

**MEDITATIONS**  
**AND**  
**SPIRITUAL EXPERIENCES.**

**BY THE LATE**  
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**WITH A PREFACE,**  
**BY THE LATE**  
**REV. DAVID BRAINARD.**

**AND**  
**AN INTRODUCTORY ESSAY,**  
**BY THE**  
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**GLASGOW :**  
**DAVID BRYCE, 101, BUCHANAN STREET.**  
EDINBURGH: W. P. KENNEDY, OLIVER AND BOYD, AND JOHN JOHNSTONE.  
LONDON: HAMILTON, ADAMS, AND CO.

**MDCCKXLVII.**

## ADVERTISEMENT.

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**THE** little Work here presented to the Public has become so scarce, that it is difficult to procure even a single copy. Its intrinsic worth, and the well-known name of its Author, entitle it to be held in high estimation by all who are alive to the excellence of vital godliness. The present Edition is almost a verbatim reprint of the one published in Glasgow, in 1791, along with some other Tracts.

## INTRODUCTORY ESSAY.

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WE live in a world that teems with wonders. In every object which meets our view, whether in the wide expanse of the heavens, or on the extensive tracts of the earth, we behold a specimen of His handiwork, who hath created all things, and for whose pleasure they are and were created. But nowhere are greater marvels exhibited than in the spiritual world; and of these, one of the most excellent is the life of God in the soul of man. To make man after the image of God was the crowning act in the first creation—to renew the soul after his image is the noblest work of the second.

The subjects of the life of God do not originally differ from the rest of mankind. In common with all the members of the human family, they are involved in the guilt and ruin of the first apostacy. They have the same darkened understandings—the same carnal hearts—the same depraved wills as other men. A distinction is put upon them by divine sovereign love,

flowing through a "covenant ordered in all things and sure," and providing for their complete deliverance from all the evils into which they have fallen by their sin, and their enjoyment of eternal blessedness in the kingdom of heaven.

To prepare the way for giving effect to the distinction thus put upon them was the design of the mission of the Son of God into our world. The apostacy, in breach of the first covenant, laid our race under the condemnation of the law, shut them out from all friendly intercourse with God, and exposed them to the full weight of his holy indignation, and the dread miseries of his curse. But the Lord Jesus Christ having, in a new and better covenant, appeared as the Mediator of his chosen people, and engaged to satisfy all the demands which justice had to make upon them, took upon him their nature, became the subject of law in their room, and fulfilled all righteousness in their behalf. By this means sin received the punishment due to it—the law was magnified by a perfect obedience—and the glory of Jehovah shone forth as the Just God and the Saviour.

He who, in his pity and his love for his people, had stooped to the lowest abasement, submitted to the severest sufferings, and endured the most ignominious

death, was raised up by the glory of the Father, and set at his own right hand in the heavenly places, having power over all flesh, that he might give eternal life to as many as had been given to him. The word of the truth of the gospel now proclaims that he is exalted a Prince and a Saviour, to give repentance unto Israel and the remission of sins. And what he is thus empowered to do, he is able and willing to accomplish ; for as it hath pleased the Father that in him all fulness should dwell, as to him is committed the dispensation of the Holy Ghost ; and as by his obedience unto death he hath made “ an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness,” so he sends forth the gracious proclamation—“ Look unto me, and be ye saved, all ye ends of the earth ; for I am God, and there is none else.” “ Come unto me, all ye that labour and are heavy laden, and I will give you rest.” “ Him that cometh unto me, I will in no wise cast out.”

We have not space here to resolve the doubts of inquirers, whether they, in their guilt and misery, may come to Christ. The great adversary labours to persuade men that they have no need of a Saviour ; but when they are awakened to concern about the state of their souls, he suggests that there is no Saviour for

them. An evil heart of unbelief very readily falls in with this suggestion ; and thus the soul is involved in darkness and perplexity at the very time the word of salvation is sounding in our ears : “ Ho, every one that thirsteth, come ye to the waters ; and he that hath no money, come ye, buy and eat ; yea, come, buy wine and milk, without money and without price.” Let it be observed that the Saviour is provided for sinners ; to sinners he is graciously offered ; and in this character alone can any receive him. “ I came not to call the righteous, but sinners to repentance.” It is this call which constitutes the warrant and the plea to any, and it is sufficient for the vilest and the guiltiest : “ This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.”

