



# Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>

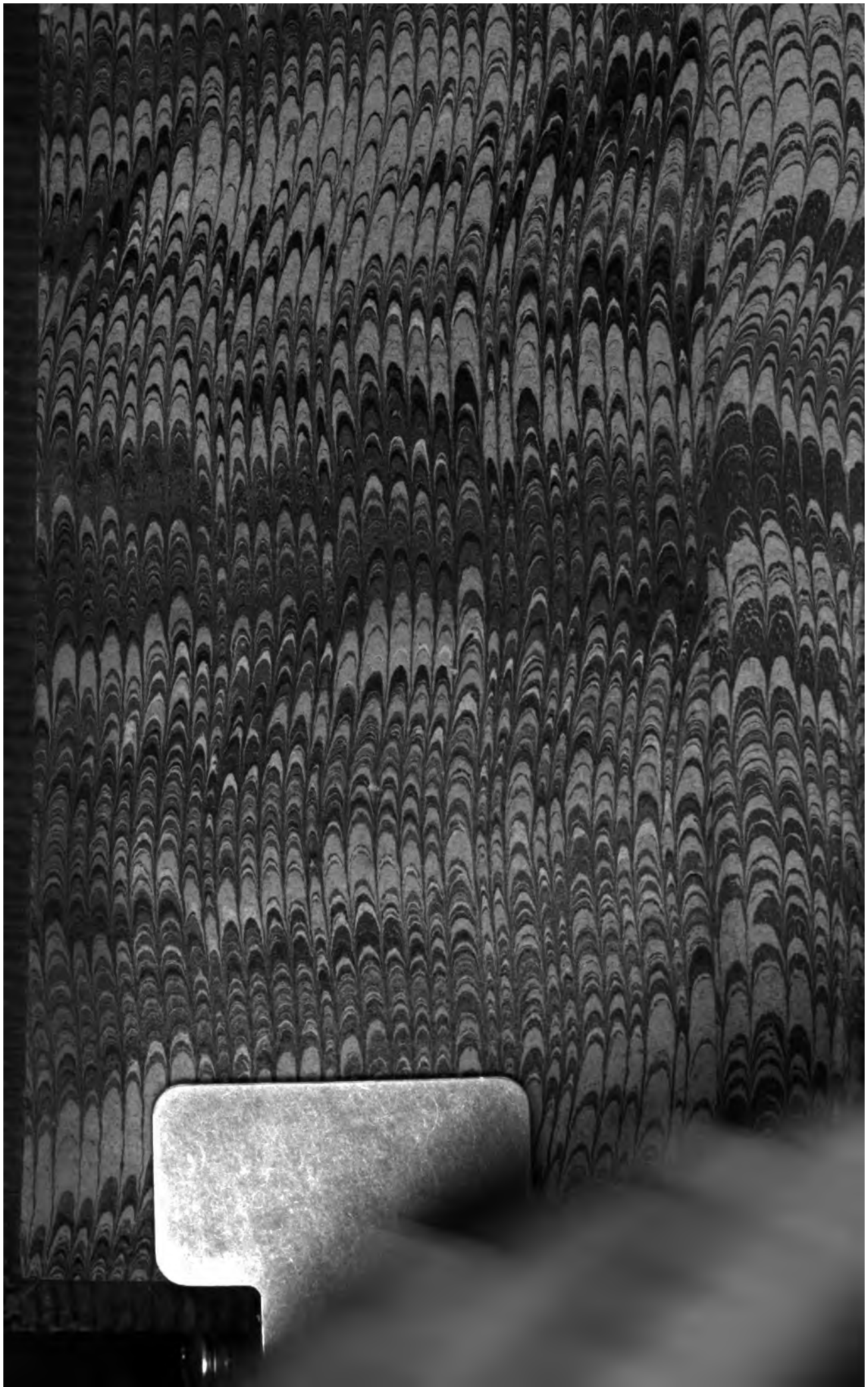


This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.





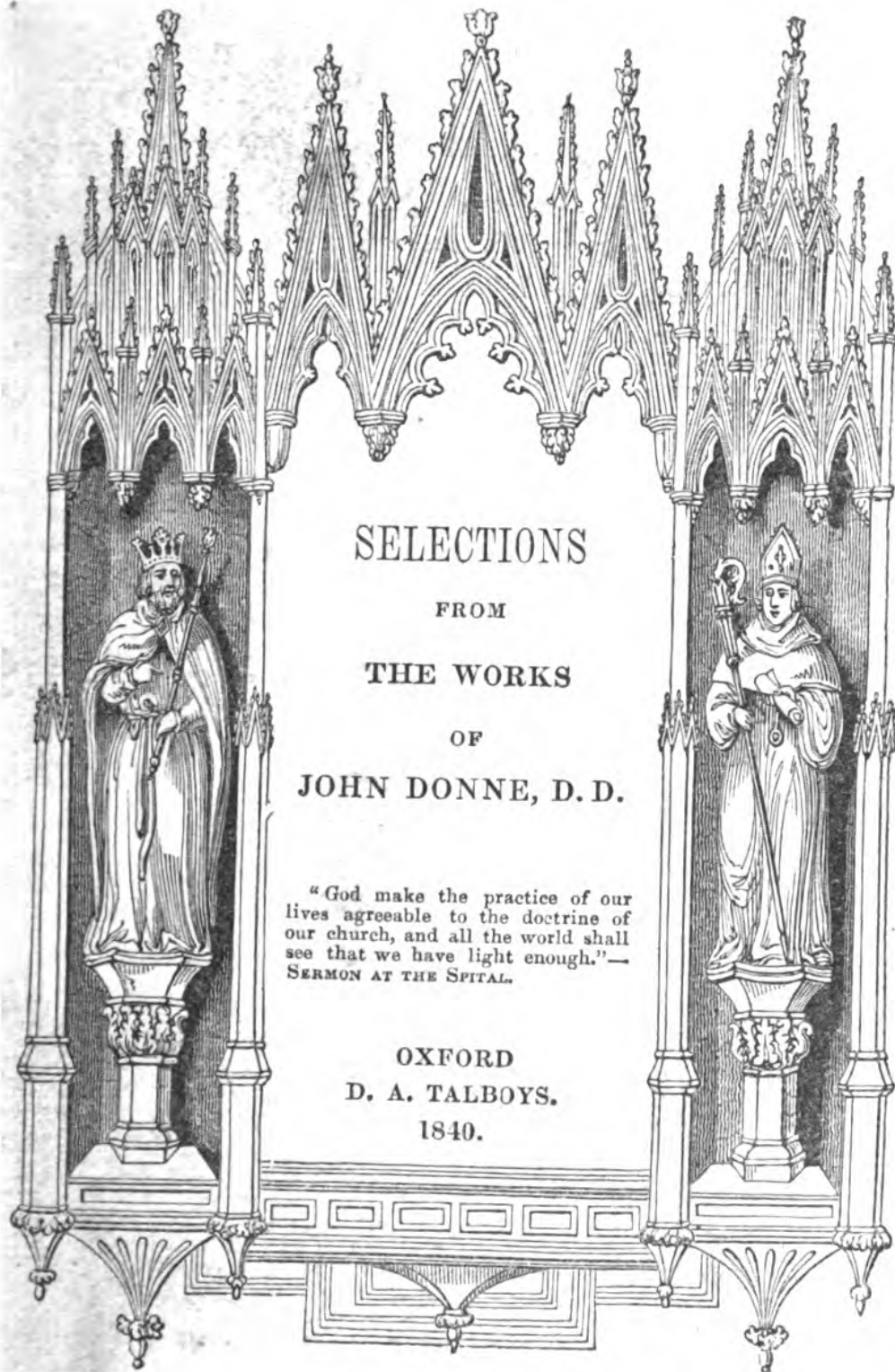








600088302R



SELECTIONS  
FROM  
THE WORKS  
OF  
JOHN DONNE, D. D.

"God make the practice of our  
lives agreeable to the doctrine of  
our church, and all the world shall  
see that we have light enough."—  
SERMON AT THE SPITAL.

OXFORD  
D. A. TALBOYS.  
1840.

1419. f. 167.





OXFORD : PRINTED BY D. A. TALBOYS.



## PORTRAITURE OF DR. JOHN DONNE

AS DRAWN BY HIS FRIEND AND BIOGRAPHER  
MASTER IZAAK WALTON.

**H**E was of stature moderately tall; of a straight and equally-proportioned body, to which all his words and actions gave an inexpressible addition of comeliness.

The melancholy and pleasant humour were in him so contempered, that each gave advantage to the other, and made his company one of the delights of mankind.

His fancy was inimitably high, equalled only by his great wit; both being made useful by a commanding judgment.

His aspect was cheerful, and such as gave a silent testimony of a clear knowing soul, and of a conscience at peace with itself.

His melting eye shewed that he had a soft heart, full of noble compassion; of too brave a soul to offer injuries, and too much a Christian not to pardon them in others.

He did much contemplate—especially after he entered into his sacred calling—the Mercies of Almighty God, the Immortality of the Soul, and the Joys of Heaven: and would often say in a kind of sacred ecstasy,—“Blessed be God that he is God, only and divinely like himself.”

He was by nature highly passionate, but more apt to reluct at the excesses of it. A great lover of the offices of humanity, and of so merciful a spirit, that he never beheld the miseries of mankind without pity and relief.

He was earnest and unwearied in the search of knowledge, with which his vigorous soul is now satisfied, and employed in a continual praise of that God that first breathed it into his active body: that body, which once was a Temple of the Holy Ghost, and is now become a small quantity of Christian dust:—

But I shall see it re-animated.





## SELECTIONS.

### OUR FULNESS.

**S**EDITIOUS speeches against superiors, obscene and scurrilous speeches against one another, profane and blasphemous speeches against God himself, are grown to be good jests and marks of wit, and arguments of spirit. It finds an issue at our hands, they give way to oppression, by giving bribes; and an issue at our feet, they are swift to shed blood; and so by custom sin overflows all, all our ways are sea, all our works are sin. This is our fulness, original sin filled us, actual sin presses down the measure, and habitual sins heap it up.

B \*

## MERCIES.

THE air is not so full of motes, of atoms, as the church is of mercies; and as we can suck no part of air but we take in those motes, those atoms; so here in the congregation, we cannot suck in a word from the preacher, we cannot speak, we cannot sigh a prayer to God, but that that whole breath and air is made of mercy.

## GOD'S WAY IN MERCY.

ONE of the most convenient hieroglyphics of God is a circle, and a circle is endless; whom God loves, he loves to the end; and not only to their own end, to their death, but to his end, and his end is, that he might love them still. His hailstones and his thunderbolts, and his showers of blood, (emblems and instruments of his judgments,) fall down in a direct line, and affect and strike some one person or place; his sun, and moon, and stars, (emblems and instruments of his blessing,) move circularly, and communicate themselves to all. His church is his chariot; in that he moves more gloriously than in the sun; as much more as his begotten Son exceeds his created sun, and his Son of glory and of his right hand, the sun of the firmament; and this church, his chariot, moves in that communicable motion

circularly ; it began in the east, it came to us, and is passing now, shining out now in the farthest west. As the sun does not set to any nation, but withdraw itself, and return again, God, in the exercise of his mercy, does not set to thy soul, though he benight it with an affliction. Remember that our Saviour Christ himself, in many actions and passions of our human nature and infirmities, smothered that divinity, and suffered it not to work, but yet it was always in him, and wrought most powerfully in the deepest danger ; when he was absolutely dead it raised him again ; if Christ slumbered the Godhead in himself, the mercy of God may be slumbered, it may be hidden from his servants, but it cannot be taken away, and in the greatest necessities it shall break out.

#### GOD'S MERCY IMMEASURABLE.

THE sun is not weary with six thousand years shining ; God cannot be weary of doing good ; and therefore never say, God hath given me these and these temporal things, and I have scattered them wastefully, surely he will give me no more ; these and these spiritual graces, and I have neglected them, abused them, surely he will give me no more ; for, for things created, we have instruments to measure them ; we know the compass of a meridian, and

the depth of a diameter of the earth, and we know this, even of the uppermost sphere in the heavens; but when we come to the throne of God himself, the orb of the saints and angels that see his face, and the virtues and powers that flow from thence, we have no balance to weigh them, no instruments to measure them, no hearts to conceive them; so for temporal things, we know the most that man can have; for we know all the world; but for God's mercy and his spiritual graces, as that language in which God spake, the Hebrew, hath no superlative, so that which he promises, in all that he hath spoken, his mercy, hath no superlative; he shows no mercy which you can call his greatest mercy, his mercy is never at the highest; whatsoever he hath done for thy soul, or for any other, in applying himself to it, he can exceed that. Only he can raise a tower whose top shall reach to heaven; the basis of the highest building is but the earth; but though thou be but a tabernacle of earth, God shall raise thee piece by piece into a spiritual building; and after one story of creation, and another of vocation, and another of sanctification, he shall bring thee up to meet thyself in the bosom of thy God, where thou wast at first, in an eternal election; God is a circle himself, and he will make thee one; go not thou about to square either circle, to

bring that which is equal in itself to angles and corners, into dark and sad suspicions of God, or of thyself, that God can give, or that thou canst receive, no more mercy than thou hast had already.

## CHRIST IN US OUR FULNESS.

IN this fulness, in this coming of our Saviour into us, we should find a threefold fulness in ourselves; we should find a fulness of nature, (because not only of spiritual, but of natural and temporal things, all the right which we have in this world is in, and for, and by Christ, for so we end all our prayers of all sorts with that clause, *Grant this, O Lord, for our Lord and Saviour Christ Jesus' sake*) and we should find a fulness of grace, a daily sense of improvement, growth in grace, a filling of all former vacuities, a supplying of all emptinesses in our souls, till we came to Stephen's fulness, *Full of the Holy Ghost and wisdom, and full of the Holy Ghost and faith, and full of faith and power*. And so we should come to find a fulness of glory, that is, an apprehension and inchoation of heaven in this life; for the glory of the next world is not in the measure of that glory, but in the measure of my capacity; it is not that I shall have as much as any soul hath, but that I shall have as much as my soul can receive; it is



not in an equality with the rest, but in a fulness in myself. And so as I shall have a fulness of nature, that is, such an ability and such a use of natural faculties, and such a portion of the natural things of this world, as shall serve to fill up God's purpose in me. And as I shall have a fulness of grace, that is, such a measure of grace as shall make me discern a temptation, and resist a temptation, or at least repent it, if I have not effectually resisted it; so even here I shall have a fulness of glory, that is, as much of that glory as a wayfaring soul is capable of in this world. All these fulnesses I shall have, if I can find and feel in myself this birth of Christ. His eternal birth in heaven is inexpressible, where he was born without a mother; his birth on earth is inexpressible too, where he was born without a father; but thou shalt feel the joy of his third birth in thy soul most inexpressible this day, where he is born this day, if thou wilt, without father or mother; that is, without any former, or any other reason than his own mere goodness that should beget that love in him towards thee, and without any matter or merit in thee which should enable thee to conceive him. He had a heavenly birth, by which he was the eternal Son of God, and without that he had not been a person able to redeem thee; he had a human birth, by which he

was the son of Mary, and without that he had not been sensible in himself of thine infirmities and necessities ; but this day, if thou wilt, he hath a spiritual birth in thy soul, without which both his divine and his human birth are utterly unprofitable to thee, and thou art no better than if there had never been Son of God in heaven, nor son of Mary upon earth.

## CHRIST THE SAVIOUR OF ALL.

*God so loved the world that he gave his Son for it*, for all the world, and accordingly, the obedience of the Son was as large as the love of the Father ; he came to save all the world, and he did save all the world : God would have all men, and Christ did save all men. It is therefore fearfully (and scarce allowably said) that Christ did contrary to his Father's will, when he called those to grace of whom he knew his Father's pleasure to be that they should have no grace ; it is fearfully and dangerously said, that it is not absurd to say (that is, that it may truly be said) that God does sometimes speak untruly, and that we are bound to believe God when he does so ; for if we consider the sovereign balm of our souls, the blood of Christ Jesus, there is enough for all the world ; if we consider the application of this physic by the ministers of Christ Jesus in the

church, he hath given us that spreading commission, to go and preach to every creature, we are bid to offer, to apply, to minister this to all the world. Christ hath excommunicated no nation, no shire, no house, no man: he gives none of his ministers leave to say to any man, thou art not redeemed; he gives no wounded nor afflicted conscience leave to say to itself, I am not redeemed. There may be meat enough brought into the house for all the house, though some be so weak as they cannot (which is the case of the Gentiles) some so stubborn as they will not eat (which is the case of the carnal man, though in the Christian church.)

#### THE ADOPTED SONS OF GOD.

GOD himself teaches me to say so by his Apostle, *The foundation of God is sure*, and this is the seal; *God knoweth who are his*, and let them that *call upon his name depart from all iniquity*. He that departs so far, as to repent former sins, and shut up the ways which he knows in his conscience do lead him into temptations, he is of this *quorum*, one of us, one of them who are adopted by Christ to be the sons of God. I am of this *quorum*, if I preach the Gospel sincerely, and live thereafter (for he preaches twice a day that follows his own doctrine, and does as he says), and you are of

this *quorum*, if you preach over the sermons which you hear, to your own souls in your meditation, to your families in your relation, to the world in your conversation. If you come to this place to meet the Spirit of God, and not to meet one another; if you have sat in this place with a delight in the word of God, and not in the words of any speaker; if you go out of this place in such a disposition as that, if you should meet the last trumpets at the gates, and Christ Jesus in the clouds, you would not entreat him to go back, and stay another year; to enwrap all in one, if you have a religious and sober assurance that you are his, and walk according to your belief, you are his; and, as the fulness of time, so the fulness of grace is come upon you, and you are not only within the first commission, of those who were under the law, and so redeemed, but of this *quorum*, who are selected out of them, the adopted sons of that God, who never disinherits those that forsake not him.

## RELIGION AND LAWFUL CALLING.

TURTLES that live solitarily, and pigeons that live sociably, were all one to God. God in Christ may be had in an active and sociable life, denoted in the pigeon, and in the solitary and contemplative life denoted in the turtle. Let not Westminster

despise the church, nor the church the exchange, nor the exchange and trade despise arms; God in Christ may be had in every lawful calling.

OF THE LORD'S SUPPER.

WHEN thou comest to this seal of thy peace, the Sacrament, pray that God will give thee that light, that may direct and establish thee in necessary, and fundamental things, that is, the light of faith to see that the body and blood of Christ is applied to thee in that action; but for the manner how the body and blood of Christ is there, wait his leisure, if he have not yet manifested that to thee. Grieve not at that, wonder not at that, press not for that; for he hath not manifested that, not the way, not the manner of his presence in the Sacrament to the church. A peremptory prejudice upon other men's opinions, that no opinion but thine can be true in the doctrine of the Sacrament, and an uncharitable condemning of other men, or other churches, that may be of another persuasion than thou art in the matter of the Sacrament, may frustrate and disappoint thee of all that benefit, which thou mightest have by an humble receiving thereof, if thou wouldest exercise thy faith only here, and leave thy passion at home, and refer thy reason and disputation to the school.

## PUBLIC AND PRIVATE RELIGIOUS SERVICES.

WHEN we say that God is no acceptor of persons, we do not mean but that they which are within his covenant, and they that have preserved the seals of his grace, are more acceptable to him than they which are not, or have not. When we say that God is not tied to places, we must not mean but that God is otherwise present, and works otherwise in places consecrated to his service, than in every profane place. When I pray in my chamber, I build a temple there that hour; and that minute, when I cast out a prayer in the street, I build a temple there; and when my soul prays without any voice, my very body is then a temple; and God, who knows what I am doing in these actions, erecting these temples, he comes to them, and prospers, and blesses my devotions; and shall not I come to his temple, where he is always resident? My chamber were no temple, my body were no temple, except God came to it; but whether I come hither or no, this will be God's temple.

## TRANSUBSTANTIATION.

BUT yet though this bread be not so transubstantiated, we refuse not the words of the fathers, in which they have expressed themselves in this

mystery. Not Irenæus's *est corpus*, that that bread is his body now; not Tertullian's *fecit corpus*, that that bread is made his body which was not so before; not St. Cyprian's *mutatus*, that that bread is changed; not Damascen's *supernaturaliter mutatus*, that that bread is not only changed so in the use, as when at the king's table certain portions of bread are made bread of assay, to pass over every dish, whether for safety or for majesty; not only so civilly changed, but changed supernaturally; no nor Theophylact's, *transformatus est*, (which seems to be the word that goes farthest of all,) for this transforming cannot be intended of the outward form and fashion, for that is not changed; but be it of that internal form, which is the very essence and nature of the bread, so it is transformed, so the bread hath received a new form, a new essence, a new nature, because whereas the nature of bread is but to nourish the body, the nature of this bread now is to nourish the soul; and therefore, Since Christ forbore not to say, This is my body, when he gave the sign of his body, why should we forbear to say of that bread, This is Christ's body, which is the Sacrament of his body. You would have said, at noon, this light is the sun, and you will say now this light is the candle; that light was not the sun, this light is not the candle, but

it is that portion of air which the sun did then, and which the candle doth now, enlighten. We say the Sacramental bread is the body of Christ, because God hath shed his ordinance upon it, and made it of another nature in the use, though not the substance.

#### TRANSUBSTANTIATION.

As they that deny the body of Christ to be in the Sacrament lose their footing in departing from their ground, the express Scriptures, so they that will assign a particular manner how that body is there, have no footing, no ground at all, no Scripture to anchor upon; and so, diving in a bottomless sea, they pop sometimes above water to take breath, to appear to say something, and then snatch at a loose preposition that swims upon the face of the waters; and so the Roman church had catched a *trans*, and others a *con*, and a *sub*, and an *in*, and varied their poetry into a transubstantiation, and a consubstantiation, and the rest, and rhymed themselves beyond reason into absurdities and heresies, and by a young figure of *similiter cadens*, they are fallen alike into error, though the errors that they are fallen into be not of a like nature nor danger. We offer to go no farther than according to his word; in the Sacra-



ment our eyes see his salvation, according to that, so far as that hath manifested unto us, and in that light, we depart in peace, without scruple in our own, without offence to other men's consciences.

TO DEPART IN PEACE.

THIS, then, is truly to depart in peace ; by the gospel of peace, to the God of peace. My body is my prison, and I would be so obedient to the law as not to break prison : I would not hasten my death by starving or macerating this body ; but if this prison be burnt down by continual fevers, or blown down with continual vapours, would any man be so in love with that ground upon which that prison stood, as to desire rather to stay there than to go home ? Our prisons are fallen, our bodies are dead to many former uses ; our palate dead in tastelessness ; our stomach dead in an indigestibleness ; our feet dead in a lameness, and our invention in a dulness, and our memory in a forgetfulness ; and yet, as a man that should love the ground where his prison stood, we love this clay, that was a body in the days of our youth, and but our prison then, when it was at best ; we abhor the graves of our bodies ; and the body, which, in the best vigour thereof, was but the grave of the soul, we over-love.

## THE SCRIPTURES.

As much as paradise exceeded all the places of the earth, do the Scriptures of God exceed paradise. In the midst of paradise grew the *tree of knowledge* and *the tree of life*: in this paradise the Scripture, every word is both those trees, there is life and knowledge in every word of the word of God. That *germen Jehova*, as the prophet Esay calls Christ, that offspring of Jehovah, that bud, that blossom, that fruit of God himself, the Son of God, the Messiah, the Redeemer, Christ Jesus, grows upon every tree in this paradise, the Scripture; for Christ was the occasion before, and is the consummation after, of all Scripture. *This I have written* (says St. John), and so say all the penmen of the Holy Ghost, in all that they have written, *This have we written, that ye may know that ye have eternal life*: knowledge and life grows upon every tree in this paradise, upon every word in this book, because upon every tree here, upon every word, grows Christ himself, in some relation.

## SELF-CONSIDERATION.

HIS first prospect that he looks upon in himself, his first object, that by way of objection he makes to God, is himself, and his own unworthiness.

To consider others, is but to travel : to be at home, is to consider ourselves : upon others we can look but in oblique lines ; only upon ourselves, in direct. Man is but earth ; 'tis true ; but earth is the centre. That man who dwells upon himself, who is always conversant in himself, rests in his true centre. Man is a celestial creature too, a heavenly creature ; and that man that dwells upon himself, that hath his conversation in himself, hath his conversation in heaven. If you weigh anything in a scale, the greater it is, the lower it sinks ; as you grow greater and greater in the eyes of the world, sink lower and lower in your own. If thou ask thyself What am I ? and beest able to answer thyself, Why now I am a man of title, of honour, of place, of power, of possessions, a man fit for a chronicle, a man considerable in the herald's office ; go to the herald's office, the sphere and element of honour, and thou shalt find those men as busy there about the consideration of funerals, as about the consideration of creations ; thou shalt find that office to be as well the grave, as the cradle of honour ; and thou shalt find in that office as many records of attained families, and escheated families, and impoverished and forgotten, and obliterate families, as of families newly erected and presently celebrated.

In what height soever, any of you that sit here, stand at home, there is some other in some higher station than yours, that weighs you down : and he that stands in the highest of subordinate heights, nay in the highest supreme height in this world, is weighed down by that which is nothing ; for what is any monarch to the whole world ? and the whole world is but that ; but what ? but nothing.

## CALAMITIES ARE FROM GOD.

WHEN God himself says, *There is no evil done in the city, but I do it*, we may be bold to say, there is no good done in the world but he does it. The very calamities are from him ; the deliverance from those calamities much more. All comes from God's hand ; and from his hand, by way of hand-writing, by way of letter, and instruction to us. And therefore to ascribe things wholly to nature, to fortune, to power, to second causes, this is to mistake the hand, not to know God's hand ; but to acknowledge it to be God's hand, and not to read it, to say that it is God's doing, and not to consider, what God intends in it, is as much a slighting of God, as the other. Now, in every such letter, in every judgment, God writes to the king ; but it becomes not to me open the king's letter, nor to pre-

scribe the king his interpretation of that judgment. In every such letter, in every judgment God writes to the state; but I will not open their letter, nor prescribe them their interpretation of that judgment; God, who of his goodness hath vouchsafed to write unto them in these letters, of his abundant goodness interprets himself to their religious hearts. But then, in every such letter, in every judgment, God writes to me too; and that letter I will open, and read that letter; I will take knowledge that it is God's hand to me, and I will study the will of God to me in that letter; and I will write back again to my God and return him an answer, in the amendment of my life, and give him my reformation for his information.

#### THE TRUE CHURCH.

THE true church is that, where the word is truly preached, and the sacraments duly administered. But it is the word, the word inspired by the Holy Ghost; not apocryphal, not decretal, not traditional, not additional supplements; and it is the sacraments, sacraments instituted by Christ himself, and not those supernumerary sacraments, those posthume sacraments, that have been multiplied after: and then, that which the true church proposes, is, all that is truly necessary to

salvation, and nothing but that, in that quality, as necessary. So that problematical points, of which either side may be true, and in which neither side is fundamentally necessary to salvation, those marginal and interlineary notes, that are not of the body of the text; opinions raised out of singularity in some one man, and then maintained out of partiality and affection to that man, these problematical things should not be called the doctrine of the church, nor lay obligations upon men's consciences; they should not disturb the general peace, they should not extinguish particular charity towards one another.

#### HUMILITY.

HUMILIATION is the beginning of sanctification; and as without this, without holiness, no man shall see God, though he pore whole nights upon the Bible; so without that, without humility, no man shall hear God speak to his soul, though he hear three two-hours' sermons every day. But if God bring thee to that humiliation of soul and body here, he will improve, and advance thy sanctification more abundantly, and when he hath brought it to the best perfection, that this life is capable of, he will provide another manner of abundance in the life to come.

## CEREMONY OF LIGHTS.

IT is in this ceremony of lights, as it is in other ceremonies : they may be good in their institution, and grow ill in their practice. So did many things, which the Christian church received from the Gentiles in harmless innocency, degenerate after, into as pestilent superstition there, as amongst the Gentiles themselves. For, ceremonies, which were received, but for the instruction, and edification of the weaker sort of people, were made real parts of the service of God, and meritorious sacrifices. To those ceremonies, which were received as helps to excite, and awaken devotion, was attributed an operation, and an effectual power, even to the ceremony itself; and they were not practised, as they should, significatively, but effectively, as things which should signify to the people higher mysteries, but as things as powerful and effectual in themselves, as the greatest mysteries of all, the sacraments themselves.

## SMALL SINS.

WE say sometimes, and not altogether improperly, that a man walks clean, if in a foul way he contract but a few spots of dirt; but yet this is not an absolute cleanness. A house is not clean, ex-

cept cobwebs be swept down ; a man is not clean, except he remove the lightest and slightest occasions of provocation. It is the speech of the greatest to the greatest, of Christ to the church, *Take us the little foxes, for they devour the vine.* It is not a cropping, a pilling, a retarding of the growth of the vine that is threatened, but a devouring, though but from little foxes. It is not so desperate a state, to have thy soul attempted by that lion, that seeks whom he may devour, (for then, in great and apparent sins, thou wilt be occasioned to call upon the lion of the tribe of Juda, to thine assistance) as it is to have thy soul eaten up by vermin, by the custom and habit of small sins.

## SMALL SINS.

A MAN may stand a great temptation, and satisfy himself in that, and think he hath done enough in the way of spiritual valour, and then fall as irrecoverably under the custom of small. I were as good lie under a millstone, as under a hill of sand ; for howsoever I might have blown away every grain of sand, if I had watched it as it fell, yet when it is a hill, I cannot blow it, nor shove it away.



## BLESSEDNESS.

THE farthest that any of the philosophers went in the discovery of blessedness, was but to come to that, to pronounce that no man could be called blessed before his death; not that they had found what kind of better blessedness they went to after their death, but that still till death they were sure every man was subject to new miseries, and interruptions of anything which they could have called blessedness. The Christian philosophy goes farther; it shows us a perfecter blessedness than they conceived for the next life, and it imparts that blessedness to this life also: the pure in heart are blessed already, not only comparatively, that they are in a better way of blessedness, than others are, but actually in a present possession of it: for this world and the next world, are not to the pure in heart two houses, but two rooms, a gallery to pass through, and a lodging to rest in, in the same house, which are both under one roof, Christ Jesus; the militant and the triumphant, are not two churches, but this the porch, and that the chancel of the same church, which are under one head, Christ Jesus; so the joy, and the sense of salvation, which the pure in heart have here, is not a joy severed from the joy of heaven, but a joy that

begins in us here, and continues, and accompanies us thither, and there flows on, and dilates itself to an infinite expansion.

#### SUMMARY OF RELIGIOUS DUTIES.

IN these two, cleanness of hands, pureness of prayer, are all religious duties comprehended: for clean hands denote justice and righteousness towards men, and pure prayer devotion, and the service and worship of God. Job protests for both.

#### THE WORLD ONE HOUSE.

LET the whole world be in thy consideration as one house; and then consider in that, in the peaceful harmony of creatures, in the peaceful succession, and connexion of causes, and effects, the peace of nature. Let this kingdom, where God hath blessed thee with a being, be the gallery, the best room of that house, and consider in the two walls of that gallery, the church and the state, the peace of a royal, and a religious wisdom; let thine own family be a cabinet in this gallery, and find in all the boxes thereof, in the several duties of wife, and children, and servants, the peace of virtue, and of the father and mother of all virtues, active discretion,

passive obedience ; and then lastly, let thine own bosom be the secret box, and reserve in this cabinet, and then the best jewel in the best cabinet, and that in the best gallery of the best house that can be had, peace with the creature, peace in the church, peace in the state, peace in thy house, peace in thy heart, is a fair model, and a lovely design even of the heavenly Jerusalem which is where there is no object but peace.

#### ANTICHRIST.

ANTICHRIST alone is enemy enough ; but never carry this consideration beyond thyself. As long as there remains in thee one sin, or the sinful gain of that one sin, so long there is one enemy, and where there is one enemy, there is no peace. Gardeners that husband their ground to the best advantage, sow all their seeds in such order, one under another, that their garden is always full of that which is then in season. If thou sin with that providence, with that seasonableness, that all thy spring, thy youth, be spent in wantonness, all thy summer, thy middle-age, in ambition, and the ways of preferment, and thy autumn, thy winter, in indevotion and covetousness, though thou have no farther taste of licentiousness in thy middle-age, thou hast thy satiety in that sin, nor

of ambition in thy last years, thou hast accumulated titles of honour, yet all the way thou hast had one enemy, and therefore never any perfect peace.

EVERY MAN A SPONGE, OR, SORROW.

EVERY man is but a sponge, and but a sponge filled with tears: and whether you lay your right hand or your left upon a full sponge, it will weep. Whether God lay his left hand, temporal calamities, or his right hand, temporal prosperity; even that temporal prosperity comes always accompanied with so much anxiety in ourselves, so much uncertainty in itself, and so much envy in others, as that that man who abounds most, that sponge shall weep.

TEARS.

THOUGH water may, though it have done good and bad, yet water does now one good office, which no ill quality that is in it can equal, it washes our souls in baptism; so though there be good tears and bad tears, tears that wash away sin, and tears that are sin, yet all tears have this degree of good in them, that they are all some kind of argument of good nature, of a tender heart; and the Holy Ghost loves to work in wax, and not in marble.

## TEARS.

To weep for sin is not a damp of melancholy, to sigh for sin, is not a vapour of the spleen, but as Monica's confessor said still unto her, in the behalf of her son St. Augustine, The son of these tears cannot perish; so wash thyself in these three exemplar baths of Christ's tears, in his humane tears, and be tenderly affected with humane accidents, in his prophetic tears, and avert as much as in thee lieth, the calamities imminent upon others, but especially in his pontifical tears, tears for sin, and I am thy confessor, not I, but the Spirit of God himself is thy confessor, and he absolves thee, the soul bathed in these tears cannot perish: for this is that three-fold dipping which was used in the primitive church in baptism. And in this baptism, thou takest a new Christian name, thou who wast but a Christian, art now a regenerate Christian; and as Naaman the leper came cleaner out of Jordan, than he was before his leprosy, (for his flesh came as the flesh of a child) so there shall be better evidence in this baptism of thy repentance, than in thy first baptism; better in thyself, for then thou hadst no sense of thy own estate, in this thou hast: and thou shalt have better evidence from others too; for howsoever some others will dis-

pute, whether all children which die after baptism, be certainly saved or no, it never fell into doubt or disputation, whether all that die truly repentant, be saved or no. Weep these tears truly, and God shall perform to thee, first that promise which he makes in Esay, *The Lord shall wipe all tears from thy face*, all that are fallen by any occasion of calamity here, in the militant church; and he shall perform that promise which he makes in the Revelation, *The Lord shall wipe all tears from thine eyes*, that is, dry up the fountain of tears; remove all occasion of tears hereafter, in the triumphant church.

