themselves humble in this kind, to be willing to be Ministering Spirits, to the poorest Saint in the world, the poorest Saint in the world hath a guard of Angels about him night and day, this shews the Lowliness of Angels, and therefore we should be willing to be serviceable from their example in the lowest work for God, and not think that my parts and my Spirit is fit to be employed in higher waiies, As a Servant to think, why am not I a Governor? I but to think that it is the condition God hath put me into, this is his Duty. And so for Services hard to Flesh and Blood, Yet an humble Spirit will go on, and the truth is, humility in the behavior of the Spirit towards God appears in this, to be content to obey God in what I see no Reason for in the world, I know it is the mind of God, and though I can see no Reason for it, yet I will be content to do it, here is subjegtion

A a a a 2
of the heart to God, not stand wrangling, Why should I perform Duties? And why should I do so and so? No, but this is that shall I say my Reason and all, because God commands it. Now these are the main frames of an humble heart towards God, and as long as we go along, Oh, that we would examine how far short we come of Lovly hearts, it may be we were taught before that we ought to be Lovly, but here we may that we find come short, and there we may find matter of humiliation in our Prayers.

9. An Humble Spirit and one Lowly in heart, is willing to wait upon God his own time, and in whatever way or means God shall please to work in; it is fit that I should wait upon God for any thing I have who am so unworthy of any mercy, and the Lord being so high above me, between whom and myself there is such an infinite distance in Isa. 27. 8. faith the Church there humbling itself before the Lord, they do manifest their Humility thus, Yea, in the way of thy judgments O! Lord, have we waited, it is easy to wait upon God in the way of his Mercy, but not so easy to wait upon him in the way of his judgments, but an humble Spirit is willing to wait upon God even in the way of his judgments. So in Lament. 3. 26. It is good that a man should both hope and quietly wait for the Salvation of the Lord. It is good for a man to bear the yoke in his youth. An humble heart is willing to wait upon God in the ways of his judgments, as well as in the way of his mercies.

10. The behavior of an humble heart in respect of God is his. That it is resolved to do what it can to honor God whatever God doth with it; though God destroy me, and that everlastingly yet I desire
to keep this resolution in my heart, I will do what I

can to Honor Him. Many that are afflicted and trou-
bled in Conscience, they have some kind of Humi-
liation wrought, but their Spirits have some kind
of bitterness and sourness against God, and be-
cause they think Sometimes God will cast them off;
therefore they are ready to cast off Duty too, now
that is an evident sign the heart is not throughly
humbled, so far as thou findest thy heart work thus:
when thou art afraid that God will cast thee off; ther-
fore thou thinkest that it is best for thee to cast off
Duty, and to do no more: Here is an Argument that
thy heart is not humbled. But now when thy heart
is wrought to this, that even at that time, when
thou art afraid that God will cast thee off for ever,
thou shalt resolve let God do with me what he will,
though I perish for ever yet I am resolved I wil do
what I can to Honor Him: this is one that hath a
lowly heart, now the heart is brought low indeed,
such a heart is prepared for Gods mercies when it is
in such a condition as this, and this is that God ex-
pects from us, we must not indenct with God, we
must not thus stand upon our Tearms with God;
as many in time of trouble of Conscience when we
speak to them to wait upon Him, I, they wil say,
they would be content to wait never so long, if they
might be sure at last that God would grant Mercy
to them: But wilt thou not be willing except thou
maist be sure? Thou must wait though thou art not
sure; it is thy Duty to wait though God do not for
the present assure thee of Mercy. Indeed, if God
were so much bound to thee as thou art bound to
him, then thou mightest stand upon thy tearms:
But know that thou art infinitely bound to God, and
God is not at all bound to thee, and therefore if
thy heart be brought humble before the Lord, thou
wilt resolve whatever God doth with thee, yet thou
will do what thou Canst to Honor Him. And these are the principal things of the behavior of an humble heart towards God, and indeed the special work of Humility, it is the work of the heart towards God, which people little look upon: People look upon pride in respect of others' habit, in their carriage towards others, in their vanity of Cloaths, and outward demeanors, but the main work of Pride is in the behavior of the heart towards God, and then we Sanctifie the name of God, when we Sanctifie our hearts in an humble manner, and the Reason why the hearts of sinners are not lowly before the Lord, it is because they know not this God, they know not that infinite distance that there is between the Lord and their Souls, and here is the Reason why the Spirit of bondage lies so long many times upon sinners, Why the Lord doth terrify their Consciences; It is, that he might bring their hearts to be low before him, that there might be the right behavior of a lowly Spirit before God himself.
CHAP. CXXIII.

Twelve Properties of a Lowly heart in respect of itself. 1. It is very suspicious of itself. 2. It is willing to know the worst of itself. 3. It is willing to look to his beginning. 4. It is ashamed of itself. 5. It loathes itself. 6. It judges itself unworthy. 7. It denies itself. 8. It keeps down itself. 9. It hides itself. 10. Goes out of itself. 11. Bemoans itself. 12. Afflicts itself.

But now the second thing that hath been pro pounded is, The behavior of a Lowly & Hum ble heart, in respect of itself, and there are many things in this, and they are of very great use for us, for the ordering of our conversations before the Lord, and the ordering of the behavior of our spirits in respect of our selves. As,

1. An Humble heart is very suspicious of itself, I speak of that Humility that may concern our present condition here, it is afraid lest there should be some secret evil in itself that yet it doth not know, it is very fearful of the deceitfulness of its own heart, though it doth not know for the present much evil by itself, yet still fears there is much lies hid that is not yet discovered: It is a good thing for us to be jealous of our selves, knowing how deceitful our hearts are, the proud heart is ready to run away with all, is content, and thinks itself better than it is, whereas the humble heart fears the worst of itself, if it sees an evil in another Man or Woman, it begins to reflect upon itself, and is not this my
Properties of Humility in respect of our selves.

heart too? I am afraid that this evil is in my heart. It is reported of Plato, that when he saw other men doing evil, he would say to himself, Non me ego talis? And am not I such a one? have not I that evil in my heart? So it is reported of Bradford, that when he saw others commit sin, he would fall a weeping, and a lamenting, because he was afraid that there was that evil in himself that he saw in others, though it did not break forth. An humble heart, when it hears the threatenings of the word against any sin, it begins to think thus, And doth not this belong to me? I am afraid that it may belong to me as well as to any others, very suspicious and jealous of itself. That is the first.

2. An humble heart is uneignedly unwilling to know the worst of itself; and therefore it makes much of any truth that comes the nearest to its heart, and that discovers it self unto itself, it is glad of those truths, when there is a truth comes home to it, to discover any evil that it did not see before, it is glad of those truths, and blesseth God that it comes to know any thing of itself more than formerly; whereas a proud heart will rather vex when any truth comes to discover any evil that it did not see before. As some being deformed, are not willing to have a Glass to present their true Image to them, but an humble heart cries to God, Lord try me, Lord discover to me what evil is in my heart. And an humble heart loves that Company that will help it to see what evil there is in itself, or any way may discover what evil there is in it, and it will be meditating upon those things that may further discover it self, uneignedly willing to know the worst of it self: for want of this many a Soul goes on in an unfound false way, and miscarries to all eternity, because it is not willing.
To know the worst of it self. That is the second.

3. An humble Spirit doth often look back to its poor beginnings, it loves to do it, one that is lowly in heart, doth love to be often looking back to its poor beginnings, what once he was. If God hath made an alteration in my condition, let me consider what once I was, what a vile wretch once I was, loves to be often meditating upon that, and so to be working upon it self to humble its own heart with such thoughts as those are. Oh! what a poor condition was I not long since in, both in regard of my outward condition, and my inward spirittual condition: An humble heart is not unwilling to be put in mind of both. If God hath raised him from the dunghil to a higher condition, he puts himself in mind of what he was once, is not willing to have the record of his own parentage to be razed out, but is willing to have it known what he was, what poor breeding he had, my Father a poor Man, and my Mother a poor Woman, and how poorly they lived notwithstanding God hath raised my estate, he is willing to put himself in mind of it, that he may get his proud heart to be humbled. Agathocles, that was raised to be a Prince, he would be served in Earthen Vessels, to put him in mind of his low condition that once he was in. And that is very famous that we have of Jacob in Gen. 32, 10. I am not worthy of the least of all the Mercies and of all the truth which thou hast shewed unto thy Servant, for with my Staff have I passed over this Jordan, and now I am become two bands, I had nothing but even the poor Staff to pass over this Jordan withall, but now I am become two bands; so for men that perhaps came up to the City, and that are come to live well, they were poor Boyes, and had little at first, and God hath blest their Estates, and they are not unwilling to look back to what they were.
were, it may be some of you, were poor ship Boyes, and God hath in some Voyages raised you up to what you are. Do you look back to what you were? and that in the presence of God, and to that end that your hearts may be humble and low, Do you make that use of what your poor condition was? Or rather do not you forget your poor condition, and now your mind is put up, this is an evil light. And another example for this you have likewise in David, David was exceeding willing to be put in mind of the mean condition in which he was as that in 2 Sam. 2. when Nathan came to him when he would have built an House to God, in 2 Sam. 7. the Lord bids Nathan go to him and say to him, I have taken thee from the Sheep-fold verse 8. Thus saith the Lord of hosts, I took thee from the Sheep-cote, from following the sheep, to be Ruler over my People, over Israel. Now David was not offended at this, but he blessed God at verse 18. He went in and sat before the Lord; and he said, Who am I, O Lord God, and what is my House that thou hast brought me hitherto? stands a wondering at God's mercy, that God had brought him so far as he had done, unto such a comfortable condition, as indeed the Lord had brought him to. And so Paul in 1 Tim. 1. 13. he looks back to what he once was, faith he, who was before a Blasphemer, and a Persecutor, and injurious, but I obtained mercy, because I did it ignorantly in unbelief, and the Grace of our Lord was exceeding abundant, with Faith and Love which is in Christ Jesus, who was before a Blasphemer and a Persecutor. And to be faith of himself, that he was the least of all (which afterwards we shall further make use of) the least of the Saints. Thus one that is lowly in heart, is willing to rip up his former life, and consider what a poor wretch once I was, what an Ignorant, foetid Creature I was, knew nothing of God, nor Christ,
or the things of eternity, I was not able to open my heart to God in Prayer any further than I had learned it, and could look upon a Book. What a mercy of God is it, in that God hath shewed himself further to me; and so the heart works upon the low condition that once it was in. And so in Ezek. 6. when the Lord would humble his People, there the greatest part of the Chapter is spent in shewing what they were. Thy Father was an Amoite, and thy Mother an Hittite, shewing thereby, that the Lord would have us look back to what once we were, that thereby our hearts may be kept low. And indeed by this means an humble heart sees now strange the workings of God was towards it, and what it might have been at present, had it not been for the meer mercy of God. This is the thing, wherein the frame of an humble heart consists in respect to itself, it looks back to the poor mean condition that once it was in.

In the midst of all the excellencies that God doth give unto an humble heart, yet he is ashamed of himself, or rather thus: An humble heart is ashamed of itself, yea, even when God bestoweth the greatest excellencies of all upon him, In Ezra 9. when Ezra was humbling himself before the Lord together with the Church, he saith thus, We are ashamed of ourselves and confounded because of this. And in Jerem. 31. 19. Ephraim humiliateth himself and smiting upon his Thigh he confesseth that he was ashamed. And so the Church speaks in Jerem. 3. 25. We lie down in our shame. An humble spirit is ashamed of himself; whatsoever others think of him, yet such a one is conscious of so much evil in himself, that he is humbled when he looks upon his black Legs: though others may think, One such a one hath excellent abilities, and the like; yet an humble
Properties of Humility in

humble spirit hath such thoughts of itself, as makes it ashamed of itself. And so, in Ezra 9, it was the time when God began to bring them from Captivity, and yet that was the time when they were ashamed of themselves, and were shaming themselves.

5. One that is of a lowly heart, the behavior of itself is to loath and abhor itself, in Ezek. 6. 9. there faith the Prophet, And they that escape of you shall remember me among the Nations whither they shall be carried Captives, because I am broken with their wicked heart, which hath departed from me, and with their Eyes which go awhoring after their idols, and they shall loath themselves for the evils which they have committed in all their abominations. It is an excellent Scripture this, I am broken with your wicked heart, and they shall see this how their sins they have broken the very heart of God, we have not such an expression that I know in Scripture that might humble the heart of a sinner more than this, What have I by my sins broken the heart of God? what cause is there that my heart should be broken? and when they shall see this, they shall loath themselves. An humble heart, when it sees what it hath done towards God; doth loath itself, looks upon itself with abhorring. So you have it likewise in Ezek. 20. 4. And there you shall remember your ways, and all your doings, wherein ye have been defiled, and you shall loath your selves in your own sight, for all your evil that you have committed. And the like expression you have in Ezek. 36. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight; for your iniquity and for your abominations, and this was in a time of mercy, that is: observable, it was in a time when the Lord promised mercy, and
and did shew mercy to them, even then they shall loathe themselves. Many men they may be brought down to low upon their sick beds, with some loathsome Disease that may be upon them, that may for them to loathe themselves; but here is the property of an humble Spirit when the Lord shews the greatest mercy, when it is in the greatest prosperity, then an humble heart loathes itself before the Lord. And that is a notable Scripture that we have likewise in Job for this purpose in Job 9. 21. Though I were perfect, yet would I not know my Soul, I would despise my life though I were perfect, I would even despise and loathe my self, that is, though he were not so polluted as others charge him withall, yea, though he were not able to see nothing in himself; yet because of the infinite distance between God and him, and because of his mean condition that he was in as a Creature, because of what he had been, or what he might be without the Grace of God, if God should withdraw his Grace from him; therefore faith he, though I were perfect, yet would I not know my Soul, I would despise my life. How much more cause have we to despise and loathe our selves, when we are conscious to our selves of so much evil. And so that other place in Job that I quoted about the Souls' behavior before God, when he saw the Glory of God, in Job 42. 5. I have heard of thee by the hearing of the Ear, but now mine Eyes see thee, wherefore I abhor my self in dust and ashes, this is the work of an humble heart, to loathe and abhor itself before the Lord.

6. The behavior of a Lowly heart in respect of itself, it is to judge it selfe, judgeth it selfe.

Fifth. Unworthy of any employment, unworthy of any service that ever God should imploy him in. So you have it in that of Gideon, in Judges 6. 15. when
when the Lord had revealed to Gideon what employment he would use him in, *Who am I faith be, or my Father's House?* He judged himself unworthy of any such employment, one lowly in heart doth think it a great mercy of God to be employed in any work, it judged it self unworthy of such a mercy as this. May be you may think that God should be beholding to you to employ you in any work or service for him, but if your heart were lowly, you would judge your selves unworthy to be employed in any work of God.

Secondly, it judged it self unworthy of the least of the Creatures of God, *I am less then the least of all thy mercies, saith Jacob,* unworthy of the to brest, that it Eates, and the Air that it breathes in, it did not think much that it hath not what others have, but judged it self before God unworthy of what it hath, acknowledging that it hath forfeited all the comforts that God hath vouchedsafed to it.

Yea, Thirdly, it is ready to charge it self with any evil, even that which comes in sometimes by temptation; an humble heart is ready charge it self to be the only cause of it: as other men, Hypocrites, they are ready to charge temptation with what comes from their own corruption; so an humble heart rather chargeth its own corruption with what comes from temptation. You shall have vaine and carnal Spirits, think to excuse the evil that comes from them with this, the Devil tempted them, this was a temptation, the strength and violence of a temptation, and they were led to it by the Devil, and so judge the Devil for it, and not themselves, whereas the truth is, it was not thy temptation.
temptation so much as thy corruption, the heart that is lowly and humble chargeth himself with all; this is my corruption, this is my wretched and wicked heart, it is true, the Devil might tempt me, but were it not for my corruption the Devil could never prevail.

