

He can never truly relish the sweetness of God's Mercy, who never tasted the bitterness of his own misery.

None can promise us better than Christ can, and none can threaten us worse than Christ can.

Can any Man promise us anything better than Heaven? or, can any Man threaten us with anything worse than Hell?

Heaven is promised to those that love Him, and hell is to be the Portion of those that hate him.

To live without fear of death, is to die living: to labour not to die, is labour in vain.

Men are afraid to die in such and such sins, but not afraid to live in such and such sins.

Oh! the hell of horrors and terrors that attend those Souls that have their greatest work to do when they come to Die!

Therefore, as you would be happy in Death, and everlastingly blessed after Death, prepare and fit yourselves for Death.

Did Christ Die for us that we might live with Him? and shall we not desire to Die, and be with Him?

A believer's dying day is his crowning day.

God protects Men when they are in His way, but not out of His way.

Sin is never at a higher flood, than when Grace is at a low ebb.

Though the Church's Enemies may be Waves to toss her, yet they shall never be Rocks to split her.

It is not a time for Sion's Sons to be Rejoicing, when their Mother is Mourning.

When the Church's adversaries make long furrows upon her back, we should cast in the seed of tears.

Many, instead of sympathising with Believers in their Misery, are censuring them for their Misery.

True love to Christ can walk on the water without drowning, and lie on the fire without burning.

How shall we land at the Haven of Rest, if we are not tossed upon the Sea of Trouble?

A saint of God lives upon the love of Life, and fears not the terror of Death.

None are so welcome to that spiritual Canaan as those that swim to it through the Red Sea of their own Blood.

Saints are not so much afraid of suffering as they are of sinning: in suffering, the offence is done to us; but in sinning, the offence is done to God.

2. Mr GOODWIN of Katherine Hall, at Trinity, the 5th of November 1629.

They knew God, but glorified him not as God, neither were thankful.—

ROM. I. 21.

Thankfulness hath relation to God as a good God. Thanksgiving is the subject I am upon; and it is the duty of this day to reckon up some of God's common mercies to this land. The Lord made all men of one blood, yet he appointed certain times for them to live in; and therefore some ages are happier than others;—nations, some are happier than another. We could never have come forth in a more happy and blessed time.

1. For the age, which is counted the dotage, yet is blessed. Two blessings make a nation happy: (1.) Human knowledge and wisdom; (2.)

Knowledge of God, which sanctifies saints, as the other civiliseth men. Both lights have shined more clearly now than in any age : (1.) For the human knowledge—the Egyptian—all hath been afforded us. (2.) The knowledge of God, of which any nation hath not been partaker of. Blessed are those eyes that see those things ye see : Deut. v. 3, 'The Lord made that covenant with us, not with our fathers.' That light, in regard of the people's light, though not as the ministers' ; full sea it is now, if ever it was, amongst the people.

2. The place. If thou hadst had the wings of a dove to cull out the place thou most desired, couldst thou have culled out a more happy place to set thy foot in than this ?

3. For the healthful temperament of it in regard of fundamental laws, which are as a wholesome air to the body. We enjoy our own good, which cost our forefathers much pains.

4. The succession of princes, which was sometime hazarded, but God hath continued it still. For this God is to be magnified, for they are, 1 Sam. ii. 8, the pillars of the world ; for he compares the world to a rotten house, which is underpropped with such pillars. 1 Tim. ii. 2, he commands to give thanks for kings ; for heathen, much more for Christian. Great things hath he done for us, which are never to be forgotten, in delivering us so often.

5. The peace and tranquillity of this land, which is above all blessings ; therefore, saith Solomon, Prov. xvii. 1, 'More one morsel in quietness,' &c. Blessed are the people in such a case ; but peace with gospel, as fair weather in harvest : Acts ix. 31, 'Then had the churches rest, edified, comforted.'

6. The security of religion established amongst us, and a standard of religion as the doctrine of the churches. The saints who live amongst you are in great abundance. The preaching of the gospel, which excels all the Jesuits ; they cannot imitate us herein, because God helps us to make sermons in an immediate manner.