## TRUE DIVINITY.

THE Holy Ghost is a dove, and the dove couples, pairs, is not alone; take heed of singular, of schismatical opinions; and what is more singular, more schismatical, than when all religion is confined in one man's breast? The dove is a sociable creature, and not singular; and the Holy Ghost is that; and Christ is a sheep, They flock together: embrace thou those truths, which the whole flock of Christ Jesus, the whole Christian church, hath from the beginning acknowledged to be truths, and truths necessary to salvation; for, for other traditional, and conditional, and occasional, and collateral, and circumstantial points, for almanack

divinity, that changes with the season, with the time, and meridional divinity, calculated to the height of such a place, and lunary divinity, that ebbs and flows, and state divinity, that obeys affections of persons, the true church of God, had need of a continual succession of light, a continual assistance of the Spirit of God, and of her own industry, to know those things that belong to her peace.

#### IMPLICIT BELIEVERS.

IMPLICIT believers, ignorant believers, the adversary may swallow; but the understanding believer, he must chew, and pick bones, before he come to assimilate him, and make him like himself. The implicit believer stands in an open field, and the enemy will ride over him easily; the understanding believer, is in a fenced town, and he hath out-works to lose, before the town be pressed; that is, reasons to be answered, before his faith be shaken, and he will sell himself dear, and lose himself by inches, if he be sold or lost at last; and therefore let all men know, that is, endeavour to inform themselves, to understand.

HARMONY AND RESURRECTION  
OF A CHRISTIAN.

GOD was never out of Christ's sight; he was always with him, always within him, always he himself; yet Christ, at some times, applied himself in a nearer distance, and stricter way of prayer to God than at other times. Christ's whole life was a continual abstinence, a perpetual sobriety, yet Christ proposed, and proportioned a certain time, and a certain number of days for a particular fast, upon particular occasion. This is the harmony, this is the resurrection of a Christian, in this respect, that his soul be always so fixed upon God, as that he do nothing but with relation to his glory principally, and habitually; that he think of God, at all times, but that, besides that, he sepose sometimes, to think of nothing but God: that he pray continually, so far, as to say nothing, to wish nothing, that he would not be content God should hear, but that, besides that, he sepose certain fixed times for private prayer in his chamber, and for public prayer in the congregation.



## A BETTER RESURRECTION.

BELOVED, there is nothing so little in heaven, as that we can express it; but if we could tell you the fulness of a soul there, what that fulness is; the infiniteness of that glory there, how far that infiniteness goes; the eternity of that happiness there, how long that happiness lasts; if we could make you know all this, yet this *better resurrection* is a heaping even of that fulness, and an enlarging even of that infiniteness, and an extension even of that eternity of happiness; for all these, this fulness, this infiniteness, this eternity, are in all the resurrections of the righteous, and this is a *better resurrection*; we may almost say, it is something more than heaven; for all that have any resurrection to life, have all heaven; and something more than God; for, all that have any resurrection to life, have all God; and yet these shall have a better resurrection. Amorous soul, ambitious soul, covetous soul, voluptuous soul, what wouldst thou have in heaven? What doth thy holy amorousness, thy holy covetousness, thy holy ambition, and voluptuousness most carry thy desire upon? Call it what thou wilt; think it what thou canst; think it something that thou canst not think; and all this thou shalt have, if thou have any resurrection unto life; and yet

there is a *better resurrection*. When I consider what I was in my parent's loins (a substance unworthy of a word, unworthy of a thought) when I consider what I am now, (a volume of diseases bound up together, a dry cinder, if I look for natural, for radical moisture, and yet a sponge, a bottle of overflowing rheumes, if I consider accidental; an aged child, a gray-headed infant, and but the ghost of mine own youth) when I consider what I shall be at last, by the hand of death, in my grave, (first, but putrefaction, and then, not so much as putrefaction, I shall not be able to send forth so much as an ill air, not any air at all, but shall be all insipid, tasteless, savourless dust; for awhile, all worms, and after awhile, not so much as worms, sordid, senseless, nameless dust) when I consider the past, and present, and future state of this body, in this world, I am able to conceive, able to express the worst that can befall it in nature, and the worst that can be inflicted upon it by man, or fortune; but the least degree of glory that God hath prepared for that body in heaven, I am not able to express, not able to conceive.

## SIGHT AND KNOWLEDGE OF GOD.

FOR our sight of God here, our theatre, the place where we sit and see him, is the whole world, the whole house and frame of nature, and our *medium*, our *glass*, is the book of creatures, and our light, by which we see him, is the light of natural reason. And then, for our knowledge of God here, our place, our academy, our university is the church, our *medium*, is the ordinance of God in his church, preaching, and sacraments; and our light is the light of faith. Thus we shall find it to be, for our sight, and for our knowledge of God here. But for our sight of God in heaven, our place, our sphere is heaven itself, our *medium* is the patefaction, the manifestation, the revelation of God himself, and our light is the light of glory. And then, for our knowledge of God there, God himself is all; God himself is the place, we see him, in him; God is our *medium*, we see him, by him; God is our light; not a light which is his, but a light which is He; not a light which flows from him, no, nor a light which is in him, but that light which is He himself. *Lighten our darkness, we beseech thee, O Lord, O Father of lights, that in thy light we may see light*, that now we see this through this thy *glass*, thine ordinance, and, by the good of this, hereafter *face to face*.

## GOD SEEN IN ALL CREATURES.

THERE is not so poor a creature but may be thy glass to see God in. The greatest flat glass that can be made, cannot represent anything greater than it is ; if every gnat that flies were an archangel, all that could but tell me, that there is a God ; and the poorest worm that creeps, tells me that. If I should ask the basilisk, how camest thou by those killing eyes, he would tell me, Thy God made me so ; and if I should ask the slow-worm, how camest thou to be without eyes, he would tell me, Thy God made me so. The cedar is no better a glass to see God in, than the hyssop upon the wall ; all things that are, are equally removed from being nothing ; and whatsoever hath any being, is by that very being, a glass in which we see God, who is the root, and the fountain of all being. The whole frame of nature is the theatre, the whole volume of creatures is the glass, and the light of nature, reason, is our light, which is another circumstance.

## THE LOVE OF GOD.

THAT man does not love God, that loves not himself : do but love yourselves : only that man that loves God, hath the art to love himself ; do but love yourselves ; for if he love God, he would

live eternally with him, and, if he desire, that and endeavour it earnestly, he does truly love himself, and not otherwise. And he loves himself, who by seeing God in the theatre of the world, and in the glass of the creature, by the light of reason, and knowing God in the academy of the church, by the ordinances thereof, through the light of faith, endeavours to see God in heaven, by the manifestation of himself, through the light of glory, and to know God himself, in himself, and by himself, as he is all in all; comtemplatively, by knowing as he is known, and practically, by loving, as he is loved.

#### ZEAL.

ZEAL is God's sword; uncharitableness is the devil's. When God gave a flaming sword to the cherubims in Paradise, they make good that place, but that sword killed no body, wounded no body. God gives good men zeal; zeal to make good their station, zeal to conserve the integrity and the sincerity of religion, but this zeal should not wound, not defame any man. *Faith comes by hearing*, by hearing sermons, and God sends us many of them; charity goes out by hearing, by hearing rumours, and the devil sends many of them. God continue our faith, and restore our charity.

## GOD'S CONTINUED GRACE.

TRULY to me, this consideration, that God's mercy is new every morning, so his grace is renewed to me every minute, that it is not by yesterday's grace that I live now, but that I have, my daily bread, and my hourly bread, in a continual succession of his grace, that the eye of God is upon me, though I wink at his light, and watches over me, though I sleep, that God makes these returns to my soul, and so studies me in every change, this consideration, infuses a sweeter verdure, and imprints a more cheerful tincture upon my soul, than any taste of any one act, done at once, can minister unto me.

## GOD'S CONTINUED WORK ON MAN.

GOD hath not accomplished his work upon us, in one act, though an election ; but he works in our vocation, and he works in our justification, and in our sanctification he works still. And, if God himself be not so come to his Sabbath, and his rest in us, but that he works upon us still for all that election, shall any man think to have such a Sabbath, such a rest, in that election, as shall slacken our endeavour, to make sure our salvation, and not work as God works, to his ends in us ? Hence then we banish all self-subsistence, all

attributing of any power, to any faculty of our own ; either by pre-operation, in any natural or moral disposing of ourselves, before God's preventing grace dispose us, or by such co-operation, as should put God and man in commission together, or make grace and nature colleagues in the work, or that God should do one half, and man the other ; or any such post-operation, that I should think to proceed in the ways of godliness by virtue of God's former grace, without imploring, and obtaining more, in a continual succession of his concomitant grace, for every particular action ; in Christ I can do all things ; I need no more but him ; without Christ, I can do nothing ; not only not have him, but not know that I need him ; for I am not better than those angels, of whom it is said, *He put no trust in those servants, and those angels he charged with folly.*

#### COMFORT AND CHARITY.

As Elisha said to his servant, in a danger of surprisal, *Fear not, for they that be with us, are more than they that are with them,* so, if a suspicion of the paucity of them that shall be saved, make thee afraid, look up upon this overflowing mercy of thy God, this superabundant merit of thy Saviour, this plenteous redemption, and thou mayest find, find in a fair credulity, and in a

well-regulated hope, more with thee, than with them that perish. Live so, in such a warfare with tentations, in such a colluctation with thy concupiscences, in such a jealousy, and suspicion of thine indifferent, nay, of thy best actions, as though there were but one man to be saved, and thou wouldst be that one; but live and die in such a sense of this plenteous redemption of thy God, as though neither thou, nor any could lose salvation, except he doubted of it. I doubt not of mine own salvation; and in whom can I have so much occasion of doubt, as in myself? When I come to heaven, shall I be able to say to any there, Lord! how got you hither? Was any man less likely to come thither than I? There is not only an only God in heaven; but a Father, a Son, a Holy Ghost in that God; which are names of a plurality, and sociable relations, conversable notions. There is not only one angel, a Gabriel; but *to thee all angels cry aloud*; and cherubim, and seraphim, are plural terminations; many cherubs, many seraphs in heaven. There is not only one monarchal apostle, a Peter, but *The glorious company of the apostles praise thee*. There is not only a protomartyr, a Stephen, but *The noble army of martyrs praise thee*. Who ever amongst our fathers, thought of any other way to the Moluccas, or to China, than by the promon-



tory of Good Hope? Yet another way opened itself to Magellan; a strait, it is true; but yet a way thither; and who knows yet, whether there may not be a north-east, and a north-west way thither, besides? Go thou to heaven, in an humble thankfulness to God, and holy cheerfulness, in that way that God hath manifested to thee; and do not pronounce too bitterly, too desperately, that every man is in an error, that thinks not just as thou thinkest, or in no way, that is not in thy way. God found folly, weakness in his angels, yet more stood than fell; God finds weakness, wickedness in us, yet he *came to call, not the righteous, but sinners to repentance*: and who, that comes in that capacity, a repentant sinner can be shut out, or denied his part in this resurrection?

*The key of David opens, and no man shuts.* The Son of David, is the key of David, Christ Jesus; he hath opened heaven for us all: let no man shut out himself, by diffidence in God's mercy, nor shut out any other man, by overvaluing his own purity, in respect of others. But forbearing all lacerations, and tearings, and woundings of one another, with bitter invectives, all exasperations by odious names of subdivision, let us all study, first the redintegration of that body, of which Christ Jesus hath declared him-

self to be the head, the whole Christian church, and pray that he would, and hope that he will enlarge the means of salvation to those, who have not yet been made partakers of it.

## TRUE DEVOTION.

BELOVED, true devotion is a serious, a sedulous, an impatient thing. He that said in the Gospel, *I fast twice a week*, was but a Pharisee; he that can reckon his devout actions, is no better; he that can tell how often he hath thought upon God to-day, hath not thought upon him often enough.

## CHRIST THE RESURRECTION.

*Then*, (says our blessed Saviour, speaking of the resurrection) *then, shall the righteous shine forth as the sun*; and wheresoever we are called the sun, compared, assimilated to the sun, Christ is our zodiak; in him we move, from the beginning to the end of the circle. And therefore, as the last point of our circle, our resurrection determines in him, in Christ; so, the first point of our circle, our first adoption began in him, in Christ too. And, if I were adopted in Christ, (in Christ who is a redeemer of sinners) I was adopted in the condition, and in the consideration of a sinner, and such a sinner as should, as would

lay hold upon Christ, this Redeemer. Christ is the Resurrection: so Christ is the Adoption; if there be a resurrection in him, there were some dead before; if there be an adoption in him, there are some sinners before. The first look that God casts upon us; is in Christ, and therefore the first consideration that he takes of us, is, as we are sinners; he adopts none but penitent sinners, he reproveth none but impenitent sinners. In him also the dead are raised; that is, in that power which he was raised by, the power of God.

#### ENDOWMENTS OF THE BLESSED.

THE endowments of the blessed are ordinarily delivered to be these three, The sight of God, the love of God, and the fruition, the enjoying, the possessing of God. Now, as no man can know what it is to see God in heaven, but by an experimental and actual seeing of him there, nor what it is to love God there, but by such an actual and experimental love of him, nor what it is to enjoy and possess God, but by an actual enjoying, and an experimental possessing of him, so can no man tell what the eternity, and everlastingness of all these, is, till he have passed through that eternity, and that everlastingness; and that he can never do; for, if it could be passed

through, then it were not eternity. How barren a thing is arithmetic! and yet arithmetic will tell you, how many single grains of sand, will fill this hollow vault to the firmament. How empty a thing is rhetoric! and yet rhetoric will make absent and remote things present to your understanding. How weak a thing is poetry! and yet poetry is a counterfeit creation, and makes things that are not, as though they were. How infirm, how impotent are all assistances, if they be put to express this eternity! The best help that I can assign you, is, to use well your own eternity.

## SOBRIETY ON DIFFICULT POINTS.

IN such questions, nothing becomes a Christian better than sobriety; to make a true difference between problematical, and dogmatical points, between upper buildings, and foundations, between collateral doctrines, and doctrines in the right line: for fundamental things, they must be believed without disputing; there is no more to be done for them, but believing; for things that are not so, we are to weigh them in two balances, in the balance of analogy, and in the balance of scandal: we must hold them so, as may be analogal, proportionable, agreeable to the articles of our faith, and we must hold them so, as our bro-

ther be not justly offended, nor scandalized by them; we must weigh them with faith, for our own strength, and we must weigh them with charity, for others' weakness. Certainly nothing endangers a church more, than to draw indifferent things to be necessary; I mean of a primary necessity, of a necessity to be believed *de fide*, not a secondary necessity, a necessity to be performed and practised for obedience.

#### THE HOLY GHOST.

THE Father came near me, when he breathed the breath of life into me, and gave me my flesh. The Son came near me, when he took my flesh upon, and laid down his life for me. The Holy Ghost is always near me, always with me; with me now, if now I shed any drops of his dew, his manna upon you; with me anon, if anon I turn anything that I say to you now, to good nourishment in myself then, and do then, as I say now; with me when I eat, or drink, to say grace at my meal, and to bless God's blessings to me; with me in my sleep, to keep out the tempter from the fancy, and imagination, which is his proper scene, and sphere, that he triumph not in that, in such dreams as may be effects of sin, or causes of sins, or sins themselves. The Father is a propitious person; the Son is a meritorious person; the

Holy Ghost is a familiar person; the heavens must open, to show me the Son of man at the right hand of the Father, as they did to Stephen; but if I do but open my heart to myself, I may see the Holy Ghost there, and in him, all that the Father hath thought and decreed, all that the Son hath said and done, and suffered for the whole world, made mine. Accustom yourselves therefore to the contemplation, to the meditation of this blessed person of the glorious Trinity; keep up that holy cheerfulness, which Christ makes the ballast of a Christian, and his freight too, to give him a rich return into the heavenly Jerusalem.

DO ALL IN GOD'S NAME.

As pirates take other men's subjects, and then make them slaves, we usurp the faculties of the soul, and call the will ours, we usurp the soul itself, and call it ours, and then deliver all to everlasting bondage. Would the king suffer his picture to be used, as we use the image of God in our souls? or his hall to be used, as we use the temple of the Holy Ghost, our bodies? We have nothing but that which we have received; and when we come to think that our own, we have not that; for God will take all from that man, that sacrifices to his own nets. When thou

comest to church, come in another's name: when thou givest an alms, give it in another's name; that is, feel all thy devotion, and all thy charity to come from God; for, if it be not in his name, it will be in a worse; thy devotion will contract the name of hypocrisy, and thine alms the name of vain-glory.

#### SORROW AND COMFORT.

RECEIVE the Holy Ghost, all ye that are the Israel of the Lord, in that doctrine of comfort, that God is so far from having hated any of you, before he made you, as that he hates none of you now; not for the sins of your parents; not for the sins of your persons; not for the sins of your youth; not for your yesterday's, not for your yesternight's sins; not for that highest provocation of all, your unworthy receiving his Son this day. Only consider, that comfort presumes sadness. Sin does not make you incapable of comfort; but insensibleness of sin does. In great buildings, the turrets are high in the air; but the foundations are deep in the earth. The comforts of the Holy Ghost work so, as that only that soul is exalted, which was dejected. As in this place, where you stand, their bodies lie in the earth, whose souls are in heaven; so from this place, you carry away so much of the true comfort of

the Holy Ghost, as you have true sorrow, and sadness for your sins here. Almighty God erect this building upon this foundation; such a comfort, as may not be presumption, upon such a sorrow, as may not be diffidence in him.

## IGNORANCE AND KNOWLEDGE.

THE schools have made so many divisions, and sub-divisions, and re-divisions, and post-divisions of ignorance, that there goes as much learning to understand ignorance, as knowledge. One, much elder than all they, and elder (as some will have it) than any but some of the first secretaries of the Holy Ghost in the Bible, that is, Trismegistus, hath said as much as all, Ignorance is not only the drowsiness, the silliness, but the wickedness of the soul: not only dis-estimation in this world, and damnification here, but damnification in the next world, proceeds from ignorance. And yet, here in this world, knowledge is but as the earth, and ignorance as the sea; there is more sea than earth, more ignorance than knowledge; and as if the sea do gain in one place, it loses in another, so is it with knowledge too; if new things be found out, as many, and as good, that were known before, are forgotten and lost. What anatomist knows the body of man thoroughly, or what casuist the soul? What politician knows



the distemper of the state thoroughly; or what master, the disorders of his own family? Princes glory that they have secrets which no man shall know, and, God knows, they have hearts which they know not themselves; thoughts and purposes indigested fall upon them and surprise them. It is so in natural, in moral, in civil things; we are ignorant of more things than we know; and it is so in divine and supernatural things too; for, for them, the Scripture is our only light, and of the Scripture, St. Augustine professes, That there are more places of Scripture, that he does not, than that he does understand.

#### HELL.

HELL is darkness; and the way to it, is the cloud of ignorance; hell itself is but condensed ignorance, multiplied ignorance.

#### THE HOLY GHOST OUR TEACHER.

THE Holy Ghost is sent to teach; he teaches by speaking; he speaks by his ordinance, and institution in his church. All knowledge, and all zeal, that is not kindled by him, by the Holy Ghost, and kindled here, at first is all smoke, and then all flame; zeal without the Holy Ghost, is at first, cloudy ignorance, all smoke; and after,

all crackling and clambering flame, schismatical rage, and distemper. Here we, we that are naturally ignorant, we, we that are naturally hungry of knowledge, are taught, a free school is opened unto us, and taught by him, by the Holy Ghost speaking in his delegates, in his ministers.

## OFFICE OF THE HOLY GHOST.

*He shall testify of me*, saith Christ concerning the Holy Ghost; now the office of him that testifies, of a witness, is to say all the truth, but nothing but the truth. When the Roman church charges us, not that all is not truth, which we teach, but that we do not teach all the truth, and we charge them, not that they do not teach all the truth, but that all is not truth that they teach, so that they charge us with a defective, we them with a superfluous religion, our case is the safer, because all that we affirm, is by confession of all parts true, but that which they have added, requires proof, and the proof lies on their side; and it rests yet unproved. The office of the Holy Ghost himself, the Spirit of all comfort, is but to bring those things to remembrance, which Christ taught, and no more.

## THE HOLY GHOST AND THE SCRIPTURES.

CHRIST gave the apostles no Scriptures, but he gave them the Holy Ghost instead of Scriptures ; but to us, who are weaker, he hath given both, the Holy Ghost in the Scriptures ; and, if we neglect either, we have neither ; if we trust to a private spirit, and call that the Holy Ghost, without Scripture, or to the Scriptures without the Holy Ghost, that is, without him, there, where he hath promised to be, in his ordinance, in his church, we have not the seal of that promise, the Holy Ghost. Find then that promise in your holy love, and sober study of the Scriptures, and find the performance, the fruits thereof in your conversation, and then you have an autumn better than any worldly spring, a vintage, a gathering of those blessed fruits, *The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ;* where (by the way) these are not called severally *the fruits of the Spirit*, as though they were so many several fruits, which might be had one without another, but collectively, all together, they are called *the fruit* ; it is not love alone, nor joy alone, nor faith alone, that is the fruit of the Holy Ghost ; love, but not love alone, but that love, when between the Holy Ghost and you, you can joy in

that love, and not repent it: joy, but not joy alone, but that joy, when between the Holy Ghost and you, you can find peace in that joy, that you be not the sadder after, for having been so merry before, this, these, these and all the rest together are the fruit of the Holy Ghost; and therefore labour to have them all, or you lack all.

## DIFFUSION OF THE HOLY GHOST.

RECEIVE therefore the Holy Ghost, so, as that the Holy Ghost may overflow, flow from your example, to the edification of others; that you may go home, and say to your children, receive ye the Holy Ghost, in the spirit of contentment, and acquiescence, and thankfulness to God, and me, in that portion that I can leave you; and say to your servants, receive ye the Holy Ghost, in the spirit of obedience, and fidelity; and say to your neighbours, receive ye the Holy Ghost, in the spirit of peace and quietness; and say to your creditors, receive ye the Holy Ghost in the spirit of patience, and tenderness, and compassion, and forbearing; and to your debtors, receive ye the Holy Ghost in the spirit of industry, and labour in your calling. You see, preaching itself, even the preaching of Christ himself, had been lost, if the Holy Ghost had not brought all those things to their remembrance. And if the

Holy Ghost do bring these things, which we preach to your remembrance, you are also made fishers of men, and apostles, and (as the prophet speaks) men that assist the salvation of the world, by the best way of preaching, an exemplar life, and holy conversation.

AGAINST INCONSIDERATION.

HERE God shows this inconsiderate man, his book of creatures, which he may run and read ; that is, he may go forward in his vocation, and yet see that every creature calls him to a consideration of God. Every ant that he sees, asks him, Where had I this providence, and industry ? Every flower that he sees, asks him, Where had I this beauty, this fragrancy, this medicinal virtue in me ? Every creature calls him to consider, what great things God hath done in little subjects. But God opens to him also, here in his church, his book of Scriptures, and in that book, every word cries out to him ; every merciful promise cries to him, Why am I here, to meet thee, to wait upon thee, to perform God's purpose towards thee, if thou never consider me, never apply me to thyself ? Every judgment of his anger cries out, Why am I here, if thou respect me not, if thou make not thy profit, of performing those conditions, which are annexed to

those judgments, and which thou mightest perform, if thou wouldest consider it? Yea, here God opens another book to him, his manual, his bosom, his pocket-book, his *vade mecum*, the abridgment of all nature, and all law, his own heart, and conscience: and this book, though he shut it up, and clasp it never so hard, yet it will sometimes burst open of itself; though he interline it with other studies, and knowledges, yet the text itself, in the book itself, the testimonies of the conscience, will shine through and appear; though he load it, and choak it with commentaries and questions, that is, perplex it with circumstances, and disputations, yet the matter itself, which is imprinted there, will present itself: yea though he tear some leaves out of the book, that is, wilfully, yea studiously forget some sins that he hath done, and discontinue the reading of this book, the survey and consideration of his conscience, for some time, yet he cannot lose, he cannot cast away this book, that is so in him, as that it is himself, and evermore calls upon him, to deliver him from this inconsideration, by this open and plentiful library, which he carries about him. Consider, beloved, the great danger of this inconsideration, by remembering, that even that only perfect man, Christ Jesus, who had that great way of making him a perfect man, as that

he was perfect God too, even in the act of deepest devotion, in his prayer in the garden, by permitting himself, out of that human infirmity, which he was pleased to admit in himself (though far from sin) to pass one petition in that prayer, without a debated and considered will, *If it be possible, let this cup pass*, he was put to a re-consideration, and to correct his prayer, *Yet not my will, but thine be done*. And if then our best acts of praying, and hearing, need such an exact consideration, consider the richness, and benefit of this legacy, knowledge, as this knowledge is opposed to inconsideration.

#### REAL WORSHIP.

HE that loves the exercise of prayer so earnestly, as that in prayer he feels this vehemence of the Holy Ghost, that man dwells in an everlasting Whitsunday: for so he does, he hath it always, that ever had it aright: God hates that Man, says Origen also, that celebrates any holyday of his but one day: that never thinks of the incarnation of Christ but upon Christmas day, nor upon his passion, and resurrection, but upon Easter, and Good Friday. If you deal so with your souls, as with your bodies, and as you clothe yourselves with your best habits to-day, but return again to your ordinary apparel to-

morrow : so for this day, or this hour, you divest the thought of your sins, but return after to your vomit, you have not celebrated this day of Pentecost ; you have not been truly in this place, for your hearts have been visiting your profits, or pleasures ; you have not been here with one accord, you have not truly and sincerely joined with the communion of saints ; Christ hath sent no comforter to you this day, neither will he send any, till you be better prepared for him. But if you have brought your sins hither in your memory, and leave them here in the blood of your Saviour, always flowing in his church, and ready to receive them, if you be come to that heavenly knowledge, that there is no comfort but in him, and in him abundant consolation, then you are this day capable of this great legacy, this knowledge, which is all the Christian religion, *That Christ is in the Father, and you in him, and he in you.*

#### HOW ? A HATEFUL MONOSYLLABLE.

IT is, says Luther, a hateful, a damnable monosyllable, How, how God doth this or that : for if a man come to the boldness of proposing such a question to himself, he will not give over till he find some answer : and then others will not be content with his answer, but every man will have



a several one. When the church fell upon the *Quomodo* in the sacrament, How, in what manner the body of Christ was there, we see what an inconvenient answer it fell upon, that it was done by transubstantiation; that satisfied not, (as there was no reason it should) and then they fell upon others, *in, sub, and cum,* and none could, none can give satisfaction.

#### HOW CHRIST IS IN US.

How then is Christ in us? Here the question, How it is, is lawful: for he hath revealed it to us. It is, by our obedience to his inspiration, and by our reverent use of those visible means, which he hath ordained in his church, his word and sacraments: as our flesh is in him, by his participation thereof, so his flesh is in us, by our communication thereof; and so is his divinity in us, by making us partakers of his divine nature, and by making us one spirit with himself, which he doth at this Pentecost, that is, whensoever the Holy Ghost visits us with his effectual grace: for this is an union, in which, Christ in his purpose hath married himself to our souls, inseparably, and Without any intention of divorce on his part: but if we will separate him *à mensa et toro,* If either we take the bed of licentiousness, or the board of voluptuousness, or if when we eat or

drink, or sleep or wake, we do not all to the glory of God, if we separate, he will divorce.

If then we be thus come to this knowledge, let us enlarge science into conscience: for conscience is a syllogism that comes to a conclusion; then only hath a man true knowledge, when he can conclude in his own conscience, that his practice, and conversation hath expressed it. Who will believe that we know there is a ditch, and know the danger of falling into it, and drowning in it, if he see us run headlong towards it, and fall into it, and continue in it? Who can believe, that he that separates himself from Christ, by continuing in his sin, hath any knowledge, or sense, or evidence, or testimony of Christ's being in him? As Christ proceeds by enlarging thy knowledge, and making thee wiser and wiser, so enlarge thy testimony of it, by growing better and better, and let him that is holy, be more holy. If thou have passed over the first heats of the day, the wantonnesses of youth, and the second heat, the fire of ambition, if these be quenched in thee, by preventing grace, or by repenting grace, be more and more holy, for thine age will meet another sin of covetousness, or of indevotion, that needs as much resistance. God staid not in any less degree of knowledge towards thee, than in bringing himself to thee; do not thou

stay by the way neither ; not in the consideration of God alone, for that all creatures declare it ; stay not at the Trinity ; every coming to church, nay thy first being brought to church, at thy baptism, is, and was a profession of that ; stay not at the incarnation ; that the devil knows, and testifies : but come to know that Christ is in thee, and express that knowledge in a sanctified life : for though he be in us all, in the work of his redemption, so as that he hath poured out balm enough in his blood, to spread over all mankind, yet only he can enjoy the cheerfulness of this unction, and the inseparableness of this union, who, (as St. Augustine pursues this contemplation) always remembers that he stands in the presence of Christ, and behaves himself worthy of that glorious presence ; That hath Christ always at his tongue's end, and always at his fingers' ends, that loves to discourse of him, and to act his discourses ; That hears God's will here in his house, and does his will at home in his own house ; who having done well from the beginning, perseveres in well doing to the end, he, and he only shall find Christ in him.

#### THE MOTION OF THE HOLY GHOST.

THIS is the person, without whom there is no Father, no Son of God to me, the Holy Ghost.

And his action, his operation is expressed in this word, *ferebatur*, *The Spirit of God moved*; which word [as explained before] is here a comprehensive word, and denotes both motion, and rest; beginnings, and ways, and ends. We may best consider the motion, the stirring of the Holy Ghost in zeal, and the rest of the Holy Ghost in moderation; if we be without zeal, we have not the motion; if we be without moderation, we have not the rest, the peace of the Holy Ghost. The moving of the Holy Ghost upon me, is, as the moving of the mind of an artificer, upon that piece of work that is then under his hand. A jeweller, if he would make a jewel to answer the form of any flower, or any other figure, his mind goes along with his hand, nay prevents his hand, and he thinks in himself, a ruby will conduce best to the expressing of this, and an emerald of this. The Holy Ghost undertakes every man amongst us, and would make every man fit for God's service, in some way, in some profession; and the Holy Ghost sees, that one man profits most by one way, another by another, and moves their zeal to pursue those ways, and those means, by which, in a rectified conscience, they find most profit. And except a man have this sense, what doth him most good, and a desire to pursue that,

the Holy Ghost doth not move, nor stir up a zeal in him.

But then if God do afford him the benefit of these his ordinances, in a competent measure for him, and he will not be satisfied with manna, but will needs have quails, that is, cannot make one meal of prayers, except he have a sermon, nor satisfied with his gomer of manna, (with those prayers which are appointed in the church,) nor satisfied with those quails which God sends, (the preaching of solid and fundamental doctrines,) but must have birds of Paradise, unrevealed mysteries out of God's own bosom preached unto him, howsoever the Holy Ghost may seem to have moved, yet he doth not rest upon him ; and from the beginning, the office and operation of the Holy Ghost was double ; he moved, and rested upon the waters in the creation ; he came, and tarried still upon Christ in his baptism : he moves us to a zeal of laying hold upon the means of salvation which God offers us in the church ; and he settles us in a peaceful conscience, that by having well used those means, we are made his. A holy hunger and thirst of the word and sacraments, a remorse, and compunction for former sins, a zeal to promote the cause, and glory of God, by word, and deed, this is the motion of

the Holy Ghost : and then, to content myself with God's measure of temporal blessings, and for spiritual, that I do serve God faithfully in that calling which I lawfully profess, as far as that calling will admit, (for he, upon whose hand-labour the sustentation of his family depends, may offend God in running after many working-days sermons,) this peace of conscience, this acquiescence of having done that that belongs to me, this is the rest of the Spirit of God. And this motion, and this rest is said to be done *super faciem*, *And the Spirit of God moved upon the face of the waters.*

## WHAT MAN CAN DO IN RELIGION.

WHY shouldest thou pretend reason, why another should forbear any particular sin, and not present that reason to thyself, or not obey it? To love the Scriptures of God better than any other book ; to love the house of God better than any other court ; to love the communion of saints better than any other conversation ; to study to know the revealed will of God, rather than the secrets of any princes ; to consider the direct purposes of God against his enemies, rather than the sinister supplantations of pretenders to places in court ; briefly, to read, to hear, to believe the

Bible, is a work within the ability of nature, within the power of a moral man.

He that attributes more to nature, he that allows her any ability of disposing herself beforehand, without prevention of grace, or concurrence and co-operation after, without continual assistance of particular graces, he sets up an idol, and magnifies nature beyond that which appertains unto her. But he that goes not so far as this, that the reason of man, and his natural faculties, are the instruments and organs that God works in by his grace, howsoever he may in discourse and in argument exalt nature, howsoever he may so give too much to her, yet he does not so much with her, as he might do : he hath made her a giant, and then, as though he were afraid of her, he runs away from her : he will not do that which is in his power, and yet he thinks it is in his power to repent when he lists, and when he lists to apply the merits of Christ to himself, and to do all those duties which are implied in these words, *To say that Jesus is the Lord.*

OUR COMFORT IS TO KNOW THAT CHRIST IS GOD.

Now, for Christ's first name, which is the root of all, which is, *The mighty God, no man can say that Jesus is the Lord, but by the Holy Ghost ;* and there is our first comfort, in knowing that

Christ is God ; for, he were an intruder for that which is past, no Redeemer, he were a weak Saviour for the future, an insufficient Mediator, a silenced Advocate, and a Judge that might be misinformed, if he were not God. And though he were God, he might be all these to my discomfort, if there were not a Holy Ghost to make all these offices comfortable unto me. To be a Redeemer and not a Saviour, is but to pay my debts, and leave me nothing to live on. To be a mediator, a person capable by his composition of two natures, to intercede between God and man, and not to be my advocate, is but to be a good counsellor, but not of counsel with me ; to be a judge of quick and dead, and to proceed out of outward evidence, and not out of his bosom mercy, is but an acceleration of my conviction ; I were better lie in prison still, than appear at that assize ; better lie in the dust of the grave for ever, than come to that judgment.

## JUSTIFICATION.

THIS word, *justify*, may be well considered three ways ; first as it hath an ordinary and common use ; and then as it hath a civil and legal use ; and lastly, as it hath a church use, as it hath been used amongst divines. The first way, to justify, is to aver, and maintain anything to be



true, as we ordinarily say to that purpose, I will justify it; and in that sense the Psalmist says, *The judgments of the Lord justify themselves*, prove themselves to be just: and in this sense men are said to justify God, *The Pharisees and Lawyers rejected the counsel of God, but all the people and the Publicans justified God*, that is, testified for him. In the second way, as it is a judicial word, to justify is only a verdict of not guilty, and a judgment entered upon that, that there is not evidence enough against him, and therefore he is justified, that is, acquitted. In this sense is the word in the Proverbs, *He that justified the wicked, and he that condemneth the just, even they both are an abomination to the Lord*. Now neither of these two ways are we justified; we cannot be averred to be just; God himself cannot say so of us; of us, as we are we: *I will not justify the wicked*. God will not say it, God cannot do it; a wicked man cannot be, he cannot, by God, be said to be just; they are incompatible, contradictory things. Nor the second way neither; consider us standing in judgment before God, no man can be acquitted for want of evidence; *Enter not into judgment with thy servant, for, in thy sight shall none that liveth be justified*. For, if we had another soul to give the devil, to bribe him, to give no evidence against

this, if we had another iron to sear up our consciences against giving of evidence against ourselves then, yet who can take out of God's hands those examinations, and those evidences, which he hath registered exactly, as often as we have thought, or said, or done anything offensive to him?