Yea, Lastly, It judgeth it self worthy to be destroyed. So that place in Ezek. 36 31. Whereas some Books have it You shall loath your selves, The old Translation hath it, And shall judg your selves worthy to be destroyed. A Lowly heart is willing to pass sentence upon it self, to accuse it self before the Lord, and therefore passeth the sentence of eternal death upon it self, so as to justify God, God is clear when he judgeth, whatever the judgment of God is against the sin that I have committed, I joyn with it, I clese with the judgment, and I judg my self as God doth judg in his word, it takes the sentence of Gods word and laies it to it self, and judgeth it self. If you judg your selves, you shall not be judged, faith the Apostle, 1 Cor. 11. 32. This is the work of a Lowly Spirit, it judgeth it self before the Lord. That is the Sixth.

Seventhly, An Humble Spirit denies it self.

First, It denies its own Reason, if the truth of God be revealed in his word, he will not set his own Reason against the evidence of the truth, but though I cannot see a Reason of what is in the word, it is fit that I should yeild to what the Lord reveales in his word, it is willing to deny his Reason in matters of Faith, and there is a great deal in this, and a special ground why the Lord batte the Heart of sinners many times, it is to bring them down to deny their own reason. So I remember Luther hath a speech concerning Reason in matters of Faith, Rea-
Properties of Humility

It is a most bitter enemy to God, and of Faith, he means unskilled Reason, now an humble heart can deny its own Reason.

Yea, Secondly: He is much in denial of his own will, though my will be set strong to have such and such a thing, yet what great matter is it, faith a Lowly heart, for the will of such a wretched creature as I am to be crossed? What if my will be crossed, and that for ever? I that have been guilty of crossing God so much, an humble heart never thinks much to have its will to be crossed: whereas there is nothing more tedious and grievous to a proud Spirit, then to have its will crossed, but now when we can get that power over our selves, as to be willing to deny our own wills, then our hearts are indeed broken, and we are brought to be lowly in heart before the Lord, the heart of a sinner is never broken and humble till it can deny its own will, many of you would know when you are humble enough, if you find this, that whereas before you thought it very much to have your wills crossed, you find now that it is a very little matter to you to have your wills crossed, this is a sign that your heart is humble.

And Thirdly, An Humble spirit can deny his own ends, whatever my ends were wont to be, what plottings, contrivings, what designs I was wont to aime at; now I find I can deny them, I can renounce mine own ends, and am not for my self, an humble Spirit is not a selfish Spirit, not aiming at his own ends.

Yea, Further: An humble heart can deny its own lawful contentments for God, even those things that are in themselves lawful contentments, that it might have much liberty in, yet if I see that God may have more honor by my being abridged of
such lawful contentments, and my Brethren may have more good, I am willing to deny my self in them, to let them go, it is not fit I should look after my self, such a wretched Creature as I am, that might have been in Hell long ago, it is not so much for me to look at my self; but if God may have any Glory, and my Brethren any good, I am willing to deny my own lawful contentments: so that an humble Spirit denies, not only its sinful self, but its lawful self, denies all its own excellencies whatever they be, willing that they should be buried, denies his own honor, cares not for his own disgrace; I have been perhaps of such an opinion, and if I should alter I should be dishonored and disgraced, but if the truth of God may come up, let my honor lie in the dust, let the truth of God be advanced, he is willing to deny himself. This is the behavior of a lowly Spirit in regard of it self, it doth deny it self, and that is the Lesson that Christ would have us indeed learn. Come, if you would be my Disciples, you must deny your self, and take up my Cross. The word in the Greek is more than deny your selves, you must thoroughly deny your self, deny your self to purpose indeed, if you will be the Disciples of Christ, and indeed, this Humility is the proper Christian Humility. Your Heathens, they were altogether for men to know their own excellencies, and to seek themselves altogether, but for such a Lesson as this, to deny themselves, you never read of any such thing in Heathen Authors, never such a Lesson that they would teach them, that they would deny themselves.

8. An humble heart keeps down it self: that is, he would be no higher except he be worthier, one that hath a vain, proud Spirit, still would fain be higher and higher, and is not so solicitous to be
worthier of a higher place; but one that is humble thinks thus, I am unworthy of what place I am in, and I would not be higher except I be worthier, I would not be in a higher condition except God give me a heart to improve that condition that he shall put me into, and though God keep me in a low condition in respect of outwards, yet the truth is, I have as much as I have Grace to manage, and therefore when there is any rising thoughts within it about a higher condition, an humble heart is willing to beat down it self, and is ready to speak to it self, as Jeremy to Baruch in Jerem. 45. Doth thou seek great things for thy self? Seek them not: So faith an humble Spirit to it self, What! art thou rising in thy Spirit, and seekest great things for thy self? Seek them not, it is well thou hast thy life for a prey, it is well thy Soul may be saved in the day of Jesus Christ. And so David it is said of him in Psal. 131. As a weaned Child be quieted himself, and behaved himself, restraining himself, and keeping down himself; whereas his Spirit would have been froward against God, he did keep down his Spirit that was ready even to rise against God. One that hath a lowly heart, yet whilst it remains in this world, hath much to do to keep down it self.

9. An humble lowly Spirit hides it self, is willing to hide it self, and doth much hide it self, it doth therefore good in secret more than in publicque, though such a one, when God calls him to publicque service, is willing to serve God publicque, yet especially is willing to do good in secret, where none knows what it doth, and where none is conscious to it self but it self, and God. The full ears of Corn hang down whereas the blasted ears stand bolt upright: So it is with a heart that is humble, the more excellency it hath, the more it hangs down in it self and is low, whereas the blasted
Spirits of Men and women that have a little in them, they stand bolt upright. Or rather as the Violet, the Violet doth hide itself with its own Leaves, So the Fig Tree; and the Violet grows low in the ground, you can hardly perceive it, but only it discovers itself by its sweet smell, you may many times smell it before you can see it, it grows so low, and the discovery of it is from the sweet favor of it: and so it is with an humble heart, the discovery of the excellency that is in an humble heart is from the sweet favor it hath, rather than from any commendations of itself by speaking of itself. No, it is that which is abhorred by a lowly humble heart to be speaking high things of itself; and it doth not love to hear others commending of it, and doth not deny them in a modesty, because they would have them to confirm it the more strongly, as many others will do, but unfeignedly is willing to have them hidden, any further than God is pleased to draw them forth. It doth a great deal of good when no body can know it, as it was the similitude of an Antient, faith he, An humble heart in this is like to the Lightening, that may work strong effects on a sudden, and goes away, and no body takes notice of it, sometimes it may be mells the Sword in the Scabbard, and is gone and no body knows who did it: So it is with an humble heart, it will not make a noise in what it doth; whereas a proud heart will be brought to no good exercise except every one take notice of what it doth, an humble Spirit is willing to hide itself when God may have Glory by an action, though I may have disgrace, yet I am content.

10. An humble Spirit goes out of itself, being conscious of its own weakness, I say, it goes out of itself for a principle to set by, and for strength, for assistance, for help, it goes out of itself, and emp-
ties itself; we may put both together, it is unbot-
tomed of itself, is one that is willing to live upon
Alms, upon God's Alms continually, upon a con-
nued influence of the Grace of God, being sensible
of its own weaknesses, it goes out to catch hold of
strength without itself. Like the Vine, though a
fruitful Creature, yet a weak Creature, therefore
God in nature hath made it full of little strings, to
catch hold of anything that is next it, to support
itself. So it is with an humble Spirit, though very
fruitful, yet weak, and therefore is catching hold
of strength without itself, supports itself upon
God, and therefore it dares not go forth in its own
strength in any business that God sets it about, but
is unbottomed of itself, depends upon a strength be-
Yond itself, & looks for assistance in all actions that
it doth from another, it lives upon another it lives up-
on a principle that is without itself continually,
whereas a proud heart lives altogether upon its own
principles: But there is nothing more discourses our
humility than this, than to live upon nothing in our
selves, but to go out to strength without our selves.

11. This is the true behavior of an humble Spirit in
respect of itself, a lowly and humble Spirit is often
bemoaning itself alone, for its own wretchedness
and vilenes, in Jerem. 31. 13. I have heard of E-
phraim bemoaning himself before the Lord, I have
heard him bemoaning himself. Is not Ephraim my
dear Child? saith God, Oh! how frequently doth
the Lord hear lowly hearts bemoaning of themselves
before the Lord. It may be it doth not pine so much
before others in complaints, but gets into the pre-
fence of the Lord, and there it is often bemoaning it
self, and pouring forth itself before the Lord.

12. The last is this, an humble lowly heart doth
afflict itself, is willing to afflict itself, you know that
the Lord requires (in the day of a Fast especially)
that there should be an afflicting of our selves. In
Levit. 23. 26. The Text faith, That every Soul
should affict it self, and that Soul that doth not affict
it self in the day of a fast should be cut off. Now an hum-
ble Soul is an afflicted Soul, is willing to affict it self
before the Lord, it is not so much sollicitious of
comfort, and is altogether for comfort, would fain
have comfort: and comfort, no, but is willing to
affict it self, and to burden it self with its own sin,
and to beat down it self, as we read of Paul 1 Cor.
9. 27. the Text faith, He beat down his body, least
after be bad Preached unto others, he himself should
be a Reprobate: Not to affict our selves as Papists,
to be whipping our selves, and to do those things
that God never required at our hands, but so far as
any way God shall require it, such a one is willing
to affict it self before the Lord, the main work of
the heart in this thing is, that it is not sollicitious so
much for comfort, as to be willing to be afflicted
before the Lord; so far as God would have it affli-
ted.

So now put all these together, and you may
see the behavior of a lowly heart in respect of it
self, 1. It is suspicous of it self, jealous least there
should be some leeter evil in the heart that it doth
not know of. 2. It is willing to know the worst of
it self. 3. It looks often to its poor beginnings.
4. It is ashamed of it self, and that in the midst of
its own excellencies, 5. It loaths and abhors it
self before the Lord. 6. It judgeth it self. 7. It
denies it self. 8. It keeps down it self. 9. It hides
it self. 10. It goes out of it self, and empties it self.
11. It bemoans it self. And lastly it afflicts it self
so that your hearts now having these workings in-
them in reference to your selves, you may by this
examine whether you have humble and lowly
hearts yea or no.
CHAP. CXXV.

Three Consequences from the former Point.

And from all these things there are these three Consequences.

Consequence 1.

First: Here you may see, how to examine your own hearts in respect of Humility, whether you find these workings of an humble Spirit in respect of your selves, lay these and your hearts Level, examine and call your hearts to an account when you get alone. By these twelve foregoing Particulars, Ask thy self as in the presence of God: Is my heart thus? Have I this lowly heart? Christ would have me of a lowly heart, Thus if you cannot find these, charge your selves with the want of them, and take an advantage even from the want of them to humble your hearts before the Lord, because you have not these things that are the genuine and natural workings of an humble Spirit, for so they are. If you can find your hearts coming off in in these Particulars, in a natural way, from a renewed nature, you may have abundance of comfort that this Grace of Humility, of Lowliness that Christ would have you learn, is wrought in your Souls: you have been a Proficient in Christ's School, but many may have cause upon the hearing of this, to charge themselves with this, that they scarce have begun to learn in the School of Christ, to learn Humility.
Consequence. 2.

Secondly, another Consequence is this, upon the consideration of these several workings of Humility in respect of our selves we may see, That the work of a Christian is very much inward, it is a work of reflection upon our selves, if there were nothing to do in a Christians life but that that is external, to perform some outward Duties, to come and hear the word, and speak good things, and pray, and make an outward profession. The Life of a Christian were a great deal more easie, but from this that you hear, from the working of this one Grace of Humility, you may see, that the work of a Christian lies much within doors, that Christians should be very busie within their hearts, there are many workings within rather then without, and therefore if you would profess your selves to be Christians, and would indeed have the power of Godliness in your hearts, you must work much inwardly, there must be much reflection upon your own hearts.

Consequence. 3.

Thirdly, and Lastly, another Consequence is this, by this that you have heard, what the working of an humble Heart in respect of itself is, we may take notice of the great power of Jesus Christ in the heart of a Christian, wherefoever Grace is wrought, Jesus Christ is very powerful and very strong in that Heart, Certainly, these things could never be in the Heart of a poor wretched sinner, Yea, in a heart that is Naturally very proud, (for so we are all) and were not the Grace of Christ very powerful in the heart of a Christian these things could
could never be, wherefore when you hear that these things are in a heart working thus, we may conclude, surely the power of Jesus Christ is very mighty and very strong. Well, thus you have the Grace of Humility presented to you, towards God and your selves, let us learn to be of lowly hearts, and be not at rest until you find these kinds of workings in your Spirits.

CHAP. CXXVI.

The First Property of Humility in respect of others, is that it thinks better of others then itself, Which is laid open in divers Particular answers unto several doubts and Objections.

There is yet one of these three things to be spoken unto in this Grace of Humility, which is the third Particular, what the behavior of an humble heart is in reference unto others. For Humility much appears in that, though the principal work in humility is, in the carriage of the Soul in reference unto God, and in reference unto itself, yet there is very much in this grace of humility, in the carriage of the Soul in reference unto our Brethren. Now then the First thing wherein the behavior of an humble heart is in reference unto others, and a principal thing, it is of very great concernment, and that is this.

First, It thinks better of others then itself, this
great work of humility (that hath very much in it as I shall shew in opening of it) is held forth, unto you in 2 of Phillippians, 3 verse. Let Nothing be done through strife, or Vain Glory, but in Lowliness of mind, let each esteem others better then themselves. Mark, This is the Work of a Lowly mind. Learn of me for I am Lowly in Heart. You must be of lowly Hearts, of Lowly minds, what is that? Saith the Apostle Let each esteem others better then themselves. You will say, this indeed upon the very hearing of it, doth make us judge it to be a great work of the Grace of God in the heart, to esteem others better then themselves, and how that should be, that I shall speak unto by and by in the opening of it, but I shall first shew some Examples of it, of esteeming others better then themselves. That which Paul did Exhort the Phillippians to, he did himself, he did not preach to others, that they should esteem others better then themselves, and yet he would lift up himself above others; No, see it in himself, In 1 Corin. 15. 9. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. I am the least of the Apostles, Saith Paul, and yet (as sometimes I have said upon other occasions) there was no man since the beginning of the world that ever did God more Service then Paul. We may safely say it, no man upon the Face of the Earth, that was a meer man, that ever did God more Service then this man did, and yet he was the least of the Apostles. Well, but though he may be the least of the Apostles, yet he may have high thoughts of himself enough, Mark then the 1 of Tim. 1. 15. This is a Faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save Sinners, of whom I am chief. The least of the Apostles, but chief of Sinners, he looks upon himself as Chief of Sinners. Yea, yet one diminu-
Properties of Humility in respect of others.

...amination, to be the chiefest of sinners, it shewes he was low in his own Eyes, and that is in Ephes. 3. 8. Unto me who am less then the least of all Saints, Mark, to be the least of the Apostles was somewhat, but to be the Least of Saints is more, but to be less then the least of all Saints, here Paul would Teach Gramarians a new Grammar Lesson, Gramarians know but three degrees of Comparison, but Paul had a fourth here, he had one beyond the superlative, the least Minimus, it is the superlative you know, to be the least of all, but here beyond the superlative, less then the least; or I am the worst. So it is in the Greek. Now αἰχιστόνος, that is the superlative in the Greek Tongue, but here is a comparision beyond the superlative, less then the least, less then the least of all Saints: thus you see it was with Paul, one that did God more Service then thousands, and ten thousands of the best that we know, and never are like to do God that Service as this Paul, and yet he is the least of all Saints, in his own Eyes, here is a lowly heart. In Judges, 8. 2. We have Gideon likewise an example of Lowliness of Spirit in his own Eyes, (we might name a great many others) when some were provoked and Angry with him, he said unto them, what have I done now in comparison of you, is not the gleaning of the Grapes of Ephraim better then the vintage of Abiezer? By this means he pacified his angry Brethren, faith he, we account ourselves but as the Gleanings of the Grapes of Ephraim to the vintage of Abiezer. And by that means he quieted his Brethren that were provoked. Well, but for the opening of this, the Lowly heart doth judg others better then himself.