7. The special deliverances of this land, which are two great ones : that in '88, and this which we celebrate, wherein God gave us new charters, and renewed our lease of the gospel that we have had. Oh ! what cause have we to be thankful. This day is holy to the Lord as a Sabbath as a fast ; though our hearts ought to run in another channel, namely, of thanksgiving, they are mourning. Now, as these mercies are public, so public thanksgiving ought to be had ; and herein we may make melody to the Lord. You that are students ought to regard this the more,

1. Because they are common mercies and public. Because all the mercies God brings on this land are for your sakes. They are all yours, 'that the abundant grace might,' &c., 2 Cor. iv. 14, 15.

2. Because by public mercies God hath most glory. His name is made glorious in this world. This is a second motive the apostle adds, 'to the glory,' &c.

3. For your brethren you ought to give thanks. It is your duty ; it is meet to do so. Ps. cviii., this David rejoiced in ; Acts xxiv., the Jews were thankful for their peace.

Now I will shew you the greatness of the sin of unthankfulness, to press it on you.

1. Because the object is God's goodness ; we are unthankful immediately to God. In that you are unthankful unto God, you sin against the value of goodness, for the despising of which there is a treasure of wickedness* and wrath, Rom. ii. 4. Again, his goodness is his glory ; therefore it must

* So in the MS. ; but qu. 'judgment'?—ED.

needs be great. His mercy is the thing is most dear to him ; it is the tenderest part ; therefore called the 'bowels of mercy,' and 'tender compassion.'

2. It is an unnatural sin, because the light of nature doth condemn it, Luke vi. 32, 33. Sinners love those that love them. He loads you daily with mercies ; but, Amos ii. 13, you do load him with sins. The cords of love are called the cords of a man. The beasts will be thankful in their kind ; nay, the insensible creatures. It returns fruit.

3. All goodness is included in this duty of thankfulness, Ps. cxlvii. 1. This is profitable. It is the best way to obtain mercy. Unthankfulness forfeiteth mercies ; it procures a blessing upon the mercies of God. An unthankful man eats the curses of God.

It is pleasant to God, Eph. v. 19. You have heard it is music, Ps. lxix. 31. Pleasant to man. What is the ground of thankfulness ? A joyous heart. Luke i. 46, 47, see, as much as she rejoiceth, so doth she thank God and magnify him.

It is comely, because it gives God his due, 2 Sam. vii. 19, 20. It is all we can do to God. 'What am I able to say more to thee ?' It is a comely thing to give God his due. It is an honourable duty. *Modestissimum istud verbum Rogo* ; but to give thanks is more honourable, though it be a part of prayer, &c. It moves God.

What is it ? Thankfulness is a rendering of the glory of God's goodness, through Christ, in all things and always, for the acknowledgment of his goodness.

(1.) It is a rendering : Ps. cxvi. 12, 'What shall I render to the Lord for all his benefits to me ?' (2.) It is a free rendering, because that the will is more than the deed in this duty of thankfulness. (3.) The glory of his goodness ; not the substance of your estates, but the glory, Rom. xiv. 6. (4.) It is the glory of his goodness. To glorify his goodness is more than to glorify his mercy. (5.) Through Christ. That is, thankfulness ; 'through Christ let us offer the sacrifices of praise,' &c., Heb. xiii. 5. (6.) In all things, Col. iii. 17. Do it in the name of Christ ; that is, all within you, that is, in all conditions, glorify God. (7.) Always : Eph. v. 20, 'Give thanks always to God.' (8.) The end, principally to acknowledge your sin, and testify his goodness ; for to do so out of fear is not thankfulness. 1 Chron. xxix. 14, David praised God for that he had a heart to give God thanks. Even so should we have such hearts.

3. Mr GOODWIN of Katherine Hall, at Trinity, Nov. 8.

Neither were they thankful.—Rom. I. 21.

