

A

CHRISTIAN DIRECTORY.

PART I.

CHRISTIAN ETHICS.

CHAPTER IV.—*Continued.*

Subordinate Directions against those Grand Heart-Sins, which are directly contrary to the Life of Godliness and Christianity.

PART V.

Directions against Pride, and for Humility.

PRIDE, being reputed the great sin of the devil by which he fell, is, in the name and general notion of it, infamous and odious with almost all; but the nature of it is so much unknown, and the sin so undiscerned by the most, that it is commonly cherished, while it is commonly spoke against*. Therefore the chief Directions for the conquering of it, are those that are for the full discovery of it. For when it is seen it is shamed, and to shame it is to destroy it.

Direct. 1. 'Understand aright the nature of pride, that you may neither ignorantly retain it, nor oppose your duty as supposed to be pride.' Here I shall tell you, I. What Pride is, and what commandment it is against: and what

* Of this subject read the preface to my book of "Self Denial," and chap. xii. to chap. li.

Humility is, which is its contrary. II. Some seemings or appearances like pride, which may make men be censured as proud, for that which is not pride. III. The Counterfeits of Humility, which may make a proud man seem to himself or others to be humble.

I. Pride, is an inordinate self-exalting; or a lifting up of ourselves above the state or degree appointed us. It is called *ὕπερηφάνια*, because it is an appearing to ourselves, and a desire to appear to others above what we are, or above others of our quality. It is a branch of Selfishness, and containeth Man-pleasing as before described, and produceth Hypocrisy, and is its original and life. It containeth in it these following acts of parts. 1. A will to be higher or greater than God would have us be. 2. An overvaluing of ourselves, or esteeming ourselves to be greater, wiser, or better than indeed we are. 3. A desire that others should think of us, and speak of us, and use us, as greater, or wiser, or better than we are. 4. An endeavour or seeking to rise above our appointed place, or to be overvalued by others. 5. An ostentation of our inordinate self-esteem in outward signs of speech or action: Every one of these is an act of pride. The three first are the inward acts of it in the mind and will, and the two last are its external acts.

As the love of God and man are the comprehensive duties of the decalogue, expressed most in the first and last commandments, but yet extending themselves to all the rest; so selfishness and pride (which is a principal part of it) are the opposite sins, forbidden principally in the first and last commandments, as contrary to the love of God and man, but so as it is contrary to the rest. They are sins against the very relation itself that God and man do stand in to us, and not only against a particular law. They are against the very constitution of the kingdom of God, and not only against the administration: It is treason or idolatry against God, and a setting up ourselves in some part of his prerogative. And it is a monstrous extuberancy in the body, and a rising of one member above and so against the rest; either superiors (and so against the fifth command) or equals (against the rest.)

Humility is contrary to pride; and therefore consisteth,

1. In a contentedness with that degree and state which God

hath assigned us. 2. In mean thoughts of ourselves, esteeming ourselves no greater, wiser, or better than we are. 3. In a willingness and desire that others should not think of us, or speak of us, or use us as greater, or wiser, or better than we are; that they should give us no more honour, praise, or love than is our due; the redundancy being but a deceit or lie, and an abuse of us and them. 4. In the avoiding of all inordinate, aspiring endeavours, and a contented exercise of our assigned offices, and doing the meanest works of our own places. 5. In the avoiding of all ostentation or appearance of that greatness, wisdom, or goodness which we have not; and fitting our speeches, apparel, provisions, furniture, and all our deportment and behaviour to the meanness of our parts, and place, and worth. This is the very nature of humility. The more particular signs I shall open afterwards.

II. Pride, lying in the heart, is often misjudged of by others, that see but the outward appearances, and sometimes by the person himself, that understandeth not the nature of it. The inward appearances that are mistaken for pride, and are not, are such as these: 1. When a man in power and government, hath a spirit suitable to his place and work: this is not pride but virtue. 2. When natural strength and vigour of spirits expel pusillanimity; especially when faith, beholding God, expelleth all inordinate respect to men, and fear of all that they can do, this is not pride but Christian magnanimity and fortitude: and the contrary is not humility, but weakness, and pusillanimity, and cowardice. 3. When a wise man knoweth in what measure he is wise, and in what measure other men are ignorant or erroneous, and when he is conscious of his knowledge, and delighted and pleased in it through the love of truth, and thankful to God for revealing it to him, and blessing so far his studies and endeavours; all this is mercy and duty, and not pride. For truth is amiable and delectable in itself. And he that knoweth, must needs know that he knoweth; as he that seeth, doth perceive, by seeing, that he seeth. And if it be a fault to know that I know, it must be a fault to know at all. But some knowledge is necessary and irresistible, and we cannot avoid it: and that which is good must be valued, and we must be thankful for

it. Humility doth no more require that a wise man think his knowledge equal with a fool's, or ignorant man's, than that a sound man take himself to be sick. 4. When a wise man valueth the useful knowledge which God hath given him, above all the glory and vanities of the world, which are indeed of lower worth, this is not pride, but a due estimation of things^b. 5. When a wise man desireth that others were of his mind for their own good, and the propagating of the truth, this is not pride, but charity and love of truth: else preachers were the proudest men, and Paul had done ill in labouring so much for men's conversion, and saying to Agrippa, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds^c." 6. When an innocent man is conscious of his innocency, and a holy person is conscious of his holiness, and assured of his state in grace, and rejoiceth in it, and is thankful for it, this is not pride, but an excellent privilege and duty. If angels rejoice at the conversion of a sinner, the sinner hath reason to rejoice himself. And if it be a sin to be unthankful for our daily bread, much more for grace and the hope of glory. 7. When we value our good name, and the honour that is indeed our due, as we do other outward, common mercies, not for themselves, but so far as they honour God, or tend to the good of others, or the promoting of truth or piety among men, desiring no more than is indeed our due, nor overvaluing it as that which we cannot spare; but submitting it to the will of God, as that which we can be without; this is not pride, but a right estimation of the thing.

The outward seemings which are oft mistaken for the signs and fruits of pride by others, are such as these: 1. When a magistrate or other governor doth maintain the honour of his place, which is necessary to his successful government, and liveth according to his degree. When princes, and rulers, and masters, and parents, do keep that distance from their subjects, and servants, and scholars, and

^b Duplex est humilitas: una lucida solum et non fervida: quæ ex ratione potius quam ex charitate exercetur. Altera quæ lucida, fervidaque simul est ex charitate magis quam ex ratione exercetur; non tamen citra rationem. Humilitas enim (ut et reliquæ virtutes) opus est voluntatis. Nam sicut virtutes per rationem cognoscimus, ita per dilectionem nobis sapiunt. Thauler. flor. c. 7. pp. 103, 104.

^c Act. xxvi. 29.

children, which is meet and needful to their good, it is usually misjudged to be their pride.

2. When a sinner is convinced of the necessity of holiness in a time and place where it is rare; and infidelity, or profaneness and ungodliness is the common road, the necessary singularity of such a one in giving up himself to the will of God, is commonly charged on him as his pride: as if he were proud that cannot be contented to be damned in hell for company with the most; or to despise salvation if most despise it, and to forsake his God when most forsake him, and to serve the devil when most men serve him. If you will not swear, and be drunk, and game, and spend your time, even the Lord's day, in vanity and sensuality, as if you were afraid of being saved, and as if it were your business to work out your damnation, the world will call you proud and singular, and "think it strange that you run not with them to excess of riot, speaking evil of you^d." You shall quickly hear them say, 'What! will you be wiser than all the town? What a saint! What a holy precision is this!' When Lot was grieved for the filthiness of Sodom, they scorn him as a proud controller: "This one fellow came in to sojourn, and he will needs be a judge^e." And what thought they of Noah, that walked with God in so great singularity, when the world was drowned in (and for) their wickedness? When David "humbled his soul with fasting," they turned it to "his reproach^f." Especially when any of the servants of Christ do press towards the highest degree of holiness, they shall be sure to be accounted proud and hypocrites. And yet they accuse not that child or servant of pride who excelleth all the rest in pleasing them, and doing their work. Nor do they take a sick man to be proud, if he be more careful than others to recover his health. But he that will do most for heaven, and most carefully avoideth sin and hell, and is most serious in his religion, and most industrious to please his God, this man shall be accounted proud.

3. He that will not forsake his God and betray the truth,

^d 1 Pet. iv. 4. See Plutarch Tract. How a man may praise himself without incurring blame. He that is blamed and suffereth reproach for well-doing, is justifiable if he praise himself, &c. p. 304.

^e Gen. xix. 9.

^f Psal. lxxix. 10. xxxiv. 13.

and wound his conscience by wilful sin; but will do as Daniel and the three confessors did[†], and answer as they answered, will be accounted proud. But it is no pride to prefer God before men, and to fear damnation more than imprisonment or death. The army of martyrs did not in pride prefer their own judgments before their superiors that condemned them; but they did it in obedience to God and truth, when that was revealed to babes, which was hid from the wise, and prudent, and great, and noble of the world.

4. When those that are faithful to the honour of Christ's sovereignty, dare not approve of papal usurpations, against his laws, and over his church, and the consciences of his subjects, they shall, by the popish usurpers, be called proud, and despisers of government: as if an usurper of the kingly power should call us proud because we dare not consent to his pride; or call us traitors, for not being traitors as he is himself.

5. When a man that hath the sense of the matters of God and men's salvation upon his heart, is zealous and diligent to teach them to others, and, if he be a minister, be fervent and laborious in his ministry, he is called proud, as one that must needs have all men of his mind: though compassion to souls, and aptness to teach, and preaching instantly in season and out of season, be his necessary duty required of God. And what is the ministry for, but to change men's minds, and bring them to the full obedience of the truth?

6. If a man understand the truth in any point of divinity better than most others, and hold any truth which is there in credit, or commonly received, he shall be accounted proud, for presuming to be so singular, and seeming wiser than those, that think they are wiser than he. But humility teacheth us not to err for company, nor to grow no wiser when once we arrive at the common stature; nor to forsake the truth which others understand not, nor to forbear to teach it because it is not known already. If some of the pastors in Abassia, Syria, Armenia, Russia, Greece, or Italy, or Spain, were as wise as the ministers in England are, it were no evidence of their pride.

7. If a man that understandeth any thing contrary to the

[†] Dan. vi. iii.

judgment of another, cannot forsake it, and think or say as another would have him, especially if you contradict him in disputation, he will take it to be your pride, and over-valuing your own understanding, and being too tenacious of your own conceits^a. Erroneous men that in their pride are over eager to have others of their mind, will call you proud because you yield not to their pride. They think that the evidence is so clear on their side, that if you were not proud, you could not choose but think as they do.

8. Some humble men are naturally of a warm and earnest manner of discourse; and their natural heat and eagerness of speech are frequently misjudged to come from pride, till fuller acquaintance with their humble lives do rectify the mistake^b. It is written of Bishop Hooper the martyr, that 'those that visited him once, condemned him of over-austerity; they that repaired to him twice, only suspected him of the same; those that conversed with him constantly, not only acquitted him of all morosity, but commended him for sweetness of manners. So that his ill-nature consisted in other men's little acquaintance with him.' Tho. Fuller's Church Hist. lib. vii. p. 402. and Godwin in Glocest. Bishops. The same is true of very many worthy men^c.

9. If we zealously contend for the faith or the peace of the church against heretical or dividing persons, and their dangerous ways, they will call us proud, though God command it us^d; especially if we "avoid them, and bid them not God speed^e."

10. When a man of understanding openeth the ignorance of another, and speaketh words of pity concerning him, though it be no more than truth and charity command, they will be taken to be the words of supercilious pride.

11. That plain dealing in reproof which God commandeth, especially to his ministers, towards high and low, great and small, and which the prophets and servants of God have

^a Siquid agere institis, lente id aggredere: ceterum in eo quod elegeris, firmiter persiste. Biss in Diog. Laert. lib. i. sect. 87. p. 54.

^b Pertinacior tamen erat (Chrysanthius) nec de sententia facile discedebat: inquit Eunapius humilitatem ejus laudans.

^c Bullingero ob eruditionem non contempnam, morumque tam sanctitatem quam suavitatem, percharus fuit. p. 591.

^d Jud. ii. 2.

^e Tit. iii. 10. ^f John x.

used, will be misjudged as arrogancy and pride^a. As if it were pride to be true to God, and to pity souls, and seek to save them, and tell them in time of that which conscience will more closely and terribly tell them of, when it is too late!

12. Self-idolizing Papists accuse their inferiors for pride, if they do but modestly exercise a judgment of discretion, about the matters that their salvation is concerned in, and do not implicitly believe as they believe, and forbear to prove or try their sayings, and swallow not all without any chewing, and offer to object the commands of God against any unlawful commands of men: as if God were contented to suspend his laws, whenever men's commands do contradict them; or humility required us to please and obey men at the price of the loss of our salvation^o. They think that we should not busy ourselves to inquire into such matters, but trust them with our souls, and that the Scriptures are not for the laity to read, but they must wholly rely upon the clergy: and if a layman inquire into their doctrine or commands, they say as David's brother to him, "With whom hast thou left the sheep in the wilderness? I know thy pride, and the naughtiness of thy heart^p."

13. If a zealous, humble preacher of the Gospel, that preacheth not himself but Christ, be highly esteemed and honoured for his works' sake, and crowded after, and greatly followed by those that are edified by him, it is ordinary for the envious, and the enemies of godliness, to say that he is proud, and preacheth to draw disciples after him, and to be admired by men; for they judge of the hearts of others by their own: as if they knew not that Christ and his most excellent servants have been crowded after, without being thereby lifted up, or chargeable with pride! As the sun is not accusable for being beheld and admired by all the world; nor fire and water, earth and air, food and rest, for being valued by all. Little do they know how deep a sense of their own unworthiness is renewed in the hearts of the most applauded preachers, by the occasion of men's estimation and applause, and how much they desire that none

^a Amos vii. 12, 13. 2 Chron. xxv. 16. Acts xxiii. 4.

^o Cum humilitatis causa mentiris, si non eras peccator antequam mentiris, mentiendo efficies quod evitaras. Augustin. de Verb. Apost.

^p 1 Sam. xvii. 28.

may overvalue them, and turn their eye from the doctrine upon the person! And how oft they cry out with the laborious apostle, "Who is sufficient for these things?" And how oft they are tempted to cast off all through fear and sense of their unfitness, when the envious dullards fearlessly utter a dry discourse, and think that they are wronged because they are not commended and followed as much as others; they think the common sense of all the faithful, and the love of truth, and care of their salvation, must be called pride, because it carrieth men to prefer the means which are fitted best to their edification and salvation.

14. If a humble Christian have, after much temptation and a holy life, attained to well-grounded persuasions of his salvation, and be thankful to God for sanctifying him, and numbering him with his little flock, when the world lieth in wickedness, he will be taken for proud by ungodly men, that cannot endure to hear beforehand of the difference, which the judgment of God will declare between the righteous and the wicked: as if it were pride to be happy or to be thankful.

15. If a man that is falsely accused or slandered, shall modestly deny the charge, and use that lawful means which he oweth to his own vindication, he will be accused of pride because he contradicteth proud accusers, and consenteth not to belie himself; yea, though the dishonour of religion, and the hindrance of men's salvation be the consequent of his dishonour.

16. Many of the poor do mistake their superiors to be proud, if their apparel be not in fashion and value almost like their own, though it be sober and agreeable to their rank.

17. Some are of a more rustic or careless disposition, unfit for compliment; and some are taken up with serious studies and employments, so contrary to compliment, that they have neither time nor mind for the observance of the humours of complimentary persons; who, because they expect it, and think they are neglected, do usually accuse such men of pride^a.