First, If to be that there appear any evil in others, if the evil be not apparent in other men, a Lowly heart will be ready to judg the best of any one, and think...
think there is more good secretly. If there appear but a little good, yet it will be ready to think that others have more good in secret then he hath himself; I know how little good I have in secret in mine own heart, faith a lowly Soul, Well, but I do not know but such and such may have a great deal more good in secret then I have, their thoughts may be more holy, more spiritual then mine, not so wandring in Duties as mine are, I have no Reason to think any in the world have so many wandring thoughts, and such uncleanness and filthiness in their thoughts as I have. It is ready to think, that the affections of others are a great deal more cleane then his, and more Heavenly and spiritual, and prepared more for holy duties, and that their hearts are in a better temper in holy Duties then his is. And if so be that there be any good done by others, he is ready to think, that surely there is in them better principles, that acts better in their minds then there is in me, they do such and such good things, I and their hearts are more sincere, and are carried on by divine principles in what they do, I am conscious to my self of a great many of base and vile principles that act in me, I know no such evil in others, and therefore I am to hope that there is not the like in them as there is in me. If he sees any good in another, a lowly heart is ready to think that there are other things correspondent to the good that doth appear unto him, as there appears such a good thing, so there is all other things answerable unto that good that doth appeare, but as for it self it failes, I find though I do somthing that is good, Yet I am conscious to my self that there is a great deal of non-correspon-
dency in me, that though there be such and such particular good things yet other things are not answer-
able unto that that doth appear. Thus because one that is lowly knows much evil of it self, and knows
more evil of it self then it doth of any other, therefore it les cause to judg of others better then it self; I do not know that such have such secret evils as my self; I do not know that they have such base principles that act them as in my self, that there is such a non-correspondency to good as in my self, upon this ground, because it knows more evil of it self then others know, therefore it is ready to think better of others then of it self.

Object. I but you will say, Suppose I see a great deal of Evil in others that I know, and am conscious to my self that I am not guilty of, shall I think better of others then of my self then?

Answer. I Answer st ill, for all this I am to think of others better then my self.

First, Because, though I see others outwardly evil, yet I do not know whether there be such inward evil in them as in my self, it is true, they do break into outward evils more then I do, but there may be swarmes of evils within me that I know I am guilty of, now because I know more evil inwardly in my self, then I can know in any in the world, therefore I am bound to judg of others better then of my self.

Secondly, And further, Though I see some evil in others that I am not guilty of, yet how do I know what temptations they have, and how can I tel, but that if I had as great temptations as they I might commit as great evils and greater then they; and therefore, though they do commit greater evils then I do, yet I am bound to judg of them better then my self, because I do not know but if I had as strong temptations as they, I might commit greater evils.
Yea Thirdly, Though they do commit evils greater than I do, yet I know that it is the restraining hand of God upon me, and that if God should but leave me to my self a little, as he leaves such a one, I should be as vile as such a one, and it may be viler: so that though the Saints of God must not wrong the grace of God, must not (if they see one live in notorious wickedness) think that his condition is better than mine, but yet he may be better than I, considering my self merely in my self, I have no cause to lift up my self above him, if I be better it is no thanks to me, it is not because I am better in my self, for I have that evil in my self, that if God should take off his hand, and leave me to my self as he leaves such and such, I should be as bad as they; you are to look upon your selves, that there is not any vile wretch in the Town or Family where you live though they be the worst of men, that are more vile and wretched then you are. Yea, And for ought you know viler, that is, if you should be left to your self, you may be viler then they are, and so an humble heart is willing thus to judg of others better than it self.

Object. I, But you will say, For those that are notoriously prophane, and Ungodly, for us to judg them better than our selves, how can we do this without being false? And doth not the Scripture say, The Righteous is better then his Neighbor?

Answ. I Answer, Yet we are to look upon others better then our selves in these respects.

First: They had not such education as you had they had not such droppings in of God as I had when I was young, they lived in a wicked Family, and had
wicked Parents, but I had Godly Parents, had they had such Godly Parents and good education as I, they might have been better, and done better, it may be they have been cast among those that have given them wicked examples to provoke to sin, but I have had Gracious examples, it may be they never lived under such means as I have, had such precious truths, such heart melting truths been presented before others, as hath been presented before me, they might have wrought upon the heart of the vilest in the world more than they have upon my heart, it may be they have not had the awakenings of Conscience, God never darted that light into their Consciences as into mine, they never had the terrors in their Spirits as I have had, God never made them know what sin meant as he hath done me, had God enlightened them as he hath done me, and awakened their Consciences, and terrified them as he hath done me, Surely, there would not have remained such evil in them as is in me, they never had such drawings of God's Spirit (it may be) as I have had, O! the allurements of God's Spirit that I have had, to have drawn me away from sin, and to have drawn me to that that is good, and yet how did I keep back? Do I wonder to see them drawn by vain and wicked Company? What great wonder is it when they have nothing else to draw them back? But had they the drawings of the Holy Ghost, and those words of love, and those stirrings of the Spirit of God in them as I have had, and as I have daily, how would they be as ready to be drawn to good as they are to evil? I wonder that they are not moved more by the word, I but my heart is not moved by the drawings of God's Spirit, had they but tasted how sweet God is, they never tasted the sweetness of the word, nor the sweetness that there is in
the wales of God as I have done, had they tafted what I have tafted, and felt what I have felt, it would have been better with them than it is with me. And so many such Considerations being put into the balance, though others be very vile and wicked, yet we have good reason to look upon others better than our selves, at least to look upon our selves as vile as any in the world; yea viler, because (I say) we cannot know what helps others have had, nor what inward good is in others, as we may of our selves.

Secondly: And further, We have cause to juddg of others better than our selves, though prophane and wicked, for their sins do not do so much hurt as our sins do; though they be wicked outwardly, yet all the sins of all the prophane people in a Town, do not do a quarter so much hurt as the sins of a few professors of Religion, thy Lightness, thy Wantonness, thy Pride and Covetousness, doth more hurt than the open sins of others, the Covetousness of a Professor of Religion, doth more hurt than the theft of another if another should rob & steal, it doth not dishonor God, and pollute Gods name, so much as the Covetousness of a Professor of Religion: the Swearings of other men do not dishonor God so much as thy passion doth. You think those notorious wretches, that take Gods name in vain, and swear, but I say, thou polluest Gods name more by thy Passion, and it may be puttest off many from Religion more by thy froward carriage than Swearing doth in another man; for it is true, they sin against God, but what hurt doth it do, there is nothing expected from them; but this thing is expected from thee, it may be thou maist be a means to convert thy Husband, or Wife, and thou hardenest them.
by this means, now what reason hast thou to judge others worse than thy self, when thou dost God as much dishonor as others? Now such considerations and many others that might be named, shews ground enough why we should judg of others better than our selves.

And by the way therefore let this Consideration reach those that are wicked, let it inform them likewise in a mistake of theirs. They think those that profess religion do judg of others worse than themselves, now by this that you hear you may know that it is quite otherwise, had you but a Window opened into their bosome, into their heart you would find that they look upon none living so vile as themselves.

Object. I but you will say, They think others are wicked, and that others shall go to Hell, and that they shall go to Heaven.

Ansiv. This must be granted indeed, and this would wrong the Grace of God, if they should not think their condition better than others, if they should think that they were in as dangerous a condition as the wicked and ungodly, No, they bless God for the condition that they are in, that God hath opened their Eyes, and shewed them the evilness of their hearts and lives, and they would not for a thousand worlds venture their condition with theirs: Certainly, one that knows the difference between a converted estate, and an unconverted, would not for a thousand worlds venture for a quarter of an hour to be in their condition, yet this doth not hinder, but that they look upon themselves, as in themselves, as vile and as wretched as any; & for one time that thou dost condemn thy self before God, they do it a hundred times it may be
Judg better of others than your selves. a thousand times, and God knows they judg of themselves worse than thou dost of thy self; thou goest on merrily, and thinkest thy self in a good condition, but they are daily judging of themselves and humbling themselves before God, and admiring Gods goodness that they are out of Hell, but thou dost not so, and therefore they may look upon themselves as more vile, and so be more humble.

Object. But you wil say, If the best should judg of others better than themselves; this may be well then for others, for they may say, then our condition is not so bad, if the best of all may be as bad as we.

Now to that I answer.
Though they are to judg of themselves worse than others, yet if thou wouldst look into thine own heart, thou maist see a great deal more evil in thy heart than is in theirs, it may be they may judg themselves to be worse than thee, so far as they see into themselves, but thou maist see more evil in thy heart than is in theirs.

Object. But then may not this make wicked men secure and say, Well, we may find mercy and be saved as well as the best, for the best may know so much evil of themselves, that they may judg themselves worse than others.

To that I answer,
For Mercy, I grant you, it is possible thou maist have as much mercy as they, it is possible thou maist come into as good a condition as they, and therefore thou maist make this use of it, and much good may do thee, that is to say, well, it is then possible that my Soul may be saved, and find mercy as well.
as the best of them all, I but do not say it may be so; and thou remainest as bad as thou art, there must be then that change in thee that is in them.

Well, but then this may not be abused that we speak of. Know this, that God's Grace is free; God may let them be saved and yet damn thee.

And yet. Lastly, I would have thee raise thy meditations upon this, What! Are they as vile as I of themselves, and yet do I continue in an unconverted estate? Oh! How fearful is my condition then, that God hath manifested that he hath chosen some as vile as I, and hath left me, hath taken others that are as vile as I, and may be worse than I, and leaves me to go in the common road of death and destruction? Oh! the sad condition that man is in! the truth is, it is a very daunting consideration, for a man to think thus, there are such and such that are as bad as I, and have as bad hearts as I, and yet God for the present hath left me unchosen, and hath chose them, this should daunt the heart of any man. Hast thou not known some wicked Companion of thine own, some wicked Woman or Sister that God hath been pleased to dart light into them, and humbled and converted them, and hath left thee that art not so vile? Oh! thou shouldst tremble and fear at the thoughts of this! What am I? though I lived more civilly than they did, yet shall God choose them and leave me? What a dangerous sign is this that I am not one that God will choose? though I do not know what God may do hereafter, but for the present (I say) thou hast cause to be humbled, and not to rest in this condition. Well, That is the first thing. The behavior of an humble Spirit in respect of others is, To judge of others better than themselves. Oh! what a great deal of mischief would this bind-
order in the world? What a great deal of hurt is there in the world for want of this humble heart? What quiet lives might Men and Women live amongst themselves? How would they enjoy this Promise in the Text? Learn of me for I am meek and lowly in heart, and you shall find rest unto your Souls. It would keep us from censoriousness which makes a great deal of disturbance in the world. Oh, the disturbance, that censoriousness makes in the world; the giving rigid cenures of others, keeps many from professing Religion, and makes them complain of those that profess Religion, you complain that when you profess Religion you are so hated of others, and you think it is only because the world loves only their own, therefore because you are of the world therefore the world hates you; Nay, it may be it is because of the Pride of your hearts, and censoriousness of others, had you an humble heart to look upon your own Spirits, and judge of others better than your selves, you might live more quiet lives, and have more respects from others that you converse withal, and sooner convince them, and draw them to the love of Godliness, for one that hath an humble Spirit will be willing to take notice of any good in others; now because there is not so much good in others as in you, therefore, you take no notice of others, but an humble Spirit takes notice of any good in others, and if his judgment fails in any thing, it shall be in this, that he will judge others better than himself, that is the first.
CHAP. CXXXVII.

A second Property of Humility in respect of others is, To be fearfull of giving Offence.

Secondly: Another thing in the behavior of an humble Spirit in respect of others is this, It is very fearfull of giving offence to others, and not very ready to take offence from others. I will put both together. It will not give offence to others, and that you have very frequently in Scripture in Rom. 14. 10. But why dost thou judge thy Brother? or why dost thou set at naught thy Brother? We shall all stand before the judgment seat of Christ. Now this is in case of giving offence to others, that is the plain scope of this place, the Argument that is driven at in this 14. of the Romans, it is the Argument of giving offence to our Brethren, and here you may perceive in this place the Reason why men do not care what offence they give unto others, why they set at naught their Brethren, and judge them. Why dost thou set at naught thy Brother? Why dost thou make thy Brother as no body to thee? So the Greek, one that hath a proud heart, if he think he hath liberty himself for such and such things, what cares he for others? Others are offended and grieved, but what cares he for others? they are no body to him, he maketh nothing of them: For that is the word, Why dost thou set at naught thy Brother, in being careless in giving offence unto thy Brother? Oh, this is the pride of thy heart, a gracious heart is loath to grieve any body in the world, so in the re. ver.

262
15. verse of this Chap. But if thy brother be grieved with thy meat, now walkest thou not Charitably, destroy not him with thy meat for whom Christ dyed. There the Apostle shewes, that he was loath, and so he would have all the Romans to be loath so much as to grieve their brother. O! this is a very gracious Lowly Spirit indeed, that is so tender of others that he is not willing to grieve any one in the world, he is so with others, as he is afraid to be a grief to others; here is a Spirit that Jesus Christ shall have a great deal of Glory from, that lives so, as that he is careful and very tender of grieving the spirits of others. It was a Speech once of a great Captain, a Roman, when others commended the great Exploirs he did, I but said, I Bless God never any one wore a Mourning Garment for my sake. Oh, It is a blessed thing, for a man or woman to go out of the world so, that every one can say, never any wore a mourning Garment for such a man or woman. In Phillip, 2. 3. Let nothing be done through strife, or vain glory, but in Lowliness of mind, let each esteem others better then themselves. Verse, 4. Look not every man on his own things, but every man also on the things of others, let this mind be in you which was also in Jesus Christ, who being in the form of God &c. Do not look upon your own things but upon the things of others, And be careful not to be offensive to any body living, not to be occasion of grief to any body. And so in Rom. 15. 2. Let every one of us please his Neighbor for his good to Edification, for even Christ pleased not himself, but as it is written, the reproaches of them that reproached thee fell upon me. We should be careful not to please our selves but our Neighbor from the Example of Christ, now what is his Example? But that here in the Text, Learn of me for I am Lowly. Christ, though he were so great, that
he stood in no need of any body he was God blessed for ever in himself, yet he did not seek to please himself but others, for the Text faith, for even Christ pleased not himself, but as it is written, the reproaches of them that reproached thee fell on me. Now still this is in reference to the case of offence, for so you see in the beginning of the Chapter, We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one please his Neighbor, not please our self, but every one please our Neighbor. And that according to the example of Jesus Christ, in this Lowliness of heart. To see Men and Women to walk so, as not to care to give content to any body but themselves in the Family, they must have all the content and no body else pleased; And so among their Neighbors, societies, and companies, they expect that every body in the Company should speak so as to please them, but they care not to speak so as to please others: but here is the guilt of a Lowly Spirit, to be careful not so much to please it self, as to please others, is careful not to offend others though it may not please it self, is solicitous and studious how he may give content to others, and no way to offend them, that he may no way be an offence unto another, and if they hear any thing that is offensive indeed unto another, and is a grief to the Soul of another, they are much in the denial of themselves in the thing they require, that they may give content to them; here is the guilt of an humble Spirit, it is afraid to offend others. So in 1 Cor. 10. 32. 33. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God, even as I please al men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

You will say, We must be careful to give no offence
of offence to the Saints and Church of God; Nay, faith he, give not offence only to them, but to the Jew, the Gentiles and all that live about you, be careful to please them for good, in all that you can, here is the Lowliness of the heart of Paul. So in 2 Cor. 6. 3. There you have another expression of the gracious Lowliness of the heart of the Apostle, Giving no offence in any thing, that the ministry be not blamed. This he speaks especially as a minister, but it is true in all, but mark what principle it was that carried him, to make him so careful not to give offence, verse 4. But in all things approving ourselves as the ministers of God, in much patience, in necessities, in afflictions, in distresses, and so he goes on in verse 5. By Honor and dishonor, by evil report and good report, as deceived and yet true, As if he should say, we are willing to bear any thing in the World, rather then to give offence, we are willing to beare reproach, and to be accounted dishonorable, in the World, we are willing to bow down our Necks, to bow down our backs to any thing; this should be the frame of Godly men and Women, of godly Christians. Not as soon as ever any thing crosseth them, presently to fling off all, and regard nothing any more, No, but to submit to every condition, rather then to be any waies offensive unto others.