Now I must shew what unthankfulness [is], which I could not do unless I shewed what the contrary is. It is a free rendering of the glory of God's goodness principally, and the testification of our thankfulness and love to him. A larger definition : It is when, out of our own selves, we do acknowledge our own unworthiness, and God's free goodness, and our kindness* in relation to him, in all things and at all times, principally to glorify God, and testify our loves.

1. The *genus* is a rendering. It hath relation to good things we have received ; it is he returns all.

2. It is a free rendering unto him. It is a property of thankfulness, an

* Qu. 'dependence' ?—Ed.

essential one. The chief thing looked at in kindness is good will: 2 Cor. viii. 10, 'You have been willing a year before.' This is an aggravation of their bounty: 1 Chron. xxix. 13, 14, 'Who am I that I should offer so willingly?' So the poor widow casting in a mite. Observe whether your sacrifices come off willingly. Do you pray for fear of the whips of conscience? This is not thankfulness.

3. The object; the glory of God's goodness, 2 Cor. iv. 15, God's glory; 'that through your thankfulness glory might redound to the glory of God.' The schoolmen shew how to be thankful. If he be more excellent than thee, then the best way to be thankful is honouring him. Ps. l. 12. But to one that is poorer render that he wants: ver. 14, 'Offer unto God thanksgiving;' *i.e.* God requires the rendering of his glory unto him. When God hath the quintessence of the use of all these things, that is, thankfulness. He doth not deny thee the possession of them. Sometimes the Lord hath need of our credit; that is, when the Lord's glory lies at the stake, and thou must part with thy credit, or else God's glory will die.

4. The glory of his goodness. When you consider the Lord's goodness to you, and it moveth you to pray, Rom. vii. 13, 'Render honour to whom honour is due,' that is not thankfulness, but rather slavish fear.

5. Wherein we are to give God the glory of his goodness.

(1.) By acknowledging our own unworthiness, his free goodness, and our obedience in relation to him. Deut. viii. 17. Thou shalt remember the Lord thy God, and shalt not sacrifice to thy own parts. 1 Chron. xxix. 13, 14. Thus David did: 'We have given thee of thine own,' for we are strangers here. We must acknowledge that there is nothing in yourself to move you thereto. 'Who am I, that thou hast brought me hitherto?'

(2.) Thou art to acknowledge thy own unworthiness; not only that there is nothing in thee that might move God to give thee life, but that thou art unworthy of it, and say that thou art less than the least of God's mercies. The poorest creatures art thou less [than], and unworthy of.

(3.) Thou must acknowledge, *i.e.* thou must not rest in a sensibleness of thy unworthiness.

(4.) It must be a real rendering. Thou must order thy conversation aright; hereby may you express your thankfulness to God: 'I will pay my vows unto him.' 'Truly I am thy servant;' *i.e.* I will devote myself to serve thee. Think with thyself, What hath been done for the Lord? as king Ahasuerus for Mordecai. Shall I thus foolishly requite the Lord for his goodness? as Nathan to David. The Lord hath given thee this much, and more, and yet are unthankful.

(5.) We may express our thankfulness, as David for Jonathan: 'Who is left to do good unto?' 2 Sam. ix. We should say, 'Who is left of the godly?'

(6.) The sixth is to be thankful to God in all things, and always. Look wherein God's goodness is, therein should you be thankful. So for afflictions, which we should not be thankful for, but inasmuch as they are for our good, and we believe it; thus Job. For temporal, but especially spiritual, mercies; and old mercies, and mercies to come; all the promises made to you. David was thankful for a blessing to come, as you may read Ps. xxxi. 9.

(7.) At all times. When God leaves giving, then leave thou to be thankful. But God never leaves giving, as the river running. Be thankful while you have being, because you cannot be thankful enough unto the Lord.

(8.) Your end must be principally to glorify his goodness and testify your love. Thy thankfulness should equal God's kindness. David thanks God

for that he was able to be thankful uprightly. To testify our love : ' I love the Lord because of his goodness, and because he hath heard the voice of my supplication and prayer. Because he hath inclined his ear unto me, therefore will I call on him as long as I live.'

The causes of thankfulness. We must be thankful through Christ and for Christ. All come down through him, and therefore all our thankfulness must go up to God through him also.