18. Some are of a silent temper, and are accused for

^a *Attila in excessu adeo gustosus et compositus, ut vel exinde superbissimi animi contraxerit infamiam. Caffinack. Esper. de Attil. p. 341.*

pride, because they speak not to others as oft as they expect it.

19. Some are naturally unapt to be familiar till they have much acquaintance, and are so far from impudent, that they are not bold enough to speak much to strangers, and take acquaintance with them; no, though it be with their inferiors; and therefore are ordinarily misjudged to be proud.

20. Some have contracted some unhandsome customs in their speech or gestures, which to rash censurers seem to come from pride, though it be not so. By all these seemings the humble are judged by many to be proud^r.

III. There are also many Counterfeits of Humility, by which the proud are taken to be humble. As, 1. An accusing of themselves, and bewailing their vileness, through mere terror of conscience, as Judas, or the constraint of affliction, as Pharaoh, or of the face of death. 2. A customary confessing of such sins in prayer, or in speech with others, which the best are used to confess, and the confessing of them is taken rather to be an honour than a disgrace. 3. A religious observance of those commandments and doctrines of men, which the apostle speaketh of, which have a "shew of wisdom in will-worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh." 4. A holding of those tenets, which doctrinally are most to man's abasement; but never humbled themselves at the heart. 5. A discreet restraint of boasting, and such a discommending of themselves, as tendeth to procure them the reputation of modesty and humility. 6. An affected condescension and familiarity with others, even of the lower sort, which may seem humility, when the poorest have their smiles and courtesy, and yet may be but the humility of Absalom^t, the fruit of pride, designed to procure the commendations of the world. 7. A choosing to converse with their inferiors, because they would bear sway, and be always the greatest themselves in the company: like Dionysius the tyrant, that when he was dethroned, turned

^r Quod à magnatum ac procerum congressu abstinerit (Chrysanthius) alieniorque fuerit, non arrogantiae aut fastui tribuendum est, quin potius rusticitas quaedam aut simplicitas existimari debet in eo qui quid esset potestas ignorabat; ita vulgariter, et minime dissimulanter cum illis verba factitabat. Eusepius in Chrysost.

^s Col. ii. 18—23.

^t 2 Sam. xv. 37—6.

schoolmaster, that he might domineer among the boys. 8. A constrained meanness of apparel, provisions, and deportment; when poverty forceth men to speak and live, as if they were humble; whereas, if they had but wealth and honours, they would live as high as the proudest of them all. How quiet is the bear when he is chained up? and how little doth serve a dog or a fox when they can get no more? 9. An affected meanness and plainness in apparel, while pride runs out some other way! He that is odiously proud of his supposed wisdom, or learning, or holiness, or birth, or great reputation, may, in his very pride, be above the womanish and childish way of pride, in apparel and such other little toys. 10. A loathing and speaking against the pride of others, while he overlooks his own, perhaps because the pride of others cloudeth him: as the covetous hate others that are covetous, because they are the greatest hinderers of their gain: as dogs fight for the bone which both would have. Many more counterfeits of humility may be gathered from what is said before of the seemings of pride, whereto it is contrary.

Direct. 11. 'Observe the motions and discoveries of pride, towards God and man, that it may not, like the devil, prevail by keeping out of sight.' Because this is the chief part of my work, I shall here distinctly shew you, the Signs and Motions of it, in its several ways against God and man.

Signs of the worst part of Pride against God.

Sign 1. Self-idolizing pride doth cause men to glory in their supposed greatness, when the greatness of God should show them their contemptible vileness; and to magnify themselves, when they should magnify their Maker. It makes the strong man glory in his strength, and the rich man in his wealth, and the conqueror in his victories, and princes, and rulers, and lords of the earth, in their dominions, and dignities, and power to do hurt or good to others: and say as Nebuchadnezzar, "Is not this great Babylon that I have built, for the house of the kingdom, by the might of my power, for the honour of my majesty?" How hard is it to be great and truly humble, and not to swell, and be

* Jer. ix. 23, 24. Psal. xlix. 6. † Chron. xv. 19.

‡ Dan. iv. 30.

lifted up in heart, as they rise in power! This God abhorreth as unsuitable to worms and dust, and injurious to his honour, and will make them know that power, and riches, and strength are his, and that "the Most High doth rule in the kingdom of men, and giveth it to whomsoever he will⁷."

Sign 11. Pride causeth men to set up their supposed worth and goodness above or against the Lord: so that they make themselves their principal end, and practise that which some of late presume to teach, that it is not God that can or ought to be man's end, but himself alone: as if we were made only for ourselves, and not for our Creator. Pride makes men so considerable in their own esteem, that they live wholly to themselves, as if the world were to stand or fall with them: if they be well, all is well with them: if they are to die, they take it as if the world was at an end. They value God, but as they do their food, or health, or pleasure, even as a means to their own felicity; not as preferring him before themselves, nor making him the chiefest in their end⁸. They love themselves much better than God: and so far is man fallen from God to himself, that he feeleth disposed to this as strongly, as that he taketh it to be his primitive nature, and therefore warrantable, and that it is impossible to go higher.

God is to be man's end, though we can add nothing to him. The highest love supposeth no want in him that we love, but an excellency of glory, wisdom, and goodness, to which all our faculties offer up themselves in admiration, love, and praise: not only for the delights of these, nor only that our persons may herein be happy; but chiefly that God may have his due, and his will may be pleased and fulfilled; and because his excellencies deserve all this from men and angels. When we love a man of wonderful learning, and wisdom, and meekness, and charity, and holiness, and other goodness, it is not chiefly for ourselves that we love him, that we may receive something from him; for we feel his excellency command our love, though we were sure that we should never receive any thing from him: nor is the delight

⁷ Dan. iv. 32.

⁸ Ut lumen lunæ in præsentia solis non apparet, pari ratione esse secundum in præsentia primi; nec meritum nostrum præsentem merito Christi. Paul. Scaliger. *Theo.* 73, 74. de Mundo Archetyp. *Epist.* lib. 14.

of loving him our chief end, but a consequent, or lesser part of our end: for we feel that we love him before we think of the delight^a. The admiration, love, and praise of God, our ultimate end, hath no end beside their proper object: for it is itself the final act, even man's perfection. Amiability magnetically attracteth love: if you ask an angel, why he loveth God, he will say, because he is infinitely amiable: and though in such motions nature secretly aimeth at its own perfection and felicity, and lawfully interesteth itself in this final motion, yet the union being of such as are infinitely unequal, O how little do the glorified spirits respect themselves in comparison of the blessed, glorious God. See what I said of this before, Chap. iii. Direct. 11. and 15.

Sign III. Pride maketh men more desirous to be overloved themselves, than that God be loved by themselves or others. They would fain have the eyes and hearts of all men turned upon them, as if they were as the sun, to be admired and loved by all that see them.

Sign IV. Pride causeth men to depend upon themselves, and contrive inordinately for themselves, and trust in themselves; as if they lived by their own wit, and power, and industry, more than by the favour and providence of God.

Sign V. Pride makes men return the thanks to themselves, which is due to God for the mercies which they have received. God is thanked by them but in compliment: but they seriously ascribe it to their care, or skill, or industry, or power: they sacrifice to their net, and say, Our hand, our contrivance, our power, our good husbandry, hath done all this^b.

Sign VI. Pride setteth up the wisdom of a foolish man against the infinite wisdom of God. It makes men presume to judge their Judge, and to judge his laws, before they understand them; and to quarrel with all that they find unsuitable to their own conceits, and say, How improbable is this or that? and how can these things be? He that cannot

^a Idem sonant, summe amari, et esse finem ultimum: at proculdubio Deus summe amandus est. Unum vero finem Aristoteles declaravit esse, usum virtutis in vita sancta et integra. Hesych. Illust. in Aristot.

^b Laert. in Thal. speaketh of the oracle of Delphos adjudging the Tripos to the wisest: so it was sent to Thales, and from him to another, till it came to Solon, who sent it to the oracle, saying, None is wiser than God. So should we all send back to God, the praise and glory of all that is ascribed to us.

undo a pair of tarrying irons, or unriddle a riddle till it be taught him, which afterwards appeareth plain, will question the truth of the Word of God, about the most high, unsearchable mysteries. Proud men think they could mend God's Word, and they could better have ordered matters in the world, and for the church, and for themselves, and for their friends, than the providence of God hath done^c.

Sign VII. Pride maketh men set up their own love and mercy above the love and mercy of God. Augustine mentioneth a sort of heretics called *Misericordes*, merciful men; and Origen was led hereby into his errors. When they think of hell-fire, and the number of the miserable, and the fewness of the saved, they consult with their ignorant compassion, and think that this is below the love and mercy which is in themselves, and that they would not thus use an enemy of their own; and therefore they censure the Holy Scripture, and pride inclineth them strongly to unbelief: while they forget the narrowness and darkness of their souls, and how unfit they are to censure God; and how many truths may be unseen of them, which would fully satisfy them if they knew them; and how quickly God will shew them that which shall justify his Word and all his works, and convince them of the folly and arrogancy of their unbelief and censures.

Sign VIII. Pride makes men pretend to be more just than God: and to think that they could more justly govern the world; and to censure God's threatenings, and the sufferings of the good, and the prosperity of the wicked, as things so unjust, as that they thereby incline to atheism. So James and John would be more just than Christ, and call down fire on the rejecters of the Gospel: and the prodigal's brother, repined at his father's lenity.

Sign IX. Pride makes men slight the authority and commands of God, and despise his messengers, and choose to be ruled by their own conceits, and lusts, and interests; when the humble tremble at his Word, and readily obey it^d.

^c Laert. saith, that Pythagoras first called himself a philosopher. Nullum enim hominum, sed solum Deum, esse sapientem asserit: artem ~~scilicet~~ dicta, quam nunc philosophia: et qui hanc profitebantur ~~scilicet~~ appellati: quicunque ad summam animi virtutem extiterunt, hos hunc honestiore vocabulo, auctore Pythagora philosophos appellamus. See Diog. Laert. Præh. sect. 12. p. 9. (T. C.)

^d Isa. lvii. 15. Neh. ix. 16: 29. Isa. ix. 9.

Sign x. A proud man in power will expect that his will be obeyed before the will of God; and that the subjects of God displease their Master rather than him. He will think it a crime for a man to inquire first what God would have him do, or to plead conscience and the commands of the God of heaven, against the obeying of his unjust commands. If he offer you preferment, as Balak did Balaam, he looketh you should be more taken with it, than with God's offer of eternal life. If he threaten you, as Nebuchadnezzar did the three witnesses, he looks that you should be more afraid of him than of God, who threateneth your damnation; and is angry if you be not.

Sign xi. A proud man is more offended with one that would question his authority, or speak diminutively of his power, or displease his will, or cross his interest, than with one that sinneth against the authority, and will, and interest of God. He is much more zealous for himself and his own honour, than for God's; and grieved more for his own dishonour, and hateth his own enemies more than God's; and can tread down the interest of God and souls, if it seem but necessary to his honour or revenge. He is much more pleased and delighted with his own applause, and honour, and greatness; than with the glory of God, or the fulfilling of his will.

Sign xii. Proud men would fain steal from God himself the honour of his most excellent works*. If they are rulers, they are more desirous that the thanks, for the order and peace of societies, be given by the people to them, than unto God. If they are preachers, they would fain have more than their due, of the honour of men's conversion and edification. If they are pastors, they would encroach upon Christ's part of the government of his church. If they be bountiful to the poor, and do any good works, they would have more of the praise than belongeth to a steward, or messenger that delivereth the gifts of God. If they be physicians, they would have the real honour of the cure, and have God to have but a barren compliment. Like the atheistical physician, that reviled and beat his patient for thanking God that he was well, 'when,' saith he, 'it was I that cured you, and do you thank God for it?'

* Quicquid boni egeris, in deos refer. Bias in Diog. Laert. lib. 1. sect. 88. p. 54.

Sign XIII. A proud man will give more to his honour than to God: his estate is more at the command of his pride, than of God. He giveth more in the view or knowledge of others, than he could persuade himself to do in secret. He is more bountiful in gifts that tend to keep up the credit of his liberality, than he is to truly indigent persons. It is not the good that is done, but the honour which he expecteth by it, which is his principal motive. He had rather be scant in works of greatest secret charity, than in apparel, and a comely port, and the entertaining of friends, or any thing that is for ostentation, and for himself.

Sign XIV. A proud man would have as great a dependence of others upon him as he can. He would have the estates, and lives, and welfare of all others at his will and power: that he might be much feared, and loved, and thanked, and that many may be beholden to him as the god or great benefactor of the world. He is not contented that good is done, and men's wants supplied, unless he have the doing of it, that so he may have the praise. If he save his enemy, it is but to make him beholden to him, and be said to have given him his life. Fain he would be taken to be as the sun to the world, which mankind cannot be without.

Sign xv. A proud man is very patient when men ascribe that which he knoweth to be above his due, though it be to the injury of God. He can easily forgive those that value and love him more than he deserveth, though they sin in doing it. He is seldom offended with any for over-praising him; nor for reverencing or honouring him too much; nor for setting him too high, or for giving or ascribing too much power to him; nor for obeying him before God himself. He careth not how much love, and honour, and praises, and thanks he hath; when a humble soul saith, as Psal. cxv. 1. "Not unto us, O Lord, not unto us, but unto thy name give the glory:" and as the angel to John, that would have worshipped him, "See thou do it not, for I am thy fellow servant." They know God will not give "his glory to another." "In his temple every one speaketh of his glory." But of themselves they say, 'I am a worm and no man: I am less than the least of all thy mercies; less than the least of all saints: the chiefest of sinners.' How unfit am I for so much love, and praise, and honour!

† Isa. xlii. 8.

‡ Psal. xxix. 9.

Sign xvi. A proud man would have his reason to be the rule of all the world, or, at least, of all that he hath to do with. If there were laws or canons to be made, he would have the making of them. He would have all men take his counsel, as an oracle. He would have all the world of his opinion; and sets more by those that thus esteem him, and are of his opinion, and yield to all that he saith and doth, than by those that most earnestly desire to conform their minds to the Word of God, and differ from him in understanding of any part of it. He loveth them better that inquire of him, and take his word, than them that inquire of the Word of God; though he cannot deny but it is God's prerogative to be infallible, and the rule of the world.

Sign xvii. A proud man affecteth the reputation of God's immutability, as well as his infallibility. He will stand to an error when once he hath vented it, and resist the truth when once he hath appeared against it, to avoid the dishonour of being accounted mutable, or one that formerly was deceived. His pride keepeth him from repenting of any fault or error, that he can but find a cloak for. If he have done wrong to God, and mischief to the church, he will do as much more to make it good, and justify it by any cruelty or violence. If he have once done you wrong, he will do more for fear of seeming to have wronged you: if he have slandered you, he will stab or hang you, if he can, to justify his slander, rather than seem so mutable as to retract it.

Sign xviii. A proud man affecteth a participation of God's omniscience, and is eager to know more than God revealeth; (if he be an inquiring man, whose pride runneth this way.) Thus our first parents sinned, by desiring to be as God in knowledge. This hath filled the world with proud contentions, and the church with divisions; while proud wits heretically make things unrevealed the matter of their ostentation, imposition, censures, or furious disputes; while humble souls are taken up in studying and practising things revealed, and keep themselves within God's bounds, as knowing that God best knoweth the measure fittest for them, and that knowledge is to be desired and sought, but so far as it is useful to our serving or enjoying God, and the good which truth revealeth to us; and that knowledge may else become

our sorrow, and truth the instrument to torment us, as it doth the miserable souls in hell.