It is therefore only in the third sense of this word, as it is a word which St. Paul, and the other Scriptures, and the church, and ecclesiastical writers have used to express our righteousness, our justification by: and that is only by the way of pardon, and remission of sins, sealed to us in the blood of Christ Jesus; that what kind of sinners soever we were before, yet that is applied to us, such and such you were before, *But ye are justified by the name of the Lord Jesus, and by the Spirit of our God.* Now the reproof of the world, the convincing of the world, the bringing of the world to the knowledge, that as they are all under sin, by the sin of another, so there is a righteousness of another, that must prevail for all their pardons, this reproof, this convincing, this instruction of the world is thus wrought: that the whole world consisting of Jews and Gentiles, when the Holy Ghost had done enough for the convincing of both these, enough for the overthrowing of all arguments,

which could either be brought by the Jew for the righteousness of the law, or by the Gentile for the righteousness of works, (all which is abundantly done by the Holy Ghost, in the epistles of St. Paul, and other Scriptures) when the Holy Ghost had possessed the church of God of these all-sufficient Scriptures, then the promise of Christ was performed, and then, though all the world were not presently converted, yet it was presently convinced by the Holy Ghost, because the Holy Ghost had provided in those Scriptures, of which he is the author, that nothing could be said in the world's behalf, for any other righteousness, than by way of pardon in the blood of Christ.

Thus much the Holy Ghost tells us ; and if we will search after more than he is pleased to tell us, that is to rack the Holy Ghost, to over-labour him, to examine him upon such interrogatories, as belongs not to us, to minister unto him. Curious men are not content to know, that our debt is paid by Christ, but they will know farther, whether Christ have paid it with his own hands, or given us money to pay it ourselves ; whether his righteousness, before it do us any good, be not first made ours by imputation, or by inhesion ; they must know whose money, and then what money, gold or silver, whether his active obedience in fulfilling the law, or his passive

obedience in shedding his blood. But all the commission of the Holy Ghost here, is, *To reprove the world of righteousness*, to convince all sects in the world, that shall constitute any other righteousness, than a free pardon by the incorruptible, and invaluable, and inexhaustible blood of Christ Jesus. By that pardon, his righteousness is ours : how it is made so, or by what name we shall call our title, or estate, or interest in his righteousness, let us not inquire. The terms of satisfaction in Christ, of acceptation in the Father, of imputation to us, or inhesion in us, are all pious and religious phrases, and something they express ; but yet none of these, satisfaction, acceptation, imputation, inhesion, will reach home to satisfy them, that will needs inquire, by what means Christ's righteousness is made ours. This is as far as we need go, so as *God made Christ sin for us, we are made the righteousness of God in him* : so ; but how was that ? He that can find no comfort in this doctrine, till he find how Christ was made sin, and we righteousness, till he can express *quo modo*, robs himself of a great deal of peaceful refreshing, which his conscience might receive, in tasting the thing itself in a holy and humble simplicity, without vexing his own, or other men's consciences, or troubling the peace

of the church with impertinent and inextricable curiosities.

Those questions are not so impertinent, but they are in a great part unnecessary, which are moved about the cause of our righteousness, our justification. Alas, let us be content that God is the cause, and seek no other. We must never slacken that protestation, that good works are no cause of our justification. But we must always keep up a right signification of that word, cause. For, faith itself is no cause; no such cause, as that I can merit heaven, by faith. What do I merit of the king, by believing that he is the undoubted heir to all his dominions, or by believing that he governs well, if I live not in obedience to his laws? If it were possible to believe aright, and yet live ill, my faith should do me no good. The best faith is not worth heaven; the value of it grows, that God hath made that covenant, that contract, only believe and thou shalt be safe. Faith is but one of those things, which in several senses are said to justify us. It is truly said of God, God only justifies us; nothing can effect it, nothing can work towards it, but only the mere goodness of God. And it is truly said of Christ, Christ only justifies us; nothing enters into the substance and body of the ransom for our sins,

but the obedience of Christ. It is also truly said, Only faith justifies us ; nothing apprehends, nothing applies the merit of Christ to thee, but thy faith. And lastly it is as truly said, Only our works justify us : only thy good life can assure thy conscience, and the world, that thou art justified. As the efficient justification, the gracious purpose of God had done us no good, without the material satisfaction, the death of Christ had followed ; and as that material satisfaction, the death of Christ would do me no good, without the instrumental justification, the apprehension by faith ; so neither would this profit without the declaratory justification, by which all is pleaded and established. God enters not into our material justification, that is only Christ's ; Christ enters not into our instrumental justification, that is only faith's ; faith enters not into our declaratory justification, (for faith is secret) and declaration belongs to works. Neither of these can be said to justify us alone, so, as that we may take the chain in pieces, and think to be justified by any one link thereof ; by God without Christ, by Christ without faith, or by faith without works ; and yet every one of these justifies us alone, so, as that none of the rest enter into that way and that means, by which any of these are said to justify us.

## LIFE NOT A PARENTHESIS.

THIS life is not a parenthesis, a parenthesis that belongs not to the sense, a parenthesis that might be left out, as well as put in. More depends upon this life, than so: upon every minute of this life, depend millions of years in the next, and I shall be glorified eternally, or eternally lost, for my good or ill use of God's grace offered to me this hour. Therefore where the apostle says of this life, *We are absent from the Lord*, yet he says, *We are at home in the body*: this world is so much our home, as that he that is not at home now, he that hath not his conversation in heaven here, shall never get home. And therefore even in this text, our former translation calls it *dwelling*; that which we read now, *pass the time of your sojourning*, we did read then, *pass the time of your dwelling*; for this, where we are now, is the suburb of the great city, the porch of the triumphant church, and the grange, or country house of the same landlord, belonging to his heavenly palace, in the heavenly Jerusalem. Be it but a sojourning, yet thou must pay God something for thy sojourning, pay God his rent of praise and prayer; and be it but a sojourning, yet thou art bound to it for a time; though thou sigh with David, Woe is me that I sojourn so long here,

though the miseries of thy life make thy life seem long, yet thou must stay out that time, which he, who took thee in, appointed, and by no practice, no not so much as by a deliberate wish, or unconditioned prayer, seek to be delivered of it : because thy time here is such a sojourning as is quickly at an end, and yet such a sojourning as is never at an end, (for our endless state depends upon this) fear him, who shall so certainly, and so soon be a just judge of it ; fear him, in abstaining from those sins which are directed upon his power.

#### APPROPRIATION.

ALL wisdom is nothing to me, if it be not mine : and I have title to nothing, that is not conveyed to me, by God, in his Scriptures ; and in the wisdom manifested to me there, I rest. I look upon God's decrees, in the execution of those decrees, and I try whether I be within that decree of election, or no, by examining myself, whether the marks of the elect be upon me, or no, and so I appropriate the wisdom of the Scripture to myself. A stupid negligence in the practical things of this world, to do nothing ; and an implicit credulity in doctrinal things, to believe all ; and so also, a crafty preventing, and circumventing in the practical part ; and a subtle,



and perplexing intricacy, in the doctrinal part ; the first on this side, the other beyond, do both transgress from that Wisdom of God, which is the Son, and, in such a respect, are sins, especially against the second Person in the Trinity.

JUDGE THYSELF.

DESCEND thou into thyself, as Abraham ascended to God, and admit thine own expostulations, as God did his. Let thine own conscience tell thee not only thy open and evident rebellions against God, but even the immoralities, and incivilities that thou dost towards men, in scandalizing them, by thy sins ; and the absurdities that thou committest against thyself, in sinning against thine own reason ; and the uncleannesses, and consequently the treachery that thou committest against thine own body ; and thou shalt see, that thou hadst been not only in better peace, but in better state, and better health, and in better reputation, a better friend, and better company, if thou hadst sinned less ; because some of thy sins have been such as have violated the band of friendship ; and some such as have made thy company and conversation dangerous, either for temptation, or at least for defamation. Tell thyself that thou art the judge, as Abraham told God that he was, and that if thou wilt judge thyself, thou shalt

scape a severer judgment. He told God that he was judge of all the earth ; judge all that earth that thou art ; judge both thy kingdoms, thy soul and thy body ; judge all the provinces of both kingdoms, all the senses of thy body, and all the faculties of thy soul, and thou shalt leave nothing for the last judgment. Mingle not the just and the unjust together ; God did not so ; do not think good and bad all one ; do not think alike of thy sins, and of thy good deeds, as though when God's grace had quickened them, still thy good works were nothing, thy prayers nothing, thine alms nothing in the sight and acceptation of God : but yet spare not the wicked for the just, continue not in thy beloved sin, because thou makest God amends some other way. And when all is done, as in God towards Abraham, his mercy was above all, so after all, Be merciful to thine own soul ; and when the effectual Spirit of God hath spoken peace and comfort, and sealed a reconciliation to God, to thy soul, rest in that blessed peace, and enter into no such new judgment with thyself again, as should overcome thine own mercy, with new distractions, or new suspicions that thy repentance was not accepted, or God not fully reconciled unto thee. God, because he judges all the earth, cannot do wrong ; if thou judge thy earth and earthly affections so,

as that thou examine clearly, and judge truly, thou dost not do right, if thou extend not mercy to thyself, if thou receive not, and apply not cheerfully and confidently to thy soul, that pardon and remission of all thy sins, which the Holy Ghost, in that blessed state, hath given thee commission to pronounce to thine own soul, and to seal with his seal.

FURTHER ATTAINMENTS ESSENTIAL.

IF thou lie still in thy first bed, as thou art merely a creature, and thinkest with thyself, that since the lily labours not, nor spins, and yet is gloriously clothed; since the fowls of the heavens sow not, nor reap, and yet are plentifully fed, thou mayest do so, and thou shalt be so; behold thou hast an immortal soul, which must have spiritual food, the bread of life, and a more durable garment, the garment of righteousness, and cannot be imprisoned and captivated to the comparison of a lily that spins not, or of a bird that sows not. If thou think thy soul sufficiently fed, and sufficiently clothed at first, in thy baptism, that that manna, and those clothes shall last thee all thy pilgrimage, all thy life, that since thou art once baptized, thou art well enough, take heed of that *leaven of the Pharisees*, take heed of them that put their confidence in the very act and

character of the sacrament, and trust to that: for there is a confirmation belongs to every man's baptism; not any such confirmation as should intimate an impotency, or insufficiency in the sacrament, but out of an obligation, that that sacrament lays upon thee, that thou art bound to live according to that stipulation and contract, made in thy behalf, at thy receiving of that sacrament, there belongs a confirmation to that sacrament, a holy life, to make sure that salvation, sealed to thee at first. So also, if thou think thyself safe, because thou hast left that leaven, that is, traditions of men, and livest in a reformed, and orthodox church, yet, behold Paradise itself, even in Paradise, the bed of all ease, yet there was labour required; so is there required diligence, and a laborious holiness, in the right church, and in the true religion. If thou think thou knowest all, because thou understandest all the articles of faith already, and all the duties of a Christian life already, yet behold the life of a Christian is a Jacob's ladder, and till we come up to God, still there are more steps to be made, more way to be gone. Briefly, to the most learned, to him that knows most, to the most sanctified, to him that lives best, there is a farther degree of knowledge, a farther degree of goodness, proposed to him, than he is yet attained unto.

## A CHRISTIAN MINISTER.

IN every minister, I look for such an invincible courage, as should be of proof, against persecution, which is a great, and against preferment, which is a greater temptation; that neither fears, nor hopes shake his constancy; neither his Christian constancy, to stagger him, nor his ministerial constancy, to silence him; for this is the courage required in the minister as he is a *lion*. And then says that father, In every minister, as he is said to be an *ox*, I look for labour; that he be not so over-grown, nor stall-fed, that he be thereby lazy; he must labour; and then, as the labour of the ox is, his labour must be employed upon useful and profitable things, things that conduce to the clearing, not the perplexing of the understanding; and to the collecting, the uniting, the fixing, and not the scattering, the dissolving, the pouring out of a fluid, an unstable, an irresolved conscience; things of edification, not speculation; for this is that which we require in every minister; that he labour at the plough, and plough the right ground; that he preach for the saving of souls, and not for the sharpening of wits. And then again, as the minister is presented in the notion and quality of an *eagle*, we require both an open eye, and a piercing eye;

first, that he dare look upon other men's sins, and be not fain to wink at their faults, because he is guilty of the same himself, and so for fear of a recrimination, incur a prevarication; and then, that he be not so dim-sighted, that he must be fain to see all through other men's spectacles, and so preach the purposes of great men, in a factious popularity, or the fancies of new men, in a schismatical singularity; but, with the eagle, be able to look to the sun; to look upon the constant truth of God in his Scriptures, through his church; for this is the open and the piercing eye of the eagle. And then lastly, as the minister is represented in the notion and quality of a *man*, we require a gentle, a supple, an appliable disposition, a reasoning, a persuasive disposition; that he do not always press all things with authority, with censures, with excommunications; that he put not all points of religion, always upon that one issue, If you will be saved, you must believe this, all this, and if you doubt of this, any of this, you are infallibly, necessarily damned; but, that he be also content to descend to men's reason, and to work upon their understanding, and their natural faculties, as well as their faith, and to give them satisfaction, and reason (as far as it may be had) in that which they are to believe; that so as the apostle, though he had au-

thority to command, yet did *Pray them in Christ's stead to be reconciled to God*, so the minister of God, though (as he is bound to do) he do tell them what they are bound to believe, yet he also tells them, why they are to believe it; for this is the holy gentleness and appliableness, implied in that form of a man.

And so you have this man composed of his four elements; this creature made of these four creatures; this minister made of a lion, an ox, an eagle, and a man; for no one of these, nor all these but one, will serve; the lion alone, without the eagle, is not enough; it is not enough to have courage and zeal, without clear sight and knowledge; nor enough to labour, except we apply ourselves to the capacity of the hearer; all must have all, or else all is disordered; zeal, labour, knowledge, gentleness.

#### OF THE BLESSED TRINITY.

To believe in God, one great, one universal, one infinite power, does but distinguish us from beasts; for there are no men that do not acknowledge such a power, or that do not believe in it, if they acknowledge it: even they that acknowledge the devil to be God, believe in the devil. But that which distinguishes man from man, that which only makes his immortality a blessing, (for

even immortality is part of their damnation that are damned, because it were an ease, it were a kind of pardon to them to be mortal, to be capable of death, though after millions of generations) is, to conceive aright of the power of the Father, of the wisdom of the Son, of the goodness of the Holy Ghost; of the mercy of the Father, of the merits of the Son, of the application of the Holy Ghost; of the creation of the Father, of the redemption of the Son, of the sanctification of the Holy Ghost. Without this, all notions of God are but confused, all worship of God is but idolatry, all confession of God is but atheism; for so the apostle argues, *When you were without Christ, you were without God.* Without this, all moral virtues are but diseases; liberality is but a popular bait, and not a benefit, not an alms; chastity is but a castration, and an impotency, not a temperance, not mortification; active valour is but a fury, whatsoever we do, and passive valour is but a stupidity, whatsoever we suffer. Natural apprehensions of God, though those natural apprehensions may have much subtilty, voluntary elections of a religion, though those voluntary elections may have much singularity, moral directions for life, though those moral directions may have much severity, are all frivolous and lost, if all determine not in Chris-



tianity, in the notion of God, so as God hath manifested and conveyed himself to us; in God the Father, God the Son, and God the Holy Ghost, whom this day we celebrate, in the ingenuity, and in the assiduity, and in the totality, recommended in this text, and in this acclamation of the text, *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

#### REASON.

LET us look first to that which is best in us naturally, that is, reason; for if we lose that, our reason, our discourse, our consideration, and sink into an incapable and barren stupidity, there is no footing, no subsistence for grace. All the virtue of corn is in the seed; but that will not grow in water, but only in the earth: all the good of man, considered supernaturally, is in grace; but that will not grow in a washy soul, in a liquid, in a watery, and dissolute, and scattered man. Grace grows in reason; in that man, and in that mind, that considers the great treasure, what it is to have the image of God in him, naturally; for even that is our earnest of supernatural perfection.

## THE GOSPEL AN ANGEL OF THE EAST.

EVERY way the Gospel is an angel of the East. But this is that which we take to be principally intended in it, that as the East is the fountain of light, so all our illumination is to be taken from the Gospel. Spread we this a little thinner, and we shall better see through it. If the calamities of the world, or the heavy consideration of thine own sins, have benumbed and benighted thy soul in the vale of darkness, and in the shadow of death; if thou think to wrestle and bustle through these strong storms, and thick clouds, with a strong hand; if thou think thy money, thy bribes shall conjure thee up stronger spirits than those that oppose thee; if thou seek ease in thy calamities, that way to shake and shipwreck thine enemies; in these cross winds, in these countermines, (to oppress as thou art oppressed) all this is but a turning to the north, to blow away and scatter these sadnesses, with a false, an illusory, and a sinful comfort. If thou think to ease thyself in the contemplation of thine honour, thine offices, thy favour, thy riches, thy health, this is but a turning to the south, the sunshine of worldly prosperity. If thou sink under thy afflictions, and canst not find nourishment, but poison, in God's corrections, nor justice, but

cruelty, in his judgments, nor mercy, but slackness, in his forbearance till now ; if thou suffer thy soul to set in a cloud, a dark cloud of ignorance of God's providence and proceedings, or in a darker, of diffidence of his performance towards thee, this is a turning to the west, and all these are perverse and awry. But turn to the East, and to the angel that comes from thence, the ministry of the Gospel of Christ Jesus in his church ; it is true, thou mayest find some dark places in the Scriptures ; and, To speak darkly and obscurely is a kind of silence, I were as good not be spoken to, as not be made to understand that which is spoken, yet fix thyself upon this angel of the East, the preaching of the Word, the ordinance of God, and thine understanding shall be enlightened, and thy belief established, and thy conscience thus far unburdened, that though the sins which thou hast done, cannot be undone, yet neither shalt thou be undone by them ; there, where thou art afraid of them, in judgment, they shall never meet thee ; but as in the round frame of the world, the farthest West is East, where the West ends, the East begins, so in thee, (who art a world too) thy West and thy East shall join, and when thy sun, thy soul comes to set in thy death-bed, the Sun of Grace shall suck it up into glory.

Now to give way to this ascent of this angel in thyself, make the way smooth, and make thy soul supple; find thou a growth of the Gospel in thy faith, and let us find it in thy life. It is not in thy power to say to this angel, as Joshua said to the sun, *stand still*, it will not stand still; if thou find it not ascending, it descends; if thy comforts in the Gospel of Christ Jesus grow not, they decay; if thou profit not by the Gospel, thou lovest by it; if thou live not by it, (nothing can redeem thee) thou diest by it. We speak of going up and down a stair; it is all one stair; of going to, and from the city; it is all one way; of coming in, and going out of a house; it is all one door: so, is there *a savour of life unto life*, and *a savour of death unto death* in the Gospel; but it is all one Gospel. If this angel of the East have appeared unto thee, (the light of the Gospel have shined upon thee) and it have not ascended in thee, if it have not made thee wiser and wiser, and better and better too, thou hast stopped that light, vexed, grieved, quenched that spirit; for the natural progress of this angel of the East is to ascend; the natural motion and working of the Gospel is, to make thee more and more confident in God's deliverance, less and less subject to rely upon the weak helps, and miserable comforts of this world. To this pur-

pose this angel ascends, that is, proceeds in the manifestation of his power, and of his readiness to succour us.

CONSTANCY.

AND though there be a moral constancy that becomes a Christian well, not to be easily shaken with the variations and revolutions of this world, yet it becomes him to establish his constancy in this, that God hath a good purpose in that action, not that God hath no hand in that action; that God will produce good out of it, not that God hath nothing to do in it.

THE KINGDOM OF GOD.

THE kingdom of God, is the Gospel of God; that Gospel which the apostle calls *the glorious Gospel of God*. A kingdom consists not of slaves; slaves that have no will of their own. The children of the kingdom have so a will of their own, as that no man is damned, but for that, which he would not avoid, nor saved against his will; so we preach a kingdom. A kingdom acknowledges all their happiness from the king; so do we all the good use of all our faculties, will and all, from the grace of the King of heaven; so we preach a kingdom. A kingdom is able to subsist of itself, without calling in foreigners; the Gospel is so too, without calling in traditions;

and so we preach a kingdom. A kingdom requires, besides fundamental subsistence, grounded especially in offensive, and defensive power, a support also of honour, and dignity, and outward splendour; the church of God requires also, besides unanimity in fundamental doctrines, an equanimity, and a mildness, and a charity, in handling problematical points, and also requires order and comeliness in the outward face, and habit thereof; and so we preach a kingdom. So we preach a kingdom, as that we banish from thence, all imaginary fatality, and all decretory impossibility of concurrence, and co-operation to our own salvation, and yet we banish all pride, and confidence, that any natural faculties in us, though quickened by former grace, can lead us to salvation, without a continual succession of more and more grace; and so we preach a kingdom; so, as that we banish all spiritual treason, in setting up new titles, or making anything equal to God, or his word, and we banish all spiritual felony or robbery, in despoiling the church, either of discipline, or of possessions, either of order, or of ornaments. *Be the king's daughter all glorious within; yet all her glory is not within; for, her clothing is of wrought gold,* says that text. Still may she glory in her internal glory, in the sincerity, and in the integrity of

doctrinal truths, and glory too in her outward comeliness, and beauty. So pray we, and so preach we the kingdom of God.

#### FORCE OF HABIT.

As cordials lose their virtue and become no cordials, if they be taken every day, so poisons do their venom too; if a man use himself to them, in small proportions at first, he may grow to take any quantity: he that takes a dram of death to-day, may take an ounce to-morrow, and a pound after; he that begins with that mortification of denying himself his delights (which is a dram of death) shall be able to suffer the tribulations of this world, (which is a greater measure of death) and then death itself, not only patiently, but cheerfully; and to such a man, death is not a dissolution, but a redintegration; not a divorce of body and soul, but a sending of both divers ways, (the soul upward to heaven, the body downward to the earth) to an indissoluble marriage to him, who, for the salvation of both, assumed both, our Lord and Saviour Christ Jesus.

#### PATRIARCHS AND FATHERS.

THE holy patriarchs in the Old Testament, were holy men, though they strayed into some sinful

actions; the holy fathers in the primitive church, were holy men, though they strayed into some erroneous opinions; but neither are the holiest men's actions always holy, nor the soundest father's opinions always sound.

PAPIST AND PURITAN.

BELOVED, there are some things in which all religions agree; the worship of God, the holiness of life, and, therefore, if when I study this holiness of life, and fast, and pray, and submit myself to discreet, and medicinal mortifications, for the subduing of my body, any man will say, this is papistical, Papists do this, it is a blessed protestation and no man is the less a Protestant, nor the worse a Protestant for making it, men and brethren, I am a Papist, that is, I will fast and pray as much as any Papist, and enable myself for the service of my God, as seriously, as sedulously, as laboriously as any Papist. So, if when I startle and am affected at a blasphemous oath, as at a wound upon my Saviour, if when I avoid the conversation of those men, that profane the Lord's day, any other will say to me, This is puritanical, Puritans do this, it is a blessed protestation, and no man is the less a Protestant, nor the worse a Protestant for making it. Men and brethren, I am a Puritan, that is,



I will endeavour to be pure, as my Father in heaven is pure, as far as any Puritan.

TREATMENT OF SIN.

BRING every single sin, as soon as thou comittest it, into the presence of thy God upon those two legs, confession, and detestation, and thou shalt see, that, as, though an entire island stand firm in the sea, yet a single clod of earth cast into the sea, is quickly washed into nothing; so, howsoever thine habitual, and customary, and concatenated sins, sin enwrapped and complicated in sin, sin entrenched and barricadoed in sin, sin screwed up, and rivetted with sin, may stand out, and wrestle even with the mercies of God, in the blood of Christ Jesus; yet if thou bring every single sin into the sight of God, it will be but as a clod of earth, but as a grain of dust in the ocean. Keep thy sins then from mutual intelligence; that they do not second one another, induce occasion, and then support and disguise one another, and then, neither shall the body of sin ever oppress thee, nor the exhalations, and damps, and vapours of thy sad soul, hang between thee, and the mercies of thy God; but thou shalt live in the light and serenity of a peaceable conscience here, and die in a fair possibility of a present melioration and improvement

of that light. All thy life thou shalt be preserved, in an oriental light, an eastern light, a rising and a growing light, the light of grace; and at thy death thou shalt be super-illustrated, with a meridional light, a south light, the light of glory.

THE TRUE KNOWLEDGE OF GOD.

BELOVED, to know God by name, and to come to him by name, is to consider his particular blessings to thee; to consider him in his power, and how he hath protected thee there: and in his wisdom, and how he hath directed thee there; and in his love, and how he hath affected thee there; and expressed all in particular mercies. He is but a dark, but a narrow, a shallow, a lazy man in nature, that knows no more, but that there is a heaven, and an earth, and a sea; he that will be of use in this world, comes to know the influences of the heavens, the virtue of the plants, and mines of the earth, the course and divisions of the sea. To the natural man, God gives general notions of himself; a God that spreads over all as the heavens; a God that sustains all as the earth; a God that transports, and communicates all to all as the sea: but to the Christian church, God applies himself in more particular notions; as a Father, as a Son, as a Holy Ghost; and to every Christian soul, as

a Creator, a Redeemer, a Benefactor; that I may say, This I was not born to, and yet this I have from my God; this a potent adversary sought to evict from me, but this I have recovered by my God; sickness had enfeebled my body, but I have a convalescence; calumny had defamed my reputation, but I have a reparation; malice in other men, or improvidence in myself, had ruined my fortune, but I have a redintegration from my God.

#### SUBMISSION TO GOD.

As long as I have God by the hand, and feel his loving care of me, I can admit any weight of his hand; any furnace of his heating. Let God mould me, and then melt me again, let God make me, and then break me again, as long as he establishes and maintains a rectified assurance in my soul, that at last he means to make me a vessel of honour, to his glory.

#### ONE STEP UP.

HE that makes but one step up a stair, though he be not got much nearer to the top of the house, yet he is got from the ground, and delivered from the foulness, and dampness of that; so in this first step of prayer, O Lord, be merciful unto me, though a man be not established in heaven, yet

he is stept from the world, and the miserable comforters thereof.

THE CHURCH.

THE church is a garden walled in, for their better defence and security that are in it; but not walled in to keep any out, who either by being born within the covenant, inherit a right to it, or by accepting the grace which is offered them, acquire, and profess a desire to enter thereinto. For, as it is a garden, full of *spikenard* and of *incense*, and of *all spices*, (as the text says there) so that they who are in this garden, in the church, are in possession of all these blessed means of spiritual health; so are these spices, and incense, and spikenard, of a diffusive and spreading nature, and breathe even over the walls of the garden.

TO AVOID HASTE IN RELIGION.

BELOVED, at last, when Christ Jesus comes with his scales, thou shalt not be weighed with that man, but every man shall be weighed with God: *Be pure, as your Father in heaven is pure*, is the weight that must try us all; and then, the purest of us all, that trusts to his own purity, must hear that fearful *Mene Tekel Upharsin*, Thou art weighed, thou art found too light, thou art di-

vided, separated from the face of God, because thou hast not taken the purity of that Son upon thee, who not only in himself, but those also who are in him, in him are pure, as his, and their Father in heaven is pure. Neither make so much haste to these spiritual riches, and health, as to think thyself whole before thou art: neither murmur, nor despair of thy recovery, if thou beest not whole so soon as thou desiredst. If thou wrestle with temptations, and canst not overcome them, if thou purpose to pray earnestly, and find thy mind presently strayed from that purpose, if thou intend a good course, and meet with stops in the way, if thou seek peace of conscience, and scruples out of zeal interrupt that, yet discomfort not thyself. God stayed six days in his first work, in the creation, before he came to make thee; yet all that while he wrought for thee. Thy regeneration, to make thee a new creature, is a greater work than that, and it can not be done in an instant. God hath purposed a building in thee; he hath sat down, and considered, that he hath sufficient to accomplish that building, as it is in the Gospel, and therefore leave him to his leisure.

## TWO BLESSED MONOSYLLABLES.

PRAY, and STAY, are two blessed monosyllables; to ascend to God, to attend God's descent to us, is the motion, and the rest of a Christian; and as all motion is for rest, so let all the motions of our soul in our prayers to God be, that our wills may rest in his, and that all that pleases him, may please us, therefore because it pleases him; for therefore, because it pleases him, it becomes good for us, and then, when it pleases him, it becomes seasonable unto us, and expedient for us.

## ALL REMEMBER A GOD.

No man is so swallowed up in the death of sin, nor in the grave of impenitence, no man so dead, and buried in the custom or senselessness of sin, but that he remembers a God, he confesses a God; if an atheist swear the contrary, believe him not; his inward terrors, his midnight startlings remember him of that, and bring him to confessions of that. But here is the depth, and desperateness of this death, and this grave, habitual sin, and impenitence in sin, that he cannot remember, he cannot confess that God which should save him, Christ Jesus his Redeemer; he shall come, he shall not choose but

come to remember a God that shall damn him, but not a saving God, a Jesus.

SIN NOT TO BE VIEWED ALONE.

WHENSOEVER this worm, this apprehension of God's future indignation, reserved for the judgment, bites upon thee, be sure to present to it the blood of thy Saviour: never consider the judgment of God for sin alone, but in the company of the mercies of Christ. It is but the hissing of the serpent, and the whispering of Satan, when he surprises thee in a melancholy midnight of dejection of spirit, and lays thy sins before thee then; look not upon thy sins so inseparably, that thou canst not see Christ too: come not to a confession to God, without consideration of the promises of his Gospel; even the sense and remorse of sin is a dangerous consideration, but when the cup of salvation stands by me, to keep me from fainting.

GOD'S JUDGMENTS ARE MERCIES.

GOD executes no judgment upon man in this life, but in mercy; either in mercy to that person, in his sense thereof, if he be sensible, or at least in mercy to his church, in the example thereof, if he be not: there is no person to whom we can say, that God's corrections are punishments, any

otherwise than medicinal, and such, as he may receive amendment by, that receives them; neither does it become us in any case, to say God lays this upon him, because he is so ill, but because he may be better.

## OF RESOLUTION AND PRAYER.

ALL clean beasts had both these marks, they divided the hoof, and they chewed the cud: all good resolutions, which pass our prayer, must have these two marks too, they must divide the hoof, they must make a double impression, they must be directed upon God's glory, and upon our good, and they must pass a rumination, a chewing of the cud, a second examination, whether that prayer were so conditioned or no. We pray sometimes out of sudden and indigested apprehensions; we pray sometimes out of custom, and communion with others; we pray sometimes out of a present sense of pain, or imminent danger; and this prayer may divide the hoof; it may look towards God's glory, and towards our good; but it does not chew the cud too; that is, if I have not considered, not examined, whether it do so or no, it is not a prayer that God will call a sacrifice.



## GOD THE UNIVERSAL CONFESSOR.

God is the universal confessor, the general penitentiary of all the world, and all die in the guilt of their sin, that go not to confession to him.

## CHRIST TAKES AWAY SIN.

DAVID does not mention God at all; he does not say, *Blessed is he whose transgressions the Lord hath forgiven*; for he presumes it to be an impossible tentation to take hold of any man, that there can be any remission of sin, from any other person, or by any other means than from and by God himself; and therefore remission of sins includes an act of God; but what kind of act, is more particularly designed in the original word, which is *nasa*, than our word, *forgiving*, reaches to; for the word does not only signify, not only to take away sin, by way of pardon, but to take the sin upon himself, and so to bear the sin, and the punishment of the sin, in his own person. And so Christ is the Lamb of God, not only that *takes away*, but that *takes upon himself*, the sins of the world. *Surely he hath borne our griefs, and carried our sorrows*; those griefs, those sorrows which we should, he hath borne, and carried in his own person. So that as it is all one, never to have come in debt,

and to have discharged the debt; so the whole world, all mankind, considered in Christ, is as innocent as if Adam had never sinned. And so this is the first beam of blessedness that shines upon my soul, that I believe that the justice of God is fully satisfied in the death of Christ, and that there is enough given, and accepted in the treasure of his blood, for the remission of all transgressions.

## NO SLOTHFULNESS IN RELIGION.

*He that is slothful in his work, is brother to him that is a great waster; He that makes half repentances, makes none. Men run out of their estates, as well by a negligence, and a not taking account of their officers, as by their own prodigality: our salvation is as much endangered, if we call not our conscience to an examination, as if we repent not those sins, which offer themselves to our knowledge, and memory. And therefore David places the consummation of his victory in that, I have pursued mine enemies, and overtaken them, neither did I turn again, till they were consumed: we require a pursuing of the enemy, a search for the sin, and not to stay till an officer, that is, a sickness, or any other calamity light upon that sin, and so bring it before us; we require an overtaking of the enemy, that*

we be not weary, in the search of our consciences; and we require a consuming of the enemy, not a weakening only; a dislodging, a dispossessing of the sin, and the profit of the sin; all the profit, and all the pleasure of all the body of sin; for he that is sorry with a godly sorrow, he that confesses with a deliberate detestation, he that satisfies with a full restitution for all his sins but one, There is guile in his spirit, and he is in no better case, than if at sea he should stop all leaks but one, and perish by that.

BEGIN THY REGENERATION WITH TEARS.

WHEN Peter had denied his master, and heard the cock crow, he did not stay to make recantations, he did not stay to satisfy them, to whom he had denied Christ, but he looked into himself first, *He wept bitterly*, says the Holy Ghost: his soul was not withered, his moisture was not dried up like summer, as long as he could weep. The learned poet hath given some character, some expression of the desperate and irremediable state of the reprobate, when he calls *Plutonem illacrymabilem*; There is the mark of his incorrigibility, and so of his irrecoverableness, that he cannot weep. A sinful man, an obdurate man, a stony heart may weep: marble, and the hardest sorts of stones weep most, they have the most

moisture, the most drops upon them: but this comes not out of them, not from within them; extrinsical occasions, pain, and shame, and want, may bring a sinner to sorrow enough, but it is not a sorrow for his sins; all this while the miserable sinner weeps not, but the miserable man, all this while, though he have winter in his eyes, his soul is turned into the drought of summer. God destroyed the first world; and all flesh with water: tears for the want, or for the loss of friends, or of temporal blessings, do but to destroy us. But God begun the new world, the Christian church, with water too, with the sacrament of baptism. Pursue his example; begin thy regeneration with tears; if thou have frozen eyes, thou hast a frozen heart too; if the fires of the Holy Ghost cannot thaw thee, in his promises, the fire of hell will do it much less, which is a fire of obduration, not of liquefaction, and does not melt a soul, to pour it out into a new and better form, but hardens it, nails it, confirms it in the old.