But this is not all. In the proclamation which the Lord Jesus Christ makes in the gospel, he unfolds the revelation which God gave unto him. But were he to stop here, what would become of another gift, with the dispensation of which he has been entrusted—the gift of the Holy Ghost ? For it is a fond delusion, a vain conceit of foolish men, to suppose that the word and Spirit of God are identical ; or that the Spirit is, so in the word, that no man can have the word who

has not the Spirit. For what said our Lord in addressing the carnal Jews? "It is the Spirit that quickeneth; the flesh profiteth nothing." "The words that I speak unto you, they are spirit and life." To the same effect is the declaration of the apostle Paul, in his epistle to the Corinthians—"Now we have received not the spirit of the world, but the Spirit which is of God, that we may know the things that are freely given to us of God." And hence the promise which Christ gave to his disciples of the Comforter—"He shall guide you into all truth." In illustration of which, we may point to the two disciples going to Emmaus—"Then opened he their understandings to understand the scriptures." For without the Spirit the word is "a light shining in darkness, and the darkness comprehendeth it not."

It is plain, then, that the Lord Jesus Christ makes application of his purchased redemption to his people by the gift of the Holy Ghost. And here it is we see the actual beginning of the life of God in the soul; for, up till this moment, darkness covers the soul—gross darkness envelopes all its powers; and to this is added the stillness and corruption of spiritual death. "You who were dead in sins hath he quickened together with Christ." The soul is in a state of deepest

moral depravity ; the mind is blind, totally blind, to spiritual things ; the heart is alienated from the living God ; and the conscience is full of error, and stupidity, and death. In vain do you set the things of God before the man who is in this condition ; he does not see them. In vain do you appeal to his fears and his hopes ; he neither dreads the anger, nor melts at the mercy, of God. In vain do you show him the path of life, and the way of destruction ; he turns from the former, and hurries on in the latter. To look at human nature in such a state, and expect any change for the better, is utterly absurd. It is to build without a foundation, to believe against all evidence, and to expect light out of darkness, beauty out of deformity, life out of death. " Can the Ethiopian change his skin, or the leopard his spots ? then may ye that are accustomed to do evil learn to do well." Nor is the case materially altered by turning to the means which may be used by men themselves, or by others for them. We have no desire to depreciate means, to weaken the obligation to use them, or to discourage any in the discharge of this obligation. But we would strenuously guard against the perversion of means, by exalting them to a place which does not belong to them. The Lord hath appointed the

means we are to use, but the end he hath reserved in his own power. He will not that we trust in him and neglect the means ; neither will he that we trust to the means and forget him. For “ it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” If true believers, when they have done all, are to regard themselves as unprofitable servants, what account of means ought to be made by those who are most diligent in their observance ? Plainly, that the end is to be expected, not because the means have been used, but because he who appointed them is merciful and gracious, and “ willeth not the death of sinners, but that they turn unto him and live.” We appeal to every one that is competent to judge in this matter, whether it be not wiser and safer to trust in infinite compassion than in the desires of a man’s heart ; to look to the movements of sovereign grace rather than to his own inward exercises ; to hope in the blood of sprinkling, which speaketh better things than the blood of Abel, rather than in his own prayers and tears, which, in their very best estate, need the washing of the blood of atonement. “ In vain is salvation looked for from the hills and the multitude of mountains : in the Lord our God is the salvation of Israel.”