And then likewise you must take that in too, that an Humble Heart is not ready to take offence from others, as it is Pride of Spirit, for one not to be careful of others whether they be offended or not offended, so on the other side it is Pride of Spirit to be ready to take offence from others, and by his meanes through their weakness they prove to be very burdensome to others, the ground of their offence is only this, because they think that every
body must do as they themselves, and because they think that such a thing is better, therefore others must do it, and if they do not it, then they are lofty, and then they are proud, and stoutr, and you shall many times have people that are very weak in pleading with others, if they cannot bring them to yield to what they would have, they will break out into very unseemly speeches, that manifest that it is not only through weakness, and tenderness, but through the pride of their hearts, because they would have every body do as they do. Now an humble spirit Reasons thus, it is true, such and such do so and so, and indeed I do not see Reason why he doth so, but he or she sees more then I do, and therefore though I do not do that that they do, or dare not do that they dare do, yet because they keep close to God, and seek to know the mind of God, and are more able to search into the mind of God then I am, and God hath revealed to them more then he hath to me; why should I be offended at my brother, upon that Reason I may not be offended. This is an Argument of an humble Spirit. Indeed it is true, God doth give you leave, if the matter be of Consequence, (if any one should walk in a way that you should take upon you in your conscience that it is a just offence to you) to desire and you may demand a Reason of them, and they are bound to give you a Reason (for we are bound to give a Reason of our Faith) if you come meerly in humility to ask a reason of any of our waies, so as that you might not be offended, and we see that it is through Tenderness of Spirit that you are offended, we ought to give account to any that we walk with, I do not speak of any one in any society only that should demand a Reason, but if any man living upon the Earth should come in an humble way, not in a peremptory, proud, and
contentious way, to know, and desire to know the grounds and Reasons of our actions, because they fear our actions are not according to God, we are bound to do it upon that in Paul, Give no offence neither to Jew, nor to the Gentiles, nor to the Church of God: If we must give no offence, then certainly we are bound to give an account of our actions, so as to satisfy those that are offended, now though you may require a Reason for satisfaction, yet when you have a Reason, (unless it be very apparent to the contrary) suppose you your selves be not satisfied, yet if you see such and such do walk close with God otherwise, then you are rather to judg and think that God hath revealed more to them then he hath to you; and so rather to leave them to God then to be ready to be offended, or still continue to be offended, because they do not do as you do, and do not judg what you do to be right, there is a great deal of difference between the natural complections of some. As for example, some have not their Spirits so taken with the things of Religion as others have, and yet are very faithful to God, and keep close to God. Truths they come in by degrees one after another, and therefore it is a notorious and abominable pride in men, to judg of others that they shut their Eyes against the light, and that they sin against their conscience because they do not the things that they do. That is the second thing in the behavior of an humble spirit in respect of others, it is afraid of giving offence to others, and it is not ready to take offence from others.
CHAP. GXXVIII.

Other Properties of Humility in respect of others.

1. It gives due Honor to all with whom it doth converse. 2. It rejoiceth in their good. 3. It is willing to receive good from them. 4. It is tender towards others. 5. It is not needlessly singular from them.

Thirdly, Another thing in an humble Spirit in reference unto others is this, he gives due honor, and due respect unto all living that he doth any way converse with, in Rom. 12. 10. Be kindly affected one to another with brotherly Love, in honor preferring one another. Strive who shall give most honor to one another. Oh, this is a gracious temper, to strive who shall give most honor, not who shall get most honor, who shall be most honorable and greater than another, But in honor preferring one another every man should strive who should give most honor to one another, my Brother strives to give respect and honor unto me, and I should strive to give more respect and honor to him, if I should be above my Brother in any thing, I should strive to give more respect to him then he doth to me, quite contrary to the common course of the world, how hard is it for men to acknowledge that others have more Grace than they, merely because they would not give more honor to others then to themselves, now an humble heart doth this. Men should give...
give to men due honor, if God hath lifted a man up above me in Estate, or in civil respects, it may be you think him not so gracious a man as you, What then? You are to give him honor according to the place that God hath set him in. And so in another Relation, as now the Wife to the Husband: For the Husband, apparently the Scripture shews that God sets the Husband above the Wife, perhaps the parentage of the Wife is better then the Husbands, perhaps the Estate of the Wife is better then the Husbands, perhaps the gifts of the Wife may be more then the Husbands, the Wife may have more understanding in Religion then the Husband hath, yet she must Honor her Husband above all, as one that God hath set above her. And so Servants to Honor their Governors, though they are of greater parentage, may be better then your Master or Mistis, yet God having set them over you, you are to give due honor and respect to them, this an humble Heart will do, and an humble Heart gives respect unto all. In Rom. 12. 16. Be of the same mind one towards another, Mind not high things, but condescend to men of Low Estate, Here is a lowly heart, he gives honor to those that are above them, and due respect to all men in the world, a man, as a man is worthy of some respect, but then according to any Relation he standeth in, any one that God hath given any place unto above others, so we are to give him due respect. Perhaps they are meaner in estate, lower then thou art in the world, yet mark what the Apostle faith, Condescend to men of low Estate. You must be affable in your carriage to men and women, you must not scorn, nor look with disdain upon any though they be never so much under you, hath God placed you above them, given you a higher place in estate, given you more Riches, better parts, better employments then
Properties of Humility

they have, yet you must condescend to the lowest, and think with your selves, who hath made the difference? I might have been as low in condition and parts as they, and therefore you must condescend to them, not look above them, not despise to look upon them, what art thou more then they? Are ye not of the same Mould? Are ye not made of the same Clay? If you be made of a little more fine Clay then others, If you have a little more painting of fine Cloaths upon your Clay then others, what is that? All outward things make but a little difference between man and man; I confess Grace makes a great deal of difference between man and man, but the ordinary way whereby men lift themselves up above their Brethren, it is because they have finer Cloaths then others, and better Estates then others, and better parts then others. Alas! If thou hast wit, and understanding, let God but touch thy brain a little with a few humors, with a little too much heat, or cold, or moisture, or drawing a few ill Vapors out of thy Stomach, thou mayest go like a Fool or a mad man. I remember one Albertus Magnus, who was one of the greatest Scorners in the world, yet was many years before he died a very Fool, the parts of a man are very poor things to lift up any man, considering how they depend upon a little temper of the brain, and a little sickness may make thee as mad a man as any in Bedlam, therefore there is no Reason to look upon thy self above others in that respect.

Fourthly, Another thing in an humble Spirit in reference unto others is this, which is somewhat more then the other, he not only gives respect, but rejoiceth in the good of others, in whatever excellency God hath bestowed upon others, in what success God gives to others, what esteem God
in respect of others.

hath of others, an humble heart will rejoice in all, you know Paul, he rejoiced that the Gospel was Preached, though he was nothing. There are two Cases in which we are to rejoice in respect of others, to be glad that others are above us: As first, If God raiseth any in spiritual Grace: Doth God give any spiritual Grace more than to thee; I say, thou art bound not only to be content but to rejoice in it, and it is a wickedness in the hearts of Men and Women, that because their Glory shall be somewhat eclipsed by the Graces of others, they could even almost wish that they did somewhat to darken their Graces, because then they should not shine so bright, and they should be some body as well as they, if there be this wickedness in thy heart, know, that this is as cursed a wickedness as the heart of man is capable of in the world, next to the sin against the Holy Ghost, there is as cursed an evil in this distemper of thine, as can almost be imagined to be in the heart of a man or woman, What! shall thy eye be evil because thy Brothers is good? because thy name must suffer a little, what is thy name, or thy Glory in comparison of the Glory that God may have by the Grace of thy Brother? And so for the gifts of others, not only the Graces, but the gifts of others, the Scripture saith, When the wicked are exalted, the People mourn, and may not we mourn because the wicked are lifted up? Therefore that is the second case, when God gives any gifts, so as to make another more instrumentall for good than he doth our selves, we are to rejoice in that though it be not true Grace, yet if he give any gifts whereby they come to be more instrumentall for God and his Glory than our selves, we are bound to rejoice in this, and to bless God for it this many times comes very near the hearts of men, & yet there is infinite reason, for what is my name.
Properties of Humility in

my credit, my estate, in comparison of the work that is done for God? If I be sincere for God, certainly, if the work do go on, though not by me, I may rejoice, if my heart be upright, and be not damnable proud, I am bound to rejoice in it, and bless God, though I can do but little for God, yet blessed be God that there be any can do more than I can, this indeed would be a great deal of comfort in your hearts, you complain of your own weakness, O I say, you cannot pray, when you go to prayer you have a dead heart, I but can you say, though I have a strait heart, and cannot pray, Oh, I bless God that others have a heart enlarged in prayer, you are not (I hope) wishing that others had as straitened hearts as you, And so thou hast a weak memory, and canst not remember good things, I but blessed be God that hath given gifts to others, that they can remember, and that God hath a great deal of Glory by them, and thus when I am in secret, in my Cloister, to be blessing of God that he hath given gifts to others, whereby he hath more Glory than by my self. And so I might name many particulars that are to be objects of an envious heart, but humility rejoiceth in other respects, and if there be any lifted up above me, God sees that he is like to do him more service than I, if I should be lifted up as they are, God sees that I am not able to bear it. It is the speech of old Mr. Dod, he wished himself to be the worst Preacher in all the world, I would to God (faith he) that I were the worst Preacher in all the Kingdom, not that he thought himself worse than he was, but this, that he would have all in the Kingdom better than he. You know Moses when they told him of Eldad and Medad that prophesied in the Camp, he answered, Why doest thou envy them for my sake? I would to God all the Lords People were so. An humble heart
never is troubled that any credit is gotten from him so God may have Glory. When as God chose Moses to go to the People of Israel, he would have Aaron to be the mouth, but Moses should be the chief, Exod. 4.14. Behold Aaron be cometh forth to meet thee, and when he seeth thee, he will be glad in his heart, no question but God made known to Aaron what his work should be that made him glad at the heart, and though Aaron knew Moses should be above him, and Aaron was the elder brother, yet when he met with Moses he was glad at the heart: As if he should say, blessed be God, though he be my younger Brother, yet I am willing to further the service that God hath called my younger Brother to; So though thou maiest think thou hast other gifts, than other men have, and act above other men, yet if Gods Glory goes on, thou shouldst bless God that his Glory comes about by any others. I remember Plutarch tells of one Philertus that was in election for a place, and it was a place that three hundred were in nomination, and were chosen before him, he should have been but one of them, and he goes away rejoicing, and was glad with this expression, I am glad that there is three hundred in this City better deserving than my self, not fretting and fuming, but was glad that there was three hundred better than himself fit for such a place: So should we, knowing how God casts things in providence, rejoice upon this, that others are found better than our selves.

Fifthly: An humble Spirit in reference unto others, is willing to receive good from the meanest; if there be any one, though never so mean, yet he is willing to receive good from him; he doth not scorn it because it comes from a mean man, but on the contrary saith, Hath God bestowed any Grace upon
upon others, though not so much as upon me, yet
I may get some good by them? it may be they have
not so great gifts as I, 1 but I may get some good by
the meanest, and the weakest, as I have said some-
times, little Chips will kindle great Logs, so an
humble heart will get something from the meanest,
he will go away blessing God for the comfort he
hath by the company of those that are meaner than
himself. Mark Paul, faith he, in Jesus Christ that
you would strive together with God for me. What! this
Apostle, that was so much above them, for them to
strive together with God for him: Yes, thus it is
with a true gracious heart. I remember I have read
of a German Divine, when he lay sick and some of
his friends came to him, and would be speaking to
him, and they thought it would be grievous to him,
because he was so weak, Oh, faith he (though
they were but those that you call Lay-peole) if lo
be that when I die I shall learn any thing of any
body, I should account my departure more sweet to
me. And so it was the Speech of Oecolampadis,
If a truth come, though by a Child, by the meanest,
we must not refuse: But know sometimes, that God
may speak by a poor body, when he doth deny to
speak by those of greater abilities, and therefore
we do not know what we lose by condemning those
that are under us, for God (I say) many times
may speak that to our hearts by those that are be-
neath us, when he denies to speak it by those that
are above us. Now an humble Spirit is willing to
learn of every body, of the meanest, Oh, if there
were such a temper in the hearts of Men & Women,
what abundance of sweetness and peace might we
have? Now by that we have said, you may see how
the promise may be fulfilled, if we had but an hum-
ble heart, there would be abundance of rest that we
should have in this, Oh, the abundance of peaceable-
ness that there would be in the world, were it not for this pride of heart; it is Pride of heart that makes all this ado and combustion in the world, and were we thus carrying our selves lowly in heart one towards another, Oh! the rest that there would be in the world, and in our own Spirits!

Sixthly: Another is this, An humble heart is a tender heart towards others, a lowly heart is a melting heart. In Colos. 3. 12. you have those two put together, Put on therefore, as the elect of God, Holy and beloved, bowels of mercies and kindness humbleness of mind. Bowels of mercies and humbleness of mind are put together, an humble Spirit is merciful towards others, is of a tender heart, either to forgive others, or to give unto others, he readily paseth by the offences done by others, he forgives others, he reasons with himself, What am I, that I should think it so great a matter for me to be offended, that hath sinned so much against God as I have done? Who am I, to take so much upon me against my Brother that hath offended, when I deserve to be roaring and yelling in Hell? I that have so many talents forgiven me, Why should not I forgive to others? And then for giving unto others, he considers, Why hath made the difference between me and others? Why is it that I should be able to give, and not to have need of others? Why should my Brother be in such a poor condition and I have such accommodations? An humble heart loves such reasoning, hath his bowels yearn towards the necessities of his Brethren, whereas a proud Spirit thinks all is for himself, Shall I give my bread, and my flesh, and my Beer that I have provided for my Servants? (Saith Nabal) but an-humble heart thinks all that he hath is mercy, and therefore gives to others. That which makes men and women stand to much
upon it, that they will not forgive wrongs, and makes them so merciless towards others in misery, it is from the pride of their spirits; an humble heart, is a heart tender and melting towards others.

Seventhly: And then the last that I shall name is this: That an humble heart is not needlessly singular from others; abundance of pride appears in singularity: there is a singularity that is of necessity, that is, we must do our Duty, what Conscience requires in Duty towards God, though none in the world should do the like: So we should be singular. What singular thing do you? but I say, an humble heart is not needlessly singular from others, and that you have in Rom. 12. 16. it is a notable Scripture for this, Be of the same mind one towards another, mind not high things, but condescend to men of low estate. Now the words I confess as they are in your Books do not seem to hold forth that I bring it for, yet if it be examined as the learned know in the original, it is thus suavat eorum. So it is translated, Go the same way with those that are of a low estate, go on in the same way together with them. Do not go in a singular way by your selves, there is the danger of Pride, for men to go in the way of those that are not mean, they will go on in the way of those that have credit and esteem in the world, they will not be singular from them, here is the Pride of singularity for men to be singular from poor, Godly, Gracious People, thou Profeest thy self to be a Christian, and thou canst comply with men that are full of Pomp, and Glory of the world, and wilt not be singular from them; but thou wilt be singular from those that are mean, Godly and gracious souls, that is Pride, we must go on in the way with those that are most Godly, and most Holy, and most Gracious. Now there is a great deal of Pride in singularity.
gularity, in going in ways from them that are Holy & Godly in matter of things that are indifferent, and you your selves acknowledge it, and yet you must have a peculiar Garb by your selves, as some have a singular tone of speech, and an affected gate, and strange kind of fashion, and a sullen kind of way of keeping what they have had heretofore many yeers, though there be no body else have the same thing, yet they think it is humility, when indeed there is a fulness of Spirit, and a proud singularity in it, and wilfulness, when they will go in a different way, even from the way of Godly, Holy, and Gracious Christians, and would have somewhat peculiar to themselves. For any man to affect singularity, in things wherein he may lawfully suit himself with others, this is Pride wherever it is, and especially those that are Godly, they should suit themselves with others wherein they can, because there is something wherein their Conscience will not give them leave to suit with others, being bound in Conscience, they have not that liberty that other men have to do this or that, to go this way or that way that other men can do, or go in for their own ends: that which they apprehend to be according to the Rule, they must go on to the utmost in every thing, whatever men do that they live amongst, but now because in some things thou art bound up, having a mind Conscience, that you must go according to the Rule, therefore it should be thy wisdom in all things wherein thou canst condescend, and suit thy self with other men lawfully, to do it, because hereby thou shalt convince the world that when thou dost differ from them, it is not out of proud singularity, but out of Conscience, they will think that if thou couldst in thy Conscience suit with them thou wouldest, because in all things wherein thou canst thou suitest with them, and in-
The Excellency of Humility.