Sign XIX. A proud man is discontented with his degree, especially if it be low. He would be higher in power, and honour, and wealth: yea, he is never so high but he would fain be one step higher. If he had a kingdom, he would have another: and if he had the dominions of the Turkish or Tartarian emperor, he would desire to enlarge them, and to have more; and would not be satisfied till he had all the world. Men feel not this in their low condition: they think, If I had but so much, or so much, I would be content: but this is their ignorance of the insatiable pride that dwelleth in them. Do you not see the greatest emperors on earth still seeking to be greater. Every man naturally would be a pope, the universal monarch of the world: and every such pope would have both swords, and have princes and people wholly at their will: and when they have no mind to hurt, they would have power to hurt; that all the world might hold their estates, and liberties, and lives, as by their clemency and gift, and they might be as God to other men. And if they had attained this, pride would not stop, till it had caused them to aspire to all the prerogatives of God, and to depose him, and dethrone him of his Godhead and majesty, that they might have his place.

Sign XX. A proud man would fain have God's independency. Though need make him stoop, yet he would willingly be beholden to none. Not only because in prudence he would keep his liberty, and not be unnecessarily the servant of men, nor under obligations to serve them in any evil way, (for so the humblest would fain be independant;) but because he would be so great and high, as to scorn to lean on any other. Thus you see how pride is that great idolatry that sets up man as in the place of God.

Signs of the next degrees of Pride as against God.

Sign 1. A proud heart is very hardly brought to see the greatness of its sins, or to know its emptiness of grace, or to be convinced of its unpardoned, miserable state, or of the justice of God, if he should damn it to everlasting torments^b.

^b Men sick in mind, as witless fools, and loose persons, and unjust, and inju-

Concerning others it may confess all this, but hardly of itself. Its own unbelief and averseness from God and holiness, seem to it a small and tolerable fault: its own pride, and lust, and worldliness, and sensuality, seem not to be so bad as to deserve damnation: much less the smallest sin which it committeth. Though customarily they may say that God were just, if he did condemn them, yet they believe it not at the heart. The most convincing preacher shall have much ado to bring a proud man heartily to confess that he is an enemy to God, a child of wrath, and under the guilt of all his sins, and sure to be condemned unless he be converted. He will confess that he is a sinner, or any thing else which the most godly must confess, or which doth not conclude him to be in a damnable, unrenewed state: but to make an ungodly man know that he is ungodly, and an impenitent person know that he is impenitent, and an un sanctified person know that he is un sanctified, is wonderful hard, because that pride hath dominion in them. "Are we blind also?" say the proud, incorrigible Pharisees to Christ¹.

Sign 11. A proud heart doth so much overvalue all that is in itself, that every common grace or duty doth seem to it to be a state of godliness. Their common knowledge seemeth to them to be saving illumination: every little sorrow for their sin, or wish that they had done better, when they have had all the sweetness of it, doth go with them for true repentance. Their heartless lip-labour goes for acceptable prayer: their image of religion seemeth to them to be the life of godliness. They take their own presumption for true faith; and their false expectation, for Christian hope; and their carnal security and blockish stupidity, for spiritual peace of conscience; and their desperate venturing their souls upon deceit, they take for a trusting them with God. If they forbear but such sins as their flesh can spare, as unnecessary to its ease, provision or content; yea, or such sins as the flesh commandeth them to forbear, as tending to their dishonour in the world; they take this for true obedience to God. Because they had rather have heaven than

rious, think not that they do amiss and sin, &c. Plutarch. Tract. That Maladies of the Mind are worse than those of the Body.

¹ John ix. 40.

hell, when they must leave the earth, whether they will or no, they think that they are heavenly-minded, and lay up their treasure there, and take it for their portion. Because conscience sometimes troubleth them for their sin, they think they renew a sincere repentance; and think all is pardoned, because they daily ask for pardon. Their forced submission to the hand of God, they take for patience: and a 'Lord have mercy on us, and forgive us, and save us,' they take for a true preparation for death. Thus pride deceiveth sinners, by making them believe that they have what they have not, and do what they do not, and are something when they are nothing; and by multiplying and magnifying the little common good that is in them.

Sign III. A proud heart hath very little sense of the necessity of a Saviour, to die for his sins, and satisfy God's justice, and reconcile him to God: notionally he is sick of sin; and notionally he thinks he needeth a physician: but practically, at the heart he feeleth little of his disease; and therefore little sets by Christ. He feeleth not that which should throughly acquaint him with the reasons of this blessed work of our redemption: and therefore indeed is a stranger to the mystery, and an unbeliever at the heart; and would turn apostate if the trial were strong enough. He never felt himself a condemned man, under the curse and wrath of God, and liable to hell: and therefore never lay in tears with Mary at his Saviour's feet, nor melted over his bleeding Lord; nor feelingly said with Paul, "He came to save sinners, of whom I am chief;" nor "esteemed all things as loss and dung for the knowledge of Christ, that he might be found in him^k." He is a Christian but as a Turk is a Mahometan; because it is the religion of the king, and the country in which he was bred.

Sign IV. A proud heart perceiveth not his own necessity of so great a change as a new birth, and of the Holy Ghost to give him a new nature, and plant the image of God upon him. He findeth, perhaps, some breaches in his soul; but he thinks there needs no breaking of the heart for them; nor pulling all down, and building up his hopes anew. Amending his heart, he thinks may serve the turn, without making it and all things new. The new creature he taketh

^k Phil. iii. 7, 8.

to be but baptism, or some patching up of the former state, and amending some grosser things that were amiss. He will confess, that without Christ and grace we can do nothing; but he thinketh this grace an ordinary help. Whereas a humble soul is so emptied of itself, and perceiveth its deadness and insufficiency to good, that it magnifieth grace, and is wondrous thankful for it, as for a new and spiritual life.

Sign v. A proud heart hath so little experimental sense of the great accusations which Scripture bringeth against the corrupted heart of man, that it is easily drawn into any heresy which denieth them: as about our original sin and misery, and need of a Saviour: about the desperate wickedness of the heart, and man's insufficiency and impotency to good, yea, averseness from it: whereas humble men are better acquainted with the sin within them, that beareth witness to all these truths.

Sign vi. The proud are insensible of the need and reason of all that diligence to mortify the flesh, and subdue corruptions, and watch the heart, and walk with God in holiness of life, which God requireth. He saith, what need all this ado? He feeleth not the need of it, and therefore thinks it is more ado than needs. But the humble soul is sensible of that within him that requireth it, and justifieth the strictest ways of God. The rich think they have no need to labour; but labour is a poor man's life and maintenance: if he miss a day, he feeleth the want of it the next.

Sign vii. Proud men are much insensible of the want of frequent and fervent prayer unto God. Begging is the poor man's trade: the humble soul perceives the need of it: he finds as constant need of God, as of air, or bread, or life itself. And he knoweth that the exercise of our desires and faith, and the expression, by prayer, of our dependance upon God, is the way appointed for our supply. But the proud are full-stomached, and think this earnest, frequent praying is but hypocritical needless work; for they cannot make a trade of begging, and therefore they are sent empty away.

Sign viii. A proud man is a great undervaluer of all mercies, and unthankful for them; but especially for spiritual mercy. He receiveth it customarily, as if it were his due; and customarily gives God thanks. But though he may rejoice in the prosperity of his flesh, yet he is a stranger to

holy thankfulness to God; and thinks diminutively of mercy: yea, he is discontent, and murmureth if God give him not as much as he desireth. Whereas the humble confess themselves unworthy of the least¹. Hezekiah's lifting up and unthankfulness go together. A poor man will be very thankful for a penny or a piece of bread, which the rich would reject as a great indignity.

Sign ix. Proud men are always impatient in their afflictions. If they have a stoutness or stupidity, yet they have not Christian patience. They take it as if God used them hardly, or did them wrong. But the humble know that they deserve much worse, and that the mercy that is left them is contrary to their desert: and therefore say with the humbled church, "I will bear the indignation of the Lord, because I have sinned against him²." "It is because his compassions fail not, that we are not consumed³."

Sign x. Proud men are fearless of temptations, and confident of their strength and the goodness of their hearts: they dare live among snares, in pomp and pleasure, faring deliciously every day; among plays, and gaming, and lascivious company and discourse, and fear no hurt; their pride making them insensible of their danger, and what tinder and gunpowder is in their natures, for every spark of temptations to catch fire in. But the humble are always suspicious of themselves, and know their danger, and avoid the snare. "A wise man feareth and departeth from evil: but the fool rageth, and is confident⁴." "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished⁵."

Sign xi. Pride maketh men murmur, if the work of God be never so well done, if they had not the doing of it; and sometimes, by contending to have the honour of doing it, they destroy the work. If they are officers of Christ, they look more at the power than their obligation; at the dignity than at the duty; and at what the people owe to them, than what they owe to God and to the people. They are like dogs that snarl at any other that would partake with them, or come into the house. They say not as Moses, "Would all

¹ Gen. xix. 10. ² Chon. xxxii. 24--26.

³ Lam. iii. 22.

⁴ Prov. xiv. 16.

⁵ Mich. vii. 9.

⁶ Prov. xii. 3.

the Lord's people were prophets." Yea, the peace and unity of church and state are often sacrificed to this cursed pride.

Sign xii. Pride makes men ashamed of the service of God, in a time and place where it is disgraced by the world; and if it have dominion, Christ and holiness shall be denied or forsaken by them, rather than their honour with men shall be forsaken. If they come to Jesus, it is as Nicodemus did, by night: they are ashamed to own a reproached truth, or scorned cause, or servant of Christ: if men will but mock them with the nick-names or calumnies hatched in hell, they will do as others, or forbear their duty. A scorn will do more to make them forbear praying in their families to God, than the lions' den would do with Daniel, or the fiery furnace with the three confessors: especially if they be persons of honour and greatness in the world, then God must be merciful to them while they bow down in the house of Rimmon. As the rich man, when he heard Christ's terms, "was very sorrowful, for he was very rich^q;" so these, because their honours and dignities are so great, do think them too good to let go for the sake of Christ. Had they but the proportion of the obscure vulgar to lay down, they could forsake it; but they cannot forsake so fair a portion, nor endure the reproach of so honourable a name. But O, what contemptible things are these to a humble soul! He marvelleth what dreaming worldlings find, in the dotting thoughts and breath of fools, which men call honour, that they should prefer it before the honour of God, and their real honour; when Christ hath told them, that "whosoever shall be ashamed of him and his words, in an adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with his holy angels^r." I now proceed to the signs of pride in particular duties.

The Signs of Pride in and about Religious Duties.

Sign 1. A proud person is most solicitous in and about that part of duty which is visible to man, and tendeth to advance him in men's esteem: and therefore he is more regardful of the outside, than of the inside; of the words,

^q Luke xviii. 33.

^r Mark viii. 38.

than of the heart*. He taketh much pains, if he be a preacher, to cast his sermon into such a form as tendeth to set forth his parts, according to the quality of them that he would please. If he live where wit is valued above grace, or pedantic gingling above a solid, clear, judicious, masculine discourse, he bends himself to the humour of his auditors, and acts his part as a stage-player, for applause. If he live where serious, earnest exhortations are in more request, he studieth to put an affected fervency into his style, which may make the hearers believe that he believes himself, and to seem to be what indeed he is not, and to feel what he feeleth not: but all this while, about his heart he is little solicitous; and takes small pains to affect it with the reverence of God, and with a due estimation of his truth, and a due compassion of men's souls; and indeed, to believe and feel what he would seem to believe and feel. So also in prayer and discourse, his chief study is to speak so as may best procure applause: and it is seldom that he is so cunning as to hide this his design from the observation of judicious men that know him. They may usually perceive that he is the image of a preacher or Christian, by affectation forcing himself to that which he is not truly serious in. He is sounding brass; a tinkling cymbal; a bladder full of wind; a skin full of words; wise and devout in public on the stage; but at home and with his companions, in his ordinary converse, he is but common, if not unclean. He is the admiration of fools, and the compassion of the wise. An oracle at the first congress, to those that know him not; and the pity of those that have seen him at home, and without his mask. He is like proud gentlewomen that bestow a great part of the morning in mundifying and adorning themselves, when they are to be seen, and go abroad; but at home are very homely. And usually, the proud being hypocrites, are secret haters of the most serious and judicious Christians; because these are more quick-sighted than others, to see through the cloak of their hypocrisy: unless as their charity constraining them to conceal their fears and jealousies, may reconcile the hypocrite to them.

* His ergo qui loquendi arte ceteris hominibus excellere videntur, sedulo monendi sunt ut humilitate induti Christianam discant non contemnere quos cognoverint morum vitia quam verborum amplius devitare. Aug. de Cat. rudib. c. 9.

Sign 11. Proud men are apt to put on themselves to any public duty which may tend to magnify them or set out their parts; and think themselves fitter to be preferred before others, and employed, than indeed they are¹. They are forward to speak in preaching or praying among others, or in ordinary talk: a little knowledge maketh them think that they are fit to be preachers: whereas the humble say, with Moses, "Who am I, that I should go unto Pharaoh, &c. I am not eloquent, but slow of speech. O, my Lord, send, I pray thee, by the hand of him whom thou wilt send²." Or, as Isaiah, "Wo is me, for I am undone, because I am a man of unclean lips³," &c. Or as Paul, "Who is sufficient for these things?" How many a sermon hath pride both studied and preached! And how many a prayer hath it formed! And how well are they like to be heard of God!

Sign 111. The proud are loath to be clouded by the greater abilities of others: they are content that weaker men pray or preach with them, that will not obscure, but put off their parts, that they may have the pre-eminence; as a dwarf, that makes another seem a proper man. They are less troubled that God and the Gospel are dishonoured by the infirmities, insufficiency and faults of others, than that their glory is obscured by worthier men, though God be honoured, and his work promoted⁴. Whereas the humbled person wisheth from the bottom of his heart, that all the Lord's people were prophets; that all men could preach and pray, and discourse and live much better than he doth himself (though he would also be as good as they). He is glad when he heareth any speak more judiciously, powerfully and convincingly than he; rejoicing that God's work is done, whoever do it: for he loveth wisdom and holiness, truth and duty, not only because it is his own, but for itself and for God, and for the souls of others. A proud man envieth both the parts, and work, and honour of others: and is like the devil, repining at the gifts of God; and the better

¹ Non potest non indoctus esse, qui se doctum credit. Hermar. Barbarus.

² Exod. iii. 11. iv. 10, 13.

³ Isa. vi. 5.

⁴ 2 Cor. ii. 16.

⁵ Pliny saith, In commending another, you do yourself right: for he whom you commend is either superior or inferior to you: if he be inferior, if he be to be commended, then you much more: if he be superior, if he be not to be commended, then you much less. Lord Bacon, Essay 54.

and wiser any one is, the more he envieth him. He is an enemy to the fruits of God's beneficence; as if he would have God less good and bountiful to the world, or to any but himself, and such as will serve his party and interest, and honour with their gifts. His eye is evil, because God is good. If others be better spoken of than himself, as more learned, able, wise or holy, it kindleth in his breast a secret hatred of them, unless they are such whose honour is his honour, or contributeth thereto. Whereas the holy, humble soul, is sorry that he wants what others have, but glad that others have what he wants. He loveth God's gifts wherever he seeth them; yea, though it were in one that hateth him. He would not have the world to be shut up in a perpetual night, because he may not be the sun; but would have them receive that by another which he cannot give them; and is glad that they have a sun, though it be not he. Though some preached Christ of envy and strife, of contention, and not sincerely, to add afflictions to his bonds, yet Paul rejoiced, and would rejoice, that Christ was preached^a.