PREMEDITATION AND PRECONSIDERATION.

*I said I will take heed to my ways*, that is, I will proceed and go forward in the paths of God. And such a premeditation, such a preconsideration, do all our approaches, and accesses to God,

and all our acts in his service require. God is the rock of our salvation, God is no occasional God, no accidental God; neither will God be served by occasion, nor by accident, but by a constant devotion. Our communication with God must not be in interjections; that come in by chance; nor our devotions made up of parenthesis, that might be left out. . . . Our religious duties require meditations, for God is no extemporal God; those produce determinations, for God must not be held in suspense; and they flow into executions, for God is not an illisible God, to be carried with promises, or purposes only; and all those links of this religious chain, consideration, resolution, execution, thought, word, and practice, are made out of this golden word, I said I will do it.

#### OBDURATE AND OVERTENDER CONSCIENCE.

IN an obdurate conscience that feels no sin, the devil glories most, but in the over-tender conscience he practises most; that is his triumphant, but this is his militant church; that is his Sabbath, but this is his six days' labour; in the obdurate he hath induced a security, in the scrupulous and over-tender he is working for desperation.

## MORAL OBDURATION.

THE second table was writ by the hand of God, as well as the first; and the majesty of God, as he is the lawgiver, is wounded in an adultery, and a theft, as well as in an idolatry, or a blasphemy. It is not enough to consider the deformity and the foulness of an action so, as that an honest man would not have done it; but so as it violates a law of God, and his majesty in that law. The shame of men, is one bridle, that is cast upon us. It is a moral obduration, and in the suburbs, next door to a spiritual obduration, to be voice-proof, censure-proof, not to be afraid, nor ashamed what the world says. He that relies upon his *Plaudo domi*, Though the world hiss, I give myself a plaudit at home, I have him at my table, and her in my bed, whom I would have, and I care not for rumour; he that rests in such a plaudit, prepares for a tragedy, a tragedy in the amphitheatre, the double theatre, this world, and the next too. Even the shame of the world should be one, one bridle, but the strongest is the other, *Peccata Domino*, To consider that every sin is a violation of the majesty of God.

## CONFESSION TO GOD.

THEREFORE to end all, *Pour out thy heart like water before the face of the Lord.* No liquor comes so clearly, so absolutely from the vessel, not oil, not milk, not wine, not honey, as that it leaves no taste behind; so may sweet sins; and therefore pour out, says the prophet, not the liquor, but the heart itself, and take a new heart of God's making; for thy former heart was never so of God's making, as that Adam had not a hand in it; and his image was in it, in original sin, as well as God's in the creation. As liquors poured out leave a taste and a smell behind them, imperfect confessions (and who perfects his confession?) leave ill-gotten goods sticking upon thine heir, and they leave a taste, and a delight to think, and speak of former sins, sticking upon thyself; but pour out thy heart like water; all ill impressions in the very root. And for the accomplishment of this great mystery of godliness by confession, fix thy meditations upon those words, and in the strength of them, come now, (or when thou shalt be better strengthened by the meditation of them) to the table of the Lord, the Lord looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not, he will deliver his

soul from going down into the pit, and his life shall see light; and it is added, Lo all these things worketh God twice and thrice. Here is a fulness of consolation, first plenary, and here is a present forgiveness; if man, if any man say, I have sinned, God doth, God forgives; and here is more than that, an iteration, if thou fall upon infirmity again, God will on penitence more carefully performed, forgive again. This he will do twice, or thrice, says the Hebrew; our translation might boldly say, as it doth, This God will do often. But yet if God find an over-confidence in this, God cannot be mocked; and therefore take heed of trusting upon it too often, but especially of trusting upon it too late. And whatsoever the Holy Ghost may mean by the twice or thrice, be sure to do it once, do it now, and receive thy Saviour there, and so as he offers himself unto thee in these his ordinances this day, once, and twice, and thrice, that is, in prayer, in preaching, in the sacrament. For this is thy Trinity upon earth, that must bring thee to the Trinity in heaven.

#### TRUE REPENTANCE.

THIS only is true repentance, To bewail our sins, and forbear the sins we have bewailed. Neither alone will serve; which deludes many. Many



think they do enough, if they repent, and yet proceed in their sin ; and many think they do enough, if they forbear their sin now, though they never repent that which is past ; both are illusory, both deceitful tempers.

#### FAITH.

*He that comes to God must believe.* So it is our first step to God, to believe, but there is a step towards God, before it come to faith, which is, to understand ; God works first upon the understanding. God proceeds in our conversion, and regeneration, as he did in our first creation. There man was nothing ; but God breathed not a soul into that nothing ; but of a clod of earth he made a body, and into that body infused a soul. Man in his conversion, is nothing, does nothing. His body is not verier dust in the grave, till a resurrection, then his soul is dust in his body, till a resuscitation by grace. But then this grace does not work upon this nothingness that is in man, upon this mere privation ; but grace finds out man's natural faculties, and exalts them to a capacity, and a susceptibleness of the working thereof, and so by the understanding infuses faith. Therefore God begins his instruction here at the understanding ; and he does not say at first, I will make thee to believe, but I will make thee understand.

## FAITH.

God exalts our natural faculty of understanding by grace to apprehend them, and then to that submission and assent, which he by grace produces out of our understanding, by a succeeding and more powerful grace he sets to the seal of faith. Wait thou therefore upon God, his way ; present unto him an humble and a diligent understanding ; conclude not too desperately against thyself, if thou have not yet attained to all degrees of faith, but admit that preparation, which God offers to thine understanding, by an assiduous and a sedulous hearing ; for a narrower faith that proceeds out of a true understanding, shall carry thee farther than a faith that seems larger, but is wrapped up in an implicit ignorance ; no man believes profitably, that knows not why he believes.

## FAITH.

As thou art bound to infinite thanksgivings to God, when he hath brought thee to faith, to forget not thy tribute by the way, to bless and magnify him, if he have enlarged thy desire of understanding, and thy capacity of understanding, and thy means of understanding ; for, as howsoever a man may forget the order of the letters, after he is come to read perfectly, and forget the

rules of his grammar, after he is come to speak perfectly, yet by those letters, and by that grammar he came to that perfection ; so, though faith be of an infinite exaltation above understanding, yet, as though our understanding be above our senses, yet by our senses we come to understand, so by our understanding we come to believe.

#### UNDERSTANDING.

LOVE understanding, and, He will make thee understand enough for thy pilgrimage, enough for thy transmigration, enough for thy eternal habitation. As we count them wisest, who are most provident, and foresee most, he will make thee see farther than all they, through all generations, beyond children, and children's children, (which is the prospect of the world) to all eternity, that hath no termination, and he will allow thee an understanding for this world too ; he will bid thee *lift up thine eyes to heaven*, and bid thee *look down to the earth* too ; he will make thy considerations of this world acceptable to him, as well as those of the next ; he will remember thee, that angels *descended* as well as *ascended*, that to a religious soul, this world is not out of the way to heaven ; He will make thee understand enough for both.

## NO RIGHTEOUSNESS.

AN anniversary righteousness, an hebdomadary righteousness, a Sabbatarian righteousness is no righteousness.

## NO SOLSTICE ; NO EQUATOR.

A CHRISTIAN hath no solstice, no highest point, where he may stand still, and go no farther ; much less hath he any equator, where days and nights are equal, that is, a liberty to spend as much time ill, as well, as many hours in sinful pleasures, as in religious exercises.

## GOD'S EYE.

A CANDLE wakes some men, as well as a noise ; the eye of the Lord works upon a good soul, as much as his hand, and he is as much affected with this consideration, The Lord sees me, as with this, The Lord strikes me.

## GOD'S EYE.

WHAT a cheerful spring, what a fruitful autumn hath that soul, that hath the eye of the Lord always upon her ? The eye of the Lord upon me, makes midnight noon, and St. Lucie's day St. Barnabas' ; it makes Capricorn Cancer, and the winter's the summer's solstice ; the eye of the

Lord sanctifies, nay more than sanctifies, glorifies all the eclipses of dishonour, makes melancholy cheerfulness, diffidence assurance, and turns the jealousy of the sad soul into infallibility.

AGAINST CURIOSITY IN RELIGION.

WE must abstain from inquiring how such or such things are done in many points, in which it is necessary to us to know that such things are done: as the manner of Christ's presence in the sacrament, and the manner of Christ's descent into hell, for these are secrets of state, for the manner is secret, though the thing be evident in the Scriptures. But the entering into God's unrevealed, and bosom purposes, are *arcana domus*, a man is as far from a possibility of attaining the knowledge, as from an excuse for offering at it. That curiosity will bring a man to that blasphemy of Alfonsus king of Castile, the great astronomer, who said, that if he had been of God's counsel in the creation of the world, he could have directed him to have done many things better than he did. They that look too far into God's unrevealed purposes, are seldom content with that that they think God hath done; but stray either into an uncharitable condemning of other men, or into a jealous, a suspicious, a desperate condemning of themselves.

## THE PSALMS.

THE Psalms are the manna of the church. As manna tasted to every man like that he liked best, so do the Psalms minister instruction, and satisfaction, to every man, in every emergency and occasion. David was not only a clear prophet of Christ himself, but a prophet of every particular Christian ; he foretells what I, what any shall do, and suffer, and say. And as the whole Book of Psalms is (as the spouse speaks of the name of Christ) an ointment poured out upon all sorts of sores, a cerecloth that supple all bruises, a balm that searches all wounds ; so are there some certain Psalms, that are imperial Psalms, that command over all affections, and spread themselves over all occasions, catholic, universal Psalms, that apply themselves to all necessities.

## PECULIAR SPIRITUAL AFFLICTION.

LET me wither and wear out mine age in a discomfortable, in an unwholesome, in a penurious prison, and so pay my debts with my bones, and recompense the wastefulness of my youth, with the beggary of mine age ; let me wither in a spital under sharp, and foul, and infamous diseases, and so recompense the wantonness of my youth with that loathsomeness in mine age ; yet

if God withdraw not his spiritual blessings, his grace, his patience, if I can call my suffering his doing, my passion his action, all this that is temporal, is but a caterpillar got into one corner of my garden, but a mildew fallen upon one acre of my corn; the body of all, the substance of all is safe, as long as the soul is safe. But when I shall trust to that, which we call a good spirit, and God shall deject, and impoverish, and evacuate that spirit, when I shall rely upon a moral constancy, and God shall shake, and enfeeble, and enervate, destroy and demolish that constancy; when I shall think to refresh myself in the serenity and sweet air of a good conscience, and God shall call up the damps and vapours of hell itself, and spread a cloud of diffidence, and an impenetrable crust of desperation upon my conscience; when health shall fly from me, and I shall lay hold upon riches to succour me, and comfort me in my sickness, and riches shall fly from me, and I shall snatch after favour, and good opinion, to comfort me in my poverty; when even this good opinion shall leave me, and calumnies and misinformations shall prevail against me; when I shall need peace, because there is none but thou, O Lord, that should stand for me, and then shall find, that all the wounds that I have, come from thy hand, all the arrows that

stick in me, from thy quiver; when I shall see, that because I have given myself to my corrupt nature, thou hast changed thine; and because I am all evil towards thee, therefore thou hast given over being good towards me; when it comes to this height, that the fever is not in the humours, but in the spirits, that mine enemy is not an imaginary enemy, fortune, nor a transitory enemy, malice in great persons, but a real, and an irresistible, and an inexorable, and an everlasting enemy, the Lord of hosts himself, the Almighty God himself, the Almighty God himself only knows the weight of this affliction, and except he put in that exceeding weight of an eternal glory, with his own hand, into the other scale, we are weighed down, we are swallowed up, irreparably, irrevocably, irrecoverably, irremediably.

## IDEAS AND PATTERNS.

IF I ask God by what Idea he made me, God produces his *Faciamus hominem ad imaginem nostram*, That there was a concurrence of the whole Trinity, to make me in Adam, according to that image which they were, and according to that Idea, which they had predetermined. If I pretend to serve God, and he ask me for my Idea, How I mean to serve him, shall I be able to produce none? If he ask me an Idea of my



religion, and my opinions, shall I not be able to say, It is that which thy word, and thy catholic church hath imprinted in me? If he ask me an Idea of my prayers, shall I not be able to say, It is that which my particular necessities, that which the form prescribed by thy Son, that which the care and piety of the church, in conceiving fit prayers, hath imprinted in me? If he ask me an Idea of my sermons, shall I not be able to say, It is that which the analogy of faith, the edification of the congregation, the zeal of thy work, the meditations of my heart hath imprinted in me? But if I come to pray or to preach without this kind of Idea, if I come to extemporal prayer, and extemporal preaching, I shall come to an extemporal faith, and extemporal religion; and then I must look for an extemporal heaven, a heaven to be made for me; for to that heaven which belongs to the catholic church, I shall never come, except I go by the way of the catholic church, by former Ideas, former examples, former patterns, to believe according to ancient beliefs, to pray according to ancient forms, to preach according to former meditations. God does nothing, man does nothing well, without these Ideas, these retrospects, this recourse to pre-conceptions, pre-deliberations.

## GOD OUR HELPER.

FROM this one word, that God hath been my help, I make account that we have both these notions; first, that God hath not left me to myself, he hath come to my succour, he hath helped me; and then, that God hath not left out myself; he hath been my help, but he hath left something for me to do with him, and by his help. My security for the future, in this consideration of that which is past, lies not only in this, that God hath delivered me, but in this also, that he hath delivered me by way of a help, and help always presumes an endeavour and co-operation in him that is helped. God did not elect me as a helper, nor create me, nor redeem me, nor convert me, by way of helping me; for he alone did all, and he had no use at all of me. God infuses his first grace, the first way, merely as a giver; entirely, all himself; but his subsequent graces, as a helper; therefore we call them auxiliant graces, helping graces; and we always receive them, when we endeavour to make use of his former grace. *Lord, I believe,* (says the man in the Gospel to Christ) *help mine unbelief.* If there had not been unbelief, weakness, imperfectness, in that faith, there had needed no help; but if there had not been a belief, a faith, it had

not been capable of help and assistance, but it must have been an entire act, without any concurrence on the man's part.

THE SHADOW OF HIS WINGS.

THE mercy-seat itself was covered with the cherubim's wings; and who would have more than mercy? and a mercy-seat; that is, established, resident mercy, permanent and perpetual mercy; present and familiar mercy; a mercy-seat. Our Saviour Christ intends as much as would have served their turn, if they had laid hold upon it, when he says, *That he would have gathered Jerusalem, as a hen gathers her chickens under her wings.* And though the other prophets do mingle the signification of power, and actual deliverance, in this metaphor of wings, yet our prophet, whom we have now in especial consideration, David, never doth so; but in every place where he uses this metaphor of wings (which are in five or six several Psalms) still he rests and determines in that sense, which is his meaning here; that though God do not actually deliver us, nor actually destroy our enemies, yet if he refresh us in the shadow of his wings, if he maintain our subsistence (which is a religious constancy) in him, this should not only establish our patience, (for that is but half the work) but it should also

produce a joy, and rise to an exultation, which is our last circumstance, *Therefore in the shadow of thy wings I will rejoice.*

I would always raise your hearts, and dilate your hearts, to a holy joy, to a joy in the Holy Ghost. There may be a just fear, that men do not grieve enough for their sins ; but there may be a just jealousy, and suspicion too, that they may fall into inordinate grief, and diffidence of God's mercy ; and God hath reserved us to such times, as being the later times, give us even the dregs and lees of misery to drink. For, God hath not only let loose into the world a new spiritual disease ; which is, an equality, and an indifferency, which religion our children, or our servants, or our companions profess ; (I would not keep company with a man that thought me a knave, or a traitor ; with him that thought I loved not my prince, or were a faithless man, not to be believed, I would not associate myself ; and yet I will make him my bosom companion, that thinks I do not love God, that thinks I cannot be saved) but God hath accompanied, and complicated almost all our bodily diseases of these times, with an extraordinary sadness, a predominant melancholy, a faintness of heart, a cheerlessness, a joylessness of spirit, and therefore I return often to this endeavour of raising your

hearts, dilating your hearts with a holy joy, joy in the Holy Ghost, for *Under the shadow of his wings*, you may, you should rejoice.

AGAINST SADNESS.

WHILST thou art here, here join with David, and the other saints of God, in that holy increpation of a dangerous sadness, *Why art thou cast down O my soul? why art thou disquieted in me?* That soul that is dissected and anatomized to God, in a sincere confession, washed in the tears of true contrition, embalmed in the blood of reconciliation, the blood of Christ Jesus, can assign no reason, can give no just answer to that interrogatory, *Why art thou cast down O my soul? why art thou disquieted in me?* No man is so little, as that he can be lost under these wings, no man so great, as that they cannot reach to him; To what temporal, to what spiritual greatness soever we grow, still pray we him to shadow us under his wings; for the poor need those wings against oppression, and the rich against envy. The Holy Ghost, who is a dove, shadowed the whole world under his wings; he hovered over the waters, he sat upon the waters, and he hatched all that was produced, and all that was produced so, was good. Be thou a mother, where the Holy Ghost would be a father; conceive by him; and be content that he

produce joy in thy heart here. First think, that as a man must have some land, or else he cannot be in wardship, so a man must have some of the love of God, or else he could not fall under God's correction; God would not give him his physic, God would not study his cure, if he cared not for him. And then think also, that if God afford thee the shadow of his wings, that is, consolation, respiration, refreshing, though not at present, and plenary deliverance, in thy afflictions, not to thank God, is a murmuring, and not to rejoice in God's ways, is an unthankfulness. Howling is the noise of hell, singing the voice of heaven; sadness the damp of hell, rejoicing the serenity of heaven. And he that hath not this joy here, lacks one of the best pieces of his evidence for the joys of heaven; and hath neglected or refused that earnest, by which God uses to bind his bargain, that true joy in this world shall flow into the joy of heaven, as a river flows into the sea; this joy shall not be put out in death, and a new joy kindled in me in heaven; but as my soul, as soon as it is out of my body, is in heaven, and does not stay for the possession of heaven, nor for the fruition of the sight of God, till it be ascended through air, and fire, and moon, and sun, and planets and firmament, to that place which we conceive to be heaven, but without the

*the will of my Father*) so our meat is to know the will of the Father; every man, even in nature, hath that appetite, that desire to know God.

#### PRAYER.

IN a sermon, God speaks to the congregation, but he answers only that soul, that hath been with him at prayers before. A man may pray in the street, in the fields, in a fair; but it is a more acceptable and more effectual prayer, when we shut our doors, and observe our stationary hours for private prayer in our chamber; and in our chamber, when we pray upon our knees, than in our beds. But the greatest power of all, is in the public prayer of the congregation.

#### THE LAW OF THE PRINCE.

THE law of the prince is rooted in the power of God. The root of all is order, and the order of all is the king; and what the good kings of Judah, and the religious kings of the Primitive Christian church did, every king may, nay should do. For, both the tables are committed to him; (as well the first that concerns our religious duties to God, as the other that concerns our civil duties to men.) So is the ark, where those

ous garment above, and be joy superinvested in glory.

WHOM GOD REWARDS.

God proposes to himself, (in his rewards and retributions) persons; persons disposed and qualified. Not disposed by nature, without use of grace; that is flat and full Pelagianism; not disposed by preventing grace, without use of subsequent grace, by antecedent and anticipant, without concomitant and auxiliant grace; that is semi-Pelagianism. But persons obsequious to his grace, when it comes, and persons industrious and ambitious of more and more grace, and husbanding his grace well all the way, such persons God proposes to himself. God does not only read his own works, nor is he only delighted with that which he hath writ himself, with his own eternal decrees in heaven, but he loves also to read our books too, our histories which we compose in our lives and actions, and as *his delight is to be with the sons of men*, so his study is in this library, to know what we do.

NOT DECREES BUT ACTIONS LEAD TO REWARD OR PUNISHMENT.

God does not reward, nor condemn out of his decrees, but out of our actions. God sent down



wealth of their own, yet those fathers call their labour, but private labour; because no other commonwealths have benefit by their labour, but their own. Direct thy labours in thy calling to the good of the public, and then thou art a civil, a moral ant; but consider also, that all that are of the household of the faithful, and profess the same truth of religion, are part of this public, and direct thy labours for the glory of Christ Jesus, amongst them too, and then thou art a religious and a Christian bee, and the fruit of thy labour shall be honey. The labour of the ant is open, evident, manifest; the labour of the bee is in a house, in a hive; they will do good, and yet they will not be seen to do it; they affect not glory, nay, they avoid it. For in experience, when some men curious of natural knowledge, have made their hives of glass, that by that transparency, they might see the bees' manner of working, the bees have made it their first work to line that glass-hive, with a crust of wax, that they might work and not be discerned. It is a blessed sincerity, to work as the ant, professedly, openly; but because there may be cases, when to do so, would destroy the whole work, though there be a cloud and a curtain between thee, and the eyes of men, yet if thou do them clearly in the sight of God, that he sees his glory

advanced by thee, the fruit of thy labour shall be honey.

Practise the sedulity of the bee, labour in thy calling; and the community of the bee, believe that thou art called to assist others; and the secresy of the bee, that the greatest, and most authorised spy see it not, to supplant it; and the purity of the bee, that never settles upon any foul thing, that thou never take a foul way to a fair end, and the fruit of thy labour shall be honey; God shall give thee the sweetness of this world, honour, and ease, and plenty, and he shall give thee thy honey-comb, with thy honey, that which preserves thy honey to thee, that is, a religious knowledge, that all this is but honey.

#### THE THREE SOULS.

FIRST, in a natural man we conceive there is a soul of vegetation and of growth; and secondly, a soul of motion and of sense; and then thirdly, a soul of reason and understanding, an immortal soul. And the two first souls of vegetation, and of sense, we conceive to arise out of the temperament, and good disposition of the substance of which that man is made, they arise out of man himself; but the last soul, the perfect and immortal soul, that is immediately infused by God. Consider the blessedness of this text, in such de-

grees, in such proportions. First, God blesses a man with riches, there is his soul of vegetation and growth, by that he grows in estimation, and in one kind of true ability to produce good fruits, for he hath wherewithal. And then, God gives this rich man the blessing of understanding, his riches, how to employ them according to those moral and civil duties, which appertain unto him, and there is his soul of sense; for many rich men have not this sense, many rich men understand their own riches no more than the oaks of the forest do their own acorns. But last of all, God gives him the blessing of discerning the mercy, and the purpose of God in giving him these temporal blessings, and there is his immortal soul. Now for the riches themselves, (which is his first soul) he may have them by devolution from his parents; and the civil wisdom, how to govern his riches, where to purchase, where to sell, where to give, where to take, (which is his second soul) this he may have by his own acquisition, and experience, and conversation; but the immortal soul, that is, the discerning of God's image in every piece, and of the seal of God's love in every temporal blessing, this is infused from God alone, and arises neither from parents, nor the wisdom of this world, how worldly wise soever we be in the governing of our estate.

## NOT GOD, BUT OUR GOD.

IT is not enough to find a god ; a great and incomprehensible power, that sits in light, but in light that we cannot comprehend. A God that enjoys his own eternity, his own peace, his own blessedness, but respects not us, reflects not upon us, communicates nothing to us. But it is a God, that is ours, as we are his creatures ; ours, as we are like him, made to his image ; ours, as he is like us, in assuming our nature ; ours, as he hath descended to us in his incarnation ; and ours, as we are ascended with him in his glorification : so that we do not consider God, as our God, except we come to the consideration of God in Christ, God and man.

## LIBERALITY.

HE that locks up, may be a good gaoler ; but he that gives out, is his steward : the saver my be God's chest ; the giver is God's right hand.

## LIBERAL THINGS.

THE king shall devise liberal things, that is, study, and propose, directions, and commit the execution thereof to persons studious of the glory of

God, and the public good ; and that is his devising of liberal things. The princes, magistrates, officers, shall study to execute aright those gracious directions received from their royal master, and not retard his holy alacrity in the ways of justice, by any slackness of theirs, nor by casting a damp, or blasting a good man, or a good cause, in the eyes, or ears of the king ; and that is their devising of liberal things. The people shall divest all personal respects and ill affections towards other men, and all private respects of their own, and spend all their faculties of mind, of body, of fortune, upon the public ; and that is their devising of liberal things.

And by these liberal things, these liberal men shall stand. The king shall stand ; stand in safety at home, and stand in triumph abroad. The magistrate shall stand ; stand in a due reverence of his place from below, and in safe possession of his place from above ; neither be contemned by his inferiors, nor suspiciously, and guiltily inquired into by his superiors ; neither fear petitions against him, nor commissions upon him. And the people shall stand ; stand upon their right basis, that is, an inward feeling, and an outward declaration, that they are safe only in the public safety. And they shall all stand in the sunshine, and serenity of a clear conscience,

which serenity of conscience is one fair beam, even of the glory of God, and of the joy of heaven, upon that soul that enjoys it.

## LIBERALITY IN SPIRITUAL THINGS.

To find a languishing wretch in a sordid corner, not only in a penurious fortune, but in an oppressed conscience, his eyes under a diverse suffocation, smothered with smoke, and smothered with tears, his ears estranged from all salutations, and visits, and all sounds, but his own sighs, and the storms, and thunders, and earthquakes of his own despair, to enable this man to open his eyes, and see that Christ Jesus stands before him, and says, *Behold and see, if ever there were any sorrow, like my sorrow, and my sorrow is overcome, why not is thine?* To open this man's ears, and make him hear that voice that says, *I was dead, and am alive, and behold I live, for evermore, amen;* and so mayest thou; to bow down those heavens, and bring them into his sad chamber, to set Christ Jesus before him, to out-sight him, out-weep him, out-bleed him, out-die him, to transfer all the fasts, all the scorns, all the scourges, all the nails, all the spears of Christ Jesus upon him, and so, making him the crucified man in the sight of the Father, because all the actions, and passions of

the Son, are appropriated to him, and made his so entirely, as if there were never a soul created but his, to enrich this poor soul, to comfort this sad soul so, as that he shall believe, and by believing find all Christ to be his, this is that liberality which we speak of now, in dispensing whereof, *the liberal man deviseth liberal things, and by liberal things shall stand.*

#### SPIRITUAL PRODICALITY.

WHEN therefore some of the fathers have said, rectified reason was accepted at the hands of the Gentiles, as faith is of the Christians; philosophy alone (without faith) justified the Grecians; it was enough for the Gentiles, if they did not worship false gods, though they knew not the true truly; when we hear Andradius in the Roman church pour out salvation to all the Gentiles, that lived a good moral life, and no more; when we hear their Tostatus sweep away, blow away, original sin so easily from all the Gentiles, in the first good moral work that they do, original sin is as much extinguished in them by that, as by baptism in us; when we see some authors in the Reformation afford heaven to persons that never professed Christ, that is spiritual prodigality, and beyond that liberality which we consider now; for, Christ is ours; and where we can apply him

we can give all comforts in him; but none to others. Not that we manacle the hands of God, or say, God can save no man without the profession of Christ, but, that God hath put nothing else into his church's hands to save men by, but Christ delivered in his Scripture, applied in the preaching of the gospel, and sealed in the sacraments. And therefore, if we should give this comfort, to any but those that received him, and received him so, according to his ordinance in his church, we should be over liberal, for we should give more than our own. But to all that would be comforted in Christ, *we devise liberal things*, that is, we spend our studies, our lucubrations, our meditations, to bring Christ Jesus home to their case, and their conscience, *and, by these liberal things we shall stand.*

GOODNESS AND LIBERALITY OF CHRIST.

BUT if the whole space to the firmament were filled with sand, and we had before us Clavius's number, how many thousands would be; if all that space were filled with water, and so joined the waters above with the waters below the firmament, and we had the number of all those drops of water; and then had every single sand, and every single drop multiplied by the whole number of both, we were still short of numbering



the benefits of God, as God; but then, of God in Christ, infinitely, superinfinitely short. To have been once nothing, and to be now co-heir with the Son of God, is such a circle, such a compass, as that no revolutions in this world, to rise from the lowest to the highest, or to fall from the highest to the lowest, can be called or thought any segment, any arch, any point in respect of this circle; to have once been nothing, and now to be co-heirs with the Son of God: that Son of God, who if there had been but one soul to have been saved, would have died for that; nay, if all souls had been to be saved, but one, and that that only had sinned, he would not have contented himself with all the rest, but would have died for that. And there is the goodness, the liberality of our King, our God, our Christ, our Jesus.

#### WHAT WE ARE TO BELIEVE.

WE must believe that there is a way upon earth to salvation, and that preaching is that way, that is, the manner, and the matter is the Gospel, only the Gospel, and all the Gospel, and then the seal is the administration of the sacraments, as we said at first, of both sacraments; of the sacrament of baptism there can be no question, for that is literally and directly within the commission, *Go*

*and baptize*, and then *He that believes not*, not only he that believes not, when it is done, but he that believes not that this ought to be done, *shall be damned*; we do not join baptism to faith, as though baptism were equal to faith, in the matter of salvation, for salvation may be had in divers cases by faith without baptism, but in no case by baptism without faith.

## AGGRAVATED GUILT AND MISERY.

THAT God should let my soul fall out of his hand, into a bottomless pit, and roll an unremoveable stone upon it, and leave it to that which it finds there, (and it shall find that there, which it never imagined, till it came thither) and never think more of that soul, never have more to do with it. That of that providence of God, that studies the life of every weed, and worm, and ant, and spider, and toad, and viper, there should never, never any beam flow out upon me; that that God, who looked upon me, when I was nothing, and called me when I was not, as though I had been, out of the womb and depth of darkness, will not look upon me now, when, though a miserable, and a banished, and a damned creature, yet I am his creature still, and contribute something to his glory, even in my damnation; that that God, who hath often looked upon me

in my foulest uncleanness, and when I had shut out the eye of the day, the sun, and the eye of the night, the taper, and the eyes of all the world, with curtains and windows, and doors, did yet see me, and see me in mercy, by making me see that he saw me, and sometimes brought me to a present remorse, and (for that time) to a forbearing of that sin, should so turn himself from me, to his glorious saints and angels, as that no saint nor angel, nor Christ Jesus himself, should ever pray him to look towards me, never remember him, that such a soul there is; that that God, who hath so often said to my soul, Why wilt thou die? and so often sworn to my soul, As the Lord liveth, I would not have thee die, but live, will neither let me die, nor let me live, but die an everlasting life, and live an everlasting death; that that God, who, when he could not get into me, by standing, and knocking, by his ordinary means of entering, by his word, his mercies, hath applied his judgments, and hath shaken the house, this body, with agues and palsies, and set this house on fire, with fevers and calentures, and frightened the master of the house, my soul, with horrors, and heavy apprehensions, and so made an entrance into me; that that God should frustrate all his own purposes and practices upon me, and leave me, and cast me away, as though

I had cost him nothing, that this God at last, should let this soul go away, as a smoke, as a vapour, as a bubble, and that then this soul cannot be a smoke, a vapour, nor a bubble, but must lie in darkness, as long as the Lord of light is light itself, and never spark of that light reach to my soul: what Tophet is not paradise, what brimstone is not amber, what gnashing is not a comfort, what gnawing of the worm is not a tickling, what torment is not a marriage-bed to this damnation, to be secluded eternally, eternally, eternally from the sight of God? especially to us, for as the perpetual loss of that is most heavy, with which we have been best acquainted, and to which we have been most accustomed; so shall this damnation, which consists in the loss of the sight and presence of God, be heavier to us than others, because God hath so graciously, and so evidently, and so diversely appeared to us, in his pillar of fire, in the light of prosperity, and in the pillar of the cloud, in hiding himself for a while from us: we that have seen him in all the parts of this commission, in his word, in his sacraments, and in good example, and not believed, shall be further removed from his sight, in the next world, than they to whom he never appeared in this. But to him that believes aright, and overcomes all

temptations to a wrong belief, God shall give the accomplishment of fulness, and fulness of joy, and joy rooted in glory, and glory established in eternity, and this eternity is God; to him that believes and overcomes, God shall give himself in an everlasting presence and fruition, *Amen*.

ORIGIN OF PRAYERS FOR THE DEAD.

THAT which wrought upon the Jews, prevailed upon the new Christians too; for the greatest part of them, by much, being Gentiles, (for few amongst the Jews, in comparison, were converted to the Christian religion) they which came from Gentilism, retained still many impressions of such things as they had been formerly accustomed unto. And as the fathers of the church then, out of an indulgence to these new convertites, did suffer and tolerate the practice of many things, which these Gentiles brought with them; (as indeed a great part of the ceremonies of the Christian church are of that nature, and of such an admission, things, which rather than avert their new convertites from coming to them, by an utter abolishing of all parts of their former religion, and worship of their gods, those blessed fathers thought fitter to retain, and turn to some good use, than altogether to take them away) as in other things, so also in this prayer for the dead,

to which they, as Gentiles, had been formerly accustomed, the fathers did not oppose it with any peremptory earnestness, with any vehement diligence, partly because the thing itself argued and testified a good, and tender, and pious affection; (and though God do not ground his decrees upon any disposition in man's nature, yet in the execution of his decrees, God as he works in his church, loves to work upon a good-natured man) and partly also, because this practice, being but a practice only, and no dogmatical constitution, might be (as it was in the first practice thereof) without shaking any foundation, or wounding any article of the Christian religion; and lastly, (that we may speak truth, with that holy boldness which belongs to the truth) because it was a long time before the fathers came to a clear understanding of the state of the soul, departed out of this life: for though they never doubted of the certain performance of God's promises, that all that die in him, do rest in him, yet where, and how this rest was communicated to them, admitted more clouds than they could at all times dispel and scatter, some arising from philosophers, some from heretics, some from ignorance, some from heat of disputation.

So then, at first it was a weed that grew wild in the open field, amongst the Gentiles: then

because it bore a pretty flower, the testimony of a good nature, it was transplanted into some gardens, and so became a private opinion, or at least a practice amongst some Christians; and then it spread itself so far, as that Tertullian, and he first of any takes knowledge of it, as of a custom of the church; and truly this of Tertullian is very early, within little more than two hundred years after Christ. But as Tertullian shows us an early birth of it, so he tells us enough, to show us, that it should not have been long lived, when he acknowledges that it had no ground in Scripture, but was only a custom popularly, and vulgarly taken up.