Indeed those that are Christians, should in as much as they can be servants to every one, that is, yeild to every one, and suit themselves with every one, upon this ground, that they may by this convince all the world that where they are different from other men, it is not out of honor and pride, but meekly out of obedience to Jesus Christ. Thus you have seen the behavior of an humble Spirit, in reference to God, in reference to himself, and in reference to other men.

CHAP. CXXIX:

The excellency of Humility in thirteen particulars.
1. God prizeth it. 2. It is a convincing Grace. 3. By it we walk worthy of the Gospel. 4. It is an Evidence of election. 5. Better than Sacrifices. 6. It serveth for the prevailing of Prayer. 7. It is a tried heart. 8. It is fit for great Services. 9. It is the ornament of all Graces. 10. It preserves all Graces. 11. It makes all Duties and Crosses easie. 12. It makes the life comfortable. 13. It is most useful to give God the Glory of the new Covenant.

The excellency of this Grace of Humility, Learn of me, for I am meek and lowly in heart. This Grace is above all Graces, next to Faith itself, and mightily extolled in Scripture, and it is proper indeed to Christianity, if you read in Philosophers that speak of moral virtues, you shall find high commendations of Justice, Virtue, and the like, and little or nothing said of Humility. No, it is the Christian that counts Humility to have an
Excellency in it, it is Christ that is come from the
Bosom of his father into the world, to be an example
and a pattern to hold forth the excellency and glo-
ry of this Grace before the world, and that was one
Reason why Christ came into the world, Namely,
to hold forth the Glory, and excellency of his
Grace: Humility may say but little of its own
praise, God takes care for the Glory of it, it will
discover it self by the fragrancy of it self; as violets
discover themselves by the sweetness of them,
though they be covered with Leaves, so the excel-
leney of humility will discover it self by its sweet-
ness, and no man or Woman needs to take care for
the discovery of its excellency, and therefore it is
abundant folly for a man or woman to be proud of
their humility, or to shew themselves humble that
others may take notice of it, and so commend them
for it, but true humility shews forth it self, and it
must not be forced but let it alone, and let it appear
in it self in a genuine way, and its excellency of its
self will be best discovered. Let us see then where-
in the true excellency of a Lowly heart appears,
that we may be in Love with this Grace.

First, There is no grace in Scripture that God
speaks more honorably of, that the Lord hath a
more honorable esteem of. In Prov. 16. 19. See
what the Testimony of God is of an humble spirit,
Better it is to be of an humble spirit with the lowly,
than to divide the Spoile with the proude. Here is
Gods Testimony, here is two sortes of people com-
pared one with another, the humble spirit, and he
that divides the Spoile with the proude, there is no
time wherein the heart of man is more lifted up,
than when a man hath overcome his enemy, and is
triumphing and dividing the spoil, Oh, Now his
spirit is above, Now ( faith God ) you poor crea-
rutes, when you can get victory, and make a prey of your enemies, then your hearts are lifted up, and you think such a man hath a brave conquest over his enemy, and now he is triumphing. Well, faith God, there is a poor humble contrite heart that the world takes no notice of, and I count it better for one to be of an Humble Spirit with the Lowly, than to divide the Spoil with the proud. Take men in their greatest jollity, and height, and glory, and lustre, that ever men were in the world, yet the poor humble, Lowly spirited men, are more glorious in mine Eyes. I count a poor Soul, a Child, a Servant, that hath gotten into a hole, humbling their Souls before me, I look upon these as a more glorious object for me to behold, than great Alexander, and Cæsar, and the greatest conqueror in the world. We call the proud happy, but the Lord calls the humble happy. And so in Isa. 66. That Famous place, The Lord that dwells on high, be looks on him that is of an humble and contrite Spirit, As if there were no object for the Eye of God to feed upon, to be pleased withal but the humble spirit, whereas the proud he looks afar off upon them, Psalm 138. 6. Though the Lord be high, yet be hath respect unto the Lowly, but the proud be knoweth afar off. The humble he looks upon; as if God should say, there is nothing in all the world that is worth my looking upon but an humble spirit. Yea, and God loves to be neer to them, in Psalm 34. 12. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite Spirit. He loves to be neer one that is of an humble Spirit, Yea, and he loves to dwell with them. In Isaiah 57. 15. Thus saith the high and lofty one, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and an humble Spirit, God lifts up himself, and saith twice, first that
he is high and lofty in himself, and then that he dwells in the high and lofty place, and yet, faith he, I dwell in an humble spirit, it may be an humble spirit is such a one as proud men scorn their company, cannot endure their company. Well, but God loves to dwell in the House where thou art, let it be never so poor a cottage, he loves to dwell there, God hath but two Houses, he hath the high-est Heavens, and the lowest heart, those are the two Houses God dwells in, the Heavens above, and the heart that is low, and the lower the heart is, the more the Lord loves to dwell there.

Secondly, The excellency of an humble spirit appears in this, that it is a grace that most convinceth men, even a proud man sees a lustre of humility in others, one proud man hates another proud man, whereas one humble man loves another humble man, humility is that that glaires in the Eyes of those that are contrary to it, a proud man, if he sees one humble is mightily convinced of the excellency of it, those are the Christians that live convincingly, which manifest the lowliness of their hearts and humility in their carriage.

Thirdly, And further, It is that grace likewise whereby one walks worthy of the Gospel, you may add this if you will to the former, and in that it is convincing. In Ephes. 4. 1, 2. I therefore the prisoner of the Lord, beseech you, that you walk worthy of the vocation wherewith you are called, with all lowliness and Meekness. When Lowliness of heart appears in your De-meanor and Carriage thus, here is walking now worthy of the vocation to which you are called.

Fourthly, Yea and further, It is an evidence of God's eternal election, and as here Christ joynes Lowliness
The Excellency of Humility.

Lowliness and Meekness together, so in Scripture they are joined in this, in walking worthy of your calling, and a note of your election, so in Colos. 3. 12. Put on therefore, as the Elect of God, Holy and beloved, Bowels of mercies, Kindness, humbleness of mind. It is an Argument that God hath set his heart upon thee from al eternity, if he hath given thee a Lowly heart.

Fifthly, And further, Humility is a Grace that is beyond all kind of Sacrifices acceptable to God, in Psal. 51. The Sacrifices of God are a broken spirit, But the place especially that I would fix this upon, it is that in Mic. 6.6. and so on, There is the question asked, Wherewith shal I come before the Lord, and bow my self before the high God? Shal I come before him with burnt offerings, and Calves of a year Old? Will the Lord be pleased with thousands of Rams, Or with ten thousand of Rivers of Oyl? Shall I give my first born for my Transgression, the fruit of my Body for the sin of my Soul? Here was great things, shal I do all this? We are willing to do all this, Mark verse, 8. He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to Love Mercy, and to walk humbly with thy God? Here is a Scripture that justifies what we said before, that an humble man is of a tender heart; but now I note it only for this, that when they seem to promise such great things to God, that they would offer if they were able thousands of Rams, and ten thousand Rivers of Oyl, that they would give the fruit of their body for the sin of their Soul, faith God, all this is nothing to me in comparison of your walking humbly before me, walk humbly before God, and this is more to God, then if you were able to shew your respects unto him in offering thousands of Rams, or ten thousand Rivers of Oyl, or give the fruit of your body for the sin
The Excellency of Humility.

Sixthly, And then humility is a main ingredient to the prevalency in prayer, God hath a special Eye to the Humility of the Soul in seeking of him in Prayer, I might give you divers Scriptures for that, in 2 Chron. 7:14. If my people which are called by my name, shall humble themselves, and seek my Face, and pray, I will hear them saith God. And so again in Psal. 9. 12. He forgetteth not the cry of the Humble, If an humble man cry, Oh, it takes deep impression in the heart of God, it will not go out of his mind for a long time together, as you know some things that are spoken that take the heart, are not easily forgotten, as when you come to a Sermon, if you hear something that is spoken that takes the heart, it will abide with you, it will not easily be forgotten, so here, he will not forget the cry of the humble, as if he should say, Oh, the cry of the humble doth so take my heart, that I can or forget it, it may be sometimes when you go abroad, and hear the cries of some miserable people, you cannot forget it, you say, O me thinks in the night, and whatever I am about, I hear the cry of such a one, there is the cry of such a poor creature in mine Ears; so faith God, whatever I am about, me thinks the cry of the humble is in mine Ears, I cannot forget it, and therefore saith the Psalmist, in Psal. 10. 12. Arise, O Lord, O God, lift up thy hand, forget not the
The Excellency of Humility

Humble, He doth not instance in any other qualification but the humble, do not forget the Humble, the Lord, he can pass by Kings, and Princes, and great ones, but he will not forget the Humble. As I remember that Famous Mr. Fox, that wrote the book of Martyrs, when a poor Woman came to beg of him his Prayers, well faith he, I may forget Kings and Princes, but I hope I shall never forget an humble, broken Soul, this is God's respect to the humble. And then in Psal. 10:17. Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt incline thine Ear to hear. An humble heart, if he have but a desire, presently God hears it; Mark, thou hast heard the desire of the humble, he doth not lay, thou hast heard the Prayer of the humble, but thou hast heard the desire of the humble, the very desire of an humble Soul cries aloud in God's Ears. And therefore (by the way) of all things in the world take heed of wronging those that are humble, take heed of doing wrong to one that hath a Lowly heart, if such a one that hath a broken heart goes and makes his moan to God, woe unto thee, for no cry takes such mighty impression in God's heart, as the cry of the humble, if it be twenty years after he will not forget it, such a humble Soul came and made its moan against such a Man or Woman, and I remember it; and therefore in these times, when ye call for Prayer, and the Church calls for Prayer, and our own necessity calls for Prayer, we had need be of humble spirits, for this is a maine ingredient for the prevalency of Prayer, and therefore there is an excellency in the Grace of humility.

Seventhly, Further, an humble heart is a tried heart, no man or woman knows their own hearts but those that are humble, thou canst not know
The Excellency of Humility.

Thine own heart till thou beest humble. There is many afraid lest they should be deceived, they cry out, O my heart is deceitful, and I may deceive my self and perish at last, wouldst thou prevent this? wouldst thou not be deceived in the matters of eternity, and thy eternal estate? Then be very Lowly and humble, and then thou wilt know thy heart; the reason why all Hypocrites go away with a formal profession, and do not know their hearts, and have faliiness lie at the bottom, it is from the pride of their own hearts, because their hearts are not broken, and are not humble, therefore mark what God saith in Deut. 8. 2. Saith God to his people there when he would bring them into the wilderness, And thou shalt remember all the way which the Lord thy God led thee these forty years in the Wilderness, What was it for? For to humble thee, and prove thee, and know what was in thine Heart. Whether thou wouldst keep his commandements or no, all this was to humble thee, and prove thee, and to know what was in thy heart. Did not God know what was in their heart before? Yes certainly but he would have them know what was in their heart, and how would he do it? By humbling them, and proving them, God humbles men by bringing their estates Low, and they come to know what is in their hearts thereby. O men that did prosper in outward things, now in these times God hath taken their estates from them, and they come to know more what is in their own hearts then before, and in this God doth recompence their los of Estate, that they come to know their own hearts more. Saith an humble soul, true, I have lost much of mine estate, but yet withal I have come thereby to know more of mine own heart then ever I did before; then I argue from the lesser to the greater, if the losing of a mans estate will try one, then certainly.
tainly, the humbling of the heart will try one more, that is the excellency of an humble heart, it is a tried heart, the Lord may trust such a Soul, let God let them about what he will, to do or suffer, an humble heart is fit for it.

Eighthly, And then the next thing is this, an humble heart is fit to be employed in great Services, in any great thing for God, no man or woman is so fit to be employed in great things as those that are humble, God himself did a more glorious work in his low estate, then in his high estate, the work of Redemption is a more glorious work, then the work of creation, and in what a low estate was the Lord Jesus Christ in redeeming the world? Christ in dying, and in being made a curse, in that he redeems the world, and Christ never did from all eternity greater things then when he was made a curse for mans sin, as he was a God, Though he thought it no Robberty to be equal with God, As in Phil. 2. Yet he emptied himself as the word is, and became obedient unto the death of the Cross, I say, there is a greater thing done by God there in that low estate, then ever was done from all eternity before, And as God doth greater things in his low estate, then in his high estate, so it is with man also, he doth greater things in his low estate then when he is raised high, And hence it is that those great instruments that God used for his honor were kept but low, as Abraham, he wandered up and down a long time, and how was he tried, and humbled? And so Joseph, and Daniel; that God intended to do such great things by, and soal the worthies of God, that God made choice instruments for his Glory, they must first be low. And Paul, that was the choicest instrument that ever God had, next to Christ, how low was he? in Acts, 20. 19. He rece
The Excellency of Humility.

the elders of Ephesus, he had served the Lord with all humility of mind, and with many tears and temptations, and God fitted him to be a great instrument of his glory. In 2 Cor. 12:9. You have a notable expression of Paul for this purpose, the latter part of the verse, Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me, therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong. Paul could glory in his infirmities, and he speaks of his infirmities that he would take pleasure in, in reproaches, persecutions, distresses for Christ's sake, but now mark these two expressions that follow upon this, first, That the power of Christ might rest upon him. The power of Jesus Christ rests upon Paul when he was brought into a low estate, and when he could humbly submit himself so far to the hand of God, as to rejoice in his infirmities, Paul could never do such great things for God as then. And then again, Sain the, When I am weak, then am I strong. Oh, Humility is that that makes the soul fit for any service for God, though humble men may lie hid for a while, and be as it were under the hatchets for it; yet certainly, God intends great things for humble hearts; and what he doth now, he will reserve for them hereafter, and make them instruments of his glory in a more special manner, but at one time or other every humble son shall be a glorious instrument of the praise and honor of God, this we may boldly affirm. You will say, they may live obscurely and die. I grant it, but then God hath another time to make them glorious instruments of his praises hereafter, and to shew forth himself in glory upon them to recompense what Glory they were willing to deny themselves in this world, and willing to be deprived of as submitting to the will of God.
The Excellency of Humility

Ninthly: Furtber, Humility hath this excellency in it, that it is that that puts an ornament upon all Graces, it is as it were the Lustre, Beauty, and Ornament, the Varnish, Nay that is too mean a Phrase, it is the Glory and true Beauty of every Grace in a man. I remember Chrysostome hath such an expression as this, Whatever a man doth without Humility, though he should work Miracles, be were but as a dead Dog, Let a man do never so much, yet there is no Beauty in what he doth where there is no humility, but Humility puts an Ornament and Beauty upon all Graces. That place is known in 1 Pet. 5. 5. we have often had occasion to make use of it, Be clothed with Humility, I have told you sometimes, the propriety of the word signifies, the dressing with Ribbons, fine beautiful Ornaments, Be clothed with Humility, it is the beautiful ornament of a Christian, and of all the Graces of a Christian, it puts off Grace, and every action with a Grace, as I may so say, And that some think to be the meaning of the Promise that we shall speak unto afterwards. In 1 Pet. 5. 5. God resists the Proud and giveth Grace to the Humble. It is true, (as we shall shew afterwards) that God gives Grace, that is, the Graces of his Spirit, but there is a further sense in it, God gives a Grace to that, God puts a Beauty and Ornament upon the Humble, for Humility doth so beautifie a Christian, that whatever they do they do it with a Grace, there is no Christian that doth things with such a Grace as the Humble, and it is that that doth adorn all Graces, Humility Graceth all Graces whatsoever.