Sign iv. When the proud man is praying or preaching, his eye is principally upon the hearers, and from them it is that his work is animated, and from them that he fetcheth principally the fire or motives for his zeal. He is thinking principally of their case, and all the while fishing for their love, and approbation, and applause; and where he cannot have it the fire of his zeal goeth out. Whereas, though the humble subordinately look at men, and would do all to edification, yet it is not to be loved by them so much as to exercise love upon them; nor to seek for honour and esteem from them, so much as to convert and save them: and it is God that he chiefly eyeth and regardeth; and from him that he fetches his most powerful motives; and it is his approbation that he expecteth: his eye and heart are so upon the auditors as to be more upon God: he would feed the sheep; but would please the Lord and Owner of them.

Sign v. A proud man after his duty, is more inquisitive how he was liked by men, and what they think or say of him, than whether God and conscience give him their appro-

^a Phil. i. 15-18.

bation. He hath his scouts to tell him whether he be honoured or dishonoured. This is the return of prayer that he looks after: this is the fruit of preaching which he seeks to reap. But these are inconsiderable things to a serious, humble soul: he hath God to please; his work to do; and sets not much by human judgment.

Sign vi. A proud man is more troubled when he perceiveth that he is undervalued and misseth of the honour which he sought, than that his preaching succeeds not for the good of souls, or his prayers prevail not for their spiritual good^b. Every man is most troubled for missing that which is his end. To do good and get good is the end of the sincere, and this he looks after, and rejoiceth if he obtain it, and is troubled if he miss it. To seem good, and wise, and able, is the proud man's end: and if the people honour him, it puffs him up with gladness, as if he were a happy man: and if they slight him or despise him, he is cast down, or cast into some turbulent passion, and falls a hating or wrangling with them that deny him the honour he expects, as if they did him a heinous wrong. As if a physician should want both skill and care to cure his patients; but hateth and revileth them, because they prefer another that is more able, and will not die to secure his honour, or magnify his skill for killing their friends. The proud man's honour is his life and idol.

Sign vii. The heart of the proud is not inclined to humbling duties, to penitent confessions, and lamentations for sin, and earnest prayer for grace and pardon; but unto some formal observances and lip-labour, or the Pharisee's self-applause, "I thank thee that I am not as other men, nor as this Publican." Not but that the humblest have great cause to bless God for their spiritual mercies, and his differing grace: but the proud thank God for that which they have not; for sanctification, when they are unsanctified; and for justification, when they are unjustified; and for the assured hope of glory, when they are sure to be damned if they be not changed by renewing grace; and for being made the heirs of heaven, while they continue the heirs of hell. And therefore the proud are least afraid of

^b Clemens Alex. Strom. lib. i. chap. 4. Ait fidei Christiano docenti vel unicum sufficere auditorem.

coming, without right or preparation, to the sacrament of the body and blood of Christ. They rush in with confident presumption; when the humble soul is trembling without, as being oft more fearful to enter than it ought.

Sign VIII. Proud persons are, of all others, the most impatient of church discipline, and incapable of living under the government of Christ. If they sin, they can scarce endure the most gentle admonition; but if they are reproved sharply, or cuttingly, that they may be sound in the faith; you shall perceive that they smart by their impatience. But if you proceed to more public reproof and admonition, and call them to an open confessing of their sin, to those whom they have wronged, or before the congregation, and to ask forgiveness, and seriously crave the prayers of the church, you shall then see the power of pride against the ordinance and commands of God! How scornfully will they spurn at these reproofs and exhortations! How obstinately will they refuse to submit to their unquestionable duty! And how hardly are they brought to confess the most notorious sins! Or to confess that it is their duty to confess them; though they would easily believe that it is the duty of another, and would exhort another to do that which they themselves refuse! The physic seemeth so loathsome to them which Christ hath prescribed them, that they hate him that bringeth it, and will die and be damned before they will take it; but perhaps will turn again, and all to rent you (unless where they are restrained by the secular arm). But if you proceed to reject them, for their obstinate impenitency in heinous sin, from the visible communion of the church, you shall then see yet more how contrary pride is to the church order and government ordained by Christ. How bitterly will they hate those that put them to such (necessary) disgrace! How will they storm and rage, and turn their fury against the church; as if Christ's remedy were the greatest injury to them in the world! You may read their character in the second Psalm. Therefore Christ calleth men to come as "little children" into his school; or else they will be unteachable and incorrigible^c.

Sign IX. A proud man hath an heretical disposition, even when he cryeth out against heretics. He is apt to

^c Matt. xviii. 3.

look most after matters of dispute and contention in religion; obscure prophecies, God's decrees, controversies which trouble the church more than edify, circumstances, ceremonies, forms, outwards, orders, and words. And for his opinion in these he must be somebody.

Sign x. A proud man is unsatisfied with his standing in communion with the church of Christ, and is either ambitiously aspiring to a dominion over it, or is inclined to a separation from it. They are too good to stand on even ground with their brethren: if they may be teachers or rulers they can approve the constitution of the church; but otherwise it is too bad for them to have communion with it; they must be of some more refined or elevated society: they are not content to come out and be separate from the infidel and idolatrous world; but they must also come out and be separate from the churches of Christ, consisting of men that make a credible profession of faith and godliness. They think it not enough to forbear sin themselves, and to have no fellowship with the works of darkness, but reprove them, nor to separate from men as they separate from Christ; but they will also separate from them in their duty, and odiously aggravate every imperfection, and fill the church with clamours and contentions, and break it into fractions by their schisms, and this not for any true reformation or edifying of the body, (for how can division edify it?) but to tell the world that they account themselves more holy than the church. Thus, Christ himself was quarrelled with as unholy, by the Pharisees, for eating with publicans and sinners: and his disciples for not washing before meat, and observing the traditions of the elders; and for rubbing out corn to eat on the sabbath day. And they that will not be strict in their conformity to Christ, will be righteous overmuch, and stricter than Christ would have them be, where pride commandeth it. They will be of the stricter party and opinions, and make opinions and parties that are stricter than God's commands; and run into errors and schisms that they may be singular, from the general communion of the church; and will be of a less than Christ's little flock.

Signs of Pride in common Converse.

Sign 1. Pride causeth subjects to be too quick in cen-

uring the actions of their governors, and too impatient of what they suffer from them, and apt to murmur at them, and rebel against them. It makes inferiors think themselves competent judges of those commands and actions of their superiors, the reasons of which they never heard, nor can be fit to judge of, unless they were of their council. It makes them forget all the benefits of government, and mind only the burdens and suffering part, and say as Corah, "Ye take too much upon you, seeing all the congregation are holy every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Wilt thou put out the eyes of these men?" Proud men are impatient, and aggravate their disappointments, and think they have reason and justice on their side.

Sign II. A proud man is more disposed to command than to obey; and cannot serve God contentedly in a mean and low condition. He is never a good subject, or servant, or child; for subjection seems a slavery to him. He thinks it a baseness to be governed by another. He hath a reason of his own, which still contradicteth the reason of his rulers, and a will of his own that must needs be fulfilled, and cannot submit to yield to government. He is still ready to step out of his rank; and prepare for suffering by disorder, that he may taste the sweetness of present liberty. As if your horse or cattle should break out from you to be free, and famish in the winter, when snow depriveth them of grass. Whereas the humble know it is much easier to obey than govern; and that the vallies are the most fruitful grounds, and that it is the cedars and mountain trees that are blown down, and not the shrubs, and that a low condition affordeth not only more safety, but more leisure and quietness to converse with God, and that it is a mercy that others may be employed in his preservation, and keeping the walls, and watching the house, while he may follow his work in quietness and peace; and therefore willingly payeth honour and tribute to whom it is due.

Sign III. If a proud man be a ruler, he is apt to be lifted

^d Numb. xvi. 3, 13, 14.

up in mind ; and to despise his inferiors, as if they were not men, or he were more. He is apt to disdain the counsels of the wise, and to scorn admonition from the ministers of Christ, and to hate every Micaiah that prophesieth not good of him, and to value none but flatterers, and discountenance faithful dealers, and not endure to hear of his faults. He is apt to fall out with the power of godliness, and the Gospel of Christ, as that which seemeth to cross his interest ; and to forget his own subjection to God, and the danger of his subjects. He is more desirous to be obeyed by his inferiors, than himself to obey his absolute Lord. He expecteth that his commands be obeyed, though God command the contrary ; and is more offended at the neglect of his laws and honour, than at the contempt of the honour and laws of God.

Sign iv. If there be any place of office, honour, or preferment void, a proud man thinks that he is the fittest for it, and if he seek it he taketh it for an injury if another be preferred before him as more deserving : and though they that had a hand in putting him by, and preferring another, did it never so judiciously, and impartially, and for the common good, without any respect to any friend or interest of their own, yet all this will not satisfy the proud who knoweth no reason or law but selfishness ; but he will bear a grudge to men for the most righteous, necessary action. What ignorant men and impious have we known displeas'd, because they were not thought worthy to be teachers in the church ? or because a people that knew the worth of their souls, had the wit and conscience to prefer a worthier man before them ? What worthless men (in corporations and elsewhere) have we seen displeas'd, because they were not chosen to be governors ! So unreasonable a thing is pride.

Sign v. A proud man thinks, when he looks at the works of his superiors, that he could do them better himself, if he had the doing of them. There is not one of them of an hundred but think that they could rule better than the king doth, and judge better than the judge doth, and perhaps preach better than the preacher doth, unless his ignorance be so palpable as that he cannot question it. Absalom would do the people justice better than his father David, if he were king. If all the matters of church and

commonwealth were at his dispose, how confident is he that they should be well ordered, and all faults mended : and O ! how happy a world should we have !

Sign vi. A proud man is apt to overvalue his own knowledge, and to be much unacquainted with his ignorance : he is much more sensible of what he knoweth, than how much he is wanting of what he ought to know : he thinks himself fit to contradict the ablest divine, when he hath scarce so much knowledge as will save his soul^e. If he have but some smattering to enable him to talk confidently of what he understandeth not, he thinks himself fittest for the chair ; and is elevated to a pugnacious courage, and thinks he is able to dispute with any man, and constantly gives himself the victory. If it be a woman that hath gathered up a few receipts, she thinketh herself fit to be a physician, and venture the lives of dearest friends upon her ignorant skilfulness ; when seven years study more is necessary to make such novices know how little they know, and how much is utterly unknown to them, and seven years more to give them an encouraging taste of knowledge : yet pride makes them doctors in divinity and physic by its mandamus, without so much ado ; and as they commenced, so they practise, in the dark : and to save the labour of so long studies, can spare, and gravely deride that knowledge, which they cannot get at cheaper rates. And no wonder, when it is the nature of pride and ignorance to cause the birth and increase of each other. It were a wonder for an ignorant person to be humble ; and when he knoweth not what abundance of excellent truths are still unknown to him, nor what difficulties there are in every controversy which he never saw. How many studious, learned, holy divines would go many thousand miles (if that would serve) to be well resolved of many doubts in the mysteries of providence, decrees, redemption, grace, free-will, and many the like, and that after twenty or forty years' study : when I can take them a boy or a woman in the streets, that can confidently determine them all in a few words, and pity the igno-

^e See 1 Tim. iii. 6. vi. 4. A cunning flatterer will follow the arch-flatterer which is a man's self. And wherein a man thinketh best of himself, therein the flatterer will uphold him most. But if he be an impudent flatterer, he will entitle him by force to that which he is conscious that he is most defective in. Lord Bacon, Essay 52.

rance or error of such divines, and shake the head at their blindness, and say, 'God hath revealed them to themselves that are babes!' yea, and perhaps their confidence taketh dissenters for such heretical, erroneous, intolerable persons, that they look upon them as heathens and publicans, and either with the Papists reproach and persecute them, or with the lesser sects divide from them, as from men that receive not the truth: and thus pride makes as many churches as there are different opinions.

Sign VII. Pride maketh men wonderful partial in judging of their own virtues and vices in comparison of other men's. When the humble are complaining of their weaknesses and sinfulness, and have much ado to believe that they are any thing, or to discern the sincerity of their grace; and think their prayers are as no prayers, and their duties so bad that God will not regard them; the proud think well of all they do, and are little troubled at their greater wants. They easily see another man's failings; but the very same or worse, they justify in themselves. Their own passions, their own overreachings or injurious dealings, their own ill words are smoothed over as harmless things, when other men's are aggravated as intolerable crimes. Another is judged by them unfit for human societies, for less than that which they cannot endure to be themselves reprov'd for, and will hardly be convinced that it is any fault: so blind is pride about themselves.

Sign VIII. Pride makes men hear their teachers as judges, when they should hear them as learners and disciples of Christ: they come not to be taught what they knew not, but to censure what they hear; and as confidently pass their judgment on it, as if their teachers wanted nothing but their instructions to teach them aright. I know that no poison is to be taken into the soul upon pretence of any man's authority; and that we must prove all things, and hold fast that which is good: but yet I know that you must be taught even to do this; and that the pastor's office is appointed by Christ as necessary to your good; and that the scholars that are still quarrelling with their teachers, and readier to teach their masters than to learn of them, and boldly contradicting what they never understood, are too proud to become wise; and that humility and reason teach

men to learn with a sense of their ignorance, and the necessity of a teacher.

Sign ix. A proud man is always hard to be pleased, because he hath too great expectations from others : he looks for so much observance and respect, and to be humoured and honoured by all, that it is too hard a task for any man to please him that hath much to do with him, and hath any other trade to follow : he that will please him, must either have little to do with him, and come but seldom in his way, or else he must study the art of man-pleasing, compliment, and flattery, till he be ready to commence doctor in it, and must make it his trade and business, as nurses do to tend the sick, or quiet children. One look, or word, or action, will every day fall cross, and some respect or compliment will be wanting. And, as godly, humble men do justly aggravate their sins from the greatness and excellency of God whom they offend ; so the proud man foolishly aggravates every little wrong that is done him, and every word that is said against him, and every supposed omission or neglect of him, by the high estimation he hath of himself against whom it is done.

Sign x. The proud are desirous of precedency among men : to be saluted with the first, and taken by great ones into the greatest favour ; and to be set in the upper room, at table, and at church ; and to take the better hand : he grudgeth at those that are set above him and preferred before him, unless they are much his superiors : or, if he have the wit to avoid the disgrace of contending for such trifles, and shewing the childishness of his pride to others, yet he retaineth a displeasure at the heart. When the humble give precedency to others, and set themselves at the lower end.

Sign xi. A proud man expecteth that all the good that he doth be remembered, and that others do keep a register of his good works, and take notice of his learning, worth, and virtues : as their own memories are stronger here than in any thing, so they think other men's should be : as if (being conscious how unfit they are for the esteem of God) they thought all were lost which is not observed and esteemed by men. As their eye is upon themselves, so they think the eye of others should be also ; and that as their

own, to admire the good, and not to see the infirmities and evil ⁶.

Sign XII. No man is taken for so great a friend to the proud as their admirers; whatever else they be, they love those men best, that most highly esteem them: the faults of such they can extenuate and easily forgive. Let them be drunkards, or whoremongers, or swearers, or otherwise ungodly, the proud man loveth them according to the measure of their honouring him. If you would have his favour, let him hear that you have magnified him behind his back, and that you honour him above all other men. But if the holiest servant of God think meanly of him, and speak of him but as he is; especially if he think they are disesteemers of him, or are against his interest and honour, all their wisdom and holiness will not reconcile him to them, if they were as wise or good as Peter or Paul. It signifieth nothing to him that they are honourers of God, if he think they be not honourers of him. Nay, he will not believe or acknowledge their goodness, but take all for hypocrisy if they suit not with his interest or honour: and all because he is an idol to himself.