#### ORIGIN OF PRAYERS FOR THE DEAD.

BUT then it grew to a farther height; from a wild flower in the field, and a garden flower in private grounds, to be more generally planted, and to be not only suffered by many fathers, but cherished and watered by some, and not above forty years after Epiphanius, to be so far advanced by St. Chrysostom, as that he assigns, though no Scripture for it, yet that which is nearest to Scripture, that it was an apostolical constitution. And truly, if it did clearly appear to have been so, a thing practised, and prescribed to the church, by the apostles, the Holy Ghost were as well to

be believed in the apostles' mouths, as in their pens; an apostolical tradition, that is truly so, is good evidence. But because those things do hardly lie in proof, (for that which hath been given for a good rule of apostolical traditions, is very defective, that is, that whatsoever hath been generally in use in the church, of which no author is known, is to be accepted for an apostolical tradition, for so the washing of one another's feet after Christ's example, was in so general use, that it had almost gained the dignity of being a sacrament; and so was also the giving of the sacrament of the body and blood to children newly baptized, and yet these, though in so general use, and without any certain author, are not apostolical traditions) therefore we must apply St. Augustine's words to St. Chrysostom, Read us anything out of the law, or prophets, or Psalms, or Gospel, or epistles, and we will believe it.

#### THE CHURCH IS CATHOLIC.

THE church is catholic, universal, so are all her actions; all that she does, belongs to all. When she baptizes a child, that action concerns me; for that child is thereby connected to that head, which is my head too, and ingrafted into that body, whereof I am a member. And when she



buries a man, that action concerns me; all mankind is of one author, and is one volume; when one man dies, one chapter is not torn out of the book, but translated into a better language; and every chapter must be so translated: God employs several translators; some pieces are translated by age, some by sickness, some by war, some by justice; but God's hand is in every translation; and his hand shall bind up all our scattered leaves again, for that library where every book shall lie open to one another.

#### MARRIAGE.

MARRIAGE amongst Christians is herein a sacrament in such a sense; a mysterious signification of the union of the soul with Christ, when both persons profess the Christian religion, in general, there arises some signification of that spiritual union: but when they both profess Christ in one form, in one church, in one religion, and that, the right; then, as by the civil contract, there is an union of their estates, and persons, so, as that they two are made one, so by this sacramental, this mysterious union, these two, thus made one, between themselves, are also made one with Christ himself; by the civil union, common to all people, they are made the same flesh with one another, by this mysterious, this

sacramental, this significative union they are made the same spirit with the Lord. . . . As marriage is a civil contract, it must be done so in public, as that it may have the testimony of men; as marriage is a religious contract, it must be so done, as that it may have the benediction of the priest: in a marriage without testimony of men they cannot claim any benefit by the law; in a marriage without the benediction of the priest they cannot claim any benefit of the church: for how matrimonially soever such persons as have married themselves may pretend to love, and live together, yet all that love, and all that life is but a regulated adultery, it is not marriage.

## KINGDOM OF GOD.

THE kingdom of God is within you; planted in your election; watered in your baptism; fattened with the blood of Christ Jesus, ploughed up with many calamities, and tribulations; weeded with often repentances of particular sins; *the kingdom of God is within you*; and will ye not depart from private affections, from ambition and covetousness, from excess, and voluptuousness, from chambering and wantonness, in which the kingdom of God doth not consist, for the conservation of this kingdom? will ye not pray for this kingdom, in your private, and public devotions? will

ye not fast for this kingdom, in cutting off superfluities? will ye not fight for this kingdom, in resisting suggestions? will ye not take counsel for this kingdom, in consulting with religious friends? will ye not give subsidies for this kingdom, in relieving their necessities, for whom God hath made you his stewards?

OLD GARMENT AND NEW CLOTH.

OUR carnal delights, are our old garments, and those degrees and beams of grace, which are shed upon us, are the new, we do piece this old with this new, that is, long habits of sin, with short repentances, flames of concupiscence, with little sparks of remorse; and into old vessels (our sin-worn bodies) we put in once a-year, some drops, of new wine, of the blood of our Saviour Christ Jesus, in the Sacrament, (when we come to his table, as to a vintage, because of the season, and we receive by the almanack, because it is Easter) and this new wine so taken in, breaks the vessels, (as Christ speaks in that similitude) and his breaking shall be, as the *breaking of a potter's pot, which is broken without pity, and in the breaking thereof is not found a shred, to take fire at the hearth, nor to take water out of the pit*; no way in the church of God, to repair that man, because he hath made either a mockery, or at

best, but a civil action of God's institution in the church. To conclude this, all sin is but fallacy and sophistry; religion is reason and logic; the devil hides, and deludes, Almighty God demonstrates and proves.

#### THE LOVE OF CHRIST.

WE consider the inexpressible mercy of the Father, in that he would accept any satisfaction at all for all our sins. We consider the inexpressible working of the Holy Ghost that brings this satisfaction and our souls together; for without that, without the application of the Holy Ghost, we are as far from Christ's love now, as we were from the Father's before Christ suffered. But the inexpressible and inconceivable love of Christ is in this, that there was in him a willingness, a propenseness, a forwardness to give himself to make this great peace and reconciliation between God and man; it was he himself that gave himself; nothing inclined him, nothing wrought upon him, but his own goodness.

#### OLD DIVINITY.

MONEY that is changed into small pieces is easily lost; gold that is beat out into leaf-gold, cannot be coined, nor made current money; we know

the heathens lost the true God, in a thrust; they made so many false gods, of every particular quality, and attribute of God, that they scattered him, and evacuated him, to an utter vanishing; so doth true, and sound, and nourishing divinity vanish away, in those impertinent questions. All that the wit of man adds to the word of God, is all quicksilver, and it evaporates easily. Beloved, says the Apostle, keep that which God hath revealed to thee; for that God himself calls thy talent; it hath weight and substance in it. Depart not from thy old gold; leave not thy catechism-divinity, for all the school-divinity in the world; when we have all, what would we have more? if we know that Christ hath given himself for us, that we are redeemed, and not redeemed with corruptible things, but with the precious blood of Christ Jesus, we care for no other knowledge but that, Christ, and Christ crucified for us; for this is another, and a more peculiar and profitable giving of himself for thee, when he gives himself to thee, that is, when he gives thee a sense, and apprehension, and application of the gift, to thyself, that Christ hath given himself, to thyself.

## THE THREE WITNESSES.

TAKE thus much more, that when thou comest to hearken what these witnesses shall say to this purpose, thou must find something in their testimony, to prove him to be come not only into the world, but into thee, he is a mighty prince, and hath a great train; millions of ministering spirits attend him, and the whole army of martyrs follow the Lamb wheresoever he goes: though the whole world be his court, thy soul is his bedchamber; there thou mayest contract him, there thou mayest lodge, and entertain thy whole Saviour. And never trouble thyself, how another shall have him, if thou have him all; leave him and his church to that; make thou sure thine own salvation. When he comes to thee, he comes by water and by blood; if thy heart, and bowels have not yet melted in compassion of his passion for thy soul, if thine eyes have not yet melted, in tears of repentance and contrition, he is not yet come by water into thee; if thou have suffered nothing for sin, nor found in thyself a cheerful disposition to suffer; if thou have found no wrestling in thyself, no resistance of concupiscences, he that comes not to set peace, but to kindle this war, is not yet come into thee, by blood. Christ can come by land, by purchases,

by revenues, by temporal blessings, for so he did still convey himself to the Jews, by the blessing of the land of promise, but here he comes by water, by his own passion, by his sacraments, by thy tears: Christ can come in a marriage and in music, for so he delivers himself to the spouse in the Canticles; but here he comes in blood; which coming in water, and blood (that is, in means for the salvation of our souls, here in the militant church) is the coming that he stands upon and which includes all the Christian religion; and therefore he proves that coming to them, by these three great witnesses in heaven, and three in earth. *For there are three which bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one. And there are three which bear record in the earth; the spirit, and the water, and the blood, and these three agree in one.*

#### ENTIRENESS.

ENTIRENESS excludes deficiency, and redundancy, and discontinuance; we preserve not entireness, if we preserve not the dignity of Christ, in his church, and in his discipline, and that excludes the defective Separatist; we do not preserve that entireness if we admit traditions, and additions of men, in an equality to the word of

God, and that excludes the redundant papist; neither do we preserve the entireness, if we admit a discontinuance, a slumbering of our religion for a time, and that excludes the temporisers, the statist, the politician.

## PUTTING ON CHRIST.

AND from this putting on Christ as a garment, we shall grow up to that perfection, as that we shall put on him, his person; that is, we shall so appear before the Father, as that he shall take us for his own Christ; we shall bear his name and person; and we shall every one be so accepted, as if every one of us were all mankind; yea, as if we were he himself. He shall find in all our bodies his wounds, in all our minds, his agonies; in all our hearts and actions, his obedience. And as he shall do this by *imputation*, so really in all our agonies he shall send his angels to minister unto us, as he did to Elias; in all our temptations, he shall furnish us with his Scriptures to confound the tempter, as he in person did in his temptation, and in our heaviest tribulation, which may extort from us the voice of diffidence, *My God, my God, why hast thou forsaken me*, he shall give us the assurance to say, *Into thy hands, O Lord, have I commended my spirit*, and there I am safe; he shall use us in all



things, as his son; and we shall find restored in us, the image of the whole Trinity, imprinted at our creation; for by this regeneration, we are adopted by the Father in the blood of the Son by the sanctification of the Holy Ghost.

ALL THINGS GO TO THEIR OWN PLACE.

ALL things desire to go to their own place, and that is but the effect of nature; but if man desires to go the right way, that is an effect of grace, and of religion. A stone will fall to the bottom naturally, and a flame will go upwards naturally; but a stone cares not whether it fall through clean water, or through mud; a flame cares not whether it pass through pure air, or cloudy; but a Christian whose end is heaven, will put himself into a fair way towards it, and according to this measure, *be pure as his Father in heaven is pure.*

MAN STUMBLES.

WE fell, says St. Bernard, by Adam's fall, into the dirt; but from that, we are washed in baptism; but we fell upon a heap of sharp stones too; and we feel those wounds, and those bruises, all our lives after; we stumble at noon-day; in the brightest light of the gospel, in the brightest light of grace, in the best strength of repentance, and our resolutions to the contrary, yet we stumble

and fall again. We stand, says that father, upon two feet, nature and custom; and we are lame of one foot hereditarily, we draw a corrupt nature from our parents; and we have lamed the other foot, by crooked and perverse customs.

## WE ARE TO PREACH BY EXAMPLE.

IF you be a *holy people*, you are also a *royal priesthood*; if you be all God's saints, you are all God's priests; and if you be his priests, it is your office to preach too; as we by words, you by your holy works; as we by contemplation, you by conversation; as we by our doctrine, so you by your lives, are appointed by God to preach to one another: and therefore every particular man must wash his own feet, look that he have *speciosos pedes*, that his example may preach to others, for this is truly a regal priesthood, not to work upon others by words, but by actions. If we love one another, as Christ loved us, we must *wash one another's feet*, as he commanded his apostles; there is a priestly duty lies upon every man, brotherly to reprehend a brother, whom he sees trampling in foul ways, wallowing in foul sins.

## ASCENDING AND DESCENDING.

A FALSE ascending is a cruel descending: when we lie weltering in our blood, secure in our sins, and can flatter ourselves that we are well, and where we would be, this deceitful ascension is a cruel descent into hell; we lie still, we feel no pain, but it is because we have broken our necks; we do not groan, we do not sigh, but it is because our breath is gone—the spirit of God is departed from us. They were descended to a flatness of taste, Egyptian onions had a better savour than the manna of heaven; they were descended to a new-fangledness in civil government; they liked the form of government amongst their neighbours better than that of judges, which God had established for them then; they were descended to a new-fangledness in matter of religion, to the embracing of a foreign, and a frivolous, and an idolatrous worship of God: but then being in their descent, when they delighted in it, as sea-sick men, who had rather be trodden upon than rise up, then God frustrates that false joy and false ease of theirs, he rouses them from all that, which they had proposed to themselves; Arise from this security, because you are fallen; you should rise, but because you love your misery, you shall

rise, you shall come to a sense and knowledge of it, you shall not enjoy the ease of an ignorance.

NO CALCULATIONS ABOUT SINNING.

THOU canst never promise thyself to sin safely, and so to elude the law, for the law is thy heart; nor to sin wisely, and to escape witnesses, for the testimony is in thy conscience; nor to sin providently, and thriftily, and cheaply, and compound for the penalty, and stall the fine; for thy soul, that is the price, is indivisible, and perishes entirely, and eternally at one payment, and yet ten thousand thousand times over and over. Thou canst not say, Thou wilt sin that sin, and no more; or so far in that sin, and no farther; if thou fall from a high place, thou mayest fall through thick clouds, and through moist clouds, but yet through nothing that can sustain thee, but thou fallest to the earth; if thou fall from the grace of God, thou mayest pass through dark clouds, oppression of heart, and through moist clouds, some compunction, some remorseful tears; but yet, (of thyself) thou hast nothing to take hold of, till thou come to that bottom, which will embrace thee cruelly—to the bottomless bottom of hell itself. Our dignity, and our greatest height, is in our interest in God, and in the world, and in ourselves; and we fall from all,

either by neglecting God, or by overvaluing the world.

BEGIN WITH THINE OWN SOUL.

*Behold I set before thee an open door, and no man can shut it.* Thou hast a gate into heaven in thyself; if thou beest not sensible of other men's poverties, and distresses, yet, have mercy on thine own soul; thou hast a poor guest, an inmate, a sojourner, within these mud walls, this corrupt body of thine; be merciful and compassionate to that soul; clothe that soul, which is stripped and left naked of all her original righteousness; feed that soul, which thou hast starved; purge that soul, which thou hast infected; warm, and thaw that soul, which thou hast frozen with indevotion; cool, and quench that soul, which thou hast inflamed with licentiousness; begin with thine own soul; be charitable to thyself first, and thou wilt remember, that God hath made of one blood, all mankind, and thou wilt find out thyself, in every other poor man, and thou wilt find Christ Jesus himself in them all.

GOD MAY BE DEVOUTLY WORSHIPPED  
ANYWHERE.

It is true, God may be devoutly worshipped anywhere; In all places of his dominion, my soul shall praise the Lord, says David. It is not only a concurring of men, a meeting of so many bodies that makes a church; if thy soul and body be met together, an humble preparation of the mind, and a reverent disposition of the body, if thy knees be bent to the earth, thy hands and eyes lifted up to heaven, if thy tongue pray, and praise, and thine ears hearken to his answer, if all thy senses, and powers, and faculties, be met with one unanime purpose to worship thy God, thou art, to this intendment, a church, thou art a congregation, here are two or three met together in his name, and he is in the midst of them, though thou be alone in thy chamber. The church of God should be built upon a rock, and yet Job had his church upon a dunghill; the bed is a scene, and an emblem of wantonness, and yet Hezekiah had his church in his bed; the church is to be placed upon the top of a hill, and yet the prophet Jeremy had his church in a miry dungeon; constancy, and settledness belongs to the church, and yet Jonah had his church in the whale's belly; the lion that roars, and

seeks whom he may devour, is an enemy to this church, and yet Daniel had his church in the lion's den; the waters of rest in the Psalm, were a figure of the church, and yet the three children had their church in the fiery furnace; liberty and life appertain to the church, and yet Peter and Paul had their church in prison, and the thief had his church upon the cross. Every particular man is himself a temple of the Holy Ghost; yea, destroy this body by death, and corruption in the grave, and yet there shall be a renewing, a re-edifying of all those temples, in the general resurrection: when we shall rise again, not only as so many Christians, but as so many Christian churches, to glorify the apostle, and high-priest of our profession, Christ Jesus, in that eternal Sabbath. Every person, every place is fit to glorify God in.

ALL SHOULD PROMOTE GOD'S GLORY.

It becomes every Christian to do something for the advancing of the outward glory and worship of God in his church: when Christ is content to be this ladder, when God is content to govern this ladder, when the angels are content to labour upon this ladder, which ladder is Christ, and the Christian church, shall any Christian man forbear his help to the necessary building, and to the

sober and modest adorning of the material church of God? God studies the good of the church, angels labour for it; and shall man, who is to receive all the profit of this, do nothing? This is the *tunc Jacob*; when there is a free preaching of the Gospel, there should be a free, and liberal disposition to advance his house.

THE GREATEST CROSS IS TO HAVE NO CROSS.

THERE cannot be so great a cross as to have none. I lack one loaf of that daily bread that I pray for, if I have no cross; for afflictions are our spiritual nourishment; I lack one limb of that body I must grow into, which is the body of Christ Jesus, if I have no crosses; for, my conformity to Christ, (and that is my being made up into his body) must be accomplished in my fulfilling his sufferings in his flesh.

TO BEWARE OF OCCASIONING OFFENCE.

SAY not thou of any man, he is old enough, let him look to himself, he hath reason as other men have, he hath had a learned and a religious education, ill example can do him no harm; but give no ill example to any, study the settling, and the establishing of all; for, scarce is there any so strong, but may be shaken by some of these scandals, example, persuasion, fear, or love. And he



that employs his gift of wit, and counsel, to seduce and mislead men, or his gift of power, and authority, to intimidate, and affright men, or his gift of other graces, loveliness of person, agreeableness of conversation, powerfulness of speech, to ensnare and entangle men by any of these scandals, may draw others into perdition, but he falls also with them, and shall not be left out by God in the punishments inflicted upon them that fall by his occasion.

#### CONDUCT IN THE STORM.

IT is well for us, if, though we be put to take in our sails, and to take down our masts, yet we can hull it out ; that is, if in storms of contradiction, or persecution, the church, or state, though they be put to accept worse conditions than before, and to depart with some of their outward splendour, be yet able to subsist and swim above water, and reserve itself for God's farther glory, after the storm is past ; only Christ could becalm the storm ; he is a good Christian that can ride out, or board out, or hull out a storm, that by industry, as long as he can, and by patience, when he can do no more, over-lives a storm, and does not forsake his ship for it, that is not scandalized with that state, nor that church, of which he is a member, for those abuses that are in it. The ark

is peace, peace is good dispositions to one another, good interpretations of one another; for if our impatience put us from our peace, and so out of the ark, all without the ark is sea.

## ARROWS.

IN our clothing, in our diet, in our physic, things which carry our consideration upon the body, these arrows stick fast in us, in that part of us. So in the more spiritual actions of our souls too. In our alms there are trumpets blown, there is an arrow of vain glory; in our fastings, there are disfigurings, there is an arrow of hypocrisy; in our purity, there is contempt of others; there is an arrow of pride; in our coming to church, there is custom and formality; in hearing sermons, there is affection to the parts of the preacher. In our sinful actions these arrows abound; in our best actions they lie hid; and as thy soul is in every part of thy body, so these arrows are in every part of thee, body, and soul; they stick, and stick fast, in thee, in all thee.

## MEMORY.

ALL instruction, which we can give you to-day, is but the remembering you of the mercies of God, which have been new every morning. Nay, he that hears no sermons, he that reads no Scriptures, hath the Bible without book; he hath a

Genesis in his memory; he cannot forget his creation; he hath an Exodus in his memory; he cannot forget that God hath delivered him, from some kind of Egypt, from some oppression; he hath a Leviticus in his memory; he cannot forget that God hath proposed to him some law, some rules to be observed. He hath all in his memory, even to the Revelation; God hath revealed to him, even at midnight alone, what shall be his portion, in the next world; and if he dare but remember that night's communication between God and him, he is well near learned enough. There may be enough in remembering ourselves; but sometimes that is the hardest of all; many times we are farthest off from ourselves; most forgetful of ourselves.

#### ANGER.

ANGER is not always a defect, nor an inordinateness in man; *Be angry, and sin not*: anger is not utterly to be rooted out of our ground, and cast away, but transplanted; a gardener does well to grub up thorns in his garden; there they would hinder good herbs from growing: but he does well to plant those thorns in his hedges, there they keep bad neighbours from entering. In many cases, where there is no anger, there is not much zeal.

## MAN THE OCEAN OF ALL MISERY.

WE contemplate man, as the receptacle, the ocean of all misery. Fire and air, water and earth, are not the elements of man; inward decay, and outward violence, bodily pain, and sorrow of heart may be rather styled his elements; and though he be destroyed by these, yet he consists of nothing but these. As the good qualities of all creatures are not for their own use, (for the sun sees not his own glory, nor the rose smells not her own breath: but all their good is for man) so the ill conditions of the creature, are not directed upon themselves, (the toad poisons not itself, nor does the viper bite itself) but all their ill pours down upon man. As though man could be a microcosm, a world in himself, no other way, except all the misery of the world fell upon him.

## OUR MISERY NOT FROM MAN.

HONOUR not the malice of thine enemy so much, as to say, thy misery comes from him: dishonour not the complexion of the times so much, as to say, thy misery comes from them; justify not the deity of fortune so much, as to say, thy misery comes from her; find God pleased with thee, and thou hast a hook in the nostrils of every Leviathan, power cannot shake thee, thou hast a

wood to cast into the waters of Marah, the bitterness of the times cannot hurt thee, thou hast a rock to dwell upon, and the dream of a fortune's wheel, cannot overturn thee. But if the Lord be angry, he needs no trumpets to call in armies, if he do but hiss and whisper for the fly, and the bee, there is nothing so little in his hand, as cannot discomfort thee, discomfit thee, dissolve and pour out, attenuate and annihilate the very marrow of thy soul.

EVERY MAN MAY FIND IN HIMSELF A BODY  
OF SIN.

EVERY man may find in himself, sin wrapped up in sin, a body of sin. We bring elements of our own; earth of covetousness, water of unsteadfastness, air of putrefaction, and fire of licentiousness; and of these elements we make a body of sin; as the apostle says of the natural body, *There are many members, but one body*, so we may say of our sin, it hath a wanton eye, a griping hand, an itching ear, an insatiable heart, and feet swift to shed blood, and yet it is but one body of sin; it is all, and yet it is but one. But let it be simply, and singularly but one, (which is a miracle in sin, truly I think an impossibility in sin, to be single, to be but one) (for that unclean spirit, which possessed the man that dwelt

amongst the tombs, carried it at first, as though he had seen a single devil, and he alone in that man, I, I adjure thee, says he to Christ, and torment not me, not me, so far in the singular, but when Christ puts him to it, he confesses, *we are many, and my name is legion*: so though thy sin, slightly examined, may seem but one, yet if thou dare press it, it will confess a plurality, a legion) if it be but one, yet if that one be made thine, by an habitual love to it, as the plague needs not the help of a consumption to kill thee, so neither does adultery need the help of murder to damn thee.

## OUR SINFULNESS.

SIN is so far from being nothing, as that there is nothing else but sin in us: sin hath not only a place, but a palace, a throne, not only a being, but a dominion, even in our best actions: and if every action of ours must needs be denominated from the degrees of good, or of bad, that are in it, howsoever there may be some tincture of some moral goodness, in some actions, every action will prove a sin, that is, vitiated and depraved with more ill, than rectified with good conditions. And then every sin will prove a violence, a wound inflicted upon God himself, and therefore it is not nothing.

## THE WATERS OF SIN.

WE consider this plurality, this multiplicity of habitual sins, to be got over our head, as waters, especially in this, that they have stupified us, and taken from us all sense of reparation of our sinful condition. The organ that God hath given the natural man, is the eye; he sees God in the creature. The organ that God hath given the Christian, is the ear; he hears God in his word. But when we are under water, both senses, both organs are vitiated, and depraved, if not defeated. The habitual, and manifold sinner, sees nothing aright; he sees a judgment, and calls it an accident. He hears nothing aright; he hears the ordinance of preaching for salvation in the next world, and he calls it an invention of the state, for subjection in this world. And as under water, everything seems distorted and crooked, to man, so does man himself to God, who sees not his own image in that man, in that form as he made it. When *man hath drunk iniquity like water*, then, *the floods of wickedness shall make him afraid*; the water that he hath swum in, the sin that he hath delighted in, shall appear with horror unto him. As God threatens the pride of Tyrus, *I shall bring the deep upon thee, and great waters shall cover thee*; that God will execute

upon this sinner; and then, upon every drop of that water, upon every affliction, every tribulation, he shall come to that fearfulness, *Waters flowed over my head*; then said I, I am cut off; either he shall see nothing, or see no remedy, no deliverance, from desperation. Keep low these waters, as waters signify sin, and God shall keep them low, as they signify punishments; and his dove shall return to the ark with an olive leaf, to show thee that the waters are abated; he shall give thee a testimony of the return of his love, in his oil, and wine, and milk, and honey, in the temporal abundances of this life. And if he do fill all your vessels with water, with water of bitterness, that is, fill and exercise all your patience, and all your faculties with his corrections, yet he shall do that, but to *change your water into wine*, as he did there, he shall make his very judgments, sacraments, conveyances and seals of his mercy to you, though those manifold sins be got over your heads, as a roof, as a noise, as an overflowing of waters.

#### SIN WEARISOME.

HILLY ways are wearisome ways, and tire the ambitious man; carnal pleasures are dirty ways, and tire the licentious man; desires of gain are thorny ways, and tire the covetous man; emulations of higher men, are dark and blind ways, and



tire the envious man ; every way, that is out of the way, wearies us ; but, *We labour, and have no rest*, when we have done ; we are wearied with our sins, and have no satisfaction in them ; we go to bed to-night, weary of our sinful labours, and we will rise freshly to-morrow, to the same sinful labours again ; and when a sinner does so little remember yesterday, how little does he consider to-morrow ? He that forgets what he hath done, foresees not what he shall suffer : so sin is a burden ; it crookens us, it wearies us.

#### FOUR BABYLONS.

OUR life is a warfare ; other wars, in a great part end in marriages : ours in a divorce, in a divorce of body and soul in death. Till then, though God have brought us, from the first Babylon, the darkness of the Gentiles, and from the second Babylon, the superstitions of Rome, and from the third Babylon, the confusion of tongues, in bitter speaking against one another, after all this, every man shall find a fourth Babylon, enough to exercise all his forces, the civil war, the rebellious disorder, the intestine confusion of his own concupiscences. This is a transmigration, a transportation laid upon us all, by Adam's rebellion, from Jerusalem to Babylon, from our innocent state in our creation, to this confusion

of our corrupt nature. God would have his children first brought to Babylon, before he would be glorified in their deliverance; To Babylon thou shalt come; there I will deliver thee; but not till then; that is, till you come to a holy sense of the miseries you are in, and what hath brought you to them.

Though then you have suffered the calamities of all these Babylons, in some proportions, though you be not naturalized but born Babylonians, (original sin makes you so) yet since you are within the covenant, hear him, that said to you in Abraham's ears, Get thee out of thy country, and from thy kindred, unto the land I will show thee; come out of Babylon to Jerusalem; since ye are within his adoption, and may cry, Father, hear that voice, Come forth ye daughters of Sion, come to Jerusalem. Though ye be dead, and buried, and putrefied in this corrupted, and corrupting flesh, yet since he cries with a loud voice, Lazarus come forth, come forth of your tombs in Babylon, to this Jerusalem, come from your troubled waters, your waters of contention, of anxiety, of envy, of solicitude, and vexation of worldly encumbrances, and come to the waters of rest, the application of the merits of Christ, in a true church: Have ye no wine to refresh your hearts; no merits of your own to take comfort

in? Fill all your vessels with water, that water of life, remorseful tears, perchance he will change your water into wine, as he did in that place; perchance he will give you abundance of temporal blessings; perchance he will change that water into blood, as in Egypt; that is, into persecutions, into afflictions, into martyrdom, for his sake, for he will accept our water for blood, our tears of repentance, and contrition for martyrdom, that we may be martyrs in his sight, and shed no blood; martyrs of a new dye, white martyrs.

LIGHT OF NATURE, JUDAISM, AND THE GOSPEL.

THE sun was up betimes, in the light of nature, but then the sun moved but in the winter tropic, short and cold, dark and cloudy days; a dawning and a twilight, a little traditional knowledge for the past, and a little conjectural knowledge for the future, made up their day. The sun was advanced higher to the Jews in the Law, but then the sun was but in Libra; as much day as night; there was as much baptism, as circumcision in that sacrament; and as much lamb as Christ in that sacrifice; the Law was their equinoctial, in which, they might see both the type, and that which was figured in the type: but in the Christian church the sun is in a perpetual summer sol-

stice; which are high degrees, and yet there is a higher, the sun is in a perpetual meridian and noon, in that summer solstice.

THERE IS A WISE AND JUST GOD.

ALL other authors we distinguish by tomes, by parts, by volumes; but who knows the volumes of this author; how many volumes of spheres involve one another, how many tomes of God's creatures there are? Hast thou not room, hast thou not money, hast thou not understanding, hast thou not leisure, for great volumes, for the books of heaven, (for the mathematics) nor for the books of courts, (the politics) take but the Georgics, the consideration of the earth, a farm, a garden, nay seven foot of earth, a grave, and that will be book enough. Go lower; every worm in the grave, lower, every weed upon the grave, is an abridgment of all; nay lock up all doors and windows, see nothing but thyself; nay let thyself be locked up in a close prison, that thou canst not see thyself, and do but feel thy pulse; let thy pulse be intermitted, or stupified, that thou feel not that, and do but think, and a worm, a weed, thyself, thy pulse, thy thought, are all testimonies, that all, this all, and all the parts thereof, are a work made, and his work, made by God. He that made a clock or an organ, will be

sure to engrave his *me fecit*, such a man made me; he that builds a fair house, takes it ill, if a passenger will not ask whose house is it; he that bred up his son to a capacity of noble employments, looks that the world should say, he had a wise and an honourable father; Can any man look upon the frame of this world, and not say, there is a powerful, upon the administration of this world, and not say, there is a wise and a just hand over it.

THE CHRISTIAN SEES GOD.

BEING established in my foundation upon God, being built up by faith, in that notion of God, in which he hath manifested himself to me in his Son, being mounted, and raised by dwelling in his church, being made like unto him, in suffering, as he suffered, I can see round about me, even to the horizon, and beyond it, I can see both hemispheres at once, God in this, and God in the next world too. I can see him, in the zenith, in the highest point, and see how he works upon Pharaoh, on the throne, and I can see him in the nadir, in the lowest dejection, and see how he works upon Joseph in the prison; I can see him in the east, see how mercifully he brought the Christian religion amongst us, and see him in the west, see how justly he might re-

move that again, and leave us to our own inventions; I can see him in the south, in a warm, and in the north, in a frosty fortune: I can see him in all angles, in all postures; Abraham saw God coming to him, as he sat at the door of his tent; and though (as the text says there) *God stood by him*, (yet says the text too) *Abraham ran to meet God*; I can see God in the visitation of his spirit come to me; and when he is so, he is already in me; but I must run out to meet him; that is, labour to hold him there, and to advance that manifestation of himself in me.

GO THY WAY FORTH BY THE FOOTSTEPS OF THE  
FLOCK.

THAT which Christ says to the church itself, the church says to every soul in the church: *Go thy way forth, by the footsteps of the flock*; associate thyself to the true shepherd, and true sheep of Christ Jesus, and stray not towards idolatrous chapels, nor towards schismatical conventicles, *but go by the footsteps of the flock*; there must be footsteps, some must have gone that way before, take heed of opinions, that begin in thyself; and the whole flock must have gone that way, take heed of opinions vented by a few new men, which have not had the establishment of a church. And truly the best way to discern footsteps, is Daniel's

way, Daniel's way was to strew ashes, and so their footsteps that had been there were easily discerned: walk in thine own ashes, in the meditation of thine own death, or in the ashes of God's saints, who are dead before thee, in the contemplation of their example, and thou wilt see some footsteps of the flock, some impressions, some directions, how they went, and how thou art to follow, to the heavenly Jerusalem. In conversing evermore with them which tread upon carpets, or upon marbles, thou shalt see no footsteps, carpets and marbles receive no impressions; amongst them that tread in ashes, in the ways of holy sorrow, and religious humiliation, thou shalt have the way best marked out unto thee. Go forth, that is, go farther than thyself, out of thyself; at least out of the love of thyself, for that is but a short, a giddy, a vertiginous walk; how little a thing is the greatest man! If thou have many rooms in thyself, many capacities, to contemplate thyself in, if thou walk over the consideration of thyself, as thou hast such a title of honour, such an office of command, such an inheritance, such a pedigree, such a posterity, such an alliance, if this be not a short walk, yet it is a round walk, a giddy, a vertiginous proceeding. Get beyond thine own circle; consider thyself at thine end, at thy death, and then go

farther than that, go forth and see what thou shalt be after thy death.

THIS LIFE A PREFACE.

ALL this life is but a preface, or but an index and repertory to the book of life; there, at that book begins thy study; to grow perfect in that book, to be daily conversant in that book, to find what be the marks of them, whose names are written in that book, and to find those marks, ingenuously, and in a rectified conscience, in thyself, to find that no murmuring at God's corrections, no disappointing of thy hopes, no interrupting of thy expectations, no frustrating of thy possibilities in the way, no impatience in sickness, and in the agony of death, can deface those marks, this is to go forth, and see thyself beyond thyself, to see what thou shalt be in the next world.

PRAYER.

OF all the conduits and conveyances of God's graces to us, none hath been so little subject to cavillations, as this of prayer. The sacraments have fallen into the hands of flatterers and robbers. Some have attributed too much to them, some detracted. Some have painted them, some have withdrawn their natural complexion. It



hath been disputed, whether they be, how many they be, what they be, and what they do. The preaching of the word hath been made a servant of ambitions, and a shop of many men's new-fangled wares. Almost every means between God and man, suffers some adulteratings and disguises : but prayer least.

A PRAYER.

O ETERNAL God, look down from thy throne to thy foot-stool : from thy blessed company of angels and saints, to us, by our own faults made more wretched and contemptible, than the worms which shall eat us, or the dust which we were, and shall be. O Lord, under the weight of thy justice we cannot stand. Nor had any other title to thy mercy, but the name of Father, and that we have forfeited. That name of sons of God, thou gavest to us, all at once in Adam ; and he gave it away from us all by his sin. And thou hast given it again to every one of us, in our regeneration by baptism, and we have lost it again by our transgressions. And yet thou wast not weary of being merciful, but didst choose one of us, to be a fit and worthy ransom for us all ; and by the death of thy Christ, our Jesus, gavest us again the title and privilege of thy sons ; but with conditions, which though easy,

we have broke, and with a yoke, which though light and sweet, we have cast off. How shall we then dare to call thee Father? Or to beg that thou wilt make one trial more of us? These hearts are accustomed to rebellions, and hopeless. But, O God, create in us new hearts, hearts capable of the love and fear, due to a Father. And then we shall dare to say, *Father*, and to say, *Father, forgive us*. Forgive us O Father, and all which are engaged, and accountable to thee for us; forgive our parents, and those which undertook for us in baptism. Forgive the civil magistrate, and the minister. Forgive them their negligences, and us our stubbornnesses. And give us the grace that we may ever sincerely say, both this prayer of example and counsel, *Forgive our enemies*, and that other of precept, *Our Father which art in heaven, &c.*

## CHRIST A STONE.

CHRIST then is a stone, and we may run into two dangers: first, we may fall upon this stone, and then this stone may fall upon us; but yet we have a great deal of comfort presented to us, in that Christ is presented to us as a stone, for there we shall find him, first, to be the foundation-stone, nothing can stand which is not built upon Christ; secondly, to be a corner-stone, that unites

things most disunited ; and then to be the stone that Jacob slept upon ; fourthly, to be the stone that David slew Goliah withal ; and lastly to be such a stone as is a rock, and such a rock as no waters nor storms can remove or shake, these are benefits : Christ Jesus is a stone, no firmness but in him ; a fundamental stone, no building but on him ; a corner-stone, no piecing nor reconciliation but in him ; and Jacob's stone, no rest, no tranquillity, but in him ; and David's stone, no anger, no revenge, but in him ; and a rocky stone, no defence against troubles and tribulations, but in him ; and upon this stone we fall and are broken, and this stone may fall on us, and *grind us to powder*.