Tenthly: And then it is that that preserves all Graces too, and so some take the word there to come from a word that signifies a knot, because it ties all Graces, as it were, with fast knots together,
The Excellency of Humility.

as I find some Interpreters carry the word; it unites, and knits, and strengthens all Graces, Paul walked humbly with God, walked constantly with him, whatever fell out, it did not hinder them from serving God. As in Acts 20, the place I named before, when he called together the Elders of Ephesus at verse 19. when they were come, he speaks to them thus, serving the Lord with all Humility of mind; and with many tears and temptations which beset me by the lying in wait of the Jews, whatever temptations did befall Paul, yet he was able to go through them, for he served the Lord with all Humility, it is the proud swollen heart that is the backsliding heart, but the humble heart is the heart that keeps constant with God, it preserves all the Graces of the Spirit of God in vigor, and in strength, uniting of them together, and uniting the Soul to the Fountain of all Grace, it is the preservative of all Grace.

Eleventhly: And again, Humility it is that that makes all Duties and all Afflictions to be easie, therefore this follows that I shall speak to afterwards, Learn of me and be lovmly in heart, and then My Yoke is easy and my Burden is light, it is an easie thing for a man to do any thing that God sets him about if he be once humble, there is no difficulty that a man finds in the Service of God but it is through pride of heart. And so there is an easie in all Afflictions in being humble, that that yeilds you know can bear oppollution without any great noise, indeed the tall Cedars are broken with winds, but the poor shrubs below they do not suffer so much, but these two will fall more reasonably in when we come to shew how humility gives quiet and rest unto the Soul.

Twelfthly: Again, There is nothing that makes
The Excellency of Humility.

The life of a man and woman more joyful, and more comfortable, than Humility: You think the proud have the jolly lives, and the comfortable lives. No, but the humble have most comfortableness, because it makes them to prize the least mercy. Christ saith, upon Acts 7, hath this expression. None saith be live so comfortably as the humble, and he gives the reason for it. Because the least thing he enjoys, he sets such a price upon the mercy, and therefore rejoicest in it, you shall observe it, come to a poor Godly Family, and you hear nothing but blessing and praising of God's mercy, and wondering at God's mercy, you that have great Houses, and great Tables furnished, you are wrangling and snarling at this and the other thing, but an humble heart is praising and blessing God for his mercy and enjoy more of the mercies of God that they have than you do in all your abundance. If a man have his flesh swollen, he will not be able to bear it, but it will be mighty troublesome to him: So when the heart is swollen it will bring trouble to thee, but this likewise will come more fully in, when we come to speak of the Promise, I will give you rest. But now there is only one thing more for opening the excellency of this Grace, and that is, the many gracious Promises in Scripture that are made to humble hearts, as now to name a few, That God will guide the humble in their way, Psal. 25.9. I confess your Books have it Meek, and so I made use of it in opening Meekness, but the word in the Hebrew is, Humble, and you may take it both ways, and therefore in Prov. 11.2. you have an excellent Scripture there. With the Lowly there is Wisdom, No man or woman hath that Wisdom for the guiding and governing of their ways, as the Lowly. Proud men will run on upon their own heads rashly, because they be conceited of their own ways, but the Lowly will examine.
The Excellency of Humility.

examin, and wait, and suspeft themselves, they will try and examin their waies, and go in an humble way, *With the Lowly there is Wisdom.* Oh! into what Labyrinths, straits, and extremities, do proud people hurry themselves, but now the lowly they have the guidance of the Spirit of God carrying them on in their way, and therefore they can quiet their hearts, and listen to know what the mind of God is. And another Promise is, *That God will revive the Humble,* the humble is ready to be trod under foot, but in *Isay 57. 15.* The Lord saith, *he will revive the humble.* And another is that in Peter *He will give Grace to the Humble.* And that same Promise that you have in *Prov. 3.* *That he will give Grace to the Lowly.* Thou wouldst have more Grace (it is taken for the Graces of God's Spirit) you would fain have more Grace to subdue your corruptions. Are you thankful for what you have? An humble heart will take notice of every little it hath & wait upon God for more. Make use of this Promise, true Lord, I have not such Grace as I would have, but I have my heart subdued to this condition, then here is the Promise, *The Lord will give Grace to the Humble.* And then there is the Promise of Exaltation, in *Prov. 15. 33.* and *Math. 23. 12.* *Those that do most abase themselves, shall be most exalted by God.* It was an Answer that a Philosopher gave to one, that asked him, What God did in Heaven? he gives this Answer, He is beating down the Proud, and lifting up the Humble, that is the thing that he is doing in Heaven; and therefore those in Scripture that have been lowest, you see how afterwards God hath exalted them. *Humble yourselves under the mighty hand of God,* and he shall exalt you in due time, in *1 Pet. 5. 6.* Speaking there of Humility, there is but one word in the Greek there for due time, *kairos,* the opportunity of time, God will
exalt you when a fit opportunity comes. And then there is the Promise of safety also to the humble, in Job 22:29. God makes a Promise there to keep those that are humble in a safe condition, whatever danger is abroad, the Lord will preserve them. When men are cast down, then thou shalt say there is a lifting up, and he shall save the humble Person, the Lord will save the humble Person in time of trouble. He shall find mercy from God in troublesome times. And so in Zeph. 3:12. I will also leave in the midst of thee, an afflicted and poor People, and they shall trust in the name of the Lord, it is spoke of the times of Captivity, and great misery, that People should be in times of trouble.

Yea, All outward needfull things is promised to the humble, in Prov. 22:4. By Humility and the fear of the Lord is Riches, and Honor, and Life. You will say, Humble people (may be) are poor, but they have more assurance of Riches than any in the world have, they have God's bond for Riches, but still ever to be understood with the condition of the Cross, ever understood so, as may be useful for the enriching of their Souls, God hath promised to enrich their outward estates. You think by the pride of your hearts, and your buffeting in the world, you may get much, but by walking humbly with God, you may expect more blessing upon your estate than from any thing in the world.

But now that which is the main Promise of all, is, that in the Text, Learn of me for I am Meek and Lowly in heart and you shall find rest for your Souls, and there are no People in the world that have so much rest in their hearts, such satisfaction in their Souls, as those that are of humble hearts, there is a great deal of disquiet in the world and men com-
plain that they cannot live at quiet, and they have no rest at all in their Spirits, know, that is from that proud Spirit of thine that there is no rest in thy bones and Spirit, but if God come once to work this Grace of humility in thy Soul, thou wilt find rest unto thy Soul in all thy waies, thou wilt walk with such a quiet, and contented Spirit, that none in the world walks with. Would not any of you have this Promise fulfilled in such troublesome times as this, when there is no rest in any thing in the world? Here is that Scripture that will shew that though you cannot have rest in any thing in the world, yet you shall have rest in your Souls, it was in the former verse, when Christ did invite poor laden Sinners to come to him, I will give you rest, there is the rest of the Gospel that comes to the soul by Jesus Christ, I do not intend to look back to those things, all that I intend in this Promise is, to shew you how Humility brings rest unto the Soul (I have shewed before how Meekness brings rest unto the Soul,) and then we shall come to the words following, the easiness of the Yoke of Jesus Christ to those that are thus lowly as Christ would have them to be.

Thirteenthly: Humility is an excellent Grace, next unto that Grace that the Scripture makes to be the condition of the new Covenant, Faith it is that Grace that is most useful and necessary to give God the Glory of the new Covenant, and that upon this ground: For God though he did intend Salvation to some wretched and unworthy Creatures, yet he hath so wrought in his Wisdom, that he will save them in such a way as he shall have all the Glory, and the Creature shall be debased as much as can be. We cannot think how an infinite Wisdome could find out a way to save mankind, and
that in a way of Covenant too, to save lost man in a way of a Covenant, wherein man that is saved should be debased, and the name of God so much honored as that way is that God hath done in the Covenant of Grace, for it is this. God will save them in the way of a Covenant, a Covenant you will say, that is somewhat, it is true, God will require somewhat of man in the Covenant. But yet in that manner, as man is as much debased as possibly can be, for the condition is so, as man must be emptied of all, be nothing in himself, he must go wholly out of himself for a principle of life, yea, and when he hath it, he must live upon that that is out of himself, for so a Christian must do, not only go first in Jesus Christ for a principle of life there, but this principle of life must depend upon Christ, it cannot be with man now as it was with Adam, God gave Adam Grace and he was to live upon that Stock, but now we have grace from Christ, and we cannot live upon that Stock but we must still live upon him, still upon the life that is in him: So that man is the most emptied, and debased, in that way that God hath appointed to save him by, he must deny himself in the greatest manner that a Creature can be put to. We think this is a great deal of self denial, for a man to be willing to be mean in the world, and to suffer much in the world for Christ, it is a great deal of self denial I confess: but when the Soul goes to Christ in the way of Faith, in the Covenant of Grace, there is the greatest self denial of all, for there a man doth not only deny his outward comforts here for the present, but he denies his own Righteousness, his own abilities, his own gifts, yea, and afterwards when he comes to have Graces, he denies them too, and wholly goes out of himself for justification, and reconciliation with God, and all those things that are excellent in their own na-
The Excellency of Humility.

Sure, he doth look upon as Dross and Dung in comparison of what he finds in Jesus Christ, so that Faith is that that carries with it as great a self denial as we can conceive a Creature is capable of in this world. Faith makes one like Christ in that respect, Christ, though he was glorious, yet he did empty himself, Faith makes one empty oneself of all that is good, and therefore of all Graces, humility is the most subervient and helpful to Faith, and pride is the greatest enemy to Faith, and especially pride in those things that a man counts his greatest excellency, some men indeed have a pride in their Coaths, and others in their Estates, these are but poor things, but when a man comes to have pride in his Duties, and graces, this is the pride of heart that is an enemy to Faith, and therefore that place is very observable, in the Prophecy of Habakkuck, How living by Faith, and pride are opposed to one another. In Habakkuck, 2.4. Behold his Soul which is lifted up is not upright in him, but the just shall live by his Faith, This Text will serve both for this I now bring it for, and to confirm another thing that I spake of even now, that is, how humility preserves Grace, and keeps men and women from being Apostates. It is apparent here, faith he, Behold his Soul which is lifted up is not upright, in time of trouble He will fall off, But the just shall live by his Faith, It is all one, where there is no pride, there is humility, where the heart is emptied of pride, there the heart is fit to believe, and that is the Reason why many poor Souls are so long under the Spirit of bondage, because God would be weakening the pride of their hearts. You think that a poor Soul that hath horror and trouble of conscience hath little pride in him, one that is ready to despair, and to conclude of himself that it shall go to Hell, is that Soul proude? Certainly, there is a great deal of pride in it then, you will say, how will that appear that it is pride? Because it would fain find something in it self
to present unto God for its mercy, though it do not think to merit, yet it would present something to God for its mercy, and here is pride, the heart hath not denied itself thus as to venture itself upon Christ, though it have nothing to present to God, it is not brought to this, to go to Jesus Christ as a mere beggar that hath nothing to live upon; now because the Soul is not brought to this, therefore it is that the Soul is many months and years without comfort, the Lord hath not humbled and emptied the Soul yet, but now, when the Lord comes to empty the Soul, perhaps by the work of his Spirit, though not by God's Sanctifying Grace, though there is not a Sanctifying principle put into the Soul, yet it is that that is very like it, and it is that whereby the Soul doth act by, as it doth when a principle of Sanctification is put into it, but this Grace is very useful, for that is one special aim that God hath in the Covenant of grace, though he will glorify his creature, yet he will debase it in such a way that the Creature shall have nothing to boast of, what should we boast of? Saith Paul, if it were of works, then we might boast, but because it is of Faith we have nothing to boast of. Thus much for the Excellency of the grace of Humility.
Humility brings Rest unto the Soul in Eight Particulars. 1. It ventures upon nothing before it sees God's call. 2. The Head of such is lower then their condition. 3. He is never disappointed in the World. 4. He would have God have his Glory. 5. It freeth from opposition, or maketh the Heart yield to it. 6. It makes the Heart rejoice in the property of others. 7. It is under many promises. 8. All Crosses are small to an Humble Heart.

But now we come to open the promise, and then we will apply altogether, the promise here made to those that are lowly in Heart, I will give you Rest. Now I shall not need to open the Rest that a Christian heart hath that comes to Christ, that hath been done at large in the former verse, Come unto me all ye that are weary and heavy Laden, and I will give you Rest. Therefore here I shall only shew, how Humility, and Lowliness of heart gives Rest unto the Soul, There is, I confess, a great correspondency between those two Graces, and therefore I shall speak the less now of the Rest of the Soul in humility, because there is a great affinity between this and Meekness, now one that is Lowly in heart must needs live at Rest.

First, Because such a one dares not venture upon any thing before he sees God's call, a bold spirit will venture upon any thing when he hath not God's call, and there he meets with trouble, but now a Lowly Spirit thinks
thus, is this God's way? Have I a word for it? And a cal for it? If I have, let me go on whatever comes of it, if he meet with trouble in such a business, if he can say, I undertook it thus, I had God's cal, what abundance of Rest hath be? What is the Reason that men are disquieted in the world, and troubled? It is because they rush upon things without God's cal. When the Soul can appeal to God, Lord, I would not undertake such a thing, nor such a thing, though I say, there might be some preferment by it, and somewhat got by it, yet, Lord, thou seest the uprightness of my heart, that I would not venture upon it without thy cal, and then when I saw that, I ventured upon it, such a Soul must needs have a great deal of quiet.

Secondly, one that is humble hath Rest because he can never be in so low a condition, but his heart is lower then his condition. This is an excellent frame of Spirit, though my Estate is low, yet my heart is lower, if you be able to say so, you that have low Estates, your care is how you can raise your Estates, if I could raise my Estate as high as others. Then I should have a great deal of Peace and comfort, No, thy way must be to lower thy Heart, that is the way to raise thy Estate. If a man's affliction be above his Heart, and his heart beneath the affliction, if the fire he under the jewel then the fire quickly catcheth the jewel, but now if the Fire be above the jewel, it will not so soon kinkle it, so I say in a man's affliction, if a man's heart be above his affliction I mean in a sinful way, he hath lifted up his heart, and he would have higher things then these things are, and these things are beneath his spirit, he hath a higher design and plot, and aims at greater things, and these things are beneath what he would have. Oh! Then the affliction troubles the Spirit, but when a man's spirit is beneath his afflictions then a man hath a great deal of Rest and quiet, he is lower then his afflictions and therefore he is quiet.
Thirdly, Another thing in the Lowliness of heart that doth bring quietness, and hath affinity with it, is this: One that is Lowly in heart, hath never any disappointments in the world; nothing is more troublesome, and disquieting to a mans spirit then disappointment; now one that is Lowly in Heart, he expects no great matters in this world, and therefore he cannot be much disappointed in any thing that befalls, and so he is quiet; you that have great plots and designs in your heads, and make account of great things in the world, there will follow many Crosses that will disappoint you, and how do they disquiet you, you may account of such a voyage, and when it is lost, how unquiet are you? Whereas one that is Lowly in heart, he is quiet, and goes on in obedience to God, and that is that he looks to most, to go on in his calling in obedience to God, and leaves the issue to God, and therefore if there be any thing coming in, he receives it thankfully, because he is most unworthy; if he be crossed he is not much disappointed, because he looks for no high things.

Fourthly, An humble heart must needs bring Rest, because this is the guise and frame of it, it would have God to have his glory his own way; and this one principle, Oh, What abundance of quiet, and Rest would it bring to a mans spirit. That God should have his Glory, we all yield to that, I but that God should be glorified in his own way, this is hard, now let this and the other fail out, I but yet, faith, a Lowly heart, it is fit God should have his Glory, which way he pleaseth, and therefore he is not troubled.

Fifthly, Humility brings a great deal of quiet, because it freeth us from opposition, or if it come,
Humility brings Rest to the Soul.

It makes us yield to the opposition, it freeth us from opposition of men, for so I told you in the opening of it, an humble heart is afraid to give any offence, and so it is not likely that others will offend him, but if opposition do come, a lowly heart yields to it, and when there is a yeielding in time of opposition, when a blustering wind comes, yet if there be a yeielding to it, it doth no great hurt, and so the heart that yields to opposition it hath quiet and Rest.

Sixthly, Humility brings a great deal of quiet, because it makes us rejoice in the prosperity of others, the great trouble and disquiet of the spirits of men in the world is, that others are above them, now an humble heart blesseth God that any are above it.

Seventhly, An humble heart is under a great many of promises, and there must needs be Rest and quiet to that Soul.