(1.) Because Christ is our high priest, and we cannot offer thanks without him.

(2.) All things come by him, therefore all things must be returned by and through him again.

(3.) We must be made acceptable by the power of Christ.

4. Mr GOODWIN of Katherine Hall, Novem. 22. 1629.

Neither were they thankful.—ROM. I. 21.

The point we have in hand is about thankfulness. I have shewn what it is already. It is a free rendering of the glory of God's goodness unto him, in testification of our love unto him, and to glorify him principally. Now we may enlarge this ; for so far as God's goodness extends, so far must thankfulness reach. Eph. v. 20. It is *omne ens et non ens*. Express your thankfulness really to him by vows and prayers, and by doing the saints good. Render all in Christ, because all God's goodness comes to you through Christ ; so in your praises.

Now, the causes of thankfulness, and degrees of it.

1. You must take a due consideration of his mercy. Therefore I will praise the Lord with mine understanding. Marvellous are thy works, and that my soul knoweth right well. This is the reason that brute beasts cannot be thankful. Deut. xxxii. 6, ' O foolish people,' &c. Study God's mercies to your souls. Take note of small as well as great. It is a sign of an humble man. David did so. Ps. ciii. 2. As you confess your sins, so God's mercies ; and remember the Lord's mercy. David says, ' My soul, forget not all his benefits.' This is so necessary, that it is put for thankfulness, and so on the contrary. Lay charge on thy heart. ' They soon forgot the Lord, that had done great things for them,' Ps. cvi. 21.

2. We should esteem God's mercies, 2 Cor. ix. 15. We must apprehend them as unspeakable. 1 Thes. iii. 9, ' What thanks shall I give to the Lord ?' Such a mercy as this aggravates God's mercy. He hath not dealt so with any nation and country. Consider the number of God's mercies. Have a true estimate of them, and have an estimate of your own unworthiness. 2 Chron. xxxii. 25. They were proud, and murmured against God. Ps. cvi. 24, 25. They despised that good land. This would set estimation on God's mercy.

3. We should get the sense of God's love in these in thy heart. Either thou hast a heart set on God, or set love on the creature in him. Acts xiv. 17. Ps. lxxiii. 3, ' Thy love is better than life.' When he perceived the Lord's love he was thankful. A small dinner of herbs will be pleasant to thee, if thou seest God's love. Apprehend God as a Father, and then give him thanks : ' Giving thanks to God and the Father.'

4. Get hearts loving of God again. This is the ground of that melody to the Lord. Get your hearts warmed with godly love. Self-love is the cause of unthankfulness. Loving the creatures inordinately will strengthen your

hate to God, and in love to his creatures we are nothing thankful, because of the creatures' love. Get your hearts weaned from the world. It is a reflex act of the mind.

5. Get joy in him, and rejoice in him always. This opens the heart. 'What, am I to offer willingly such a sacrifice to the Lord!' Get joy in his goodness; for joy in the things of this life will draw away your hearts from God. Rejoice in God's goodness. This is the complete definition of thankfulness. That we might learn to be thankful, let me shew what is unthankfulness. Three degrees:

1. When you are not thankful in your thankfulness; when it is not done out of a right end, or from a good ground. The pharisee took thanks to himself in thankfulness to God. A man may pray amiss; so a man may give God thanks amiss. This is the first degree of thankfulness, Hosea iii. 5. Dost thou fear his goodness? Then art thou thankful. Is thy heart quickened in the sight of God's goodness? The more thou hast, the more thankful shouldst thou be. This is a character of a thankful man: 'I will praise the Lord as long as I live.' To be thankful unto God because of mercies to come; this is good, but not the sign of God's . . .

2. Whenas you do not render unto [God] the glory of his goodness which they are able to render . . . in goodness . . . In Hezekiah; he had received many mercies, 2 Chron. xxxii. 2, 5. He did not live so much better. Now, are you living according to the means God hath given you? He requires meet thanksgiving as doth the earth, Heb. vi. 7. This was Solomon's sin. He had from God, and rendering not according to his mercy. How many are there among you that render nothing at all unto God. Every mercy of God should lead us to repentance. The rivers return to the ocean, and dost not thou return thy life to God again?