DANGER WITH REGARD TO THIS STONE.

WE choose therefore to follow the ancients in this, that the falling of this stone upon this reprobate, is Christ's last and irrecoverable falling upon him, in his last judgment ; that when he shall wish that the hills might fall and cover him, this stone shall fall, and *grind him to powder ; He shall be broken, and be no more found*, says the prophet, *yea, he shall be broken and no more sought* : no man shall consider him what he is now, nor remember him what he was before : for, that stone, which in Daniel, was cut out without

hands (which was a figure of Christ, who came without ordinary generation) when that great image was to be overthrown, broke not an arm or a leg, but brake the whole image in pieces, and it wrought not only upon the weak parts, but it brake all, the clay, the iron, the brass, the silver, the gold; so when this stone falls thus, when Christ comes to judgment, he shall not only condemn him for his clay, his earthly and covetous sins, nor for his iron, his revengeful oppressing, and rusty sins, nor for his brass, his shining and glittering sins, which he hath filed and polished, but he shall fall upon his silver and gold, his religious and precious sins, his hypocritical hearing of sermons, his singular observing of sabbaths, his pharisaical giving of alms, and as well his subtle counterfeiting of religion, as his atheistical opposing of religion, this stone, Christ himself, shall fall upon him, and a shower of other stones shall oppress him too. David says, As God rained springs and snares upon them in this world (abundance of temporal blessings to be occasions of sin unto them): so he shall rain such hailstones upon them, as shall grind them to powder; there shall fall upon him the natural law, which was written in his heart, and did rebuke him, then when he prepared for a sin; there shall fall upon him the written law, which

cried out from the mouths of the prophets in these places, to avert him from sin; there shall fall upon him those sins which he hath done, and those sins which he hath not done, if nothing but want of means and opportunity hindered him from doing them; there shall fall upon him those sins which he hath done after another's dehortation, and those, which other's have done after his provocation; there the stones of Nineveh shall fall upon him, and of as many cities as have repented with less proportions of mercy and grace, than God afforded him: there the rubbage of Sodom and Gomorrah shall fall upon him, and as many cities as in their ruin might have been examples to him. All these stones shall fall upon him, and to add weight to all these, Christ Jesus himself shall fall upon his conscience, with unanswerable questions, and grind his soul to powder.

#### OF LIGHT.

IN all philosophy there is not so dark a thing as light; as the sun, which is the beginning of natural light, is the most evident thing to be seen, and yet the hardest to be looked upon, so is natural light to our reason and understanding. Nothing clearer, for it is clearness itself, nothing darker, it is enwrapped in so many scruples. Nothing nearer, for it is round about us, nothing

more remote, for we know neither entrance, nor limits of it. Nothing more easy, for a child discerns it, nothing more hard, for no man understands it. It is apprehensible by sense, and not comprehensible by reason. If we wink, we cannot choose but see it, if we stare, we know it never the better. No man is yet got so near to the knowledge of the qualities of light, as to know whether light itself be a quality or a substance. If then this natural light be so dark to our natural reason, if we shall offer to pierce so far, into the light of this text, the essential light Christ Jesus, (in his nature, or but in his offices) or the supernatural light of faith and grace, (how far faith may be had, and yet lost, and how far the free-will of man may concur and co-operate with grace, and yet still remain nothing in itself) if we search farther into these points, than the Scripture hath opened us a way, how shall we hope to unentangle, or extricate themselves? They had a precious composition for lamps, amongst the ancients, reserved especially for tombs, which kept light for many hundreds of years; we have had in our age experience, in some casual openings of ancient vaults, of finding such lights, as were kindled, (as appeared by their inscriptions) fifteen or sixteen hundred years before; but, as soon as that light comes to

our light, it vanishes. So this eternal, and this supernatural light, Christ and faith, enlightens, warms, purges, and does all the profitable offices of fire and light, if we keep it in the right sphere, in the proper place, (that is, if we consist in points necessary to salvation, and revealed in the Scripture) but when we bring this light to the common light of reason, to our inferences, and consequences, it may be in danger to vanish itself, and perchance extinguish our reason too; we may search so far, and reason so long of faith and grace, as that we may lose not only them, but even our reason too, and sooner become mad than good. Not that we are bound to believe anything against reason, that is, to believe, we know not why. It is but a slack opinion, it is not belief, that is not grounded upon reason.

#### LIGHT OF REASON.

KNOWLEDGE cannot save us, but we cannot be saved without knowledge; faith is not on this side knowledge, but beyond it; we must necessarily come to knowledge first, though we must not stay at it, when we are come thither. For, a regenerate Christian, being now a new creature, hath also a new faculty of reason: and so believeth the mysteries of religion, out of another reason, than as a mere natural man, he believed

natural and moral things. He believeth them for their own sake, by faith, though he take knowledge of them before, by that common reason, and by those human arguments, which work upon other men, in natural or moral things. Divers men may walk by the sea side, and the same beams of the sun giving light to them all, one gathereth by the benefit of that light pebbles, or speckled shells, for curious vanity, and another gathers precious pearl, or medicinal amber, by the same light. So the common light of reason illumines us all; but one employs this light upon the searching of impertinent vanities, another by a better use of the same light, finds out the mysteries of religion; and when he hath found them, loves them, not for the light's sake, but for the natural and true worth of the thing itself. Some men by the benefit of this light of reason, have found out things profitable and useful to the whole world; as in particular, printing, by which the learning of the whole world is communicable to one another, and our minds and our inventions, our wits and compositions may trade and have commerce together, and we may participate of one another's understandings, as well as of our clothes, and wines, and oils, and other merchandise; so by the benefit of this light of reason, they have found out artillery, by



which wars come to quicker ends than heretofore, and the great expense of blood is avoided: for the numbers of men slain now, since the invention of artillery, are much less than before, when the sword was the executioner. Others, by the benefit of this light, have searched and found the secret corners of gain, and profit wheresoever they lie. They have found wherein the weakness of another man consisted, and made their profit of that, by circumventing him in a bargain: they have found his riotous and wasteful inclination, and they have fed and fomented that disorder, and kept open that leak, to their advantage, and the other's ruin. They have found where was the easiest, and most accessible way, to solicit the chastity of a woman, whether discourse, music, or presents, and according to that discovery, they have pursued hers, and their own eternal destruction. By the benefit of this light, men see through the darkest, and most imperious places that are, that is, courts of princes, and the greatest officers in courts; and can submit themselves to second, and to advance the humours of men in great place, and so make their profit of the weaknesses which they have discovered in these great men. All the ways, both of wisdom, and of craft lie open to this light, this light of natural reason: but when

they have gone all these ways by the benefit of this light, they have got no further, than to have walked by a tempestuous sea, and to have gathered pebbles, and speckled cockle-shells. Their light seems to be great out of the same reason that a torch in a misty night seemeth greater than in a clear, because it hath kindled and inflamed much thick and gross air round about it. So the light and wisdom of worldly men seemeth great, because he hath kindled an admiration, or an applause in airy flatterers, not because it is so indeed.

DIVINE KNOWLEDGE.

BUT if thou canst take this light of reason that is in thee, this poor snuff, that is almost out in thee, thy faint and dim knowledge of God, that riseth out of this light of nature, if thou canst in those embers, those cold ashes, find out one small coal, and wilt take the pains to kneel down, and blow that coal with thy devout prayers, and light thee a little candle, (a desire to read that book, which they call the Scriptures, and the Gospel, and the Word of God;) if with that little candle thou canst creep humbly into low and poor places, if thou canst find thy Saviour in a manger, and in his swathing-clouts, in his humiliation, and bless God for that begin-

ning, if thou canst find him flying into Egypt, and find in thyself a disposition to accompany him in a persecution, in a banishment, if not a bodily banishment, a local banishment, yet a real, a spiritual banishment, a banishment from those sins, and that sinful conversation, which thou hast loved more than thy parents, or country, or thine own body, which perchance thou hast consumed, and destroyed with that sin; if thou canst find him contenting and containing himself at home in his father's house, and not breaking out, no not about the work of our salvation, till the due time was come, when it was to be done. And if according to that example, thou canst contain thyself in that station and vocation in which God hath planted thee, and not, through a hasty and precipitate zeal, break out to an imaginary and intemperate, and unseasonable reformation, either in civil or ecclesiastical business, which belong not to thee; if with this little poor light, these first degrees of knowledge and faith, thou canst follow him into the garden, and gather up some of the drops of his precious blood and sweat, which he shed for thy soul, if thou canst follow him into Jerusalem, and pick up some of those tears, which he shed upon that city, and upon thy soul; if thou canst follow him to the place of his scourging,

and to his crucifying, and provide thee some of that balm which must cure thy soul ; if after all this, thou canst turn this little light inward, and canst thereby discern where thy diseases and thy wounds, and thy corruptions are, and canst apply those tears, and blood, and balm to them, (all this is, that if thou attend the light of natural reason, and cherish that, and exalt that, so that that bring thee to a love of the Scriptures, and that love to a belief of the truth thereof, and that historical faith to a faith of application, of appropriation, that as all those things were certainly done, so they were certainly done for thee) thou shalt never envy the lustre and glory of the great lights of worldly men, which are great by the infirmity of others, or by their own opinion, great because others think them great, or because they think themselves so, but thou shalt find, that howsoever they magnify their lights, their wit, their learning, their industry, their fortune, their favour, and *sacrifice to their own nets*, yet thou shalt see, that thou by thy small light hast gathered pearl and amber, and they by their great lights nothing but shells and pebbles ; they have determined the light of nature, upon the book of nature, this world, and thou hast carried the light of nature higher, thy natural reason, and even human arguments,

have brought thee to read thee Scriptures, and to that love, God hath set to the seal of faith. Their light shall set at noon ; even in their height some heavy damp shall cast a damp upon their soul, and cut off all their succours, and divest them of all comforts, and thy light shall grow up, from a fair hope, to a modest assurance and infallibility, that that light shall never go out, nor the works of darkness, nor the prince of darkness ever prevail upon thee, but as thy light of reason is exalted by faith here, so thy light of faith shall be exalted into the light of glory, and fruition in the kingdom of heaven. Before the sun was made there was a light which did that office of distinguishing night and day ; but when the sun was created, that did all the offices of the former light, and more. Reason is that first, and primogenial light, and goes no farther in a natural man ; but in a man regenerate by faith, that light does all that reason did, and more ; and all his moral, and civil, and domestic, and indifferent actions, (though they be never done without reason) yet their principal scope, and mark is the glory of God, and though they seem but moral, or civil, or domestic, yet they have a deeper tincture, a heavenly nature, a relation to God, in them.

## LIGHT OF FAITH.

SOME have said, Nature doth all alone, and others that Nature hath nothing to do at all, but all is grace : we decline wranglings, that tend not to edification, we say only to our present purpose, (which is the operation of these several couples of lights) that by this light of faith, to him which hath it, all that is involved in prophecies, is clear and evident, as in a history already done ; and all that is wrapped up in promises, is his own already in performance. That man needs not go so high, for his assurance of a Messiah and Redeemer, as to the first promise made to him in Adam, nor for the limitation of the stock and race from whence this Messiah should come : so far as to the renewing of this promise in Abraham ; nor for the description of this Messiah who should be, and of whom he should be born, as to Essaias ; nor to Micheas, for the place ; nor for the time when he should accomplish all this, so far as to Daniel ; no, nor so far, as to the evangelists themselves, for the history and the evidence that all this that was to be done in his behalf by the Messiah, was done sixteen hundred years since. But he hath a whole Bible, and an abundant library in his own

heart, and there by this light of faith, (which is not only a knowing, but an applying, an appropriating of all to thy benefit) he hath a better knowledge than all this, than either prophetic or evangelical; for though both these be irrefragable and infallible proofs of a Messias, (the prophetic, that he should, the evangelical, that he is come) yet both these might but concern others: this light of faith brings him home to thee. How sure soever I be, that the world shall never perish by water, yet I may be drowned; and how sure soever that the Lamb of God hath taken away the sins of the world, I may perish without I have this applicatory faith. And as he needs not look back to Esay, nor Abraham, nor Adam, for the Messias, so neither needs he to look forward. He needs not stay in expectation of the angels' trumpets to awaken the dead; he is not to put his *Usque Domine, How long, Lord, wilt thou defer our restitution?* But he hath already died the death of the righteous; which is, to die to sin; he hath already had his burial, by being buried with Christ in baptism, he hath had his resurrection from sin, his ascension to holy purposes of amendment of life, and his judgment, that is, peace of conscience, sealed unto him, and so by this light of applying faith, he hath already apprehended an eternal possession of God's eter-

nal kingdom. And the other light in this second couple, is the light of nature.

## SEARCH THE SCRIPTURES.

I AM commanded *to search the Scriptures*; now, that is, not to be able to repeat any history of the Bible without book, it is not to ruffle a Bible, and upon any word to turn to the chapter, and to the verse; but this is the true searching of the Scriptures, to find all the histories to be examples to me, all the prophecies to induce a Saviour for me, all the gospel to apply Christ Jesus to me. Turn over all the folds and plaits of thine own heart, and find there the infirmities and waverings of thine own faith, and an ability to say, *Lord, I believe, help mine unbelief*, and then, though thou have no Bible in thy hand, or though thou stand in a dark corner, nay though thou canst not read a letter, thou hast searched that Scripture, thou hast turned to Mark ix. 24. Turn thine ear to God, and hear him turning to thee, and saying to thy soul, *I will marry thee to myself for ever*; and thou hast searched that Scripture, and turned to Hosea ii. 19. Turn to thine own history, thine own life, and if thou canst read there, that thou hast endeavoured to turn thine ignorance into knowledge, and thy knowledge into practice, if thou find thyself to be



an example of that rule of Christ's, *If you know these things, blessed are you, if you do them*, then thou hast searched that Scripture, and turned to John xiii. 14. This is to *search the Scriptures*, not as though thou wouldst make a concordance, but an application; as thou wouldst search a wardrobe, not to make an inventory of it, but to find in it something fit for thy wearing.

#### GOOD ACTIONS.

PRECIOUS stones are first drops of the dew of heaven, and then refined by the sun of heaven. When by long lying they have exhaled, and evaporated, and breathed out all their gross matter, and received another concoction from the sun, then they become precious in the eye, and estimation of men: so those actions of ours, that shall be precious or acceptable in the eye of God, must at first have been conceived from heaven, from the word of God, and then receive another concoction, by a holy deliberation, before we bring those actions to execution, lest we may have mistaken the root thereof. Actions precious, or acceptable in God's eye, must be holy purposes in their beginning, and then done in season; the dove must lay the egg, and hatch the bird; the Holy Ghost must infuse the purpose, and sit

upon it, and overshadow it, and mature and ripen it, if it shall be precious in God's eye.

WE CORRUPT OUR LIGHT.

GOD is light in the creature, in nature; yet the natural man stumbles and falls, and lies in that ignorance, Christ bears witness of this light, in establishing a Christian church; yet many Christians fall into idolatry and superstition, and lie and die in it. The Holy Ghost hath borne further witness of this light, and, (if we may take so low a metaphor in so high a mystery) hath snuffed this candle, mended this light, in the reformation of religion: and yet there is a damp, or a cloud of uncharitableness, of neglecting, of defaming one another; we deprave even the fiery, the cloven tongues of the Holy Ghost: our tongues are fiery only to the consuming of another, and they are cloven, only in speaking things contrary to one another.

EVERY CHRISTIAN IS A STATE.

EVERY Christian is a state, a commonwealth to himself, and in him, the Scripture is his law, and the conscience is his judge.

## A SHADOW IS NOTHING.

A SHADOW is nothing, yet, if the rising or falling sun shine out, and there be no shadow, I will pronounce there is no body in that place neither. Ceremonies are nothing; but where there are no ceremonies, order, and uniformity, and obedience, and at last, (and quickly) religion itself will vanish.

## RECONCILIATION.

RECONCILIATION is a redintegration, a renewing of a former friendship, that hath been interrupted and broken. So that this implieth a present enmity, and hostility with God; and then a former friendship with God, and also a possibility of returning to that former friendship; stop a little upon each of these, and we have done.

## OF THE WEDDING GARMENT.

Do that, and then thou hast put on thy wedding garment. A man might get into that feast, without his wedding garment; so a man may get into the church, to be a visible part of a Christian congregation, without this acceptation of reconciliation, that is the particular apprehension, and application of Christ; but he is still subject to a remove, and to that question of confusion, How

came you in? That man in the Gospel could have answered to that question, directly, I came in by the invitation, and conduct of thy servants, I was called in, I was led in ; so they that come hither without this wedding garment, they may answer to Christ's How camest thou in? I came in by faithful parents, to whom, and their seed thou hast sealed a covenant ; I was admitted by thy servants and ministers in baptism, and have been led along by them, by coming to hear them preach thy word, and doing the other external offices of a Christian. But there is more in this question ; it is not only How didst thou come in, but How durst thou come in? If thou camest to my feast, without any purpose to eat, and so to discredit, to accuse either my meat, or the dressing of it, to quarrel at the doctrine, or at the discipline of my church, How didst thou, how durst thou come in? If thou camest with a purpose to poison my meat, that it might infect others, with a determination to go forward in thy sin, whatsoever the preacher say, and so to encourage others by thy example, How durst thou come in? If thou camest in with thine own provision in thy pocket, and didst not rely upon mine, and think that thou canst be saved without sermons, or sacraments, How durst thou come in? Him that came in there, without this wedding garment,

the master of the feast calls friend : but scornfully, *Friend how camest thou in?* But he cast him out. God may call us friends, that is, admit, and allow us the estimation and credit of being of his church, but at one time or other, he shall minister that interrogatory, *Friend how came you in?* and for want of that wedding garment, and for want of wearing it in the sight of men, (for it is not said that that man had no such wedding garment at home, in his wardrobe, but that he had none on) for want of sanctification in a holy life, God shall deliver us over to the execution of our own consciences, and eternal condemnation.

#### TWO TYPES OF THE CHURCH.

WE have in the Scriptures two especial types of the church, paradise and the ark. But, in that type, the ark, we are principally instructed, what the church in general shall do, and in that in paradise, what particular men in the church should do. For, we do not read, that in the ark Noah, or his company, did weigh any anchor, hoist any sail, ship any oar, steer any rudder; but, the ark, by the providence of God, who only was pilot, rode safe upon the face of the waters. The church itself, (figured by the ark) cannot shipwreck; though men sleep, though the devil

wake, *The gates of hell shall not prevail against the church.* But in the other type of the church, where every man is instructed in his particular duty therein, paradise, Adam himself was commanded to dress paradise, and to keep paradise. And when he did not that which he was enjoined to do in that place, he forfeited his interest in it, and his benefit by it. Though we be born and bred in God's house, as children baptized, and catechized in the true church, if we slacken our holy industry in making sure our salvation, we, though children of the kingdom, may be cast out, and all our former helps, and our proceedings by the benefit of those helps, shall but aggravate our condemnation. Alpha and Omega make up the name of Christ; and, between Alpha and Omega, are all the letters of the alphabet included. A Christian is made up of Alpha and Omega, and all between. He must begin well, (embrace the true church) and live well according to the profession of that true church, and die well, according to that former holy life, and practice. Truth in the beginning, zeal all the way, and constancy in the end make up a Christian. Otherwise for all this filiation, children may be disinherited, or submitted to such calamities as these which are interminated upon the children of Israel, *They shall be without a king, and without a prince, and*

*without a sacrifice, and without an ephod, and without a teraphim.*

OF MONARCHY.

THERE is one God, one faith, one baptism, and these lead us to the love of one sovereign, of monarchy, of kingdom. In that name, God hath conveyed to us the state of grace, and the state of glory too ; and he hath promised both, in enjoining that petition, *Thy kingdom come*, thy kingdom of grace here, thy kingdom of glory hereafter. All forms of government have one and the same soul, that is, sovereignty ; that resides somewhere in every form ; and this sovereignty is in them all, from one and the same root, from the Lord of lords, from God himself, for all power is of God : but yet this form of a monarchy, of a kingdom, is a more lively, and a more masculine organ, and instrument of this soul of sovereignty, than the other forms are.

RELIGION IS HONOUR AND GLORY.

WORLDLY and carnal men were offended in Christ, that he induced an inglorious, a contemptible religion, a religion that opposed the honours of this world ; and a sooty, and melancholic religion, a religion that opposed the pleasures, and delights of this world ; and a sordid, and beggarly religion, a religion that opposed the

gain, and the profit of this world. But were this enough to condemn the Christian religion, if it did oppose worldly honour, or pleasure, or profit? Or does our religion do that? Be pleased to stop a little upon both these problems; whether that were enough to their ends, if it were so, and then, whether there be any such thing in our religion; and begin we with their first offence at Christ, the point of honour.

The apostle speaks of an eternal weight of glory, glory, a weight of glory, an eternal weight of glory; but where? In heaven, not in this world. The honours of this world, are far from being weights, or freights, or ballast to carry us steady; they are but light froths, but leaven, but fermentation, that puffs and swells us up. And they are as far from being eternal; for, in every family, we know, in which father, or grandfather the honour began, and we know not how soon, or how ignominiously it may end; but such ends of worldly honours, we see every day. When a lord meets a man that honours him, makes him courtesy, and curses him withal, what hath his lordship got by that honour? When popular acclamations cast him into insolent actions, and into the net of the law, where is the ease, the benefit, the consolation of his honour? But especially, if worldly honour must be had upon



those conditions here, as shall hinder my eternal weight of glory hereafter, I should honour any dishonour, glorify any inglorious state, embrace any dunghill, call any poverty treasure, rather than bring the honours of this world into the balance, into competition, into comparison with that eternal weight of glory in heaven. So that if the Christian religion did oppose worldly honour, it were not to be opposed for that: but it is far from that; for, as no religion imprints more honour, more reverence, more subjection in the hearts of men, towards their superiors of all sorts, natural, or civil, or ecclesiastical, parents, or magistrates, or prelates, than the Christian religion does (for, we bind even the conscience itself) so never was there any form of religion upon the face of the earth, in which persons were capable of greater titles, and styles of dignity, than in the Christian church. Never any Moscovite, any Turk, received such titles, as the world hath, and does give to the bishop of Rome; so great, as that some of the greatest later emperors, have had an ambition of that dignity, and endeavoured to have been elected popes too, being emperors. If religion opposed honour, that should not diminish it; but it does not that, nor pleasure neither, which was another thing, in which, the world was offended in Christ.

As when we compared the honour of this world, with the glory of heaven, we found it nothing, so should we do the pleasures of this world, if we compared them with the joys of heaven. And therefore if my religion did enwrap me in a continual cloud, damp me in a continual vapour, smoke me in a continual sourness, and joylessness in this life, yet I have an abundant recompense in that reversion, which the Lord, the righteous Judge hath laid up for me, that I shall drink *of the rivers of his pleasures*; pleasures, his pleasures, rivers, everflowing, overflowing rivers of his pleasures. So that if my religion denied me pleasure here, I would not deny my religion, nor be displeased with my religion for that; but it does not that; for what Christian is denied a care of his health, or of a good habitude of body, or the use of those things, which may give a cheerfulness to his heart, or a cheerfulness to his countenance? What Christian is denied such garments, or such ornaments, as his own rank, and condition, in particular requires, or as the national and general custom of his times hath induced and authorized? What Christian is denied conversation, or recreation, or honest relaxation of body or spirit? Excess of these pleasures, as well as in the heathen, as in the Christian, falls under Solomon's

vanity, and vexation of spirit. But with the right use of these pleasures, the Christian hath that, which none but he hath, that *the Lord puts gladness into my heart*, that the Lord enables me to *lay me down in peace, and sleep*, that the Lord assures me that *he will keep me in safety*. If religion excluded worldly pleasure, that were no cause of scandal or offence; but it does not that; no nor profit neither, which is a third consideration.

What is a man profited, says our Saviour, (he saw all the world was carried upon profit, and he goes along with them, that way) *What is a man profited, if he gain the whole world, and lose his own soul?* If a man have an answer to that question, that question of confusion, and consternation, that Christ asks, *Fool, this night they shall fetch away thy soul*, and then, Whose shall all those things be, that thou hast provided? If a man can answer, They shall be mine heir's, mine heir shall have them; besides that, though thy bell toll first, his may ring out first; though thou beest old and crazy, and sickly, *Though they do fetch away thy soul this night*, they may fetch away his before thine, thine heir may die before thee, and there is that assurance disappointed; if thine heir do enjoy all this, will all that distil one drop of cold water upon thy

tongue in hell? And so is he, (says Christ, in the conclusion of that parable) *that layeth up riches for himself, and is not rich towards God.* So that if riches might not consist with religion, it would not hurt our cause; but they may, they do. *Godliness hath the promise of this life, and of the next; of both, but of this first. The seed of the righteous, shall be mighty upon earth, and wealth and riches shall be in his house.* Many places of Scripture tell us that the wicked may be rich, and that they are rich; but in no place does God promise that they shall be rich. So says David's son, Solomon, too, *The crown of the wise is their riches;* we all know what men Solomon means by wise men; godly men, religious men; and their crown is riches. Beloved, there is an inward joy, there is an outward dignity and reverence, that accompanies riches, and the godly, the righteous man is not incapable of these; nay, they belong rather to him, than to the ungodly: *Riches do not become a fool.* But because, for all that, though riches do not become a fool, yet fools do become rich; our translations read that place thus: joy, pleasure, delight, is not seemly for a fool; though the fool, the ungodly man, may be rich, yet a right joy, a holy delight in riches, belongs only to the wise, to the righteous. The patriarchs in the Old

Testament, many examples in the New, are testimonies to us of the compatibility of riches, and righteousness; that they may, that they have often met in one person. For, is fraud, and circumvention so sure a way, of attaining God's blessings, as industry and conscientiousness is? Or is God so likely to concur with the fraudulent, the deceitful man, as with the laborious, and religious? Was not Ananias, with his disguises, more suddenly destroyed, than Job, and more irrecoverably? And cannot a Star-chamber, or an Exchequer, leave an ungodly man as poor, as a storm at sea, in a shipwreck, or a fire at land, in a lightning, can do the godly? Murmur not, be not scandalized, nor offended in him, if God, for reasons reserved to himself, keep them in poverty; but know, that God hath exposed the riches of this world, as well, rather to the godly, than the wicked.

FAITH TO BE SHOWN BY WORKS.

IF a man offer me the root of a tree to taste, I cannot say this is such a pear, or apple, or plum; but if I see the fruit I can. If a man pretend faith to me, I must say to him, with St. James, *Can his faith save him?* Such a faith, as that the apostle declares himself to mean, a dead faith, as all faith is that is inoperative, and works

not. But if I see his works, I proceed the right way in judicature, I judge according to my evidence: and if any man will say, Those works may be hypocritical, I may say of any witness, he may be perjured; but as long as I have no particular cause to think so, it is good evidence to me, as to hear that man's oath, so to see this man's works. Though I cannot crucify Christ, being now set at the right hand of his Father in heaven, yet there is A crucifying by ungodliness; an ungodly life in them that profess Christ, is a daily crucifying of Christ.

## BLESSEDNESS.

CAN we come to God here? We cannot. Where is then our viatory, our preparatory, our initiatory, our inchoative blessedness? Beloved, though we cannot come to God here, here God comes to us; here, in the prayers of the congregation God comes to us; here, in his ordinance of preaching, God delivers himself to us; here, in the administration of his sacraments, he seals, ratifies, confirms all unto us; and to rest in these his seals and means of reconciliation to him, this is not to be scandalized, not to be offended in him; and, not to be offended in him, not to suspect him or these means which he

hath ordained, this is our viatory, our preparatory, our initiatory and inchoative blessedness, beyond which, nothing can be proposed in this life. And therefore, as the needle of a sea-compass, though it shake long, yet will rest at last, and though it do not look directly, exactly to the North Pole, but have some variation, yet, for all that variation, will rest, so, though thy heart have some variations, some deviations, some aberrations from that direct point, upon which it should be bent, which is an absolute conformity of thy will to the will of God, yet, though thou lack something of that, afford thy soul rest: settle thy soul in such an infallibility, as this present condition can admit, and believe, that God receives glory as well in thy repentance, as in thine innocence, and that the mercy of God in Christ, is as good a pillow to rest thy soul upon after a sin, as the grace of God in Christ is a shield, and protection for thy soul before. In a word, this is our viatory, our preparatory, our initiatory, and inchoative blessedness, beyond which there can be no blessedness proposed here, first to receive a satisfaction, an acquiescence, that there are certain and constant means ordained by Christ, for our reconciliation to God in him, in all cases, in which a Christian soul can be distressed, that such a treasure there is deposited by him, in the

church, and then the testimony of a rectified conscience, that thou hast sincerely applied those general helps to thy particular soul. Come so far, and then, as the suburbs touch the city, and the porch the church, and deliver thee into it, so shall this viatory, this preparatory, this initiatory and inchoative blessedness deliver thee over to the everlasting blessedness of the kingdom of heaven.

## FORMALITY AND HYPOCRISY.

A MAN may thread sermons by half-dozens a day, and place his merit in the number, a man may have been all day in the perfume and incense of preaching, and yet have received none of the savour of life unto life. Some things an ape can do as well as a man; some things an hypocrite as well as a saint.

## GOD WOULD NOT CHOOSE COWARDS.

THE fearful man that falls from his moral and his Christian constancy, from the fundamental rules of his religion, falls into labyrinths, of incertitudes, and impertinencies, and ambiguities, and anxieties, and irresolutions. Our whole life is a warfare; God would not choose cowards; he had rather we were valiant in the fighting of his



battles ; for battles, and exercise of valour, we are sure to have.

SOUND ASSURANCE.

ST. CHRYSOSTOM serves himself and us, with an ordinary comparison, a tiler is upon the top of the house, but he looks to his footing, he is afraid of falling. A righteous man is in a high place in God's favour, but he may lose that place. Who is higher than Adam, higher than the angels? and whither fell they? Make not thou then thy assurance of standing, out of their arguments, that say it is impossible for the righteous to fall, the sins of the righteous are no sins in the sight of God ; but build thy assurance upon the testimony of a good conscience, that thou usest all diligence, and holy industry, that thou mayest continue in God's favour, and fearest to lose it ; for, he that hath no fear of losing, hath no care of keeping.

OF SERPENTS.

IF he who is the serpent condemned to creep upon the ground, do transform himself into a flying serpent, and attempt our nobler faculties, there is a serpent lifted up in the wilderness to recover all them that are stung, and feel that they are stung with this serpent, this flying ser-

pent, that is, these high and continued sins. The creeping serpent, the grovelling serpent, is craft; the exalted serpent, the crucified serpent, is wisdom. All your worldly cares, all your crafty bargains, all your subtle matches, all your diggings into other men's estates, all your hedgings in of debts, all your planting of children in great alliances; all these diggings, and hedgings, and plantings savour of the earth, and of the craft of that serpent, that creeps upon the earth: but crucify this craft of yours, bring all your worldly subtlety under the cross of Christ Jesus, husband your farms so, as you may give a good account to him, press your debts so, as you would be pressed by him, market and bargain so, as that you would give all, to buy that field, in which his treasure, and his pearl is hid, and then you have changed the serpent, from the serpent of perdition creeping upon the earth, to the serpent of salvation exalted in the wilderness. Creeping wisdom, that still looks downward, is but craft; crucified wisdom, that looks upward, is truly wisdom. Between you and that ground-serpent God hath kindled a war; and the nearer you come to a peace with him, the farther ye go from God, and the more ye exasperate the Lord of hosts, and you whet his sword against your own souls. A truce with that serpent, is too near

a peace ; to condition with your conscience for a time, that you may continue in such a sin, till you have paid for such a purchase, married such a daughter, bought such an annuity, undermined and eaten out such an unthrift, this truce, (though you mean to end it before you die) is too near a peace with that serpent, between whom and you, God hath kindled an everlasting war. A cessation of arms, that is, not to watch all his attempts and temptations, not to examine all your particular actions, a treaty of peace, that is, to dispute and debate in the behalf and favour of a sin, to palliate, to disguise, to extenuate that sin, this is too near a peace with this serpent, this creeping serpent.

#### THE PURE HEART.

A HOUSE is not clean, though all the dust be swept together, if it lie still in a corner, within doors ; a conscience is not clean, by having recollected all her sins in the memory, for they may fester there, and gangrene even to desperation, till she have emptied them in the bottomless sea of the blood of Christ Jesus : and the mercy of his Father, by this way of confession. But a house is not clean neither, though the dust be thrown out, if there hang cobwebs about the walls, in how dark corners soever. A conscience is

not clean, though the sins, brought to our memory by this examination, be cast upon God's mercy, and the merits of his Son, by confession, if there remain in me, but a cobweb, a little, but a sinful delight in the memory of those sins, which I had formerly committed. How many men sin over the sins of their youth again, in their age, by a sinful delight in remembering those sins, and a sinful desire, that their bodies were not past them! How many men sin over some sins, but imaginarily, (and yet damnably) a hundred times, which they never sinned actually at all, by filling their imaginations, with such thoughts as these! How would I be revenged of such an enemy, if I were in such a place of authority! How easily could I overthrow such a wasteful young man, and compass his land, if I had but money, to feed his humours! Those sins which we have never been able to do actually, to the harm of others, we do as hurtfully to our own souls, by a sinful desire of them, and a sinful delight in them.

THE MOTHER SIN TO BE ROOTED UP.

IN this circumcision, we must cut the root, the mother-sin, that nourishes all our sins, and the branches too, that if one sin have begot another, there be a fall of all our woods, of our timber-

wood, (our grown and habitual sins) and of our under-woods, (those lesser sins which grow out of them). It is a cutting down, and a stubbing up, which is not done, till we have shaken off all, that we have gotten by those sins: it is not the circumcision of an excessive use of that sin, that will serve our turn, but such a circumcision, as amounts to an excision, a cutting off the root, and branch, the sin, and the fruits, the profits of that sin. I must not think to bribe God, by giving him some of the profit of my sin, to let me enjoy the rest: for, was God a venturer with me in my sin? Or did God set me to sea, that is, put me into this world, to see what I could get by usury, by oppression, by extortion, and then give him a part to charitable uses?