Eighthly, All crosses are small to an humble Soul, because he is small in his own eyes, according to what proportion a man bears to his own eye, so his crosses are, if his Crosses be great in his own eye, then they are great crosses to him, and therefore you account your afflictions great, if you account your affliction in your own eye, but now, if you were small in your own eyes, you would count your afflictions smaller. But we cannot open the particulars of these, except we go further in the opening of the Grace of humility, and therefore as ever you would have Rest and quiet in these troublesome and restless times, labor for humble and quiet spirits.

CHAP.
CHAP. CXXXI.

Exhortation to humility with five several means to get it. 1. Labor to see the Excellency of it. 2. Convince the Soul of its emptines. 3. Get the knowledge of God. 4. Of Christ. 5. Of our selves.

Now then we come to the Use and Application, some time might be spent in speaking about Examination, to shew whether we are humble or not, and then to shew the difference between being humble, and humbled, many are humbled by affliction, brought low, or by Terror, Tormented, but their hearts are not humble, there is a great deal of difference between Humiliation and Humility, but I shall refer that as a reasonable point to be handled at another time. Certainly God hath made many people to be humbled, and yet not humble in their Spirits.

And then another use may be, to humble our Souls for the want of humility, and indeed that is a good Humiliation, to be humbled for the want of humility, to be humbled for our pride is an argument of the truth of humility as much as any thing whatsoever, and certainly, if I should go back and open the Particulars of the behavior of an humble Soul towards God, itself, and others, Certainly, Man and Woman but may lay his hand upon
his Mouth, and say, Lord, have mercy upon me, how have I failed in the behavior of my spirit toward God, my self, and others? Lord, my heart hath not answered to that that hath been spoken in the word, the truth is, the best of us all have cause to be humbled before God because they are not humble as they ought. To be proud of heart, one compares it to an Onion, that if you pull off one part of it, there is another till afterwards, pull off that and there is another still, and another, and another till you come to the end; so when there is some pride, take off one, and under that pride there lies more, take off that, and under it there lies more, and take off that, and under it lies more, continually more and more pride there lies in the heart of Men, and Women, and that man and woman that thinks they have not proud hearts, I dare challenge them, in the Name of God, that they have proud hearts. As John faith, John, and last ver. If we say we have not sin, we lie, and if we say we have not pride, it is an evident Argument we lie, and it is an evident Argument we have pride. Pride is like the Garment, the first that is put on, and the last that is put off, and it is that the heart sticks more in then any thing else, and therefore Christ faith of his Disciples that were humbled, they denied all for Christ, and yet mark what Christ faith concerning them, In Matt. 18. There they inquired, who should be greatest in the Kingdom of Heaven. Jesus takes a little Child, and sets him in the midst of them, and faith, Verily, Verily, I say unto you, except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven. Now, were not they become as little Children? Had not they humility? They were gracious, and godly, I, but this is true of one that is gracious, and humble, he hath a great deal of pride.
Exhortation to Humility.

Still, and he had need be converted, and become as little Children, to be humbled more and more. It is an excellent frame of Spirit that we read of in 
Hezekiah, he had an humble Spirit, and yet lifted up in Pride, yet mark what the Text saith, in 2 Chron. 32. 25. 26. Notwithstanding Hezekiah humbled himself for the Pride of his heart, it is said in ver. 25. But Hezekiah rendred not according to the benefit done to him, for his heart was lifted up. Notwithstanding Hezekiah humbled himself for the Pride of his heart. It is true, the best of all have Pride in their hearts: But can you say, I have humbled myself for the Pride of my heart? that you are jealous of your own hearts? You are afraid of the Pride of your hearts, and you watch over your hearts, that you be not the first stirring of your heart, you labor to keep it down, that you find your heart humbled for your Pride? if you have this, you have that an Hypocrite hath not the least of, either to be jealous, over his heart, or to keep down his heart, or to watch over his heart, or to observe the stirrings of his heart: An Hypocrite hath not the least of this. Now if you find this, perhaps you find temptation prevails with you to commit a great sin, for that you are humble; and to neglect your Duty, for that you are humble, I but are you humbled for the Pride of your own hearts? when you can charge your Souls for the Pride of your hearts between God and your Soul, when you can search your heart, and find it out, and go & lament it in the bitterness of your heart, this is a good sign. Perhaps when the pride of your heart breaks out, and shames you before men, for that you are humbled, but when you can be humbled for the first stirring of your heart towards pride, here is a sign of Humility. But this I shall not stand upon, because I will take occasion to handle this sin, and show the foul-
ness of this sin more largely, and therefore all I shall now do shall be, to work this upon your hearts, that you may become the Scholars of Christ, to be lowly as Christ was.

It is a Use of Exhortation, That we would all labor for Lowliness of heart: Know, it is that that is necessary for us, all that we do else is nothing, except we come to learn this of Christ we learn nothing of him, you cannot be said to be a Christian, whatever your profession is, all your brave Duties, and performances are nothing. I remember Christ sojorne hath such an expression, faith he, If a man be able to raise the dead, cure the Lame, cleanse the Leper, yet if he be not humble he is the most filthy thing in the world, this is the Grace that we have constant need of upon every occasion, in what state soever. Doth God afflict you? then you have a great deal of need of this Grace to bear your affliction patiently, if you be lifted up, then you have need of this Grace to carry yourself so, as you be not raised up against God, Oh! that you would have care of that, when you find God coming in most upon you, that is the time to keep your heart down most. As we read of the Devil to Christ, in Mark 3. After Christ had that Testimony from Heaven, This is my beloved Son in whom I am well pleased, and the Spirit of God came upon him like a Dove, the next words in the beginning of Chap. 4. is. Then was Jesus led by the Spirit into the wilderness to be tempted by the Devil, just then; thus it is with Christians as it was with Christ, sometimes in Duties, in Prayer, they are nightly enlarged, and have mighty comforts, and God comes in abundantly unto them, and doth even as it were say, this is my beloved Son, and my beloved Daughter, I have chosen you to life, but expect the very next thing will be, the Devil will take and set thee upon a Pinacle of the Temple
Exhortation to humility.

imple to tempt thee, and tempt thee especia-
to Pride. If God employ you in any great ser-
t, then you have need of Humility, it was the be-
ning of Christ's publick work of his Ministry
at the Devil came to tempt him, then the Devil
ll upon him: So if God employ a man in publick
vice, Oh! then the Devil will fall upon him,
d tempt him most of all then. I remember Lu-
r, when God began to work upon him, and he
pared to stand up in witnessing for God, it was
e special Prayer of his, Oh! that God would de-
er me from Pride, and those that God imploies in
bick works had need to pray for this. If God take
an off from any service, he had need have much
ility then; and so I might instance, in all kinds of
ings, that Humility must have an ingredient in
m. I remember Bernard hath such an expression,
at except it doth come before, and accompany, and
om Pride doth extert all out of our hands, and spoil
Humility, is to come before any thing you do,
company any thing you do, and it is to follow
ing thing you do, or else all is spoiled.

And in this Exhortation consider, that you cannot
all of you to be eminent, do what you can, you
are weak, do all what you can, you shall never
have any great parts; you cannot have great
ates do what you can, but it is possible for you to
be humble. You would think it a great man,
you that are weak, if one could shew you how
should come to have excellent parts, gifts, memo-
& the like; & you that are poor to be rich & emi-
in in the place where you live, & to be above others;
God will not grant you these things, but here
an shew you how you can come to be as humble
any man, and that is as much as, if God gave you
ips, and they brought home to you the riches of
you cannot come all to be eminent in the world.

Ques. You will say. How shall we come to get an humble heart.

Answ. First: Labor to set the excellency of this Grace before your souls, let this Grace in the excellency of it much before you, and meditate on the beauty and excellency of this Grace of Humility, so as to account your excellency to be in Humility, that which a man accounts his excellency to be in, he is in a good forwardness to get it especially in morals. Look upon Humility as your excellency, as a glorious beautifull Grace, and set it before your soul as that that hath a great deal of beauty and excellency in it, to be in love with this Grace. As sin prevails in the heart by meditation, a corrupt heart by meditating and plotting about a corruption or sinfull distemper, comes to defile itself with that corruption: So a gracious heart by meditation of the sweetness and excellency of Grace, comes to be adorned with that Grace: How comes it that men fall into wickedness and sin, but at first this is the beginning of it, they by meditation suck out the sweetness of sin into their souls, and look upon it as that which they may get so much good by, now by delighting in the thoughts of a sin, they come to fall into a sin, therefore take heed of delighting in the thoughts of sin, it is the way to come to fall into a sin: So by delighting of our selves in the meditation of the excellency of Grace, we may come to have that Grace.

Secondly: Labor to convince thy soul of the emptiness and vanity of all those outward excellencies that are the usuall things that puff up the heart; it is nothing but wind that puffs up any man's heart, if they had what is truly excellent their hearts would not be puffed up; but that that puff up the heart is
wind. Now consider all things in the world under these three Notions,

1. They are things beneath the true excellency of an immortal soul, the way to cure sinful pride, is to have a holy, gracious pride. Now a holy pride is to know what is the end of a rational creature, what he is capable of, to enjoy communion with Father, Son, and Holy Ghost, the knowledge of this will take off the heart from all things below, look upon these things as Dogs meat, if you could but take off your heart from all these things it would keep your hearts low.

2. Another Notion is this, Consider, That all these outward Excellencies make no great difference between man and man, it may be you have more parts than another, you have more Estate than another, you have more honor and esteem than another, What great difference makes this between man and man? But now Grace makes a great difference between man & man, one hath Grace another hath not, this makes a mighty difference; one hath Humility, & another not, this makes a very great difference, there is so much difference between the natural excellency of an Angel of Heaven and a Worm upon the earth, as between an humble Soul and the greatest Prince in the world that hath not the Grace of Humility. Were we but thoroughly principled in this one thing, we may hear it, and confess it I suppose, but none of you when you go away will say this is true, that Grace makes the great difference, except you be principled in this thing, that it is not the having much and little that makes any great difference between man and man.

Thirdly: Seriously work upon your hearts the meditation of the vanity of all these things, how small the beauty and excellency of these
things will be gone; what is become of all the great pomp and excellency of the world, when death comes, what is the difference between one that was poor and contemptible, and one that was rich and honorable? Death makes all even. The Glory of the world passeth away, and the lustre of it, every thing here is but as dust and grubs that witnesseth, by looking upon all these things that puff up the heart to be but as wind, is the main thing to make the soul humble.

But the main thing is the setting God before us, and Christ before us, and the right understanding of our selves; these are the three principal things that are helps for the Lowliness of the heart.

3. The knowledge of God, and the setting God before us, is a principal thing to make us humble: you know how it was with him, in Prov. 30. and the beginning, The man spake unto Ehiel and Hevel, I have opened the meaning of this to you at another time, he spake to Ehiel; God with me. Surely, I am more brutish than any man, and have not the understanding of a man. Oh! how low was he in his own eyes when he had to deal with God, the sight of God is that that humbles one more than any thing in the world. And so that of Job, that famous place in Job 42. after God had made himself known to Job at verse 3, 4. I have heard of thee by the hearing of the ear, faith he, but now mine eye seeth thee, wherefore I abhor my self, and repent in dust and ashes. What an humble heart, and a broken heart had he? I let alwayes God before me. And so Isay when he had the vision of God, and the Seraphims cry Holy, Holy, Holy, the whole earth is full of thy Glory, no to me, faith he, I am undone, because he had seen God. Thus all the Servants of God that did converse much with God, were very humble. Thus Christ himself
that had a lowly heart, he converting much with God, and knowing so much of the divine nature, having such interest in him, therefore there was never such an example of a Lowly Spirit as Christ's example was, when as we come to know God, the infinite distance that is between God and us, then what is all the excellencies in the world, when thou comest to know the infinite excellency of God? What is the glimmerings of a Glow-worm when we come to see all the Glory of Heaven?

And then also, we come to see the infinite dependance we have upon God: I wonder not to see men in the world that do not know God, to have bold and presumptuous Spirits, and see men that have knowledge, that they are humble, though the others have their Spirits lifted up in vanity: But for the soul that ever had any sight of God, it is a wonder that such a Soul should have any rising of Spirit, that any fulness of Spirit should be in that Soul that knows what an infinite God it hath to deal with. Oh, converse much with God, and then you will have humble Souls, that Soul that never goes from Duty but hath much converse with God, that Soul is very humble. As Bernard said, Lord I never go from thee without thee, I carry thee out in my heart when I am in thy presence. Now an Hypocrite converseth not with God, you that converse with men, you would be higher than your Neighbors, and live better than your Neighbors, O! this is the fruit of converse with men, but now true Humility comes from converse with God, nothing hath that excellency in it as that which comes from, conversing with God, and upon the sight of his excellency. May be God lies affliction upon you, takes away a Child, or some of your Estate, and this (may be) may humble you, but true Humility comes from con-
versing with God and the sight of his excellency.

4. Another is from the right knowledge of Jesus Christ, faith he, Learn of me, for I am meek and lowly in heart: There is no such means of Humility, as converting much with Christ, for there was never such an example of Humility as Christ, and it was one of God's ends to send his Son for an example into the world, to honor this Grace of Humility, and therefore they that know Christ much, and the way of Salvation, cannot but have empty hearts. It is a speech of Austin; faith he, It may be thou wilt be ashamed to imitate an humble man; such a one as is humble to make him thy pattern, thou thinkest thou hast more excellency in thee than him: 1, but be not ashamed to imitate an humble God. Do but consider how willing Christ was to have that Glory and excellency of his to be eclipsed and darkened for so many years, though he was one that the Angels adored, and he might have let out that Glory to have filled all the whole world, and have made the world astonished with his Lustre, yet he was content for thirty or thirty three years together to go up and down in the world as a man without form and comeliness, to be despised, contemned, and spit upon. If you have a little excellency, you shew it presently, in Cloaths, in Speeches, and the like, Christ shewes you by this what vanity this is, what an excellency and Glory was upon him, and yet he was up and down in the world without form and comeliness.

And when we look upon Christ: Consider that he was not only humble, but humble for us, so satisfaction for thy sin, without which thou must have gone to Hell eternally; to be humble for thy sin, there lies the power and efficacy of Christ's example, in Christ's example thou leest what a mean thing any outward excellency of the world is.
What did he care for any outward excellency? When they would have made him a King, he cared not for it; look up higher, God hath made mankind for higher things than these below, that had the divine nature hypostatically joined to the humane nature, that was one that God intended to make use of for the greatest purpose that ever he did in the world, I did not enjoy the world, I had no honor in the world, I had no honor nor esteem among men, I had no riches, no hole to hide my head, and yet I have that that hath more excellency than all the things in the world, and therefore, Children of men you may see by this, that God intends humane nature for higher things than these below; and therefore it should humble thee that the Son of God should be so low, and thou so lifted up.

And for this example, take this one thing that is of great use to help us to lowliness of heart; Do but consider the way of God towards Jesus Christ, and how Jesus Christ submitted himself unto the way of God towards him, as in this one thing especially, when God manifested himself in the fullest way to him, yet Jesus Christ presently comes into a low condition, as in that famous example in Math. 3:4. when God manifested so much of his Glory, then presently Jesus Christ was content to be low, to come down. And I will give you another that is as famous as this, and that is in the transfiguration that you heard lately opened to you, in Math. 17, there his Glory was let forth, His face did shine like the Sun, and it came through his rayment, a great deal of Glory appeared; but now observe, presently upon this Jesus Christ is not lifted up, but begins to talk of his Sufferings, and Death, that he must die, and suffer, and fall into the hands of men, of sinners, see twice this.