Sign XIII. A proud man is apt to domineer with insolency when he gets any advantage, and perceiveth himself on the higher ground. He saith as Pilate to those that are in his power, "Knowest thou not that I have power to crucify thee, and power to release thee?" Forgetting that they "have no power at all against any, but what is given them from above." Victories and successes lift up fools, and make them look big and forget themselves, as if their shadows were longer than before. Servants got on horseback will speak disdainfully of princes that are on foot. David saith, "The proud have had me in derision." If they get into places of power by preferment, they cannot bear it, but are puffed up and intoxicated, as if they were not the same men they were. They deal worse by their inferiors if they humour them not, than Balaam by his ass; when they

⁶ Hesich. *Ilust.* saith of Arcestilus, In communicandis facultatibus ac deferendis beneficiis supra quam dici potest promptus atque facilis fuit: alienissimus à captanda gloriola à beneficio, quod latere maluerat: invisens Ctesibium ægrotantem, quam videret illum in egestate esse, clam cervicall suppositus crumenam nummariam, quam ille inventa, Arcestilai inquit, hinc tatus est.

have made them speak, their insolency cannot bear it: whereas the humble remembereth how far he is equal with the lowest, and dealeth gently with his servants themselves, "remembering that he also hath a master in heaven^g."

Sign xiv. A proud man is impatient of being contradicted in his speech; be it right or wrong you must say as he, or not gainsay him. Hence it is that gallants think that a man's life is little enough to expiate the wrong, if a man presume to say, they lie. I know that children, and servants, and other inferiors must not be irreverent or immodest, in an unnecessary contradicting the words of their superiors, but must silently give place when they cannot assent to what is said; but yet an impatience of sober and reasonable contradiction, even from an inferior or servant, is not a sign of a humble mind.

Sign xv. Wherever a proud man dwelleth, he is turbulent and impatient if he have not his will. If he be a public person, he will set a kingdom all on fire, if things may not go as he would have them. Among the crimes of the last and perilous times, Paul numbereth these; to be "Lovers of their own selves, boasters, proud, traitors, heady, highminded^h." If they have to do in church affairs, they will have their will and way, or they will cast all into confusion, and hinder the Gospel, and turn the churches upside down. In towns and corporations they are heady and turbulent to have their wills. In families there shall be no peace, if every thing may not go their way. They cannot yield to the judgment of another.

Sign xvi. Proud men are passionate and contentious, and cannot put up injuries or foul words. When a humble man "giveth place to wrath," and "avengeth not himself," nor "resisteth evil;" but is meek and patient, "forbearing and forgiving," and so heaping coals of fire on his enemy's head. "Only by pride cometh contentionⁱ." "He that is of a proud heart stirreth up strife^k." What is their wrath, their scorns, their railing and endeavouring to vilify those that have offended them, but the foam and vomit of their pride? "Proud, haughty scorner is his name, that dealeth in proud wrath^l."

^g Ephes. vi. 9.

^k Prov. xxviii. 25.

^h 2 Tim. iii. 2—4.

^l Prov. xxi. 24.

ⁱ Prov. xiii. 10.

Sign xvii. A proud man is either an open or a secret boaster. If he be ashamed to shew his pride by open boasting, then he learneth the skill of setting out himself, and making known his excellencies in a closer and more handsome way. His own commendations shall not seem the design of his speech, but to come in upon the by, or before he was aware, as if he thought of something else: or it shall seem necessary to some other end, and a thing that he is unavoidably put upon, as against his will: or he will take upon him to conceal it, but by a transparent veil, as some proud women hide their beauties: or he will conjoin the mention of some of his infirmities, but they shall be such as he thinks no matter of disgrace, but like proud women's beauty-spots, to set out the better part which they are proud of; but one way or other, either by ostentation or insinuation, his work is to make known all that tendeth to his honour, and to see that his goodness, and wisdom, and greatness be not unknown or unobserved: and all because he must have men's approbation, the hypocrite's reward. He is as buried if he be unknown. "Proud," and "boasters" are joined together^m. "Theudas" the deceiver "boasted himself to be somebodyⁿ." "Simon Magus gave out that himself was some great one, and the people all gave heed to him from the least to the greatest, saying, This man is the great power of God^o." "Such love the praise of men more than the praise of God^p." But the humble hath learned another kind of language; not affectedly, but from the feeling of his heart, to cry out, 'I am vile: I am unworthy to be called a child: my sins are more than the hairs of my head.' And he hateth their vanity that by unseasonable or immoderate commendations, endeavour to stir him up to pride, and so to bring him to be vile indeed, by proclaiming him to be excellent. Much more doth he abhor to praise himself, having learned, "Let another man praise thee and not thine own mouth; a stranger, and not thine own lips^q." He praiseth himself by works, and not by words^r.

Sign xviii. A proud man loveth honourable names and titles; as the Pharisees to be called "Rabbi." And yet they may have so much wit as to pretend, that it is but to

^m Rom. i. 30. ^z Tim. iii. 2.

ⁿ Acts v. 36.

^o Acts viii. 9, 10.

^p John xii. 43.

^q Prov. xxvii. 2.

^r Prov. xxxi. 31.

promote their service for the common good, and not that they are so weak to care for empty names; or else that they were forced to it, by somebody's kindness, without their seeking, and against their wills.

Sign xix. Pride doth tickle the hearts of fools with content and pleasure to hear themselves applauded, or see themselves admired by the people, or to hear that they have got a great reputation in the world, or to be flocked after, and cried up, and have many followers. Herod loveth to hear in commendation of his oration, "It is the voice of a god and not of a man." It is a feast to the proud, to hear that men abroad do magnify him, or see that those about him do reverence, and love, and honour, and idolize him. Hence hath the church been filled with busy sect-masters, even of those that seemed forwardest in religion: which was sadly prophesied of by Paul to the Ephesians. Two sorts of troublers, under the name of pastors, pride hath in all ages thrust upon the church; devouring wolves, and dividing sect-masters. "For I know this, that after my departure, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Sign xx. Pride maketh men censorious and uncharitable: they extenuate other men's virtues and good works; and suspect ungroundedly their sincerity. A little thing serves to make them think or call a man an hypocrite. Very few are honest, or sincere, or godly, or humble, or faithful, or able, or worthy in their eyes, even among them that are so indeed, or that they have cause to think so. A slight conjecture or report seemeth enough to allow them to condemn or defame another. They quickly see the mote in a brother's eye. Their pride and fancy can create a thousand heretics, or schismatics, or hypocrites, or ungodly ones, that never were such but in the court of their presumption. Especially if they take men for their adversaries, they can cast them into the most odious shape, and make them any thing that the devil will desire them. But the humble are charitable to others, as conscious of much infirmity in themselves, which makes them need the tenderness of others. They judge the best till they know the

* Acts xii. 22.

† Acts xx. 29, 30. See also Rom. xvi. 16, 17.

worst, and censure not men until they have both evidence to prove it, and a call to meddle with them, having learned, Matt. vii. 1—4. " Judge not that ye be not judged."

Signs XXI. Pride causeth men to hate reproof: the proud are forward in finding faults in others; but love not a plain reprover of themselves. Though it be a duty which God himself commandeth^a, as an expression of love, and contrary to hatred, yet it will make a proud man to be your enemy. " A scorner loveth not one that reproveth him; neither will he go unto the wise^x." " He that reproveth a scorner, getteth himself shame; and he that rebuketh a wicked man, getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee^y." It galleth their hearts, and they take themselves to be injured, and they will bear you a grudge for it, as if you were their enemy. If they valued or honoured you before, you have lost them or angered them if you have told them of their faults. If they love to hear a preacher deal plainly with others, they hate him when he dealeth so with them. Herod will give away John's head, when he hath first imprisoned him for telling him of his sin; though before he revered him, and heard him gladly. They can easily endure to be evil, and do evil, but not to hear of it. As if a man that had the leprosy, loved the disease, and yet hated him that telleth him that he hath it, or would cure him of it. This pride is the thing that hath made men so unprofitable to each other, by driving faithful reproof and admonition almost out of the world, because men are so proud that they will not bear it. Hence it is that others hear oftener of men's faults, than they do themselves; and that backbiting is grown the common fashion, because proud sinners drive away reprovers, by their impatience and displeasure. Husbands and wives, yea, servants with their masters, are so far out of love with just reproof, that they can hardly bear it. He must be exceedingly skilful in smoothing and oiling every word, and making it more like to a commendation or flattery, than a reproof, that will escape their indignation.

Sign XXII. When a proud man is justly rebuked, he studieth presently to deny or extenuate his fault; to shew you that he is more tender of his honour, than of his honesty.

^a Lev. xix. 17.^x Prov. xv. 12.^y Prov. ix. 7, 8.

It is a hard thing to bring him to free confession, and to thank you for your love and faithfulness, and to resolve upon more watchfulness for the time to come: when the humble soul is readier to believe that he is faulty, than that he is innocent, and to say more against himself than you will say (if truly). This one sign may tell you how commonly pride reigneth in the world. How few are they among many that are heartily thankful for a just and necessary reproof? Mark them, whether the first word they speak, in answer to you, be not either a denial or an excuse, or an upbraiding you with something that they think you faulty in, or else a passionate, proud repulse, bidding you meddle with yourselves?

Sign **XXIII.** Pride maketh men talkative; and more desirous to speak than to hear, and to teach than to be taught: because such think highly of their own understandings; and think others have more need of their instructions, than they of other men's*. Not that humility is any enemy to communicative charity, or to zealous endeavours for the converting and edifying of souls: but a teaching, talking disposition, where there is no need, and beyond the measure of your calling and abilities, when you have more need to learn yourselves, is the fruit of pride. When you take less heed what another saith to you, than you expect he should take of what you say to him: when your talk is not so much by way of question as becomes a learner, but in the discourses and dictates of a teacher: when you are so full of any thing that is your own, and so contemptuous of what is said by others, that you have not the patience to hear them silently till they come to the end; but unmannerly interrupt them, and set in yourselves; which is as much as to say, Hold your tongue, and let me speak that am more wise and worthy: when you strive to have the most words, and to be speaking; as horses in a race, strive who shall go foremost: This is because pride puffs you up, and moves your tongues, as a leaf is shaken by the wind: it fills your sails; and makes you like bag-pipes, that are loudest when they are full of wind, and pressed. "A fool is full of

* Inter benedicti signa humilitatis (in regula) est, ut pauca verba etiam rationalia loquatur, non clamorosa voce: taciturnitas usque ad interrogationem: sed hæc semper intelligenda sunt, salvo amore veritatis, et animarum.

words^a." "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise^b."

Sign xxiv. Pride maketh men excessively loath to be beholden to others; so that some will starve or perish before they will stoop so far as to seek, or be obliged to thankfulness by any; especially if they be such as they have any quarrel with. And this they take for manlike gallantry, and a scorning to be base. I confess that, as Paul saith to servants, if we can be free, we should rather choose it; and that no man should unnecessarily make himself a debtor to another, by being beholden to him: especially ministers, who should avoid all temptations of dependance upon man: and therefore should neither hang on great ones, lest they be tempted to unfaithful silence or flattery; nor needlessly live on the people's charity, lest they be hindered from the free exercise of their ministry. Therefore Paul laboured with his hands where he thought it would hinder his work to be chargeable to the churches, or give occasion to the envious to reproach him: and he would "rather die than any should make this his glorying void^c." Innocency and independency, as Mr. Bolton was wont to say, do steel the face, and help a minister to be bold and faithful. As Camerarius said, when he was invited to the court,

Alterius ne sit, qui suus esse potest.

But yet man is a sociable creature; and we are made to be helpful to each other: we are like the wheels of a watch, that none of them can do their work alone, without the concurrence of the rest. And therefore a proud man that would live wholly on himself, and scorneth to be beholden, would break himself off from the place that God hath set him in, and separate himself from human society, and be either a world of himself, or a god to others. But God hath caused all the members purposely to stand in need of one another, that none might be despised, and that all might still exercise love in communicating, and humility in accepting of each other's help.

Sign xxv. Pride maketh people desirous to equal their superiors, and exceed their equals, in apparel, or handsome dwellings, and provisions, and entertainments, and all appearances that tend to set them out, and make them seem

^a Eccl. x. 14.

^b Prov. x. 19.

^c 1 Cor. ix. 15.

considerable in the world^d: for it excessively regards the eye of man. A fit respect to decency must be had (so we place no greater a necessity in it than we ought): but pride would fain go with the highest, and have more curiosity than needs; and maketh a greater matter of decency than the thing requireth. I am not of their humour, that censure every man whose hair is not of their cut, and whose garments are not of their fashion, and who are bred in a way of more gentility and ceremony than myself. But yet the affectation of imitating fashion-mongers, and bearing a port above one's rank, and rather desiring the converse and company of superiors than inferiors, and to live like those that are a step above us, than those that are a step below us, are signs as significant of pride, as the robes of a judge or a doctor are of their dignities and degrees. I am sure humility hath learnt this lesson, "Mind not high things; but condescend to men of low estate: be not wise in your own eyes^e." As for the ridiculous, effeminate fashions and deportments of some men, and the spots and paintings, and nakedness, and other antic fashions of some women, and the many hours which they daily waste in dressings and adornings, and preparing themselves for the sight of others, they are the badges of so foolish, and worse than childish a sort of pride, that I will not trouble myself and the reader in reprehending them. Manly pride is ashamed of such toys. Let the patrons of them please their patients, by proving them lawful, while they have no wiser work to do; and when they have done, let them go on to prove that it is lawful for sober persons to wear such irons as they do in Bedlam; and that such chains as they in Newgate wear are no signs of a prisoner: and that it is lawful for an honest woman to wear a harlot's habit. If the proud have no more wit than to wear the badges of their childishness or distraction, and shew their shame to all they meet, and make them-

^d Humilitas est, 1. Necessaria: subdere se majori, et non præferre se æquali. 2. Abundans: subdere se æquali, nec præferre se minori: 3. Perfecta: subdere se minori.—Gloss. sup. Matth. 3. Humilitatis 7. gradus secundum Anselmum sunt. 1. Opinione: (1.) Se contemptibilem cognoscere, (2.) Hoc non dolere. 2. Manifestatione: (1.) Hoc confiteri: (2.) Hoc persuadere. (3.) Patienter sustinere hæc dici. 3. Voluntate: (1.) Pati contemptibiliter se tractari. (2.) Hoc idem amare. Anselm. lib. de similit.

^e Rom. xii. 16.

selves as ridiculous as men that lay aside their breeches, and wear sidecoats again like children, I will leave them to themselves, and will not now trouble them with any longer contradictions.

Sign xxvi. Proud persons are ashamed and troubled if any necessity force them to go lower in apparel, or provisions, or deportment, than others do of their degree: to shew you that it is not as a duty that decency is regarded by them, but as the ornaments of pride: else they would be quiet when Providence maketh it cease to be their duty! They are not so much ashamed of sin, and the neglect of God and their salvation, as they are to be seen in sordid attire, or in a poor and homely garb. Beggars and servants shew here that they are as proud as lords. What abundance of them go but seldom to church, and give this as a reason, 'I wanted clothes:' as if they would neglect their souls, their God, their greatest duty, rather than do it in such clothes as they do their common work. Doth Christ appoint you to give him the meeting, that by his ministers he may instruct you for salvation, and that you may ask and receive the pardon of your sins; and will you disappoint him, and refuse to come, for want of better clothes? Sure you do not think that these are the wedding garments which he requireth you to bring? You would beg if you were naked or in rags: and will you not come to beg of God, because you have no better clothes? Do you set more by the reputation of your clothes, than the means of your salvation? How little do such wretches set by God, and by his mercy now, that will shortly on their deathbeds cry for mercy, without any such regard of clothes. Naked they come into the world, and naked they must go out; and yet they will turn their backs on the worship of God, for want of clothes. They are not ashamed nor afraid to be ungodly, and to forsake their duty; but they are ashamed of torn or poor attire. 'What,' say they, 'shall we make ourselves ridiculous!' when their pride and ungodliness is cause of a thousand-fold more shame. We read of thousands, even of the poor, that crowded after Christ to hear him: but of none that staid at home for want of clothes; when it is like they had no better than your's.