3. When we render evil unto God for his mercy, Neh. ix. 25, Do you thus foolishly requite the Lord for his goodness? You cast the Lord's laws behind your backs. Do you render evil for good? David was not stinted in a kingdom, and why hast thou dealt thus? 2 Sam. xii. Thou hast wealth, and dost thou live in a greater sinning against God? So for all the mercies of God; as strength; and art thou strong to pour forth strong drink? For which of all God's mercies do you requite him? What? Do you war against his will? His own weapons! God will heap coals of fire upon your heads. Because God doth defer judgment, therefore do you sin more and more. No greater sin of . . .

5. Mr GOODWIN of Katherine Hall, at Trinity, Decem. 6. 1629.

Because when they knew God, they glorified him not as God, neither were thankful.—ROM. I. 21.

Sinning against knowledge is the highest aggravation of sin. Four times it comes in the chapter; one in ver. 28, the other in ver. 21. I will shew you the aggravation of this sin by questions.

Quest. What is meant by sins of knowledge, and how many ways may we sin this sin?

Ans. Two ways may we sin against knowledge:

1. When knowledge is the object of sin. It is one thing to sin against a knowledge of sin.

2. Sin and the knowledge of sin.

1. It is a greater sin that is directly against knowledge.

(1.) When they do abuse their knowledge, as Judas. When they do not only abuse their natural knowledge, but against knowledge of the Scriptures; when they have some shifts for their sin, as David had in killing Uriah. So Saul, his sparing the fattest sheep is directly against knowledge. To use the law to sin by the law. Men have shifts for their covetousness.

(2.) When men do neglect to get knowledge, herein men sin against it, Heb. v. 12. Though sins may be done out of ignorance, yet because they did not get it when they might have had, so God reckons up to the Gentiles their sins of knowledge. You that have lived long under the means might have gotten much knowledge; therefore the Lord will reckon them as sins against knowledge, if you do not improve them.

(3.) When men refuse to get knowledge, as the adder stoppeth his ear at the charmer; or are afraid.

(4.) When they hate the knowledge and the light that is come into the world, this is a high kind of sinning against the knowledge, so extinguishing this light, that they might sleep the quieter: Jude 20, 'But what they know,' &c.

(5.) When they hold their sin against their consciences. They invent lies in hypocrisy, 1 Tim. vi. 3, 4. They fashion their sins against God.

2. In regard of others: Sinning against knowledge,—

(1.) When men do conceal their knowledge from others. Knowledge is light, and men cannot hide light, but it will discover itself.

(2.) Suppressing of knowledge: Acts iv. 17, 'Let us threaten them, that they speak no more in his name.'

(3.) When we force others to sin against knowledge: John ix. 34, 'They cast him out.'

II. When men sin collaterally against knowledge. Though a man know such a duty to be a duty, and yet doth it not. I will shew you the aggravation of this sin also.

1. When we sin against light, and according to that, the greater sin, the more light. Some sin against the light of nature, the men with men sinning and doing uncleanly, Rom. i. 24; to be unthankful, and disobedient to parents, and unmerciful. So lying and covenant-breakers, John viii. 44. Two sins he reckons up there. He sins against the fact done.*

2. When men sin against the light drunk in in their youth, Prov. xxxi. When Manasseh thus sinned against the sins (instruction?) of his youth, Jer. ii. 3, 4, 'Cry unto Jerusalem, I remember thou wast thus and thus.' Prov. xxii. 10, a principle gotten in youth will hardly depart. Your hearts are tender in youth.

3. The more real and experimental knowledge is wrought in you, this is more grievous. Paul gives Timothy an admonition concerning his example. Note, thou hast the light of nature, word, and example, in Isa. xxvi. 10, 'The land of uprightness.'

4. The more taste thy knowledge hath in the world to come, when thou hast known the bitterness of thy burden, and yet go on, this is a high sin. Those that have been enlightened, and fall back, no more mercy for such afterwards.