Moses
Moses and Elias talked with him, and his Disciples being afraid, he comes to them at the 7. verse, and said, arise and be not afraid, and when they had lifted up their Eyes, they saw no man but Jesus only, and as he came down from the Mountain, Jesus charged them saying, tel the Vision to no man til the Son of man be risen again from the dead, and his Disciples asked him saying, why then say the Scribes that Elias must first come? He speaks of his Death, and they wondered why Elias must first come, Jesus Answered at the 11. verse, And said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed, likewise shall also the Son of man suffer of them, as they did to Elias, so the Son of man shall suffer of them. They will deal with me as they did with him, presently he tells with his Disciples of his sufferings, The Son of man must suffer. And further at verse, 22. And while they abide in Galilee Jesus said unto them the Son of man shall be betrayed into the hands of men, and they shall kill him, Presently you find the discourse of Christ was about his low condition after any glory put upon him; you, when you have any glory put upon you, and God hath lifted you up more than your brethren, you talk of that, and live upon that, but Christ when he had been transfigured, he talked of his sufferings, and if we did but know what Christ is, and his sufferings, that such a one being so high, yet was brought so low, it would make us to be humble; But now compare this with that you have in Mark, 14. And there you shall find, that when Christ was in an Agony, and when he was in trouble of Spirit, then in his Agony in the Garden when the hand of his Father was upon his Spirit who did Christ take with him into the Garden? Only these three,
three, Peter, James, and John, at verse, 33. And 
beknownst with him Peter, and James, and John, and 
began to be sore amazed, and to be very heavy, and 
said unto them, my Soul is exceeding sorrowful unto 
Death. Now the thing I would note from hence is 
this, the Reason why Christ would take only those 
three that had seen him in his glory to see him in his 
Agony it was, because they were the fittest of all 
those that saw Christ in his Glory to see him in his 
Agony, they would make the best use of this more 
than any. If the other disciples had seen him only 
in his Agony, and not in his Glory, they might have 
been offended, to have seen their Master so when 
he came to die to be so amazed, they might say, 
Lord, is this he we have trusted so long unto, that 
now when he comes to die he sweats blood, I but 
these that saw him in his Glory, they would rather 
think, Oh. How willing should we be to suffer for 
Jesus Christ, that he that is so glorious as we saw 
him but the other day, now we see him in such a 
case; if God should alter our condition, and bring 
us never so low, we have cause to humble our selves 
because he was so Low: And that he might prepare 
their hearts also to suffer, for James was the first 
of the Apostles that suffered for him, Steven indeed 
suffered before, but of the Apostles James was the 
first, and Peter, you know what he was to suffer, 
and John he was the beloved disciple, and one of 
an humble Spirit, and of a loving spirit, therefore 
he was taken in, now the sight of these two together 
was a special means to help the humility of the spiri-
tes of these three Disciples that they saw him in 
his glory and Agony: And so for us to meditate 
first on his Glory, and then of his condition in his 
Agony, it is a mighty means to humble our 
spirits.
5. But now the last thing is: The right knowledge of our selves, this is another Means to make us humble, now, the right knowledge of our selves is that which should bring our hearts low; it was that the Heathen did admire, Socrates was accounted the famous man for this sentence, *I know nothing, because I know myself*, you may conclude it, a man or woman that is lifted up in pride, it is a sign thou dost not know thy self, if thou knewest all the Mysteries in nature, the nature of the Sun, Moon and Stars, and Arts and Sciences, all is nothing to the knowing of thine own heart: Doest thou know thine own heart, prize this as a choice thing, it is such a thing thou shouldst spend much time to read, many of you perhaps cannot read in a book, I but you must be learned in the books of your own heart, read that well, and you will know enough there:

Further, For the knowledge of our selves, take pains in frequent examining, and observing of thy heart, and examin it by the holiness and justice of God, set Gods infinite holiness and justice, even with thine own heart, and that will make thee know thy heart.

And if you would know your selves, you must not judge of your selves by what you are in a fit, at a time, but what you are in a constant way, those that are the vilest of all, yet they have some good moods and fits, sometimes stirred by the word, and when they are above some good motions, and yet be vile and abominable for all this; but you must judge what the frame of your spirits are, in reference to God, and especially what you are in time of temptation, how you find your hearts work ordinarily in times of temptation, when you are put to it. There is many a man when there is no
Means to get Humility.

temptation, he seems to be as fair, and as humble a man, as lowly a man as can be, but when temptation comes then he flies out. And so many men and women think they trust in God, and have Faith in God, but when temptation comes, then they find such distrust and such flouting unto unlawful means to help themselves; Thus you must see what you are in an ordinary way; I do not say, that a man should judge his condition or his heart for any particular, but what he is in an ordinary way, as thus: you may know you have a froward Spirit, if you are froward in an ordinary way. When a temptation comes, you may know you are unclean and sensual, though you are not unclean, and drunk every week, but when a temptation comes in an ordinary way, and when a temptation comes & you fall upon that which is evil, and it is not the trouble of your spirit, but you say, it is the strength of temptation, and we are all sinners, and you can pass it over so: Take these two Considerations with you: First, If that in an ordinary way when temptation comes you find your heart taken. And Secondly, If that you can pass over a sin without any trouble in Spirit, I say then, what you are in your temptation, that you are in the sight of God, and not what you are in some good mood, and some good fit, but there is the guise and the frame of your heart, that that doth appear then, were you otherwise in your temptation then you would complain of your heart, and you would say, Oh! here is a temptation & that makes me see that corruption I never saw before, and Oh! how doth this trouble you? but if you went your corruption in a temptation, then you are to judge of yourselves, according to what you find your selves in a temptation, and God will so judge you, if there be not an alteration, and if then must come to judge of themselves this way, Oh! what a-
bundance of filth, and vileness, and matter is there, that men may come to know themselves by, that they may loath themselves in their own eyes for ever? Oh! it is a wonder that we should have any high thoughts of our selves at all, when we consider what we are in our selves.

CHAP. CXXXII.

The knowledge of our selves further prosecuted, with Six Means to get it. 1. Consider what once we were. 2. What we might have been. 3. What it cost God to bring us out of that condition. 4. What we are. 5. What we should be if God should leave us a little to our selves. 6. In what case we shall certainly be in one day.

First: Consider what ye were once, I speak to those that are best of all of the Disciples of Christ; consider what once ye were.

Secondly: What you might have been.

Thirdly: What great cost God was at in bringing you out of that condition.

Fourthly: What now you are.

Fifthly: What you would be if God should but leave you a little to your selves.

Sixthly: In what case ye all one day shall certainly be in.

These are the Heads to meditate upon to know your own vileness, and so to humble your selves before God; these are the meditations that may serve to prick the bladders of Pride, and beat down the heart when it is lifted up.
As First: Meditate what once you were, consider that there is never a one of you whatever your condition is now, but you were a child of wrath, and that as well as others, as well as the vilest, basest wretch in the world, as you were by nature you were such as lost God, had departed from him, were deprived of the Image of God, your excellency was departed from you, you were under the curse of the Law, you were enemies unto God, your life was a continual enmity unto God, all your daies you did nothing else but fight against him, you were guilty, condemned Creatures, you were full of sin, of the Seeds of all kinds of sin, there is no sin in Hell itself but the Seeds of it were in your hearts, your hearts and lives were full of sin, all the faculties of your Souls were full of sin, and all the members of your bodies instruments of sin, all the good things you had was defiled, Soul and Body was polluted, and all loathsome, you were even cast out in your blood, and even lived in filthiness, for all the time of your natural condition, all the Creatures that you had use of you defiled with sin, and all Ordinances were polluted, all things were unclean to you: Now these are some certain Heads to meditate upon, to work upon us the knowledge of our selves, what we were in that natural state.

Besides add to this, you were succorless, helpless, shiftless in your selves, you could never deliver your selves, you were wandering from God, and would have wandered eternally if God had not looked upon you in mercy, you were in such a condition, that all the Angels in Heaven, and all the Creatures in the world could not have helped you, there was such a dreadful breach between God and your Souls, that if all the Angels in Heaven, and men on earth would have been content to have di-
ed to have made up our breach, it could not have been, this is your condition. Is there not cause then you should be low in your own eyes? Look back to this condition, you see many vile creatures going on in waies of wickedness, provoking the infinite wrath of God against them, and hanging over the pit of Hell by a twined Thred, and every moment are ready to be plunged into the bottomless Gulp, you were once thus, you were in as vile a condition as they.

And consider further, What you might have been, you that are now in such a condition, that have perhaps excellent parts, I have spoken now only of our condition in regard of our spirittual Estate, you may consider of your condition in your rise and beginning, what you find your selves made of was but Duff, what poor matter you were made of at first and so many of you have great estates that now you are proud of, but you were low enough, look back to what you were. So the Holy Ghost in Ezek. 16. when he would humble the People, he bids them look back to what they were, Your Father an Ameerite, and your Mother an Hittite, and you were cast out into the streets. These things if we intended to speak of them largely, they would take up a great deal of time to shew them, only now to hint the heads of some meditations to you, to humble your selves.

But Secondly: Consider what you might have been if the Lord had taken advantage of you, you are now in a comfortable condition, now you are among the People of God into the assembly of the Saints, but you might have been among the damned Reprobates, you might have been roaring in Hell, and sweltring under the wrath of the infinite God; when others of Gods people were assembled to
pray and hear the word, you might have been roasting under the wrath of God in those everlasting flames, consider what you might have been.

Yea, If God had taken you away divers years since without the knowledge of him, and the knowledge of his Son, In what case had you been in, if you had died when such a kinsman of yours died, or such a Neighbor of yours died, where had you been? When you sit in your houses with your Wife and Children about you, consider what you might have been, I that sit here, and have the day of Grace continued to me, might have been in the bottomless Gulf, I might have been cursing and blaspheming God, you that God hath wrought something upon, you desire to fear him, and you come to worship him, and have some delight to worship him, if God had left you to your self, you might have gone cursing and swearing, and blaspheming, & committing any vilest that any the most vilest have committed. It may God hath enlarged your heart in Prayer, I but if God had left you to your self, instead of being enlarged in prayer, you might have been cursing and blaspheming God: Now this is a mighty means to humble your heart.

Besides, What you might have been in regard of poverty, in regard of paine and sickness, you now are comfortable in your Houses, and sit with wives and Children, and delight one in another, you might have been in extremity of torment and pain, you might have lost your senses, and lost your limbs, and a Hundred such things might be named, that if you would give your meditations out upon these things, you might find enough to keep your hearts low before God.
Thirdly: And the third head is this, If God hath made any change in your state, what a trouble it put Heaven and Earth unto, that the Son of God must take your nature upon him, and die, and be made a Curse, to deliver you from that condition? Now this is a mighty humbling consideration, for if a Man or Woman had done any such thing as deserves punishment, though they be delivered, yet if they know that the deliverance cost abundance of trouble, for a Child to think, my Father might have cast me off, and I might have been a lost Child, I but what a deal of charge and trouble have I put my Father to? I have been a trouble to the Family, and to my Friends: So here, God hath not cast us down to Hell as he might have done; But O! what a deal of trouble have we put God unto, & Heaven unto, that the Lord Jesus Christ, the Son of God, must come and be made a Curse for me? the thoughts of this should humble us, it is true, to consider of the torments of Hell is very humbling, but to consider of the way of Gods delivering us from those torments, is as great a means to humble us as any thing in the world.

Yea, Fourthly: Consider what thou art now, though God hath delivered thee: Thou hast yet a body of sin and death that thou carriest about with thee, Oh, abundance of sin and corruption remains in thy soul, Consider that of Paul, Rom. 7. 24. O! wretched man that I am who shall deliver me from this body of death? Consider thine unworthy walking for all those good things thou hast received from God, that notwithstanding all that ever God hath done for thee, yet thou walkest so unworthily as thou dost and God foresaw this, that thou wouldest walk thus unworthily and wretchedly before him, the thoughts of this, that there is such unkindness offered
offere do God, that thou that hopest to receive such
great things from God, and perswadest thy self that
God hath done such great things for thee, as he hath
in sending his Son to die for thee, I say, the thoughts
of this, is as humbling a consideration as any can
be conceived of, next unto that one, what Christ
did for us, and what our souls cost, our unworthi-
ness of such a mercy, and our unanswerableness
of such a mercy is a mighty humbling considerati-
on, and indeed, it would be a good Argument to
perswade, that thou art one that God hath done
such things for in Christ, if so be thou canst find,
that the thoughts of what he hath done for thee,
makes thee humble so much the more, in the con-
sideration of all thine unworthy walking for what
he hath done for thee, here is matter enough for
meditation to humble the Soul in the presence of
God, if these things be considered, what yet thou
art.

Fifthly: Another head is this, what thou woul-
dest be if God should but leave thee; though he hath
done great things for thee, and shewed thee himself,
and Christ, and shewed thee the evil of sin, and
eternal life, yet for all this if he should but leave
thee to thy self one quarter of an hour, thou would-
dest depart from him, and lose all that Grace thou
haft, and be brought into a miserable condition as
ever thou wast, thou wouldest be plunged into the
depth of all evil. Yea, if God should but withdraw
his Spirit from thee one moment Oh consider what
thou wouldest be! and if God should come against thee in his anger and displeasure, what a
dreadful change would there be of that condition
in which now thou art. Now indeed thou haft a
great many things wherein thy heart is satisfied and
delighted, and many excellencies thou haft that
Means to get the knowledge of our selves.

perhaps thy heart is lifted up in, but what wouldst thou be in regard of thy spirituals if God should withdraw from thee, thou wouldst leave all thy spiritual estate, thou wouldst be in a worse condition than ever thou wert. And for thy natural estate, thy parts of nature, or activity of body, or strength, what would become of them if God should withdraw from thee. And so thy outward estate, how soon might God send fire upon thy House, or upon thy Ship, and how soon mightest thou lose all, and be brought into woful extremity; you that enjoy much now, yet meditate what you might be in a moment, if God should withdraw himself from you, and especially if he should come out against you.

Sixthly and Lastly: Consider what you will be ere long, certainly your outward estate will be gone, whatever you pride your selves in, Beauty, or Health, or Strength, or Parts, it will be gone and vanish, your strength will be turned into weakness, and your Health into sickness, this body of yours that now you deck and trim must be Wormes meat ere long, and lie rotting in the Dust. And what difference will there be between those that are rich and those that are poor. I remember I have read of one, that coming into a place where was a heap of Skuls, and among others he heard that Alexander Skul lay there, he desires to know of the man which was Alexander Skul, faith the man, yonder Skul that hath hollow eyes, faith he to the man, all Skuls hath this, I faith the man, and Alexander too, there is no difference between Alexander Skul, and others Skuls, Death makes al the same. You that are rich and above others, and your Hearts are ready to be put up within a while what difference will there be between an
Means to get the knowledge of our selves

Almes-body and you? may be this differenc: will then be, that the poor man if he dies, he hath not so much to answer for so many Talents, and you die and have had great talents, and you have all them to answer for; Do but consider of this, what you will be if these things be taken from you, and that will prick the Bladder of Pride in respect of your natural condition.

And what State you will be in, Consider this, you must stand naked before the great judgment Seat of God, every one of you that are here, you must after a while stand naked before the dreadful judgment Seat of God, to receive your dreadful doom for whatsoever you have done in the Flesh. Now you had need to walk humbly before the Lord here, considering what you shall be brought under, to stand naked before him, and give an account of all your ways; whatever you are proud of, you must give account of it before God, of all your Grace, how you have used it. Now you that want matter of meditation, and want matter of Prayer, when you go to Prayer, you would fain go and humble your heart, and you would go and meditate, and you cannot meditate, you find your thoughts very barren, these things that have been here spoken, may be some kind of supply to you for meditation, and to help you in Prayer to humble your selves there, and bring your spirits low, cast but your thoughts upon these several heads, What was I? What was I in my natural estate? What I might have been if God had taken advantage of me, how he might have taken me in the Act of Sin, at such a time, in such a place, and if he had taken me, what had become of me then? And then, what a great deal of trouble it was to Heaven and Earth to redeem my soul; and what am I yet, in all the faculties of my soul, and

\[\text{NaNN.} \]
members of my Body, what a wretched heart I carry about with me stil; and what should I be if God should withdraw himself from me? the Lord hath been gracious to me, but if he should withdraw himself from me, what should become of me? And what shall I be—both in my naturals, and likewise when I shall stand before the great God to give account of all my ways? now the working of these things again and again upon my heart, and especially the making use of these things in Prayer, to express these things before the Lord in Prayer, or mention these things when you are between God and your own souls, and beseeching the Lord that he would settle these things upon your souls, to humble your hearts, it would be a mighty means to bring your hearts low, and to keep them low. This shall suffice for adding to what was said, for the working of us to this humble frame of heart.

FINIS