Sign xxvii. If a proud man be wronged, he looketh for

great submission before he will forgive: you must lie down at his feet, and make a very full confession, and behave yourself with great submission; especially if the law be in his hands. And he is prone to revenge, and cruel in his revenge: but if he have wronged others, he is hardly brought to confess that he wronged them; and more hardly to humble himself for reconciliation, and ask them forgiveness: when a humble person is ready to let go his right for peace, and easily forgiveth, and easily stoopeth to ask forgiveness.

Sign xxviii. Lastly; Pride maketh men inordinately desire to have an honourable memorial kept of their names when they are dead (if they are persons that rise to the hopes of such a remembrance). Many a monument hath pride erected^f: many a book it hath written to this end: many a good work materially it hath done, and made it bad by such a base intention! Many a hospital, and almshouse, and schoolhouse it hath built: and many a pound it hath given to charitable uses in pretension, but to proud and selfish uses in intention. Not that any should causelessly suspect another's ends, or blemish the deserved honour of good works, which it is lawful ordinally to regard: but we should suspect our own hearts, and take heed of so horrible a sin, which would turn the most excellent parts and works into poison or corruption. And remember how heinous a thing it is, for a man to be laying proud designs, when he is turning to the dust, and going to appear before his Judge! yea, to set up the monuments of his pride over his rotten flesh and bones: and to shew that he dieth in so great a sin without repentance, by endeavouring that as much as may be of it may survive, when he is dead and gone! If such wicked ends do sometimes offer to intrude into necessary, excellent works, an honest heart must abhor them, and cast them out, and beg forgiveness; and not for that forbear his work, nor refuse the comfort of his more sincere desires and intents: but such good works do sink the hypocrite into hell, that are principally done as a service to pride, to leave a name on earth behind him.

Thus I have been long in shewing you the signs of pride, because the discovery is a great part of the cure: not that

^f Anaxagoras (in Laert.) Cum vidisset mausoli sepulchrum, monumentum, inquit, pretiosum et lapides conversarum, divitiarum imago. Lib. ii. sect. 10. p. 86.

every proud person hath all these signs : for every one hath not the same temptations or occasion to shew them : but every one hath some, and many of these : and he that hath any one of them, hath a sign of pride. And again I say, that for all this, our reputation, as it subserveth the honour of God and our religion, and our brethren's good, must be carefully by all just means preserved, and by necessary defences vindicated from calumniators : though we must quietly bear whatever infamy or slander we are tried with.

Direct. III. 'Having understood the nature and the signs or effects of Pride, consider next of the dreadful consequences and tendency of it, both as it leadeth to farther sin, and unto misery.' Which I shall briefly open to you in some particulars.

1. At the present it is the heart of the old man, and the root and life of all corruption, and of dreadful signification, if it be predominant. If any man's "heart be lifted up, the Lord will have no pleasure in him, or it is not upright in him^s." I had rather have my soul in the case of an obscure humble Christian, that is taken notice of by few, or none but God, and is content to approve himself to him, than in the case of the highest and most eminent and honourable in church or state, that looks for the observation and praise of men^h. God judgeth not of men by their great parts, and profession, and name ; but justifieth the humbled soul that is ashamed to lift up his face to heaven, and thinketh himself unworthy to speak to God, or to have communion with his church, or to come among his servants ; but standing afar off, smiteth upon his breast, and saith (in true repentance) O "God be merciful to me, a sinnerⁱ." Pride is as a plague-mark on the soul.

2. There is scarce a sin to be thought on that is not a spawn in the bowels of pride. To instance in some few (besides all that are expressed in the signs), (1.) It maketh men

^s Hab. ii. 4.

^h Æneas Sylvius in Boem. c. 65. speaking of the boasting of the monk Capistrinus, saith, Superaverat seculi pompas, calcaverat avaritiam, libidinem subegerat, gloriam contemnere non potuit: nemo est tam sanctus qui dulcedine gloriæ non capiatur. Facilius regna viri excellentes, quam gloriam contemnunt. Inter omnia vitia tu semper es prima, semper es ultima: nam omne peccatum te accedente committitur, et te recedente dimittitur. Innocent. de Contemp. Mund. l. 2. c. 31.

ⁱ Luke xviii. 13.

hypocrites, and seem what they are not, for the praise of men. (2.) It makes men liars. Most of the lies that are told in the world, are to avoid some disgrace and shame, or to get men to think highly of them. When a sin is committed against God or your superiors, instead of humble confession, pride would cover it with a lie. (3.) It causeth covetousness, that they may not want provision for their pride. (4.) It maketh men flatterers and timeservers, and man-pleasers, that they may win the good esteem of others. (5.) It makes men run into profaneness and riotousness, to do as others do to avoid the shame of their reproach and scorn, that else would account them singular and precise. (6.) It can take men off from any duty to God that the company is against: they dare not pray, nor speak a serious word of God, for fear of a jeer from a scorner's mouth. (7.) It is so contentious a sin, that it makes men firebrands in the societies where they live: there is no quiet living with them longer than they can have their own saying, will and way: they must bear the sway, and not be crossed. And when all is done, there is no pleasing them; for the missing of a word, or a look, or a compliment, will catch on their hearts, as a spark on gunpowder. (8.) It tears in pieces church and state. Where was ever civil war raised, or kingdom endangered or ruined, or church divided, oppressed or persecuted, but pride was the great and evident cause? (9.) It devoureth the mercies and good creatures of God, and sacrificeth them to the devil. It is a chargeable sin. What a deal doth it consume in clothes, and buildings, and attendance, and entertainments, and unnecessary things. (10.) It is an odious thief and prodigal of precious time. How many hours that should be better employed, and must one day be accounted for, are cast away upon the foresaid works of pride? Especially in the needless compliments and visits of gallants, and the dressings of some vain, lightheaded women, in which they spend almost half the day, and can scarce find an hour in a morning for prayer or meditation, or reading the Scriptures, because they cannot be ready: forgetting how they disgrace their wretched bodies, by telling men that they are so filthy or deformed, that they cannot be kept sweet and cleanly and seemly, without so long and much ado. (11.) It is odiously unjust. A proud man makes

no bones of any falsehood, slander, deceit or cruelty, if it seem but necessary to his greatness, or honour, or preferment, or ambitious ends. He careth not who he wrongeth or betrayeth, that he may rise to his desired height, or keep his greatness. Never trust a proud man further than his own interest bids you trust him. (12.) Pride is the pander of whoredom and uncleanness: it is an incentive to lust in themselves, and draws the proud to adorn and set forth themselves in the most enticing manner, as tends to provoke the lust of others. Fain they would be thought comely, that others may admire them, and be taken with their comeliness. If they thought that none would see them, they would spare their ornaments. And if a common decency were all that they affected, they would spare their curiosities and fashionable superfluities: even they that would not be unclean in gross fornication with any, yet would be esteemed beautiful and desirable, and do that which tendeth to corrupt the minds of fools that see them. These, and indeed almost all sin, are the natural progeny of pride.

3. As to the misery which they bring on themselves and others, (1.) The greatest is, that they forsake God, and are in danger to be forsaken by him: for God abhorreth the proud, and beholdeth them as afar off. So far as you are proud you are hated by him, and have no acceptance or communion with him. Pride is the highway to utter apostasy. It blindeth the mind: it maketh men confident in their own conceits; and venturous upon any new opinion; and ready to quarrel with the word of God before they understand it. When any thing seems hard to them, they presently suspect the truth of the matter, when they should suspect their dark unfurnished minds. Mark those that are proud in any town, or any company of professors of piety; and if any infection of heresy or infidelity come into that place, these are the men that will soonest catch it. Mark those that have turned from truth or godliness, and see whether they be not such as were proud and superficial in religion before. But God giveth grace, and more grace to the humble: he dwelleth with them, and delighteth in them.

(2.) A proud man is a tormentor of himself. Setting his mind on the thoughts of men, and desiring more of their esteem than he can attain, and that which is unsatisfying

vanity when he hath obtained it: he is still under fruitless vexatious desires, and frequent disappointments: every thing that he seeth, and every word almost that he heareth, and every compliment omitted, can disturb his peace, and break his sleep, and cast him into a fever of passion or revenge. This wind that swelleth him, is running up and down, and disquieting him in every part. Who would have such a fire in his breast, that will not suffer him to be quiet^k?

(3.) Pride bringeth sufferings, and then maketh them seem intolerable. It makes the sinner more vex and gall his mind, with striving and impatient aggravating his afflictions, than the suffering of itself would ever do.

4. Pride is a deep-rooted and a self-preserving sin: and therefore harder to be killed and rooted up than other sins. It hindereth the discovery of itself. It driveth away the light. It hateth reproof. It will not give the sinner leave to see his pride, when it is reprov'd; nor to confess it if he see it; nor to be humbled for if it he do confess it; nor to loathe himself and forsake it, though conviction and terror seem to humble him. Even while he heareth all the signs of pride, he will not see it in himself. When he feeleth his hatred of reproof, and knoweth that this is a sign of pride in others, yet he will not know it in himself. If you would go about to cure him of this or any other fault, you shall feel that you are handling a wasp or an adder: yet when he is spitting the venom of pride against the reprov'er, he perceiveth not that he is proud: this venom is his nature, and therefore is not felt nor troublesome. If all the town or congregation should note him as notoriously proud, yet he himself, that should best know himself, will not observe it. It is a wonder to see how this sin keepeth strength, in persons that have long taken pains for their souls, and seem to be in all other respects the most serious, mortified Christians! Yet, let them but be touched in their interest or reputation, or seem to be slighted, or see another preferred before them, while they are neglected, and they boil with envy, malice, or discontent, and shew you that the heart of sin, even Selfishness and Pride is yet alive, unbroken and too strong. Especially if they are not persons of a natural

^k Vainglorious men are the scorn of wise men, the admiration of fools, the idols of flatterers, and the slaves of their own pride. Lord Bacon, *Essay* 54.

gentleness and mildness, but of a more passionate temper; then pride hath more oil and fuel to kindle it into these discernible flames. He is a Christian indeed that hath conquered pride.

5. Pride is the defence not only of itself, but of every other sin in the heart or life. For it hateth reproof and keepeth off the remedy; it hideth, and extenuateth, and excuseth the sin, and thinketh well of that which should be hated.

6. Pride hindereth every means and duty, from doing you good, and oftentimes corrupteth them, and turneth them into sin. Sometimes it keepeth men from the duty, and sometimes it keepeth them from the benefit of the duty. It makes men think that they are so whole and well, as to have little need of all this physic, yea, or of their daily, necessary food. They think all this is more ado than needs: what need of all this preaching, and praying, and reading, and holy conference, and meditation, and heavenly-mindedness? One is ashamed of it, and another wants it not, and another is above it, and they ask you, Where are we commanded to pray in our family, and to pray so oft, and to hear so oft, and read any book but the Holy Scriptures? &c. For they feel no obligation from general commands; (as to "pray continually," and "always," and "not wax faint," nor be "weary of well-doing," to "redeem the time," and "do all to edification," and be "fervent in spirit, serving the Lord," &c.) Because they feel not that need or sweetness which should help them to perceive, that frequency is good or necessary for them. If the physician bid two men 'eat often,' and one of them hath a strong appetite, and the other hath none; he that is hungry will interpret the word 'often,' to mean thrice a day, at least, and he that hath no appetite will think that once a day is 'often.' Healthful men do not use to ask, How prove you that I am bound to eat twice or thrice a-day? Feeling the need and benefit, they will be satisfied with an allowance without a command. They will rather ask, How prove you that I may not do it? for they feel reason in themselves to move them to it, if God restrain them not. So it is with an humble soul, about the means of his edification and salvation: it feeleth a need of preaching, and prayer, and holy spending the Lord's day, and family duties, &c. Yea,

it feelth the need and benefit of frequency in duties, and is glad of leave to draw near to God, and feels the bond of love constrain. Whereas, the proud are full and senseless, and could easily be content with little in religion, if the laws of God or man constrained them not, and will do no more than they needs must. Yea, some of late have been advanced by pride above all ordinances, that is, above obedience to God, in the use of his appointed means, but not above the need of means, nor above the plagues prepared for the proud and disobedient. Humility secureth from many such pernicious opinions.

Direct. iv. ' To the conquering of pride, it is necessary that you perceive that indeed it is in yourselves, and is the radical sin, and the very poison of your hearts; and that you set yourselves watchfully to mark its motions; and make it a principal part of your religion and business of your lives to overcome it, and to walk in humility with God and man.' For if you see not that it is your sin, you will let it alone, and little trouble yourselves about it. Pride liveth in men that seem religious, because they perceive it not; or think they have but some small degree, which is not dangerous. And they see it not in themselves, because they mark not its operations and appearances: the life in the root must be seen in the branches, in the leaves, and fruit. If you saw more evil in this, than in many more disgraceful sins, and set yourselves as heartily and diligently to conquer it, as you do to cast out the sins which would make you be judged by men to be utterly ungodly, no doubt but the work would more happily go on, and you would see more excellent fruits of your labour, in the work of mortification, than most Christians see.

Direct. v. ' Be much in humbling exercises; but so as to take heed of mistaking the nature of them, or running into extremes.' I have told you the true nature of humility before. Abundance of Christians are tempted by satan to think it consisteth much more than it doth, in passionate grief, and tears, and bodily exercises, of long and frequent fastings, and confessions, and penance, or such like: and thus satan diverteth them from true endeavours for true humiliation, by keeping them employed all their days, in striving for tears, or in these external exercises! Whereas, you

should most strive, for such a sight of your sinfulness and nothingness, as will teach you highly to esteem of Christ, and to loathe yourselves, and take yourselves to be as vile and sinful as you are, and will make you humbly beg for mercy, and stoop to any means to obtain it; and will make you patient under the rebukes and chastisements of God; and under the contempts and injuries of men: this is the humility which you must labour for. But in order to this, external exercises of humiliation must be used: especially studying the holy law of God, and searching yourselves, and confession of sin, and moderate, seasonable fastings, and taming of the flesh. And indeed the exercises of humiliation do most become those that are most prone to pride: and the doctrine of those men who cry down true humiliation, doth come from pride, and is made to cherish pride in others. A humble soul cannot receive it; but is more prone here to run into excess.

Direct. VI. 'There is no more powerful means to take down pride, than to look seriously to God, and set yourselves before his eyes, and consider how he loveth the humble, and abhorreth the proud.' One sight of God by a lively faith, would make you know with whom you have to do, and teach you to abhor yourselves as vile. A glowworm is not discerned in the sunshine, though it glisten in the dark. A glimpse of the majesty of God would make thee with Isaiah cry out, "Woe is me, for I am undone, a man of unclean lips," &c.; and with the Israelites desire that Moses, and not God might speak unto you, lest you die. Men are proud because they know not God, and look not to him, but to fellow-sinners, with whom they think they may be bold to compare themselves.