I. Before the act done, we may sin against knowledge.

1. When thou knowest the issue and the end of thy sins. This sin leads to death, Prov. viii. 6; as Judas, 'Woe to him that betrays him.' He was told fully of it. The destruction of the city was foretold, Jer. xxxviii. 2, 3.†

* The meaning of this is clear, when compared with Vol. IV. p. 182.

† See Vol. V. p. 178.

2. The more consultations thou hast in thy heart, and yet dost it, the greater thy sin. Darius had many consultations, Dan. vi. 14. He laboured till the going down of the sun, to deliver him out of the lions' mouths. Because every motive should leave an impression on the heart.

3. When there is outward confirmation against it. Thus did Balaam, Num. xxii. 6. The ass reproved him. 2 Peter ii. 10. So Pilate; he had divers confirmations of Christ, and his wife sent to him not to meddle. God's providence witnessed against him.

II. In the act done three things.*

1. The less passion in sin thou hast.
2. The less hardness.

6. Mr GOODWIN, at Trinity, December 13.

Because when they knew God, they glorified him not as God, neither were thankful.—Rom. I. 21.

I shewed the last day when and how many ways a man might sin against knowledge. Sinning against professed knowledge: Rom. ii. 18, 'Thou knowest the things of the law.' You sin against the principles of knowledge, 1 Tim. i. 20; they were excommunicated that they should no more blaspheme.

In the act of sin, three rules whereby we might examine our hearts, whether it be that sin.

1. The less passion thou hast in the heart, as Peter in a passion denied his Lord and Master Jesus Christ; for he knew him to be the Messias. When knowledge hath its full work, and yet that a man should sin, this is a great aggravation.

2. The more sorrow of heart thou hast in the committing of a sin, it augurs thy sin is the greater. From whence comes all the reluctancy in the hearts of wicked men, but from their consciences telling them, as Herod in beheading John Baptist. The text saith, that 'he was exceeding sorrowful.' This aggravated his sin so much the more. Here was a bank of displeasure cast up, over which he broke.

3. So much the more hardness of heart that thou hast contracted in sin, it is the greater. 1 Tim. iv. 4, They know these to be lies, and yet speak them; because they had their consciences seared with a hot iron. When you have light come into your hearts and reject it, it is the hot iron. Knowledge makes men familiar with their sin. Judas had a hard heart, for much knowledge had hardened his heart. Hardness of heart in contemning light and slighting sin, counting it as a small thing.

(1.) When men know they are in an evil way, and yet go on in it, as Pharaoh did.

(2.) Those that defer their repentance sin against knowledge. Your consciences tell you you are in a bad case, and yet live in it. Thus Balaam; he desired to die the death of the righteous, but would not live so.

(3.) Those that do know the way of God, and yet for fear of shame will not come in; for fear of being nicknamed thou wilt not come in. Some of the pharisees sinned against the Holy Ghost. God gave them up to it, because they sinned against the Son of God. Jesus Christ will gather such at the last day to appear before him to condemn.

(4.) Those that know the grace of God, and have salvation offered, yet will not go to the price of it. The young man in the Gospel did thus.

* These three things are inaccurately stated. See Vol. IV. p. 180.

(5.) Some profess the truth and the fear of God, and yet fall back from that way they have professed, 'that make a lie,' and by them 'is the way of truth [evil spoken of].'

Use. See what a great engagement it is to [those that] have knowledge, to take [heed] to glorify God with it.

1. Thou that hast knowledge canst not sin so cheap as others. Thy sins are dearer.

2. Thou wilt have the more hardness of heart. 'How great is that darkness.'

3. The Lord will give thee up to worse sins, to despise his ways, hating his children. These are the sins to which he will give thee up, because thy end is seven times worse than thy beginning.

4. God will give thee up to more despair. Isa. lix. 1, 2, salvation is far off from them, because they were sinners against knowledge. The more presumption against God's mercy, so the greater &c.