#### CIRCUMCISED AFFECTIONS.

COME therefore to this circumcision betimes, come to it, this day, come this minute: this day thy Saviour was circumcised in the flesh, for thee; this day circumcise thy heart to him, and all thy senses, and all thy affections. It is not an utter destroying of thy senses, and of thy affections, that is enjoined thee; but, as when a man had taken a beautiful woman captive in the wars, he was not bound to kill her, but he must shave her head, and pare her nails, and change her gar-

ments, before he might marry her; so captivate, subdue, change thy affections, and that is the destruction which makes up this circumcision: change thy choler into zeal, change thy amorousness into devotion, change thy wastefulness into alms to the poor, and then thou hast circumcised thy affections, and mayest retain them, and mayest confidently say with the apostle, *We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

## RESISTIBILITY AND IRRESISTIBILITY.

WHETHER this grace, which God presents so, be irresistible or no, whether man be not perverse enough to resist this grace, why should any perverse or ungracious man dispute? Hath any man felt a temptation so strong upon himself, but that he could have given another man reason enough to have kept him from yielding to that temptation? Hath any man felt the grace of God work so upon him at any time, as that he hath concurred fully, entirely with that grace, without any resistance, any slackness? New fashions in men, make us doubt new manners; and new terms in divinity were ever suspicious in the church of God, that new doctrines were hid under them. Resistibility, and irresistibility of

grace, which is every artificer's wearing now, was a stuff that our fathers wore not, a language that pure antiquity spake not. They knew God's ordinary proceeding, they knew his common law, and they knew his chancery. They knew his chief justice Moses, that denounced his judgments upon transgressors of the law; and they knew his chancellor Christ Jesus, into whose hands he had put all judgments, to mitigate the rigour and condemnation of the law. They knew God's law, and his chancery: but for God's prerogative, what he could do of his absolute power, they knew God's pleasure: it should scarce be disputed of in schools, much less served in every popular pulpit to curious and itching ears; least of all made table-talk, and household discourse. Christ promises to come to the door, and to knock at the door, and to stand at the door, and to enter if any man open; but he does not say, he will break open the door: it was not his pleasure to express such an earnestness, such an irresistibility in his grace, so. Let us cheerfully rely upon that; his purpose shall not be frustrated; his ends shall not be prevented; his ways shall not be precluded: but the depth of the goodness of God, how much good God can do for man; yea the depth of the illness of man, how much ill man can do against God, are such

seas, as, if it be not impossible, at least it is impertinent, to go about to sound them.

#### LAW OF LIBERTY.

THE Christian is no more bound to love God, nor his neighbour, than the natural man is: therein the natural man hath no more liberty than the Christian; so far their law is equal: and then all the law which the Christian hath, and the natural man hath not, is a law of liberty to the Christian, that is, a law that gives him an ease, and a readier way to perform those duties; which way the natural man hath not, and yet is bound to the same duties. The natural man, if he transgress that law, which he finds in his own heart, finds a condemnation in himself, as well as the Christian; therein he is no freer than the Christian: but he finds no sanctuary, no altar, no sacrifice, no church; no such liberties, as the Christian does in the Gospel. So the Gospel is a law of liberty to us in respect of the natural man, that it sets us at liberty, restores us to liberty, after we are fallen into prison for debt, into God's displeasure for sin, by affording us means of reconciliation to God again.



## COMPENSATION.

BELOVED, we have well delivered ourselves of the fear of purgatory; none of us fear that: but another mistaking hath overtaken us, and we flatter ourselves with another danger, that is, compensation, that by doing well in one place, our ill-doing in another is recompensed: an ill officer looks to be saved because he is a good husband to his wife, a good father to his children, a good master to his servants; and he thinks he hath three to one for his salvation. But, as nature requires the qualities of every element which thou art composed of; so this law of liberty calls upon thee for the exercise of all those virtues, that appertain to every particular place thou holdest: this liberty, this law of liberty takes; it binds thee to believe Christ, all Christ; God's Christ, as he was the eternal Son of the Father, God of God; our Christ, as he was made man for our salvation; and thy Christ, as his blessed Spirit, in this his ordinance, applies him to thee, and offers him into thine arms this minute. And then, to know, that he looks for a retribution from thee, in that measure, in which he hath dealt with thee; much for much; and for several kinds of good, according to those several good things, which he hath done for thee. And, if

thou be first defective in these, and then defective in laying hold upon him, who is the propitiation and satisfaction for thy defects in these, this law of liberty returns to her liberty to pronounce, and the Judge to his liberty to execute that sentence, thou wilt be cast into that prison, where thou must pay the last farthing ; thou must ; for Christ dies not there, and therefore there they must lie, till there come such another ransom as Christ ; nay, a greater ransom than Christ was, for Christ paid no debts in that prison. This then is the Christian's case, and this is the abridgment of his religion ; to speak aright, and to do aright ; to profess the truth, and not be afraid nor ashamed of that ; and to live according to that profession : for, no man can make God the author of sin ; but that man comes as near it as he can, that makes God's religion a cloak for his sin.

## OF THE SERMON ON THE MOUNT.

"For where your treasure is, there will your heart be also."

MATTHEW vi. 21.

I HAVE seen minute-glasses ; glasses so short-lived. If I were to preach upon this text, to such a glass, it were enough for half the sermon ; enough to show the worldly man his treasure, and the object of his heart (*for, where your treasure is, there will your heart be also*) to call his

eye to that minute-glass, and to tell him there flows, there flies your treasure, and your heart with it. But if I had a secular glass, a glass that would run an age; if the two hemispheres of the world were composed in the form of such a glass, and all the world calcined and burnt to ashes, and all the ashes, and sands, and atoms of the world put into that glass, it would not be enough to tell the godly man what his treasure, and the object of his heart is. A parrot, or a stare, docile birds, and of pregnant imitation, will sooner be brought to relate to us the wisdom of a council-table, than any Ambrose, or any Chrysostom, men that have gold and honey in their names, shall tell us what the sweetness, what the treasure of heaven is, and what that man's peace, that hath set his heart upon that treasure. As nature hath given us certain elements, and all bodies are composed of them; and art hath given us a certain alphabet of letters, and all words are composed of them: so, our blessed Saviour, in these three chapters of this Gospel, hath given us a sermon of texts, of which, all our sermons may be composed. All the articles of our religion, all the canons of our church, all the injunctions of our princes, all the homilies of our fathers, all the body of divinity, is in these three chapters, in this one sermon on the Mount.

INCONSIDERATE, DISTRACTED, AND WANDERING  
HEART.

FIRST, there is a mere heartlessness, no heart at all, incogitancy, inconsideration: and then there is, a double heart, a doubtful, a distracted heart; which is not incogitancy, nor inconsideration, but perplexity and irresolution: and lastly, a wandering, a wayfaring, a weary heart; which is neither inconsideration, nor irresolution, but inconstancy. And this is a trinity against our unity; three enemies to that fixation and entireness of the heart, which God loves: inconsideration, when we do not debate; irresolution, when we do not determine; inconstancy, when we do not persevere.

The first is, no heart at all, incogitancy, thoughtlessness. An idle body, is a disease in a state; an idle soul, is a monster in a man. *That body that will not work, must not eat, but starve: that soul that does not think, not consider, cannot be said to actuate, (which is the proper operation of the soul) but to evaporate; not to work in the body, but to breathe, and smoke through the body.* We have seen estates of private men wasted by inconsideration, as well as by riot; and a soul may perish by a thoughtlessness, as well as by ill thoughts: God takes it as ill to be slighted,

as to be injured : and God is as much slighted in our thoughtlessness and inconsideration, as he is opposed and provoked in a rebellious heart.

There is a good nullification of the heart, a good bringing of the heart to nothing. For the fire of God's Spirit may take hold of me, and (as the disciples that went with Christ to Emmaus, were affected) my heart may burn within me, when the Scriptures are opened, that is, when God's judgments are denounced against my sin ; and this heat may overcome my former frigidity and coldness, and overcome my succeeding tepidity and lukewarmness, and may bring my heart to a mollification, to a tenderness, as Job found it ; *The Almighty hath troubled me, and made my heart soft* : for there are hearts of clay, as well as hearts of wax ; hearts, whom these fires of God, his corrections, harden. But if these fires of his, these denunciations of his judgments, have overcome first my coldness, and then my lukewarmness, and made my heart soft for better impressions ; the work is well advanced, but it is not all done : for metal may be soft, and yet not fusile ; iron may be red-hot, and yet not apt to run into another mould. Therefore there is a liquefaction, a melting, a pouring out of the heart, such as Rahab speaks of, to Joshua's spies ; (*As soon as we heard how miraculously God had pro-*

*ceeded in your behalf, in drying up Jordan, all our hearts melted within us, and no man had any spirit left in him.)* And when upon the consideration of God's miraculous judgments or mercies, I come to such a melting and pouring out of my heart, that there be no spirit, that is, none of mine own spirit left in me; when I have so exhausted, so evacuated myself, that is, all confidence in myself, that I come into the hands of my God, as plially, as ductilely, as that first clod of earth, of which he made me in Adam, was in his hands, in which clod of earth, there was no kind of reluctance against God's purpose; this is a blessed nullification of the heart. When I say to myself, as the apostle professed of himself, *I am nothing*; and then say to God, Lord, though I be nothing, yet behold, I present thee as much as thou hadst to make the whole world of; O thou that madest the whole world of nothing, make me, that am nothing in mine own eyes, a new creature in Christ Jesus: this is a blessed nullification, a glorious annihilation of the heart. So is there also a blessed nullification thereof, in the contrition of heart, in the sense of my sins; when, as a sharp wind may have worn out a marble statue, or a continual spout worn out a marble pavement, so my holy tears, made holy in his blood that gives them a tincture, and

my holy sighs, made holy in that Spirit that breathes them in me, have worn out my marble heart, that is, the marbleness of my heart, and emptied the room of that former heart, and so given God a vacuity, a new place to create a new heart in. But when God hath thus created a new heart, that is, re-enabled me, by his ordinance, to some holy function, then, to put this heart to nothing, to think nothing, to consider nothing; not to know our age, but by the church-book, and not by any action done in the course of our lives, for our God, for our prince, for our country, for our neighbour, for ourselves, (ourselves are our souls;) not to know the seasons of the year, but by the fruits which we eat, and not by observation of the public and national blessings, which he hath successively given us; not to know religion, but by the conveniency, and the preferments to be had in this, or in the other side; to sit here, and not to know if we be asked upon a surprise, whether it were a prayer, or a sermon, or an anthem that we heard last; this is such a nullification of the heart, such an annihilation, such an exinanition thereof, as reflects upon God himself; for, He that makes no use of a benefit, despises the benefactor.

We have done with that, and pass to the second, the double, the divided, the distracted

heart, which is not inconsideration, but irresolution. A heart willing to hearken to counsel. But all that, is not all that is asked: Solomon asks there a heart to discern between good and evil; so that it is a prayer for the spirit of discretion, of conclusion, of resolution; that God would give him a heart willing to receive counsel, and a heart capable to conceive and digest counsel, and a heart able to discern between counsel and counsel, and to resolve, conclude, determine.

Since God makes nations, and armies, and churches one heart, let not us make one heart two, ourselves; a divided, a distracted, a perplexed, an irresolved heart: but in all cases, let us be able to say to ourselves, This we should do. God asks the heart, a single heart, an entire heart; for, whilst it is so, God may have some hope of it. But when it is a heart and a heart, a heart for God, and a heart for Mammon, howsoever it may seem to be even, the odds will be on Mammon's side against God; because he presents possessions, and God but reversions; he the present and possessory things of this world, God but the future and speratory things of the next. So then, the no heart, thoughtlessness, incogitancy, inconsideration; and the perplexed, and irresolved, and inconclusive heart, do equally oppose this firmness and fixation of the heart which God loves.



The third, is the wandering, the wayfaring, the inconstant heart. Many times, in our private actions, and in the cribration and sifting of our consciences, (for that is the sphere I move in, and no higher) we do overcome the first difficulty, inconsideration; we consider seriously: and sometimes the second, irresolution; we resolve confidently: but never the third, inconstancy: if so far, as to bring holy resolutions into actions; yet never so far, as to bring holy actions into habits.

*They have despised my judgments;* so God complains in Ezekiel; that is, They are not moved with my punishments; they call all, natural accidents: and then it follows, *They have polluted my sabbaths;* they have come to a more faint, and dilute, and indifferent way in their religion. Now what hath occasioned this neglecting of God's judgments, and this diluteness and indifferency in the ways of religion? That that follows there, *Their hearts went after their idols:* Went? Whither? Everywhither: for, so many habitual sins, so many idols: and so, every man hath some idol, some such sin; and then, that idol sends him to a further idol, that sin to another: for every sin needs the assistance, and countenance of another sin, for disguise and palliation. We are not constant in our sins, much less in our more holy purposes.

Except the Lord of heaven create new hearts in us, of ourselves, we have no heart; all vanishes into incogitancy. Except the Lord of heaven centre our affections, of ourselves, we have a cloven, a divided heart, a heart of irresolution. Except the Lord of heaven fix our resolutions, of ourselves, we have a various, a wandering heart; all smokes into inconstancy. And all these three are enemies to that firmness, and fixation of the heart, which God loves, and we seek after.

## GODLINESS OUR TREASURE,

A GODLY man is a library in himself, a treasury in himself, and therefore fittest to be dedicated and appropriated to God. Invest thyself therefore with this treasure of godliness: What is godliness? Take it in the whole compass thereof, and godliness is nothing but the fear of God: for, he that says in his first chapter, *The fear of God is the beginning of wisdom*; says also, in the twenty-second, *The fear of God is the end of modesty*; the end of humility: no man is bound to direct himself to any lower humiliation, than to the fear of God. When God promised good Hezekias all those blessings, wisdom, and knowledge, and stability, and strength of salvation; that that was to defray him, and carry him through all, was this, *The fear of the Lord shall be his*

*treasure.* And therefore, *Lay up in store for yourselves a good foundation against the time to come.* Do all in the fear of God : in all warlike preparations, remember the Lord of hosts, and fear him ; in all treaties of peace, remember the Prince of peace, and fear him ; in all consultations, remember the Angel of the great council, and fear him : fear God as much at noon, as at midnight ; as much in the glory and splendour of his sunshine, as in his darkest eclipses : fear God as much in thy prosperity, as in thine adversity ; as much in thy preferment, as in thy disgrace. Lay up a thousand pound to-day in comforting that oppressed soul that sues ; and lay up ten thousand pound to-morrow, in paring his nails that oppresses : lay up a million one day, in taking God's cause to heart ; and lay up ten millions next day, in taking God's cause in hand. Let every soul lay up a penny now, in resisting a small temptation ; and a shilling anon, in resisting a greater ; and it will grow to be a treasure, a treasure of talents, of so many talents, as that the poorest soul in the congregation, would not change treasure with any *plate* fleet, nor *terra-firma* fleet, nor with those three thousand millions, which (though it be perchance a greater sum than is upon the face of Europe at this day, after a hundred years embowelling of the earth for trea-

sure) David is said to have left for the treasure of the temple, only to be laid up in the treasury thereof, when it was built: for the charge of the building thereof, was otherwise defrayed. *Let your conversation be in heaven*: Cannot you get thither? You may see, as St. John did, heaven come down to you: heaven is here; here in God's church, in his word, in his sacraments, in his ordinances; set thy heart upon them, the promises of the Gospel, the seals of reconciliation, and thou hast that treasure, which is thy *viaticum*, for thy transmigration out of this world, and thy bill of exchange for the world thou goest to. For, as the wicked make themselves a treasure of sin and vanity, and then God opens upon them a treasure of his displeasure here, and his indignation hereafter: so the godly make themselves a treasure of the fear of God, and he opens unto them a treasure of grace and peace here, and a treasure of joy and glory hereafter. And when of each of these treasures, here, and hereafter, I shall have said one word, I have done.

*We have treasure, though in earthen vessels*, says the apostle. We have; that is, we have already the treasure of grace, and peace, and faith, and justification, and sanctification; but yet, in earthen vessels, in vessels that may be broken; peace that may be interrupted, grace that may

be resisted, faith that may be enfeebled, justification that may be suspected, and sanctification that may be blemished. But we look for more; for joy, and glory; for such a justification, and such a sanctification, as shall be sealed and riveted in a glorification. Manna putrefied if it were kept by any man, but a day; but in the ark, it never putrefied. That treasure, which is as manna from heaven, grace, and peace, yet, here, hath a brackish taste: when grace, and peace, shall become joy and glory in heaven, there it will be sincere. Though in the nature thereof, that with which a purer metal is mixed, be not base; yet, it abases the purer metal. He puts his example in silver and gold; though silver be a precious metal, yet it abases gold. Grace, and peace, and faith, are precious parts of our treasure here; yet, if we mingle them, that is, compare them with the joys, and glory of heaven; if we come to think, that our grace, and peace, and faith here, can no more be lost, than our joy and glory there; we abase, and over-alloy those joys, and that glory. *The kingdom of heaven is like a treasure*, says our Saviour. But is that all? Is any treasure like unto it? None: for treasure is, Provision for to-morrow. The treasure of the worldly man is not so; he is not sure of anything to-morrow. Nay, the treasure

of the godly man is not so in this world ; he is not sure, that this day's grace, and peace, and faith, shall be his to-morrow. When I have joy and glory in heaven, I shall be sure of that, to-morrow. And that is a term long enough : for, before to-morrow, there must be a night ; and shall there ever be a night in heaven ? No more than day in hell. *There shall be no sun in heaven ;* therefore no danger of a sun-set. And for the treasure itself, when the Holy Ghost hath told us, that the walls and streets of the city are pure gold, that the foundations thereof are all precious stones, and every gate of an entire pearl ; what hath the Holy Ghost himself left to denote unto us, what the treasure itself within is ? The treasure itself, is the Holy Ghost himself, and joy in him. As the Holy Ghost proceeds from Father and Son, but I know not how ; so there shall something proceed from Father, Son, and Holy Ghost, and fall upon me, but I know not what. Nay, not fall upon me neither ; but enwrap me, embrace me ; for, I shall not be below them, so as that I shall not be upon the same seat with the Son, at the right hand of the Father, in the union of the Holy Ghost : rectified by the power of the Father, and feel no weakness ; enlightened by the wisdom of the Son, and feel no scruple ; established by the joy of the Holy Ghost, and feel no

jealousy. Where I shall find the fathers of the first age, dead five thousand years before me; and they shall not be able to say they were there a minute before me. Where I shall find the blessed and glorious martyrs, who went not by the milky way of an innocent life, but by the bloody way of a violent death; and they shall not contend with me for precedency in their own right, or say, We came in by purchase, and you but by pardon. Where all tears shall be wiped from mine eyes; not only tears of compunction for myself, and tears of compassion for others; but even tears of joy, too: for, there shall be no sudden joy, no joy unexperienced there; there I shall have all joys, altogether, always. There Abraham shall not be gladder of his own salvation, than of mine; nor I surer of the everlastingness of my God, than of my everlastingness in him. This is that treasure, of which the God of this treasure, gives us those spangles; and that single money, which this mint can coin, this world can receive, that is, prosperity, and a good use thereof, in worldly things; and grace, and peace, and faith, in spiritual. And then reserve for us the exaltation of this treasure, in the joy and glory of heaven, in the mediation of his Son Christ Jesus, and by the operation of his blessed Spirit. Amen.

## REASON NOT TO BE TOO HIGHLY EXALTED.

BUT this must not enthrone, this must not exalt any man's reason so far, as that there should lie an appeal from God's judgments to any man's reason: that if he see no reason, why God should proceed so, and so, he will not believe that to be God's judgment, or not believe that judgment of God, to be just: for, of the secret purposes of God, we have an example what to say, given us by Christ himself, *It is so, O Father, because thy good pleasure was such*; all was in his own breast and bosom, in his own good will and pleasure, before he decreed it; and as his decree itself, so the ways and executions of his decrees, are often unsearchable, for the purpose, and for the reason thereof, though for the matter of fact, they may be manifest. They that think themselves sharp-sighted and wise enough, to search into those unrevealed decrees; they who being but worms, will look into heaven; and being the last of creatures, who were made, will needs inquire, what was done by God, before God did anything, for creating the world, says St. Chrysostom, They are fallen into a mischievous madness, They will needs take up red-hot irons, with their bare fingers, without tongs. That which is in the centre, which should rest, and lie still, in this



peace, that it is so, because it is the will of God, that it should be so; they think to toss and tumble that up, to the circumference, to the light and evidence of their reason, by their wrangling disputations.

SCEPTICISM THE WORST DISTEMPER OF ALL.

IF thou ask then, why thou shouldst be bound to believe the creation, we say, Because there can be but one God; and if the world be eternal, and so no creature, the world is God. If thou ask why thou shouldst be bound to believe Providence, we say, Because God is to give every man according to his merits. If thou ask why thou shouldst be bound to believe that, when thou seest he doth not give every man according to his merits, we say, *O how unsearchable are his judgments, and his ways past finding out!* For, thou art yet got no farther, in measuring God, but by thine own measure; and thou hast found no other reason to lead thee, to think, that God doth not govern well, but because he doth not govern so, to thine understanding, as thou shouldst, if thou wert God. So that thou dost not only make thy weakness, but thy wickedness, that is, thy hasty disposition, to come to a present revenge, when anything offends thee, the measure, and the model, by which the frame of

God's government should be erected; and so thou comest to the worst distemper of all, to go out of thy wits, by having too much, and to be mad with too much knowledge; not to sin out of infirmity, or temptation, or heat of blood, but to sin in cold blood, and upon just reason, and mature considerations, and so deliberately and advisedly to continue to sin.

## SINFUL THOUGHTS.

SINFUL thoughts produced into actions, are speaking sins; sinful actions continued into habits, are crying sins. There is a sin before these; a speechless sin, a whispering sin, which nobody hears, but our own conscience; which is, when a sinful thought or purpose is born in our hearts, first we rock it, by tossing, and tumbling it in our fancies, and imaginations, and by entertaining it with delight and consent, and with remembering, with how much pleasure we did the like sin before, and how much we should have, if we could bring this to pass: and as we rock it, so we swathe it, we cover it with some pretences, some excuses, some hopes of covercling it; and this is that, which we call a delight to stand in the air and prospect of a sin, and a lothness to let it go out of our sight.

## A GOOD MAN MAINTAINS HIS INTEGRITY.

A LILY is not the less a lily, nor the worse, nor the darker a lily, because it grows amongst thorns. That man is not so good as he should be, that cannot maintain his own integrity, and continue good ; or that cannot maintain his charity, though others continue bad.

## RELIGION NOT COMPULSORY.

CHRIST saves no man against his will. There is a word crept into the later school, that deludes many a man ; they call it irresistibility ; and they would have it mean, that when God would have a man, he will lay hold upon him, by such a power of grace, as no perverseness of that man can possibly resist. There is some truth in the thing, soberly understood : for the grace of God is more powerful than any resistance of any man or devil. But leave the word, where it was hatched, in the school, and bring it not home, not into practice : for he that stays his conversion upon that, God, at one time or other, will lay hold upon me by such a power of grace, as I shall not be able to resist, may stay, till Christ come again, to *preach to the spirits that are in prison*. Christ beats his drum ; but he does not press men ; Christ is served with voluntaries.

## REPENTANCE.

CHRIST does not call us to an immediate possession of glory, without doing anything between. Our glorification was in his intention, as soon as our election: in God who sees all things at once, both entered at once; but in the execution of his decrees here, God carries us by steps; he calls us to repentance. The farmers of this imaginary satisfaction, they that sell it at their own price, in their indulgences, have done well, to leave out this repentance, both in this text in St. Matthew, and where the same is related by St. Mark. In both places, they tell us, that Christ came to cast sinners, but they do not tell us to what; as though it might be enough to call them to their market, to buy their indulgences. The Holy Ghost tells us; it is to repentance: Are ye to learn now what that is? He that cannot define repentance, that he cannot spell it, may have it; and he that hath written whole books, great volumes of it, may be without it. In one word, (one word will not do it, but in two words) it is a turning from our sins, and a returning to our God. It is both: for in our age, in our sickness, in any impotency towards a sin, in any satiety of a sin, we turn from our sin, but we turn not to God; we turn to a sinful delight in the memory

of our sins, and a sinful desire that we might continue in them. So also in a storm at sea, in any imminent calamity, at land, we turn to God, to a Lord, Lord ; but at the next calm, and at the next deliverance, we turn to our sin again. He only is the true Israelite, the true penitent, that hath Nathaniel's mark, *In whom there is no deceit* : for, to sin, and think God sees it not, because we confess it not ; to confess it as sin, and yet continue the practice of it : to discontinue the practice of it, and continue the possession of that, that which was got by sin ; all this is deceit, and destroys, evacuates, annihilates all repentance.

#### ORIGINAL SIN.

MISERABLE man ! a toad is a bag of poison, and a spider is a blister of poison, and yet a toad and a spider cannot poison themselves ; man hath a drachm of poison, original sin, in an invisible corner, we know not where, and he cannot choose but poison himself and all his actions with that ; we are so far from being able to begin without grace, as then where we have the first grace, we cannot proceed to the use of that, without more. But yet, says St. Augustine, the will of a Christian, so rectified and so assisted, is the tree of knowledge, and he shall be the worse for knowing, if he live not according to that knowledge ; we were all wrapped

up in the first Adam, all mankind ; and we are wrapped up in the second Adam, in Christ, all mankind too ; but not in both alike ; for we are so in the first Adam, as that we inherit death from him, and incur death whether we will or no ; before any consent of ours be actually given to any sin, we are the children of wrath, and of death ; but we are not so in the second Adam, as that we are made possessors of eternal life, without the concurrence of our own will ; not that our will pays one penny towards this purchase, but our will may forfeit it ; it cannot adopt us, but it may disinherit us.

## MISSIONARY EXERTION.

*The Lord reigneth, let the island rejoice ;* the island who by reason of their situation, provision and trading, have most means of conveying Christ Jesus over the world. He hath carried us up to heaven, and set us at the right hand of God, and shall not we endeavour to carry him to those nations, who have not yet heard of his name ? Shall we still brag that we have brought our clothes, and our hatchets, and our knives, and bread, to this and this value and estimation amongst those poor ignorant souls, and shall we never glory that we have brought the name, and religion of Jesus Christ in estimation amongst them ? Shall we

stay till other nations have planted a false Christ among them? and then either continue in our sloth, or take more pains in rooting out a false Christ than would have planted the true? Christ is come into the world; we will do little, if we will not ferry him over, and propagate his name, as well as our own, to other nations.

CHRIST IN THEE.

BE sure that Christ is so far come into the world, as that he be come into thee. Thou art but a little world, a world but of a few spans in length; and yet Christ was sooner carried from east to west, from Jerusalem to these parts, than thou canst carry him over the faculties of thy soul and body; he hath been in a pilgrimage towards thee long, coming towards thee, perchance fifty, perchance sixty years: and how far is he got into thee yet? Is he yet come to thine eye? Have they made Job's covenant, that they will not look upon a maid? yet he is not come into thine ear? still thou hast an itching ear, delighting in the libellous defamation of other men. Is he come to thine ear? Art thou rectified in that sense? yet voluptuousness in thy taste, or inordinateness in thy other senses keep him out in those. He is come into thy mouth, to thy tongue: but he is come thither as a diseased person, is taken into a

spital to have his blood drawn, to have his flesh cauterized, to have his bones sawed ; Christ Jesus is in thy mouth, but in such execrations, in such blasphemies, as would be earthquakes to us if we were earth ; but we are all stones, and rocks, obdurate in a senselessness of those wounds which are inflicted upon our God. He may be come to the skirts, to the borders, to an outward show in thine actions, and yet not be come into the land, into thy heart. He entered into thee at baptism ; he hath crept further and further into thee, in catechisms and other infusions of his doctrine into thee ; he hath pierced into thee deeper by the powerful threatenings of his judgments, in the mouths of his messengers ; he hath made some survey over thee, in bringing thee to call thyself to an account of some of sinful actions ; and yet Christ is not come into thee ; either thou makest some new discoveries, and fallest into some new ways of sin ; and art loth that Christ should come thither yet, that he should trouble thy conscience in that sin, till thou hadst made some convenient profit of it ; thou hast studied and must gain, thou hast bought and must sell, and therefore art loth to be troubled yet ; or else thou hast some land in thee, which thou thyself hast never discovered, some ways of sin which thou hast never apprehended, nor considered to



be sin ; and thither Christ is not come yet : he is not come into thee with that comfort which belongs to his coming in, except he had overshadowed thee all, and be in thee entirely.

#### INDUSTRY.

WHEN God placed Adam in the world, God enjoined Adam to fill the world, to subdue the world, and to rule the world ; when God placed him in paradise, he commanded him to dress paradise, and to keep paradise ; when God placed his children in the land of promise, he enjoined them to fight his battles against idolatry, and to destroy idolators ; to every body some errand, some task for his glory ; and thou comest from him into this world, as though he had said nothing to thee at parting, but go and do as thou shalt see cause, go and do as thou seest other men do, and serve me so far, and save thine own soul so far, as the times and the places, and the persons, with whom thou dost converse, will conveniently admit. God's way is positive, and thine is privative : God made every thing something, and thou makest the best of things, man, nothing ; and because thou canst not annihilate the world altogether, as though thou hadst God at an advantage, in having made an abridgment of the world in man, there in that abridgment

thou wilt undermine him, and make man, man, as far as thou canst, man in thyself nothing.

COVETOUS PERSON.

A COVETOUS person, who is now truly converted to God, he will exercise a spiritual covetousness still, he will desire to have him all, he will have good security, the seal and assurance of the Holy Ghost; and he will have his security often renewed by new testimonies, and increases of those graces in him; he will have witnesses enough; he will have the testimony of all the world, by his good life and conversation; he will gain every way at God's hand, he will have wages of God, for he will be his servant; he will have a portion from God, for he will be his son; he will have a reversion, he will be sure that his name is in the book of life; he will have pawns, the seals of the sacraments, nay, he will have a present possession; all that God hath promised, all that Christ hath purchased, all that the Holy Ghost hath the stewardship and dispensation of, he will have all in present, by the appropriation and investiture of an actual and applying faith; a covetous person converted will be spiritually covetous still.

## PERVERSE LOVE.

WHAT a perverse madness is it, to love a creature and not as a creature, that is, with all the adjuncts, and circumstances, and qualities of a creature, of which the principal is that, that love raise us to the contemplation of the Creator ; for if it be so, we may love ourselves, as we are the images of God ; and so we may love other men, as they are the images of us, and our nature ; yea, as they are the members of the same body ; for all men make up but one mankind, and so we love other creatures, as we all meet in our Creator, in whom princes and subjects, angels and men, and worms are fellow servants.

## GOD TO BE SOUGHT EARLY.

To make haste, the circumstance only required here, is that he be sought early ; and to invite thee to it, consider how early he sought thee ; it is a great mercy that he stays so long for thee ; it was more to seek thee so early : Dost thou not feel that he seeks thee now, in offering his love and desiring thine ? Canst not thou remember that he sought thee yesterday, that is, that some temptations besieged thee then, and he sought thee out by his grace, and preserved thee ? and hath he not sought thee so, so early, as from the

beginning of thy life? nay, dost thou not remember that after thou hadst committed that sin, he sought thee by imprinting some remorse, some apprehension of his judgments, and so, By a miraculous and powerful working of his Spirit, he threatened thee, when he comforted thee, he loved thee when he chid thee, he sought thee when he drove thee from him; he hath sought thee amongst the infinite numbers of false and fashional Christians, that he might bring thee out from the hypocrite, to serve him in earnest, and in holiness, and in righteousness; he sought thee before that amongst the herd of the nations and Gentiles, who had no church to bring thee into his inclosures and pastures, his visible church, and to feed thee with his word and sacraments; he sought thee before that, in the catalogue of all his creatures, where he might have left thee a stone, or a plant, or a beast; and then he gave thee an immortal soul, capable of all his future blessings; yea, before this he sought thee, when thou wast no where, nothing, he brought thee then, the greatest step of all, from being nothing, to be a creature; how early did he seek thee, when he sought thee in Adam's confused loins, and out of that leavened and sour loaf in which we were all kneaded up, out of that refuse and condemnable lump of dough, he sought and severed out that grain

which thou shouldst be ; yea, millions of millions of generations before all this, he sought thee in his own eternal decree ; and in that first Scripture of his, which is as old as himself, in the book of life, he wrote thy name in the blood of that Lamb which was slain for thee, not only from the beginning of this world, but from the writing of that eternal decree of thy salvation. Thus early had he sought thee in the church amongst hypocrites ; out of the church amongst the heathen ; in his creatures amongst creatures of an ignoble nature, and in the first vacuity, when thou wast nothing he sought thee so early as in Adam, so early as in the book of life, and when wilt thou think it a fit time to seek him ?

#### OF MEMORY.

THIS is the faculty that God desires to work upon ; and therefore if thine understanding cannot reconcile differences in all churches, if thy will cannot submit itself to the ordinances of thine own church, go to thine own memory ; for as St. Bernard calls that the stomach of the soul, we may be bold to call it the gallery of the soul, hanged with so many, and so lively pictures of the goodness and mercies of thy God to thee, as that every one of them shall be a catechism to thee, to instruct thee in all thy duties to him for

those mercies : and as a well-made, and well-placed picture, looks always upon him that looks upon it ; so shall thy God look upon thee, whose memory is thus contemplating him, and shine upon thine understanding, and rectify thy will too. If thy memory cannot comprehend his mercy at large showed to his whole church, (as it is almost an incomprehensible thing, that in so few years he made us of the Reformation, equal even in number to our adversaries of the Roman church,) if thy memory have not held that picture of our general deliverance from the navy ; (if that mercy be written in the water and in the sands, where it was performed, and not in thy heart) if thou remember not our deliverance from that artificial hell, the vault, (in which, though his instruments failed of their plot, they did not blow us up ; yet the devil goes forward with his plot, if ever he can blow out ; if he can get that deliverance to be forgotten.) If these be too large pictures for thy gallery, for thy memory, yet every man hath a pocket-picture about him, Emanuel, a bosom book, and if he will turn over but one leaf, and remember what God hath done for him even since yesterday, he shall find even by that little branch a navigable river, to sail into that great and endless sea of God's mercies towards him, from the beginning of his being.

## LATE REPENTANCE.

To him that travels by night a bush seems a tree, and a tree seems a man, and a man a spirit; nothing hath the true shape to him; to him that repents by night, on his death-bed, neither his own sins, nor the mercies of God have their true proportion.

## THE HOLY COMMUNION.

As there is a lustre in a precious stone, which no man's eye or finger can limit to a certain place or point in that stone, so though we do not assign in the sacrament, where, that is, in what circumstance or part of that holy action grace is: or when, or how it enters, (for though the word of consecration alter the bread, not to another thing, but to another use: and though they leave it bread, yet they make it other bread, yet the enunciation of those words doth not infuse nor imprint this grace, which we speak of, into that bread) yet whosoever receives this sacrament worthily, sees evidently an entrance, and a growth of grace in himself. But this evidence which we speak of, this manifestation, is not only, (though especially) in the sacraments, but in other sacramental and ceremonial things, which God (as he speaks by his church) hath ordained, as the cross in bap-

tism, and adoration at the sacrament (I do not say, I am far from saying, adoration of the sacrament; there is a fair distance and a spacious latitude between those two, an adoring of God in a devout humiliation of the body in that holy action, and an adoring the bread, out of a false imagination that that bread is God: a rectified man may be very humble and devout in that action, and yet a great way on this side the superstition and idolatry in the practice of the Roman church) in these sacramental and ritual, and ceremonial things, which are the bellows of devotion, and the subsidies of religion, and which were always in all churches, there is a more evident manifestation and clearness in these things in the Christian church, than was amongst the Jews in the ceremonial parts of their religion, because almost all ours have reference to that which is already done and accomplished, and not to things of a future expectation, as those of the Jews were.