We insist upon it, therefore, that the Spirit of God is bestowed of pure mercy, through the mediation of the Lord Jesus. And when he enters the soul, then is the command issued, and that in every case with certain effect—"Let there be light." "For God who commanded the light to shine out of darkness hath shined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ." The illumination thus imparted is quickening. "The dead hear the voice of the Son of God, and live." "The life is the light of men." The work of the Spirit of God, in awakening the soul, differs in its aspect in different persons; but as to its essential elements it is the same in all. In some, the convictions he produces are sudden and forcible, and almost overwhelming; in others, they are gradual, gentle, and attractive. But, however this be, every man who is savingly enlightened is brought to a spiritual apprehension of the living God. He sees him in his eternal excellency. He bows to his authority as supreme Lawgiver. He owns his righteousness in the condemnation of sin; and says amen to the curse he has pronounced on the transgressors of his law, and the death he has brought upon Adam's posterity for Adam's sin. The effect of this discovery of the divine

character and government is to lay the man in the dust before God, accepting the punishment of his sin, and yielding himself up to him who has a right to dispose of him as he sees fit. "Against thee, thee only, have I sinned, and in thy sight done this evil, that thou mayest be just when thou judgest, and clear when thou speakest." "He that covereth his sin shall not prosper; but whoso confesseth and forsaketh it shall find mercy."

It is at this crisis that the Lord Jesus Christ is revealed in his glory as a Saviour. For though it is not on the ground of any inward conviction a man is warranted to look to Christ, but, as we have already explained, simply on the ground of the gospel offers, it is most manifest, from the very nature of the case, that, until he see he is lost, he will not inquire what he must do to be saved. The cities of refuge were prized only by him who was pursued by the avenger of blood. The serpent of brass was sought for only by those who were dying of the poison of the fiery flying serpents. In like manner Jesus Christ, as a Saviour, can be valued and embraced only by such as are dying under the condemnation of a fiery law, and the plagues of a desperately wicked heart: "For they that be whole need not a physician, but they that are sick."

In the light of the Spirit of truth, Jesus Christ is seen by faith in his divine beauty, in his infinite sufficiency, and in his ineffable pity and love for poor sinners. And thus it is the soul is persuaded to close with him as a suitable Saviour. To talk of the heart's being melted and won to Christ by a view of his loving-kindness, ere there is any apprehension of his moral beauty and perfection, argues total ignorance of true faith, and the exercise of the soul under its influence. The natural heart may be moved by the idea of kindness, as pure as it is condescending, and as noble as it is generous. But this is not faith, and is as far removed from it as the heavens and the earth from each other. The principle of faith is of divine origin ; it is of a spiritual nature—and hence it seeks after an object that is infinitely amiable in himself. And this it finds in Jehovah Jesus—" the brightness of the Father's glory, and the express image of his person." To those who by such a faith receive him, Jesus Christ is their righteousness. The man that is truly awakened is concerned not only for his own safety, but also for the honour of the divine character. He sees that the ruin he has incurred arises from sin—the transgression of the law ; and that, as a transgressor, the justice of God in all its terrors is

arrayed against him. He may at first repine at this sentence, and fret against him by whom it has been pronounced; but, guided by the Spirit who leads into all truth, he learns that, by chaffing at the sentence which condemns him, and quarrelling with the precept which he has violated, he only aggravates his offence. He sees that God is holy, the law just, and the penalty equitable. And, taking the part of the Lawgiver against himself, he receives Christ, and exults in him, as the end of the law for righteousness, saying, "In the Lord have I righteousness." The obedience of Christ has magnified the law; the justice of God rests complacently in it. This is apprehended of the soul by faith, and thus there results a peace which passeth all understanding; for "being justified by faith, we have peace with God through our Lord Jesus Christ."

By this strait gate a man enters upon the King's highway—the way of holiness. "I am the door, by me if any man enter in he shall be saved." For being renewed in his whole nature by the Spirit of God in Christ Jesus; and being set free from the condemning power of the law, and the reigning influence of sin, he is at once in a condition, and possesses the desire, "to follow after holiness, without which no man shall