5. The more knowledge here, the more terror of conscience thou wilt have hereafter, when thou comest into thy place.

Obj. It is best to be ignorant, if knowledge, &c.

Ans. Thy sin will be the same as if thou hadst sinned against knowledge. Prov. i. 23, He will rejoice over them, and laugh at them when their fear cometh, and mock at their ruin. Thou wert best to turn speedily to him, for the sentence of condemnation may come out speedily against thee. The Lord will bear forty years with an ignorant one, but not five with you.

7. Mr GOODWIN at Trinity, Jan. 30, An. Dom. 1629.*

Professing themselves wise, they became fools.—Rom. I. 22.

I shew you wherein wisdom consists.

1. Wisdom enables a man to look to those things that are profitable for themselves. They fall into many foolishnesses.

2. It makes us do that that is good at all times and conditions. That is a wise man. A godly man only wise, for he pitcheth upon godliness, profitable for all things: Jer. xvii. 8, 9, 'He shall [not] be careful in the time of,' &c.

3. It directs a man to do what is right; to the means, 'Wisdom is profitable to direct,' Eccles. x. 10.

4. It must enable a man to take the way, and to walk in it: Eph. v. 15, 'Be ye not unwise.'

I shewed you the degrees of folly, which we will not repeat.

The particulars wherein folly doth consist.

1. In wanting ability to consider things aright. A wicked man is a fool in this regard in divers particulars.

(1.) They are unable to consider the goodness of God, and their badness, and therefore fools. They are unable to reflect on themselves. So madmen, for want of wisdom, their thoughts are dispersed; they cannot call them in: Eccles. v. 1, 'When thou goest into the temple, offer not the sacrifice of fools,' for they consider not what they do: Jer. viii. 6-8, 'None say, 'What have I done?'

(2.) He cannot consider the issues and consequents of things. He wants

* The substance of the sermon from which these notes are evidently taken will be found in Vol. X. p. 200, *et seq.*—ED.

foresight, Deut. xxxii. 27, 28. This is an unregenerate man ; but ‘ a wise man foresees the evil, and hides himself,’ Prov. xxii. 3.

(3.) They cannot consider the fit time and circumstances of doing good : Esth. i. 13, they were ‘ wise, knowing the time.’ The stork knows his time, but my people do not. This is a great misery ; so where they are unable to discern the seasons of praying, of recreation, of study ; all this is folly.

(4.) Fools are unable to lay things to heart ; therefore they are always uneasy, for sad thoughts enter into them. They forget the afflictions of Joseph : Isa. xlii, 25, ‘ He hath poured out the fury of his anger ; it burned him, and yet he laid it not to heart.’

(5.) He is unable to use his rule aright ; he forgets his directions ; he cannot walk by his rule. His wisdom fails when he walks by his rule. He knows not how to pray ; he cannot use the rules of prayer : Prov. xiv. 3, ‘ The wisdom of the prudent understands his way ; the folly of fools is deceit.’ 2. He wants wisdom to judge of things which are good for him, and therefore he judgeth by false rules.

(1.) He sees what is present to be better than that which is to come, how good soever. This is the part of fools, and the _____, as a little child. The promises of God they lay aside, as it was [with] Demas, 2 Tim. iv. 10. He loved this present world. The unregenerate, they are for present things ; so the young man in the Gospel. It was his judgment. Rom. viii. 18, Paul counted the afflictions as nothing. He looked at things not seen. This is our rule, that false, &c.

(2.) He prefers that which is easy to be obtained, though worse, before that which is more difficult, though better. He is a sluggard, the wise man is diligent. The ways of the wise are too high for him. A wise man will set on the hardest duty and difficultest. Wisdom is too high.

(3.) A fool judgeth according to outward appearances. A fool would say that a man in gay apparel was best ; for the unregenerate judge outwardly, as children do the book best that hath most gays, and sermon that pleases best. They judge according to the quantity of a thing, or else by multitude. They follow a multitude to do evil. They are fools. They think to be heard for their much babbling. They never look to a broken heart, as David did. He cannot discern between things that differ. They take temporary faith for true faith, because there is a likeness. A godly man hath wisdom to know this. They still follow their own minds and wills, and therefore all fools are self-willed. So will wicked men ; that way the wind blows, they will sail, according to their lies.