LIFE A PASSING BELL.

ALL our life is a passing bell, but then was Simeon content his bell should ring out, when his eyes had seen his salvation.



## SALVATION IN THE SOUL.

IF this salvation be brought to this nearness, that is, this grace to this powerfulness, thou shalt find it in thy soul; in those organs wherein thy soul uses thy body, in thy senses, and in the sensible things ordained by God in his church, sacraments and ceremonies; and thou shalt find it nearer, as the Spirit of God hath sealed it to thy spirit invisibly, inexpressibly: it shall be near to thee, so as that thy reason shall apprehend it; and nearer than that, thy faith shall establish it; and nearer than all this, it shall create in thee a modest and sober, but yet an infallible assurance, that thy salvation shall never depart from thee: as the blessed Virgin speaks, *Thy soul shall magnify the Lord*; all thy natural faculties shall be employed upon an assent to the Gospel, thou shalt be able to prove it to thyself, and to prove it to others, to be the Gospel of salvation: and then thy spirit shall rejoice in God thy Saviour, because by the farther seal of sanctification, thy spirit shall receive testimony from the Spirit; that as Christ is the same man that thou art, so thou art the same spirit that he is; so far, as that as a spirit cannot be separated in itself, so neither canst thou be separated from God in Christ; and this, this exaltation of grace, when it thus grows up to this

height of sanctification, is that nearness, which brings salvation farther than our believing does !

FAITH AND MORAL ASSENTS.

THESE be kinds of faith and moral assents: and sometimes when a man is come thus far, to a historical and a moral faith, God superinfuses true faith; for howsoever he wrought by reason, and natural faculties, and moral, and civil ways, yet it was God that wrought from the beginning, and produced this faith, though but historical or moral. And then, if God do exalt this moral or historical faith farther than so, to believe not only the history, but the Gospel: not only that such a Christ lived, and did those miracles, and died, but that he was the Son of God, and died for the redemption of the world; this brings salvation nearer him, than when he believed; but then, when this grace comes to appropriate Christ to him, and more than that, to annunciate Christ by him, when it makes him (as John Baptist was) a burning and a shining lamp; that Christ is showed to him, and by him to others in a holy life, then is salvation nearer him than when he believed, either as it is when he began to believe, but had some scruples, or that he laid all upon faith, but had no care of works. To end this, this nearness of salvation, is that union with God,

which may be had in this life : it is the peace of conscience, the undoubting trust and assurance of salvation. This assurance (so far as they will confess it may be had) the Roman church places in faith, and so far, well ; but then, *in fide formata* ; and so far well enough too ; in those works which declare and testify that faith ; for, though this good work do nothing toward my salvation, it does much towards this nearness, that is, towards my assurance of this salvation ; but herein they lead us out of the way, that they call these works the soul, the form of faith : for, though a good tree cannot be without good fruits, yet it were a strange manner of speech to call that good fruit, the life or the soul, or the form of that tree ; so is it, to call works which are the fruits of faith, the life or soul, or form of faith ; for that is proper to grace only which infuses faith.

#### ETERNAL SALVATION IN HEAVEN.

HERE then salvation is eternal salvation ; not the outward seals of the church upon the person, not visible sacraments, nor the outward seal of the person, to the church, visible works, nor the inward seal of the Spirit, assurance here, but fruition, possession of glory, in the kingdom of heaven ; where we shall be infinitely rich, and that without labour in getting, or care in keeping, or

fear in losing; and fully wise, and that without ignorance of necessary, or study of unnecessary knowledge, where we shall not measure our portion by acres, for all heaven shall be all ours; nor our term by years, for it is life and everlasting life; nor our assurance by precedent, for we shall be safer than the angels themselves were in the creation; where our exaltation shall be to have a crown of righteousness, and our possession of that crown shall be, even the throwing it down at the feet of the Lamb; where we shall leave off all those petitions of, Thy kingdom come, for it shall be come in abundant power; and, Give us this day our daily bread, for we shall have all that which we can desire now, and shall have a power to desire more, and then have that desire so enlarged, satisfied; and we shall not pray to be delivered from evil, for no evil, either of sin to deserve punishment, or of punishment for our former sins shall offer at us: where we shall see God face to face, for we shall have such notions and apprehensions, as shall enable us to see him, and he shall afford such an imparting, such a manifestation of himself, as he shall be seen by us; and where we shall be as inseparably united to our Saviour, as his humanity and divinity are united together: this unspeakable, this unimaginable happiness is this salvation, and

therefore let us be glad when this is brought near us.

LIVING STONES OF THE MYSTICAL TEMPLE.

IN the building of the material temple, there was no hammer, nor tool of noise used : in the fitting and laying of us, the living stones of the mystical temple, God would use no hammer, no iron, no occasion of noise, or lamentation ; but there are dispositions which will not be rectified without the hammer, and are not malleable neither, not fit to be rectified by the hammer, till a hot fire of vehement affliction have mollified them.

LOVE OF GOD.

PHILOSOPHERS and divines agree in that, that the will of man cannot be idle, and the first act that the will of man produces, is love ; for till it love something, prefer and choose something, till it would have something, it is not a will ; neither can it turn upon any object, before God. So that this first, and general, and natural love of God, is not begotten in my soul, nor produced by my soul, but created and infused with my soul, and as my soul ; there is no soul that knows she is a soul, without such a general sense of the love of God. But to love God above all, to love him with all my faculties, this exaltation of this

religious love of God, is the first-born of religion, and this is zeal. Religion, which is the worship of that power which I call God, does but make me a man; the natural man hath that religion; but that which makes me a father, and gives me an offspring, a first-born, that is zeal; by religion I am an Adam, but by zeal I am an Abel produced out of that Adam.

## FASTING.

FASTING is not a mere human imposition, as some have calumniated it to be: the commandments of it are frequent from God to his people, and the practice of it even amongst the Ninevites, upon Jonah's preaching, is expressed to be rigid and severe, *Let neither man nor beast taste anything, nor feed, nor drink water, but let man and beast put on sackcloth, and cry mightily unto God.* It is true, that they found often that their fasts did no good; but when they expostulate it with God, *Wherefore have we fasted, and thou seest it not, we have punished ourselves and thou regardest it not;* they received a direct answer from God, *Behold, in the days of your fast you seek your own will, and require all your debts; when ye fasted and mourned, did ye fast unto me?* To place therefore any part of our righteousness, or to dignify the act of fasting, with the name of

merit or satisfaction, did then, and will always corrupt and alter the nature of a true and acceptable fast: and therefore we detest the definition of a fast in the Roman church, That fasting is a satisfaction for sins, and an acquisition of life everlasting. But since the reason of fasting remains, the practice must remain still: for when Christ excused his apostles for not fasting, as the disciples of John Baptist, and as the Pharisees did, he did not say that fasting is taken away; but he said, *The bridegroom was not taken away; but he should be taken away and they should fast.*

#### OF LAW.

THERE is in every human law, part of the law of God, which is obedience to the superior. That man cannot bind the conscience, because he cannot judge the conscience, nor he cannot absolve the conscience may be a good argument; but in laws made by that power which is ordained by God, man binds not, but God himself: and then you must be subject, not because of wrath, but because of conscience. Though then the matter and subject of the law, that which the law commands, or prohibits, may be an indifferent action, yet in all these, God hath his part; and there is a certain divine soul, and spark of God's power, which goes through all laws, and inanimates

them. In all the canons of the church, God hath his voice, that all things be done decently, and in order; so the canon that ordains that, is from God; in all the other laws he hath his voice too, that we may live peaceably, and religiously, and so those laws are from God: and in all, of all sorts, this voice of his sounds evidently, he that resists his commission, his lieutenancy, his authority, in law-makers appointed by him, resists himself. There is no law that is merely human, but only the law in our flesh, which rebels against the law in our mind; and this is a rebellion, a tyranny, no lawful government. In all true laws God hath his interest; and the observing of them in that respect, as made by his authority, is an act of worship and obedience to him; and the transgressing of them, with that relation, that is, a resisting or undervaluing of that authority, is certainly sin.

#### NEED OF DILIGENCE AND CONSIDERATION.

IN the beginning of the world we presume all things to have been produced in their best state; all was perfect, and yet how soon a decay! All was summer, and yet how soon a fall of the leaf! A fall in Paradise, not of the leaf, but of the tree itself, Adam fell; a fall before that, in heaven itself, angels fell: better security than Adam,



than angels had there, we cannot have, we cannot look for here. And therefore there is danger still, still occasion of diligence, of consideration. The chewing of the cud was a distinctive mark of cleanness in the creature. The holy rumination, the daily consideration of his Christianity, is a good character of a Christian. *Covet earnestly the best gifts*, says the apostle; those to whom he writ had good gifts already, yet he exhorts them to a desire of better. And what doth he promise them? Not the gift itself, but the way to it, *I will shew a more excellent way*. There is still something more excellent than we have yet attained to.

PUT YE ON THE LORD JESUS.

SUBSTANTIAL and fundamental points of religion (and obedience to superiors is amongst those) do not ebb and flow; they bind all men, and at all times, and in all cases; *Put ye on the Lord Jesus*, says the apostle, and keep him on, put him not off again. Christ is not only the stuff, but the garment ready made; he will not be translated and turned, and put into new fashions, nor laid up in a wardrobe, but put on all day, all the days of our life; though it rain, and rain blood; how foul soever any persecution make the day, we must keep on that garment, the true profession of

Christ Jesus; follow not these men in their severity, to exclude men from salvation in things that are not fundamental, nor in their facility to disguise and prevaricate in things that are.

FUNDAMENTAL DIVINITY.

To end all, embrace fundamental, dogmatical, evident divinity; that is expressed in the things which we are to believe in the creed. And it begins with belief in God, and not in man, nor traditions of men. And it is expressed in the things which we are to pray for in the Lord's Prayer; and that begins with *Hallowed be thy name*, not the name of any. And it is expressed in the things which we are to do in the commandments; whereof the first table begins with that, *Thou shalt have no other gods but me*. God is a monarch alone, not a consul with a colleague. And the second table begins with honour to parents, that is, to magistrates, to lawful authority. Be therefore always far from disobeying lawful authority, resist it not, calumniate it not, suspect it not; for there is a libelling in the ear, and a libelling in the heart, though it come not to the tongue or hands, to words, nor actions.

## PRESENCE OF GOD.

PRIVATION of the presence of God, is hell; a diminution of it, is a step toward it. Fruition of his presence is heaven; and shall any man be afraid of having too much heaven, too much God?

## LIFE OF A PURITAN.

IF their purity consist in studying and practising the most available means to sanctification, and in obedience to lawful authority established according to God's ordinance, and in acquiescence in fundamental doctrines, believed in the ancient church to be necessary to salvation, if they love the peace of conscience, and the peace of Sion, as Balaam said, *Let me die the death of the righteous, and let my last end be like his*; so I say, let me live the life of a puritan, let the zeal of the house of God consume me, let a holy life, and an humble obedience to the law, testify my reverence to God in his church, and in his magistrate: for, this is St. Paul's puritan, to *have a pure heart (the end of the commandment is love, out of a pure heart)* and then to have pure hands (*that we may lift up pure hands, without wrath or doubting*) and to have pure consciences (*having the mystery of faith, in pure consciences*). The heart is the

fountain from which my good and holy purposes flow ; my hand is the execution and declaration of those good purposes, produced into the eyes of men ; and my conscience is the testification of the Spirit of God with my Spirit, that I have actually made those declarations, that I have lived according to that profession. This is St. Paul's puritan, pure in heart, pure in hand, pure in conscience.

#### REAL PURENESS.

ABSOLUTE pureness cannot be attained to *in via*. It is reserved for us *in patria* ; at home in heaven, not in our journey here, is that pureness to be expected. But yet here in the way, there is a degree of it, acceptable to God ; of which himself speaks, and there it may be had : *Blessed are the pure in heart* (so the pureness be placed there, all is well) *for they shall see God*. Whether that sight of God be spoken of that sight of God, which we have in a glass, in that true glass of his own making, his word explicated in the church ; or of that beatifical vision of God, which is salvation, howsoever the reward (the sight of God) in the perfect fruition thereof may be reserved for the future (*They shall see God*) yet they are pure, and they are blessed already, *Blessed are the pure in heart*. This pureness then must be rightly

placed ; for, in many things, the place qualifies and denominates the things ; it is not *balsamum* if it grow not in Palestine. It is not pureness, if it grew not in the heart.

THE HEART DECEITFUL.

THE heart is *deceitful above all things, and desperately wicked, who can know it?* It is uncertain and unsearchable ; and it is so, because it pursues those things which are ever in motion. Cast but a paper into the river, and fix thine eye upon that paper, and bind thine eye to follow that paper whithersoever the river, or the wind shall carry it, and thou canst not imagine where thine eye will be to-morrow ; for, this paper is not addressed, as a ship, to a certain port, or upon any certain purpose, but exposed to the disposition of the tide, to the rage of the wind, to the wantonness of the eddy, and to innumerable contingencies, till it wear out to nothing. So, if a man set his heart (we cannot call it a setting) if a man suffer his heart to issue upon any of these fluid and transitory things of this world, he shall not know where to find his own heart. If riches be this floating paper that his eye is fixed upon, he shall not know upon what course ; if beauty be this paper, he shall not know upon what face ; if honour and preferment be it, he shall not know

upon what faction his heart will be transported a month hence. But, if the heart can fix itself upon that which is fixed, the almighty and immoveable God, if it can be content to inquire after itself, and take knowledge where it is, and in what way, it will find the means of cleansing.

#### INCONSIDERATION.

OUR inconsideration, our not thinking of God in our actions, offends him more than our sins. We know, that in nature, and in art, the strongest bodies are compact of the least particles, because they shut best, and lie closest together; so be the strongest habits of sin compact of sins which in themselves are least; because they are least perceived, they grow upon us insensibly, and they cleave unto us inseparably. And I should make no doubt of recovering him sooner that had sinned long against his conscience, though in a great sin, than him that had sinned less sins, without any sense or conscience of those sins; for I should sooner bring the other to a detestation of his sin, than bring this man to a knowledge that that that he did was sin.

## LITTLE SINS:

THY soul is not so easily devoured by that lion, that seeks whom he may devour; for, still he is put to seek, and does not always find: and thou shalt hear his roaring, that is, thou shalt discern a great sin; and the lion of the tribe of Judah will come in to thy succour, as soon as thou callest: but take heed that thy soul be not eaten up with vermin, by those little sins, which thou thinkest thou canst forbear, and give over when thou wilt.

## LOVE.

LOVE, in divinity, is such an attribute, or such a notion, as designs to us one person in the Trinity; and that person who communicates, and applies to us, the other two persons, that is, the Holy Ghost: so that, as there is no power, but with relation to the Father, nor wisdom but with relation to the Son, so there should be no love but in the Holy Ghost, from whom comes this pureness of heart, and consequently the love of it necessarily: for, the love of this pureness is part of this pureness itself, and no man hath it, except he love it. All love which is placed upon lower things, admits satiety; but this love of this pureness, always grows, always proceeds: it does not only file off the rust of our hearts, in purging us of old habits, but proceeds to a daily polishing of

the heart, in an exact watchfulness, and brings us to that brightness, that thou mayest see thy face in thy heart, and the world may see thy heart in thy face; indeed, that to both, both heart and face may be all one: thou shalt be a looking-glass to thyself, and to others too.

## AGAINST IDLENESS.

SINCE even the angels, which are all spirit, be yet administering spirits, and execute the commissions and ambassages of God, and communicate with men; should man, who is not made all soul, but a composed creature of body and soul, exempt himself from doing the offices of mutual society, and upholding that frame in which God is pleased to be glorified? Since God himself, who so many millions of ages contented himself with himself in heaven, yet at last made this world for his glory; shall any man live so in it as to contribute nothing towards it? Hath God made this world his theatre, that man may represent God in his conversation; and wilt thou play no part? But think that thou only wast made to pass thy time merrily, and to be the only spectator upon this theatre? Is the world a great and harmonious organ, where all parts are played, and all play parts; and must thou only sit idle and hear it? Is every body else made to



be a member, and to do some real office for the sustentation of this great body, this world; and wilt thou only be no member of this body? Thinkest thou that thou wast made to be a mole in the face for ornament, a man of delight in the world? Because thy wit, thy fashion, and some such nothing as that, hath made thee a delightful and acceptable companion, wilt thou therefore pass in jest, and be nothing? If thou wilt be no link of God's chain, thou must have no part in the influence and providence, derived by that, successively to us. Since it is for thy fault that God hath cursed the earth, and that therefore it must bring forth thorns and thistles, wilt not thou stoop down, nor endanger the pricking of thy hand, to weed them up? Thinkest thou to eat bread, and not sweat? Hast thou a prerogative above the common law of nature? Or must God insert a particular clause of exemption for thy sake?

#### POLITIC LIFE.

EVERY man hath a politic life, as well as a natural life; and he may no more take himself away from the world, than he may make himself away out of the world. For he that dies so, by withdrawing himself from his calling, from the labours of mutual society in this life, that man kills him-

self, and God calls him not. He shall die a double death; an allegorical death here, in his retiring, from his own hand; and a real death from the hand of God hereafter.

## THE REFORMATION.

God shined upon this island early; early in the plantation of the Gospel, (for we had not our seed-corn from Rome, howsoever we may have had some waterings from thence) and early in the Reformation of the church: for we had not the model of any other foreign church for our pattern; we stripped not the church into a nakedness, nor into rags; we divested her not of her possessions, nor of her ceremonies, but received such a reformation at home, by their hands whom God enlightened, as left her neither in a dropsy, nor in a consumption; neither in a superfluous and cumbersome fatness, nor in an uncomely and faint leanness and attenuation: early in the plantation, early in the Reformation, and we have light enough, without either seeing other light from Rome, or more of this light from other places. God continue to us the light of this Reformation, without re-admitting any old clouds, any old clouts, and we shall not need any such re-reformation, or super-reformation, as swimming brains will needs cross the seas for. *The word of*

*God is not above thee, says Moses, nor beyond the sea.* We need not climb up seven hills, nor wash ourselves seven times in a lake for it: God make the practice of our lives agreeable to the doctrine of our church; and all the world shall see that we have light enough.

MAN, A MIRACLE.

WHAT a mystery is man here! I am less in body than many creatures in the world, and yet greater in the compass and extent of my soul than all the world: I am under a necessity of spending some thoughts upon this low world, and yet in an ability to study, to contemplate, to lay hold upon the next: In a body that may, that must, that does, that did die ever since it was made; I carry a soul, nay a soul carries me, to such a perpetuity, as no saint, no angel, God himself shall not survive me, over-live me. And lastly, says he, I have a body, but of earth; but yet of such earth, as God was the potter to mould it, God was the statuary to fashion it; and then I have a soul, of which God was the father, he breathed it into me, and of which no matter can say, I was the mother, for it proceeded of nothing. Such a mystery is man here: but he is a miracle hereafter; I shall be still the same man, and yet have another being; and in this is

that miracle exalted, that death who destroys me, re-edifies me.

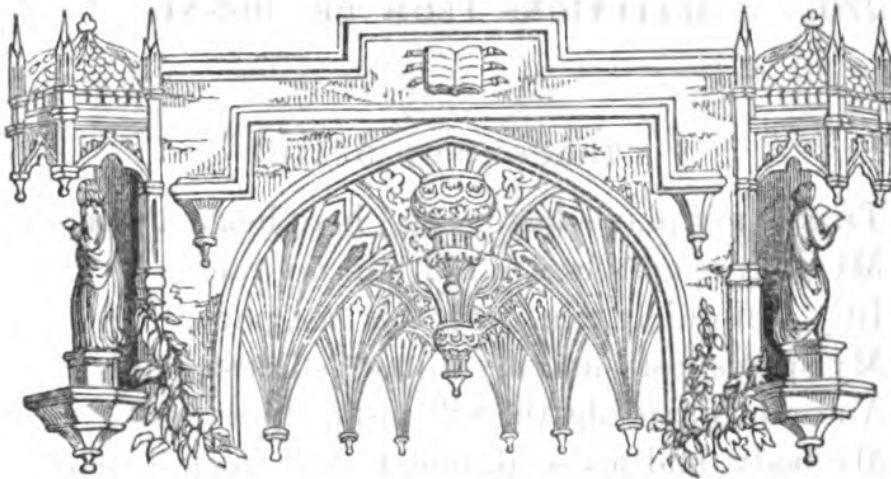
## WITHOUT CHRIST, WITHOUT GOD.

WE stop not on this side Christ Jesus ; we dare not say, that any man is saved without Christ ; we dare say, that none can be saved, that hath received that light, and hath not believed in him. We carry you not beyond Christ neither, not beyond that face of his, in which he is manifested, the Scriptures. Till you come to Christ you are without God, as the apostle says to the Ephesians : and when you go beyond Christ, to traditions of men, you are without God too. There is a left-handed atheism, in the mere natural man, that will not know Christ ; and there is a right-handed atheism, in the stubborn papist, who is not content with Christ. They preach Christ Jesus and themselves, and make themselves lords over you in Jesus' place, and farther than ever he went. *We preach not ourselves, but him, and ourselves your servants for his sake ;* and this is our service, to tell you the whole compass, the beginning, the way, and the end of all, that all is done in, and by, and for Christ Jesus, that from thence flow, and thither lead, and there determine all, to bring you, from the memory of your creation, by the sense of your vocation, to the assurance of your

glorification, by the manifestation of God in Christ, and Christ in the Scriptures. For *God who commanded light out of darkness, hath shined* &c.

#### WITNESSES FOR CHRIST.

A CHRISTIAN in profession, that is not a Christian in life, is intestable so, he discredits Christ, and hardens others against him. John Baptist was more than a prophet, because he was a witness of Christ; and he was a witness, because he was like him, he did as he did, he led a holy and a religious life; so he was a witness. That great and glorious name of martyr, is but a witness. St. Stephen was *proto-martyr*, Christ's first witness, because he was the first that did as he did, that put on his colours, that drunk of his cup, that was baptized with his baptism, with his own blood: so he was a witness. To be witnesses for Christ, is to be like Christ; to conform yourselves to Christ; and they in the text, and you, are to be witnesses of Christ in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.



## POETRY.

### REPENTANCE AND FAITH.

OH my black soul ! now thou art summon'd  
By sickness, death's herald, and champion ;  
Thou art like a pilgrim, which abroad hath done  
Treason, and durst not turn to whence he is fled,  
Or like a thief, which till death's doom be read,  
Wisheth himself deliver'd from prison ;  
But damn'd and haled to execution,  
Wisheth that he still might be imprisoned ;  
Yet grace, if thou repent, thou canst not lack ;  
But who shall give thee that grace to begin ?  
Oh make thyself with holy mourning black,  
And red with blushing, as thou art with sin ;  
Or wash thee in Christ's blood, which hath this might,  
That being red, it dyes red souls to white.

## THOUGHT ON DEATH.

THIS is my play's last scene ; here heaven's appoint  
My pilgrimage's last mile ; and my race  
Idly, yet quicly run, hath this last pace,  
My span's last inch, my minute's latest point,  
And gluttonous death, will instantly unjoint  
My body, and my soul, and I shall sleep a space,  
But my ever-waking part shall see that face,  
Whose fear already shakes my every joint :  
Then, as my soul, to heaven her first seat takes flight,  
And earth-born body, in the earth shall dwell,  
So, fall my sins, that all may have their right,  
To where they are bred, and would press me to hell.  
Impute me righteous, thus purged of evil,  
For thus I leave the world, the flesh, the devil.

## REPENTANCE.

AT the round earth's imagined corners, blow  
Your trumpets, angels, and arise, arise  
From death, your numberless infinities  
Of souls, and to your scatter'd bodies go,  
All whom the flood did, and fire shall o'erthrow,  
All whom war, death, age, agues. tyrannies,  
Despair, law, chance, hath slain, and you whose eyes,  
Shall behold God, and never taste death's woe :  
But let them sleep, Lord, and me mourn a space,  
For, if above all these, my sins abound,

It is late to ask abundance of thy grace,  
 When we are there ; here on this lowly ground,  
 Teach me how to repent ; for that's as good  
 As if thou hadst seal'd my pardon with thy blood.

## DEATH AND RESURRECTION.

DEATH, be not proud, though some have called thee  
 Mighty and dreadful, for thou art not so,  
 For those, whom you think'st thou dost overthrow,  
 Die not, poor death, nor yet canst thou kill me ;  
 From rest and sleep, which but thy pictures be,  
 Much pleasure, than from thee, much more must  
 flow,  
 And soonest our best men with thee do go,  
 Rest of their bones, and souls delivery ;  
 Thou art slave to fate, chance, kings, and desperate  
 men,  
 And dost with poison, war, and sickness dwell.  
 And poppy, or charms can make us sleep as well,  
 And better, than thy stroke ; why swell'st thou then ?  
 One short sleep past, we wake eternally,  
 And death shall be no more, death thou shalt die.

## PRAYER FOR GRACE.

BATTER my heart, three-person'd God ; for you  
 As yet but knock, breathe, shine, and seek to mend ;  
 That I may rise, and stand, overthrow me, and bend  
 Your force, to break, blow, burn, and make me new.  
 I, like an usurpt town, to another due,  
 Labour to admit you ; but O, to no end.



Reason your viceroy in me, me should defend,  
 But is captived, and proves weak or untrue,  
 Yet dearly I love you, and would be loved fain,  
 But am betrothed unto your enemy,  
 Divorce me, untie, or break that knot again,  
 Take me to you, imprison me, for I  
 Except you enthrall me, never shall be free,  
 Nor ever chaste, except you ravish me.

## IMPROVEMENT.

WHO makes the past a pattern for next year,  
 Turns no new leaf, but still the same things reads,  
 Seen things, he sees again, heard things doth hear,  
 And makes his life, but like a pair of beads.

A palace, when 'tis that, which it should be,  
 Leaves growing, and stands such, or else decays,  
 But he which dwells there, is not so ; for he  
 Strives to urge upward, and his fortune raise.

So had your body her morning, hath her noon,  
 And shall not better ; her next change is night :  
 But her fair larger guest, to whom sun and moon  
 Are sparks, and short-lived, claims another right.

The noble soul by age grows lustier,  
 Her appetite, and her digestion mend,  
 We must not starve, nor hope to pamper her  
 With women's milk, and pap, unto the end.

## SELF-CULTIVATION.

IF our souls have stained their first white, yet we  
May clothe them with faith, and dear honesty,  
Which God imputes as native purity.

There is no virtue, but religion,  
Wise, valiant, sober, just, are names, which none  
Want, which want not vice-covering discretion.

Seek we then ourselves in ourselves ; for as  
Men force the sun with much more force to pass,  
By gathering his beams with a crystal glass ;

So we, if we into ourselves will turn,  
Blowing our sparks of virtue, may outburn  
The straw, which doth about our hearts sojourn.

You know, physicians, when they would infuse  
Into any oil, the souls of simples, use  
Places, where they may lie still warm, to choose.

So works retiredness in us ; to roam  
Giddily and be everywhere, but at home,  
Such freedom doth a banishment become.

We are but termers of ourselves, yet may,  
If we can stock ourselves, and thrive, uplay  
Much, much dear treasure for the great rent-day.

Manure thyself then, to thyself be approved,  
And with vain outward things be no more moved,  
But to know, that I love thee and would be loved.

## MAN.

MAN is a lump, where all beasts kneaded be,  
 Wisdom makes him an ark where all agree ;  
 The fool, in whom these beasts do live at jar,  
 Is sport to others, and a theatre.  
 Nor 'scapes he so, but is himself their prey ;  
 All which was man in him, is eat away,  
 And now his beasts on one another feed,  
 Yet couple in anger, and new monsters breed.  
 How happy's he, which hath due place assigned  
 To his beasts, and disaforested his mind !  
 Empal'd himself to keep them out, not in ;  
 Can sow, and dares trust corn where they've been ;  
 Can use his horse, goat, wolf, and every beast,  
 And is not ass himself to all the rest.

## PRAYER.

IN none but us, are such mixed engines found,  
 As hands of double office : for the ground  
 We till with them, and them to heaven we raise ;  
 Who prayerless labours, or, without this, prays,  
 Doth but one half : that's none. He which said  
*plough*  
*And look not back,* to look up doth allow.  
 Good seed degenerates, and oft obeys  
 The soil's disease, and into cockle strays.  
 Let the mind's thoughts be but transplanted so,  
 Into the body, and bastardly they grow.

## VIRTUE IS SOUL.

OTHERS whom we call virtuous, are not so  
In their whole substance ; but their virtues grow  
But in their humours, and at seasons show.

For when through tasteless flat humility  
In dough-baked men some harmless we see,  
'Tis but his phlegm that's virtuous, and not he.

So is the blood sometimes ; who ever ran  
To danger unimportuned, he was than  
No better than a sanguine virtuous man.

So cloisteral men, who, in pretence of fear  
All contributions to this life forbear,  
Have virtue in melancholy, and only there.

Spiritual choleric critics, which in all  
Religions find faults, and forgive no fall,  
Have, through their zeal, virtue but in their gall.

We are thus but parcel-guilt ; to gold we are grown  
When virtue is our soul's complexion ;  
Who knows his virtue's name or place, hath none.

Virtue is but anguish, when 'tis several,  
By occasion waked, and circumstantial.  
True virtue is soul, always in all deeds all.

## HUMAN IGNORANCE.

WHAT hope have we to know ourselves, when we  
 Know not the least things, which for our use be ?  
 We see in authors, too stiff to recant,  
 A hundred controversies of an ant ;  
 And yet one watches, starves, freezes, and sweats,  
 To know but catechisms and alphabets  
 Of unconcerning things, matters of fact ;  
 How others on our stage their parts did act ;  
 What Cæsar did, yea, and what Cicero said,  
 Why grass is green, or why our blood is red,  
 Are mysteries which none have reached unto.  
 In this low form, poor soul, what wilt thou do ?  
 When wilt thou shake off this pedantry,  
 Of being taught by sense and fantasy ?  
 Thou look'st through spectacles ; small things seem  
     great  
 Below ; but up unto the watch-tower get,  
 And see all things despoiled of fallacies :  
 Thou shalt not peep through lattices of eyes,  
 Nor hear through labyrinths of ears, nor learn  
 By circuit, or collections to discern.

## THE GRAVE.

Now I grow sure, that if a man would have  
 Good company, his entry is a grave.  
 Methinks all cities, now, but ant-hills be,  
 Where when the several labourers I see,

For children, house, provision, taking pain,  
They are all but ants, carrying eggs, straw, and grain;  
And churchyards are our cities, unto which  
The most repair, that are in goodness rich.  
There is the best concourse, and confluence,  
There are the holy suburbs, and from thence  
Begins God's city, New Jerusalem,  
Which doth extend her utmost gates to them;  
At that gate then, triumphant soul, dost thou  
Begin thy triumph.

## HYMN TO CHRIST.

IN what torn ship soever I embark,  
That ship shall be my emblem of thy ark;  
What sea soever swallow me, that flood  
Shall be to me an emblem of thy blood;  
Though thou with clouds of anger do disguise  
Thy face; yet through that mask I know those eyes,  
Which, though they turn away sometimes,  
They never will despise.

I sacrifice this island unto thee,  
And all whom I lov'd there, and who lov'd me;  
When I have put our seas 'twixt them and me,  
Put thou thy seas betwixt my sins and thee.  
As the tree's sap doth seek the root below  
In winter, in my winter now I go,  
Where none but thee, the eternal root  
Of true love, I may know.

Nor thou nor thy religion dost control,  
 The amorousness of an harmonious soul ;  
 But thou would'st have that love thyself : as thou  
 Art jealous, Lord, so I am jealous now,  
 Thou lov'st not, till from loving more, thou free  
 My soul : who ever gives, takes liberty :  
 O, if thou car'st not whom I love,  
 Alas, thou lov'st not me.

Seal then this bill of my divorce to all,  
 On whom those fainter beams of love did fall ;  
 Marry those loves, which in youth scattered be  
 On Fame, Wit, Hopes (false mistresses) to thee.  
 Churches are best for prayer, that have least light :  
 To see God only, I go out of sight :  
 And to 'scape stormy days, I choose  
 An everlasting night.

TO MR. TILMAN, AFTER HE HAD TAKEN ORDERS.

THOU, whose diviner soul hath caused thee now  
 To put thy hand unto the holy plough,  
 Making lay-scornings of the ministry  
 Not an impediment but victory ;  
 What bring'st thou home with thee? how is thy mind  
 Affected since the vintage? dost thou find  
 New thoughts and strings within thee? and, as steel  
 Touch'd with a loadstone, dost new motions feel?  
 Or as a ship, after much pain and care,  
 For iron and cloth, brings home rich Indian ware?  
 Hast thou thus traffick'd, but with far more gain

Of noble goods, and with less time and pain ?  
Thou art the same materials as before,  
Only the stamp is changed, but no more.  
And as new-crowned kings alter the face,  
But not the money's substance, so hath grace  
Chang'd only God's old image by creation  
To Christ's new stamp, at this thy coronation ;  
Or as we paint angels with wings, because  
They bear God's message, and proclaim his laws :  
Since thou must do the like, and so must move,  
Art thou new-feather'd with celestial love  
Dear ! tell me where thy purchase lies, and show  
What thy advantage is above below :  
But if thy gainings do surmount expression,  
Why doth the foolish world scorn that profession  
Whose joys pass speech ? Why do they think unfit  
That gentry should join families with it ?  
As if their day were only to be spent  
In dressing, mistressing, and compliment.  
Alas ! poor joys, but poorer men, whose trust  
Seems richly placed in sublimed dust !  
(For such are clothes and beauty, which, though  
    gay,  
Are at the best but of sublimed clay.)  
Let then the world thy calling disrespect,  
But go thou on, and pity their neglect.  
What function is so noble as to be  
Embassador to God and destiny ?  
To open life, to give kingdoms to more  
Than kings give dignities ; to keep heaven's door ?



Mary's prerogative was to bear Christ ; so  
'Tis preachers' to convey him, for they do  
As angels out of clouds, from pulpits speak,  
And bless the poor beneath, the lame, the weak ;  
If then th' astronomers, whereas they spy  
A new-found star, their optics magnify,  
How brave are those who with their engine can  
Bring man to heav'n, and heav'n again to man ?  
These are thy titles and pre-eminences,  
In whom must meet God's graces, men's offences ;  
And so the heav'ns which beget all things here,  
And th' earth, our mother, which these things doth  
bear,  
Both these in thee are in thy calling knit,  
And make thee now a blest hermaphrodite.