Remember also that God is as it were engaged against the proud, both in the holiness of his nature, and in honour: for a proud man sets up himself against him, and is such an idol as God will either take down by grace, or spurn into the fire of destruction. And if he do appear before God among others, in days and external exercises of humiliation, you may judge how much an abhorred person will be accepted. It is not to all that are clothed in sackcloth, but to the humble soul that God hath respect: even to the

¹ Is. vi. 5.

self-abhorring person, who judgeth himself unworthy to come among the people of God, or to be door-keepers in his house, or to eat of the crumbs of the children's bread; that subject themselves to one another, and think no office of love and service too low for them to perform to the least believer; that in charitable meekness instruct opposers, and bear contradiction and contempt from men; that patiently suffer the injuries of enemies and friends, and heartily forgive and love them; that bear the most sharp and plain reproofs with gentleness and thanks; that think the lowest place in men's esteem, affections, and respects, the fittest for them; that are much more solicitous how they love others, than how others love them, and how they discharge their duties to others, than how others do what they ought for them; that will take up with smaller evidence to think well of the hearts or actions of others, than of their own; that reprove themselves oftener and more sharply than other men reprove them; and are more ready to censure themselves than others, or than most others are to censure them; that have a low esteem of their own understandings, and parts, and doings, and therefore are more ready to learn than teach, and to hear than speak; that highly value every bit and drop of mercy, especially Christ, and grace, and glory. These are the humble that God accepteth, and this is the fast that he requireth. These are they that pray effectually, and that must save the land. These only are sensible what sin is; when others feel it not, or are proud in the midst of their largest confessions and tears. These only do from their hearts acknowledge their desert of God's severest judgments, and justify God when he afflicteth them. Others rather marvel at the greatness and continuance of judgments, and expostulate with God as dealing hardly and unkindly with them. and tell him how good a people he afflicteth. These only understand the sinfulness of their very humiliations and prayers, through the weakness of that good which should be in them, and the mixture of much evil; when the proud are marvelling if God hear them not at the first word. These only wait in patience for God's answer, and accept of mercy in his time and measure; when the proud are shortwinded, and if God come not just when they expected, they do with Saul make haste, or murmur at

his providence, and say it is in vain to serve the Lord, and begin to think of forsaking him and taking some better way. These proud ones that have joined in outward humiliations, and have lift up themselves in heart, while they cast down their bodies, are they that have turned the heart of God so much against us, to break us in pieces, because he hath found among us so many of the proud, whom he taketh for his enemies. We have had those humbling themselves in our assemblies, that were wise in their own eyes; despising, and scorning, and reviling their teachers: such as undervalued and censured others, that were not for their opinions and interest; that overloved the respect and honour that is from men; and could not endure to be disesteemed or little set by; that could not bear an injury or a foul word, but were prone to anger, if not revenge; that could not seek peace, nor stoop to others; nor bear plain-dealing in reproof; nor forgive a wrong without much submission; that had high expectations from others; and loved those best that most esteemed them; that counted it baseness to stoop to the meanest places or services, for other's good; yea, that quarrelled with God, his Word and providences, and valued no other mercies but those that exalted themselves or pleased their flesh (which proved judgments). And yet, while they thus, by pride, excommunicated themselves from the face of God, and made themselves abhorred by him, they separated from the holiest assemblies and servants of God in the land, as unworthy of communion with such as they, unless they would first become of their opinion or sect. We little consider how 'great a hand this pride hath had in our desolations. God hath been scattering the proud of all sorts in the imaginations of their own hearts.

Direct. VII. 'Look to a humbled Christ to humble you.' Can you be proud while you believe that your Saviour was clothed with flesh, and lived in meanness, and made himself of no reputation, and was despised, and scorned, and spit upon by sinners, and shamefully used and nailed as a malefactor to a cross? The very incarnation of Christ is a condescension and humiliation enough to pose both men and angels, transcending all belief, but such as God himself produceth, by his supernatural testimony and Spirit. And can pride look a crucified Christ in the face, or stand before

him? Did God take upon him the form of a servant, and must thou domineer and have the highest place? Had not Christ a place to lay his head on? and must thou needs have thy adorned, well-furnished, rooms? Must thou needs brave it out in the most fantastic fashion, instead of thy Saviour's seamless coat? Doth he pray for his murderers? and must thou be revenged for a word or petty wrong? Is he patiently spit upon and huffed? and art thou ready through proud impatience, to spit upon or buffet others? Surely he that "condemned sin in the flesh," condemned no sin more than pride.

Direct. VIII. 'Look to the examples of the most eminent saints, and you will see they were all most eminent in humility.' The apostles, before the coming down of the Holy Ghost on them, contended which of them should be the greatest (which Christ permitted that he might most sharply rebuke it, and leave his warning to all his ministers and disciples to the end of the world, that they that would be greatest must be the servants of all, and that they must by conversion become as little children, or never enter into the kingdom of God). But afterward in what humility did these apostles labour, and live, and suffer in the world? Paul "made himself a servant unto all, that he might gain the more, though he was free from all men^m." They submitted themselves to all the injuries and affronts of men; to be accounted the plagues and troublers of the world; and as the scorn and offscouring of all things; and a gazingstock to angels and to men. And are you better than they? If you are, you are more humble, and not more proud.

Direct. IX. 'Look to the holy angels that condescend to minister for man; and think on the blessed souls with God, how far they are from being proud; and remember, if ever thou come to heaven, how far thou wilt be from pride thyself.' Such a sight as Isaiah's would take down pride: "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with two he covered his face, and with two he covered his feet, and with two he did fly (signifying humility, purity, and obedience). And one cried unto another, and said, Holy, Holy, Holy is the Lord of Hosts:

^m 1 Cor. ix. 10.

his glory is the fulness of the whole earth." So Rev. iv. 8. 10. "The elders fall down, and cast down their crowns before him that sitteth on the throne." Look up to heaven and you will abhor your pride.

Direct. x. 'Look upon the great imperfection of thy grace and duties.' Should that man be proud that hath so little of the Spirit and image of Jesus Christ? That believeth no more, and feareth God no more, and loveth him no more? And can no better trust in him, nor rest upon his Word and love? Nor any more delight in him, nor in his holy laws and service? One would think that the lamentable weakness of any one of all these graces, should take down pride and abase you in your own eyes. Is he a Christian that doth not even abhor himself, when he perceiveth how little he loveth his God, and how little all his meditations on the love and blood of Christ, and of the infinite goodness of God, and of the heavenly glory do kindle the fire, and warm his heart? Can we observe the darkness of our minds, and ignorance of God, and strangeness to the life to come, and the woful weakness of our faith, and not be abased to a loathing of ourselves? Can we choose but even abhor those hearts that can love a friend, and love the toys and vanities of this life, and yet can love their God no more? That take no more pleasure in his name, and praise, and word, and service, when they can find pleasure in the accommodations of their flesh? Can we choose but loathe those hearts that are so averse to God, so loath to think of him, so loath to pray to him, so weary of prayer, or holy meditation, or any duty, and yet so forward to the business and recreations of the flesh? Can we feel how coldly and unbelievingly we pray, how ignorantly or carnally we discourse, how confusedly and vainly we think, and how slothfully we work, and how unprofitably we live, and yet be proud, and not be covered with shame? O! for a serious Christian to feel how little of God, of Christ, of heaven is upon his heart, and how little appeareth in any eminent holiness and fruitfulness and heavenliness of life, is so humbling a consideration, that we have much ado to own ourselves, and not lie down as utterly desolate. Should that soul admit a thought of pride, that hath so little grace as to be uncertain whether he have any at all in sincerity or

not? That cannot with assurance call God, Father, or plead his interest in Christ or in the promises? nor knoweth not if he die this hour, whether he shall go to heaven or hell? Should he be proud that is no readier to die? and no more assured of the pardon of sin? nor more willing to appear before the Lord? If one pained member will make you groan, and walk dejectedly, though all the rest do feel no pain, a soul that hath this universal weakness, a weakness that is so sinful and so dangerous, hath cause to be continually humbled to the dust.

Direct. xi. 'Look upon thy great and manifold sins, which dwell in thy heart, and have been committed in thy life, and there thou wilt see cause for great humiliation.' If thy body were full of toads and serpents, and thou couldst see or feel them crawling in thee, wouldst thou then be proud? Why, so many sins are ten thousand fold worse, and should make thee far viler in thy own esteem! If thou wert possessed with devils, and knewest it, wouldst thou be proud? Why, devils possessing thy body are not so bad or hurtful to thee, as sin in thy soul! The sight of a sin should more take down thy pride, than the sight of a devil. Should that man be proud that hath lived as thou hast lived, and sinned as thou hast sinned, from thy childhood until now? that hath lost so much time and abused so much mercy, and neglected so many means, and omitted so many duties to God and man, and been guilty of so many sinful thoughts, and so many false or foolish words, and hath broken all the laws of God? Should not he be deeply humbled that hath yet so much ignorance, error, unbelief, hypocrisy, sensuality, worldliness, hardheartedness, security, uncharitableness, lust, envy, malice, impatience, and selfishness, as is in thee? Should not thy very pride itself be matter of thy great humiliation, to think that so odious a sin should yet so much prevail? Look thus on thy leprous, defiled soul, and turn thy very pride against itself! Know thyself, and thou canst not be proud.

Direct. xii. 'Look also to the desert of all thy sins, even unto hell itself, and try if that will bring thee low.' Though pride came from hell effectively, yet hell, objectively, may afford thee a remedy against it. Think on the worm that

• See my "Treatise of Self-Ignorance."

never dieth, and the fire that never shall be quenched, and consider whether pride become that soul, that hath deserved these. Wilt thou be proud in the way to thy damnation? Thou mightst better be proud of thy chains and rope, when thou art going to the gallows! Think, whether the miserable souls in hell are now minding neat and well set attire, or seeking for dominion, honour, or preferment, or contending who shall be the greatest, or striving for the highest rooms, or setting out themselves to the admiration and applause of men, or quarrelling with others for undervaluing or dishonouring them! Do you think there is any place or matter there for such works of pride, when God abaseth them?

Direct. xiiii. 'Look to the day of judgment, when all proud thoughts and looks shall be taken down; and to the endless misery threatened to the proud.' Think of that world, in which your souls must ere long appear, before the great and holy God, whose presence will abase the proudest sinner. When the tyrants, and gallants, and wantons of the earth, must with trembling and amazement give up their accounts to the most righteous Judge of all the world, then where are their lofty looks and language? Then where are their glory, and gallantry, and proud, imperious domineering, and their scornful despising the humble, lowly ones of Christ? Would you then think that this is the same man, that lately could scarce be seen or spoken with? that looked so big, and swaggered it out in wealth and honour? Is this he that could not endure a scorn, or to be slighted, or undervalued, or plainly reprov'd? that must needs have the honour and precedency in wit, and greatness, and command? Is this the man that thought he was perfect and had no sin; or that his sins were so small, as not to need the humiliation, renovation, and holy diligence of the saints? Is this the woman that spent half the day in dressing up herself, and house, and furniture for the view of others, and must needs be in the newest or the neatest fashion? that was wont to walk in an artificial pace, with a wandering eye, in a wanton garb, as if she were too good to tread on the earth? Oh! then how the case will be altered with such as these! Can you believe, and consider how you must be judged by God, and yet be proud?

Direct. xv. 'Look to the devils themselves that tempt

you to be proud, and see what pride hath brought them to ; and remember, that a proud man is the image of the devil, and pride is the devil's special sin.' He that envieth your happiness, knoweth by sad experience the way to misery ; and therefore tempteth you to be proud, that you may come, by the same way, to the same end that he himself is come to. "The angels which kept not their first estate, but left their own habitation, are reserved in everlasting chains under darkness, to the judgment of the great day^P."

Direct. xv. 'Look well upon thyself, both body and soul, and think whether thou be a person fit for pride.' God hath purposely clothed thine immortal soul in the coarse attire of corruptible flesh, and placed it in so poor and ruinous a cottage, that it might be kept from pride: yea, he made this frail and corruptible body to be a constitutive part of our very persons, that in knowing it, we may know ourselves. Some will have a dead man's skull stand by them, in their studies or chambers, as an antidote against pride. But God hath fastened us yet closer to mortality: death dwelleth in our bowels. We are apt to marvel that so noble a soul should be lodged in so mean a body, made of the earth to which it must return^Q! A stone is durable and clean; but my flesh is corruptible, and must turn to loathsome filth and rottenness. A marble pillar will stand firm and beautiful from age to age, but I must perish and consume in darkness. The seats we sit upon, the pillars we lean to, the stones we tread upon, will be here, when we are turned to dust. The house that I build, may stand when I am rotten in the grave. A tree will live, when he that planted it is dead. Our bodies are of no better materials than the brutes: our substance is in a continued flux or waste, and loseth something every day; and if it were not repaired

^P Jude 6.

^Q Fama est fictilibus cœnasse Agathoclea regem,
Atque abacum Samio sæpe onerasse luto,
Fercula gemmatis quam poneret horridi vasis:
Et misceret opes pauperiemque simul.
Quærenti causam respondit: Rex ego qui sum
Sicanie, figulo sum genitore satus.
Fortunam reverenter habe, quicumque repente
Dives ab exili progrediens loco.

Auson. Epigram. viii. Wetstein, p. 18.

and patched up by daily air and nourishment, it would soon be spent, and our oil consumed. If you were chained to a dead carcase, which you must still carry about with you, it were not a matter so fit to humble you, as to be united so nearly to so vile a body of your own. We carry a dunghill continually within us. Alas! how silly a piece is the greatest, the strongest, and the comeliest of you all! What is that flesh which you so much pamper, but a skin full of corruption? a bag of filth, of phlegm, or choler, or such like excrements? If the curiousest dames had but a sight of the phlegm in their heads and bowels, the choler about their liver and galls, the worms or filth in other parts, they would go near to vomit at such a sight: the swine or beast hath as clean an inside. And what if this filth be covered with a whiter skin, or clearer colour than their neighbours have, is there any cause of pride in that? When sickness hath altered and consumed you, then where is that which you call beauty? If but the leprosy or the small pox deform it, or a fever, consumption, or dropsy waste it, or the stone, or gout, or any such torment seize upon thee, thou wilt feel or see that which may shame thy pride. Should such a worm be proud, that cannot, though he be a Herod, keep the worms from eating him alive? that in a flux cannot retain his excrements? that cannot bear easily the aching of a tooth? If thou be fit for pride, forbid diseases to touch thy flesh, or stain thy beauty; do not be sick, nor weak, nor pained: let not the worm and corruption be thy guests. Or if thou be so poor a thing, as cannot hinder any of these, then know thyself, and be ashamed of pride.

And when thou art in sickness, thou wilt be burdensome to others. It is likely thou must have their helps, even to feed thee, to dress thee, to turn thee, and keep thee clean: and when all is done, thou must die, and be laid in darkness in a grave! There thou must lie rotting night and day, till thy flesh be turned into earth. The grass doth wither when it is cut down, but yet it is sweet: the tree that is cut down will rot in time, but not with such a loathsome stink as we. He that had seen what the late doleful wars did often shew us, when the fields were strewed with the carcases of men, and when they lay by heaps among the rubbish of the ditches of towns and castles that had been assaulted, would

think such loathsome lumps of flesh should never have been proud. When once death hath deprived thy body of its soul, thy best friends will quickly be weary of the remainder, and glad to rid thee out of sight and smell. Go to the churchyard, and look on the dust and bones that are there cast up and scattered, and bethink thee whether those that must come to this have reason to be proud? See whether there be any differing mark of honour upon the dust of the rich, or strong, or beautiful? and whether the bones there strive for principality and dominion? Therefore the desire of adorned monuments upon men's graves, is one of the most odious sorts of pride; when the neighbourhood of rottenness and dust doth shame it. As our serious poet Herbert saith,

When the hair grows sweet with pride and lust,
The powder doth forget the dust.

And though thy soul be far nobler than thy body, yet here how ignorant, and weak, and distempered is it? How full of false ideas are men's minds? How little know they of that which they might know, or are confident they do know? How dark are we about all the works of God, and about his Word: much more about himself? The greatest doctors are strongly tempted to be sceptics; and the ignorant that this year are confident to a contempt and censoriousness of all that differ from them, perhaps the next year do change their judgments, and recant themselves.