3. In regard of their choice they make divers [mistakes].

(1.) They choose things that are less necessary for things that are necessary. Unregenerate men spend their time before they get pardon ;* a wise man seeketh the kingdom of heaven first. Mary had chosen one thing necessary, but Martha busied in many things.

(2.) They choose uncertain for certain things. God gives richly all things. What folly is this ! ‘ Charge them that are rich, that they be not high-minded,’ &c.

(3.) He is a fool that provides but for one event ; a wise man provides in *omnem eventum*. The steward had done wisely in making himself friends. This is a wise man ; therefore to provide for all events is wisdom.

(4.) He that will not choose rather a small inconvenience to avoid a greater is a fool. To endure hardship for a time is wisdom. Thus Moses,

* The meaning of this appears on comparing it with Vol. X. p. 206.

Heb. xi. 25, 'Choosing rather to suffer affliction,' &c.; Job xxxvi. 21, 'Take heed of lies, for this hast thou chosen before affliction.'

(5.) The bargains that wicked men make are foolish bargains : Isa. lii. 3, He sold himself for nought. The fool hath a price, but hath not a heart to use it aright.

(6.) In the issue and end, wherein in divers things he is foolish.

[1.] He believes everything, and the promises of his heart : Ps. xlii. 11, 'Their houses shall endure for ever;' this is their inward heart. They think prosperity will abide always : Isa. lvi. 12, He will take his own way; Come, say they, to-morrow shall be, &c.

[2.] He doth things in vain, Gal. iii. 3, Jer. xvii., as the foolish virgins had not oil in their lamps; and so, when we suffer many things, and in the end fall away, Heb. x. 38, they are the worst fools of all the rest. The Galatians are called foolish, therefore, because they fell away.

[3.] Those things that they choose for their happiness is made their ruin. He is taken in the snare of his own sin : 2 Chron. xxviii. 23, The gods he sacrificed to were his ruin.

Use. You that are discovered to be fools, see that ye become wise. For nothing be fools, since a fool inherits nothing. They shall inherit shame and dishonour. God hath no pleasure in fools. Get more wisdom before God delighteth in thee. Go, get thy understanding and wisdom changed. Honour is not fit for the fool. A rod is fit for the fool's back, a whip for an horse; so conscience shall whip the foolish men. Do not go on in your sins, to provoke God; he is stronger than you. Get your hearts changed; choose things rather which are certain and necessary and convenient for you, before the fool's uncertain things.

8. Mr GOODWIN of Katherine Hall, at Trinity, Feb. 24. 1629.

The fool hath said in his heart, There is no God. Corrupt are they, and become abominable.—Ps. XIV. 1.

I lately discovered the folly that was in men's hearts by nature. Next comes vain reasonings. They are not those erroneous opinions in speculative knowledge, but in general of them; those vain reasonings that guide men in their actions. As in his judgment he followed reason, so in his practice. All reasoning consists of two things. The first is of some principle, the second of some induction of these, &c. So two things: 1. That there is in men's hearts abundance of false principles, which are the root of all other false reasoning. These possess their judgments. 2. All those vain arguments whereby men do sheathe themselves in their evil ways. For the first of them, to discover it unto you, it is my text. This is the fundamental principle of all. As all being depends on God, so the belief of a God is the upholder of all. Now, the fools, that is, all mankind, have said in their, &c. Rom. iii. 10, he applies it to all mankind. This is the ground of all impiety in their lives; it proceeds from this. This text lays open unto us the unbelief in men's hearts, and the false principles that are in men, which break forth into action.

Doct. In all men's hearts there is a principle of unbelief, or secret unbelief of all the principles of religion, and so consequently of corruption of manners in their lives. I will shew you what these principles are. Out of principles are gathered both the doctrine of knowledge and religion; so in the power of God, Heb. xi. 6. But in these are principles. It is the foundation of