And are our hearts and lives any happier than our understandings? While we are imprisoned in the flesh, and its interest is ours, and its appetites and passions have so much advantage, to corrupt, seduce, or disturb the soul? Know thyself, and pride will die.

Direct. xvi. 'If thou have any thing to be proud of, remember what it is, and that it is not thine own, but given or lent thee by that God who chiefly hateth pride.' 1. Art thou tempted to be proud of riches? Remember that they are in themselves but dross, which will leave thee at the grave as poor as any. And as to their usefulness, they are but thy Master's talents; and the more thou hast, the greater will be thine account. And very few rich men escape the snare, and come to heaven: thy charge and danger therefore

should rather humble thee, and make thee exceedingly to fear. Read James v. 1—4. and Luke xii. 19, 20.

2. Is it greatness, and dominion, or human applause, or honour that you are proud of? Remember, that this also is in itself a dream, that maketh thee really neither better nor safer than other men. Thou standest upon higher ground, where thou hast more than others of the storms and dangers, and shalt be levelled with the lowest in thy fall. And as to the use of thy power and greatness, it is for God, and not thyself! And so great will be thy reckoning, according to the trust reposed in thee, as would affright a considerate believer to foresee.

3. Is it youthful strength that you are proud of? How little can it do for thee, of that which thou most needest! And how soon will it be turned to weakness! How many are cut off "in youth, and their life is among the unclean," as Elihu speaks, Job xxxvi. 14. "Their bones are full of the sins of their youth, which shall lie down with them in the dust^r."

4. Is it beauty that you are proud of? I have told you what sickness and death will do to that before. "When God rebuketh man for sin, he makes his beauty to consume as a moth: surely every man is vanity^s." And if your beauty would continue, how little good will it do you? and who but fools do look at the skin of a rational creature, when they would discern their worth? a fool, and a slave of lust and satan, may be beautiful. A sepulchre may be gilded that hath rottenness within. Will you choose the finest purse, or the fullest? Who but a child or fool will value his book by the fineness of the cover, or gilding of the leaves, and not by the worth of the matter within? Absalom was beautiful, and what the better was he? "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised^t."

5. If it be fine clothes and gaudy ornaments that you are proud of, it is a sin so foolish, and worse than childish, that I shall give it no other confutation, than to tell you, that it contradicteth itself, by making the person a scorn and laughing-stock to others, when their design was to be more

^r Job xx. 11.

^s Psal. xxxix. 11. Read Psal. xlix. 12—14.

^t Prov. xxxi. 30.

admired; and that an ass or a post may have as fine and costly attire as you; and that shortly you shall change it for a winding-sheet.

6. Is it your birth, and progenitors, and great friends that you are proud of? Personal merits are incomparably more excellent than this relation to the most meritorious parents; much more than a relation to their empty titles. Cain was the son of Adam the father of mankind, and Ham of Noah, and Esau of Isaac, and Absalom of David; when a godly son of a wicked father is more honourable than they. Your ancestors are but of the common stock of sinful Adam: and your great friends may possibly become your enemies; and it is little that the greatest of them can do for you, if God be not your friend.

7. Is it your learning, or wisdom, or ability for speech or action, that you are proud of? Remember that the devils, and many that are now in hell, have far exceeded you in these: and that the wiser you are indeed, the humbler you will be; and by pride you confute your ostentation of your wisdom. Ahithophel's wisdom, which saveth not the owner from perdition, is little cause of glorying. There were men that boasted of their wisdom, even in the law of God, who yet were ashamed and dismayed; for they rejected the word of the Lord: and then what wisdom could there be in them? Therefore, "thus saith the Lord, Let not the wise man glory in his wisdom, nor let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise lovingkindness, judgment and righteousness in the earth: for in these do I delight, saith the Lord^v." Those were not unlearned, of whom Paul speaketh; "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world^w?"

8. Is it success in wars, or great undertakings, that you are proud of? But by whose strength did you perform it? and how unhappy a success is that which hindereth your success in the work of your salvation? and how many have been brought down again to shame, that have been lifted up in pride of their successes?

^v Jer. ix. 23, 24.

^w 1 Cor. i. 20.

9. Is it the applause of men that proclaim your excellency that you are proud of? Alas, how poor a portion is the breath of man! and how mutable are your applauders! that perhaps the next day will turn their tunes, and as much reproach you. Will you be proud of praise, when it is the devil's whistle, purposely to entice you into this pernicious snare, that he may destroy you? It is a danger to be feared; for it destroyeth many; but not a benefit much to be rejoiced in, much less to be proud of; for few are the better for it. Titles and applause increase not real worth and virtue, but puff up many with a mortal tympany.

10. Is it your grace and goodness, or eminency in religion, that you are proud of? This is most absurd; when predominant pride is a certain sign that you have no saving grace at all; and so are proud of what you have not: and if you have it, so far as you are proud of it you abuse it, contradict it, and destroy it: for pride is to grace, what the plague or consumption is to health. It is novices that have least grace and knowledge, that are aptest to be puffed up with pride, and thereby to fall into the condemnation of the devil¹; that is, into the like punishment for the like sin. When the pot boileth over, that which was in it is lost in the fire. Rise not too high in the esteem of your grace, lest you rise to the loss of it. "Be not highminded, but fear²." When you "think you stand, take heed lest you fall³."

Direct. xvii. 'Look to the nature and tendency of every grace and ordinance and duty, and use them diligently; for they all tend to the destruction of pride.' Knowledge discerneth the folly and pernicious tendency of pride, and abundant matter for humiliation. Faith, is the casting off our pride, and going with empty hungry souls to Christ for mercy and supply. It sheweth us the most powerful sight in the world for the humbling of a soul, even a crucified Christ, and a most holy God, and a glorified society of humble souls, and a dreadful judgment and damnation for the proud. I might shew you the same of every grace and duty, but for being tedious.

Direct. xviii. 'Look to the humbling judgments of God on yourselves and others, and turn them all against your pride.' You will sure think it an unsuitable and unseasonable thing

¹ 1 Tim. iii. 6.

² Rom. xi. 20.

³ 1 Cor. x. 12.

for the calamitous to be proud. Are you not oft complaining of one thing or other, upon your consciences; your bodies, your estates, your names, your relations or friends? and yet will you be proud while you complain? If the judgments that have already befallen you, humble you not, if God love you, and will save you, you may expect you should feel more; and the load should be increased, till it make you stoop. O miserable, obstinate sinners! that can groan with sickness, and yet be proud! and murmur under want, and yet be proud! and daily crossed by one or other, and yet be proud! yea, and tormented with fears of God's displeasure, and yet be proud! Have not all the wars, and blood, and ruins that have befallen us in these kingdoms, been yet enough to take down pride? Many humbling sights we have seen, and many humbling stripes we have felt, and yet are we not humbled! We have seen houses robbed, and towns fired, and the country pillaged, and the blood of many thousands shed, and their carcases scattered about the fields, and yet are we not humbled! If we were proud of our riches, they have been taken from us: if proud of our buildings, they have been turned into ruinous heaps: if we have been proud of our government, and the fame and glory of our country, we have seen how our sins have pulled down our government, dishonoured our rulers, and blemished our glory, and turned it into shame; and yet are we not humbled! If you lived in a house infected with the plague, and had buried father and mother, and brothers and sisters, and but a very few were left alive, expecting when their turn came next; if these few were not humbled, would you not think them blind and sottish persons? Do you yet look high, and contend for pre-eminence, and look for honour, and envy others, and desire to domineer, and have your will and way, and set out yourselves in the neatest dress? Must you have sharper stripes, before you will be humbled? Must greater injuries, and violences, and losses, and fears and reproaches be the means? Why will you choose so painful a remedy, by frustrating the easier? If it must be so, the judgment shall shortly come yet nearer to thee: it shall either strip thee of the rest, or cover thee with shame, or lay thee in pain upon thy couch, where thy head shall ache, and thy heart be sick, and thy body weary, and thou shalt pant

and gasp for breath; wilt thou then be proud, and contest for honour, when thou expectest hourly when thy proud and guilty soul shall be turned out of thy body, and appear before the holy God? when the bell is ready to toll for thee, and thy winding-sheet to be fetched out, and thy coffin prepared, and the bier to be fetched to carry thee to thy grave, and leave thee in the dark with worms and rottenness; wilt thou then be proud? Where then are your high looks, and lofty minds, and splendid ornaments and honours! Then will you be climbing into higher rooms, and seeking to be revenged on those that did eclipse your honour? Saith David, even of princes, and all the sons of men; "His breath goeth forth: he returneth to his earth: in that very day his thoughts perish^b."

Direct. XIX. 'Look on the lamentable effects of pride about you in the world, and that will help you to see the odiousness and pernicious nature of it.' Do you not see how it setteth the whole world on fire? how it raiseth wars, and ruineth kingdoms, and draweth out men's blood, and filleth the world with malice and hatred, and cruelty and injustice, and treasons and rebellions, and destroyeth mercy, truth and honesty, and all that is left of God upon the mind of man? Whence is all the confusion and calamity, all the censoriousness, revilings and cruelties, which we have seen, or felt, or heard of, but from pride? What is it that hath trampled upon the interest of Christ and his Gospel through the world, but pride? What else is it that hath burnt his martyrs, and made havoc of his servants, and distracted and divided his church with schisms, and set up so many sect-masters and sects, and caused them almost all to set against others, but this cursed, unmortified pride? He that hath seen but what pride hath been doing in England in this age, and yet discerneth not its hatefulness and perniciousness, is strangely blind. Every proud man is a plague or burden to the place he liveth in: if he get high, he is a Nabal: a man can scarce speak to him: he thinks all under him are made but to serve his will and honour, as inferior creatures are made for man. If he be an inferior, he scorneth at the honour and government of his superiors, and thinks they take too much upon them, and that it is below him to obey,

^b Psal. cxlvi. 3, 4.

If he be rich, he thinks the poor must all bow to him, as to the golden calf, or Nebuchadnezzar's golden image: if he be poor, he envieth the rich, and is impatient of the state that God hath set him in: if he be learned, he thinks himself an oracle: if unlearned, he despiseth the knowledge which he wanteth, and scorneth to be taught. What state soever he is in, he is a very salamander, that liveth in the fire, he troubleth house, and town, and country, if his power be answerable to his heart: he is an unpolished stone, that will never lie even in any building; he is a natural enemy to quietness and peace.

Direct. xx. 'Consider well how God hath designed the humbling of all that he will save, in his whole contrivance of the work of our redemption.' He could have saved man by keeping him in his primitive innocency, if he had pleased. Though he causeth not sin, he knoweth why he permitteth it. He thought it not enough that man should have the thought of creation to humble him, as being taken from the dust, and made of nothing; but he will also have the sense of his moral nothingness and sinfulness to humble him: he will have him beholden to his Redeemer and Sanctifier for his new life and his salvation, as much as to his Creator for his natural life. He is permitted first to undo himself, and bring himself under condemnation, to be a child of death, and near to hell, before he is ransomed and delivered; that he may take to himself the shame of his misery, and ascribe all his hopes and recovery to God. No flesh shall be justified by the works of the law, or by a righteousness of his own performance; but by the satisfaction and merits of his Redeemer: that so all boasting may be excluded, and that no flesh might glory in his sight, and that man might be humbled, and our Redeemer have the praise to all eternity. And therefore God prepareth men for faith and pardon, by humbling works, and forceth sinners to condemn themselves before he will justify them.

Direct. xxi. 'Read over the character which Christ himself giveth of his true disciples; and you will see what great self-denial and humility he requireth in all.' In your first conversion you must become as little children^c. Instead of contending for superiority and greatness, you must be ambi-

^c Matt. xviii. 3.

tious of being servants unto all^d. You must learn of him to be meek and lowly of heart^e, and to stoop to wash your brethren's feet^f. Instead of revenge, or unpeaceable contending for your right, you must rather obey those that injuriously command you, and turn the other cheek to him that smiteth you, and let go the rest to him that hath injuriously taken from you; and bless them that curse you, and pray for them that hurt and persecute you, and despitefully use you^g. These are the followers of Christ.

Direct. **XXII.** 'Remember how pride contradicteth itself by exposing you to the hatred or contempt of all.' All men abhor that pride in others which they cherish in themselves. A humble man is well thought of by all that know him; and a proud man is the mark of common obloquy. The rich disdain him, the poor envy him, and all hate him, and many deride him. This is his success.

Direct. **XXIII.** 'Look still unto that dismal end, which pride doth tend unto.' It threateneth apostacy. If God forsake any one among you, and any of you forsake God, his truth, and your consciences, and be made as Lot's wife, a monument of his vengeance for a warning to others, it will be the proud and self-conceited person. It maketh all the mercies of God, your duties and parts, and objectively your very graces, to be its food and fuel. It is a sign you are near some dreadful fall, or heavy judgment: for God hath given you this prognostic^h. An Ahab is safer when he humbleth himself; and an Hezekiah is falling when he is lifted up. They are the most hardened sinners, scorning reproof, and therefore ordinarily forsaken both by God and man, and left to their self-delusion till they perish.

Direct. **XXIV.** 'Converse with humbled and afflicted persons, and not with proud, secure worldlings.' Be much in the "house of mourning," where you may see "the end of all the living, and be made better by laying it to heart;" and let not your "hearts be in the house of mirthⁱ." Delight not to converse with "men that be in honour, and understand not, but are like the beasts that perish; for though they think of perpetuating their houses,

^d Matt. xxiii. 11. xx. 27.

^e Matt. xi. 28, 29.

^f John xiii. 5, 14.

^g Matt. v. 39, 40. 44.

^h Luke xiv. 11. i. 51. Prov. xv. 25. xvi. 5.

Isa. ii. 11, 12.

ⁱ Eccl. vii. 2—4.

and call their lands after their own names," yet they "abide not in" their "honour:" and "this their way is their folly," though "yet their posterity approve their sayings^k. Converse with penitent, humbled souls, that have seen the odiousness of sin, and the wickedness and deceitfulness of the heart, and can tell you by their own feeling what cause of humiliation is still before you. With these are you most safe.

I have been the larger against Pride, as seeing its prevalency in the world, and its mischievous effects on souls and families, church and state; and because it is not discerned and resisted by many as it ought. I would fain have God dwell in your hearts, and peace in your societies; and fain have you stand fast in the hour of temptation, from prosperity or adversity; and fain have affliction easy to you. But none of this will be without humility. I am loath that under the mighty hand of God we should be unhumbled, even when judgments bid us lay our mouths in the dust. The storms have been long up; the cedars have fallen: it is the shrubs and bending willows that now are most likely to escape. I am loath to see the prognostics of wrath upon your souls, or upon the land. I am loath that any of you should through pride be unhumbled of sin, or ashamed to own despised godliness; or that any that have seemed religious, should prove seditious, unpeaceable, or apostates. And therefore I beseech you, in a special manner, take heed of pride; be little in your own esteem: praise not one another unseasonably; be not offended at plain reproofs: look to your duties, and then leave your reputations to the will of God. Rebuke pride in your children: use them to mean attire and employments: cherish not that in them which is most natural (now) and most pernicious. God dwelleth with the humble, and will take the humble to dwell with him^l. "Put on humbleness of mind, meekness, longsuffering, forbearing one another^m." "Be clothed with humility: serve the Lord with all humility of mind, and he will exalt you in due timeⁿ."

^k Psal. xlix. 20. 12—14.

^l Col. iii. 12, 13.

^m Isa. lvii. 15. Job xxii. 29.

ⁿ Acts xx. 19. 1 Pet. v. 6, 7.