see the Lord." The law will not accept any obedience from a man who lies under its sentence of condemnation, and whose soul is bound down under the yoke of sin. But there is no freedom from this bondage otherwise than by receiving Christ and resting on him. "If the Son make you free, ye shall be free indeed." He that is thus freed from sin, becomes the servant of righteousness, and has his fruit unto holiness. He seeks to be holy in the inward frame and exercises of his soul. For he knows he has to do with him who looketh not on the outward appearance, but looketh on the heart; and who says, "My son, give me thine heart." He therefore crucifies the flesh with the affections and lusts, and seeks to be spiritually minded, which is life and peace. The remaining corruptions of his heart often work violently, and at times prevail against him; but he learns to protest against the offence they offer to the divine majesty; to cry out of the wrong they do to his own soul, and the evil they occasion to others: "Oh, wretched man that I am! who shall deliver me from the body of this death?" The Lord pities his people in the midst of this conflict. He takes to him his great power, and subdues their iniquities. He appears in their eyes very glorious on account of the process by

which he divorces them from their idols, takes vengeance on their inventions, and purifies their hearts. And even when they are smarting under the rod, and crushed with the weight of affliction, they glorify Him in the fires; and rejoice in his faithfulness and love, in sitting "as a refiner and purifier of silver, and purifying the sons of Levi, and purging them as gold and silver, that they may offer unto the Lord an offering in righteousness."

A believer aims at being holy in all manner of conversation. He finds it indeed a difficult work; but, at the same time, it is very pleasant. "The ways of wisdom are ways of pleasantness, and all her paths peace." He has to contend with enemies without, and the most subtle enemy within. But, nevertheless, through grace he holds on his way, and waxes stronger and stronger. He desires to be conformed to the image of God; to have in him the mind which was in Christ Jesus; to see things in the light in which He saw them, and to give to every object the relative place assigned to it by Him; to put off the works of darkness, and to put on the armour of light; to be ruled by the law of God, strengthened by his grace, and devoted to his praise; to give no offence

in anything, but to live blameless and harmless, as a child of God, in a crooked and perverse world.

He desires to be holy in his enjoyments. His portion is in God; his highest delight is in fellowship with Him: and his purest happiness in knowing that He is pleased and honoured. "Many say, Who will show us good? Lord, lift thou upon us the light of thy countenance. Thou hast put gladness in my heart, more than when their corn and wine abound."

A believer has often the largest share of spiritual joy, when the world thinks he is most afflicted. For in seasons of heavy trial, when he is cast into a fiery furnace, and is exercised from day to day with terrible things in righteousness, he is admitted to the most intimate communion with the God he loves. If Jacob is obliged to leave his father's house, and set out on a long and solitary journey, he is cheered by the visits of the God of Bethel, and the visions of covenant mercy. If Shadrach, Meshach, and Abed-nego are cast into the fiery furnace, there is one like unto the Son of God seen walking with them in the midst of the flames. If Paul and Silas are thrust into the inner prison of Philippi, and their feet made fast in the stocks as felons, for the sake of the Lord Jesus, they are heard at midnight singing praise unto God.

“ We glory in tribulation ;” for “ whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”

A true believer desires to be holy in the ends he proposes. But what a mass of selfishness and sin he is compelled to encounter ! For by nature he is ignorant of God, and indifferent to his glory, and opposed to his will ; and all his life long, until the hour of his conversion, he has lived without God in the world. But “ old things pass away, and all things become new.” The mass of iniquity within is broken up, the corruptions that lurk in the heart are dragged forth and crucified ; and especially the vile motives which were wont to govern his whole conduct, are detected and mortified. He longs to breathe a purer atmosphere, to have his eye made single, and his life consecrated to the glory of the triune-Jehovah, “ of whom, and through whom, and to whom, are all things : to whom be glory for ever and ever. Amen.”

The following little work presents a remarkable specimen of the life of God in the soul of man. True, it is only a fragment, but a fragment which, like a diamond of the purest lustre, reflects from a vast number of faces the beauty and excellency of divine things. To those who profess the christian name, Shepard's medita-

tions present a searching test of sincerity. For though, at first sight, they may seem to describe attainments in the christian life that are eminent and rare, on closer inspection, they will be found to develop the essential elements of the christian character. And, therefore, if any man have not somewhat of the same spirit, and be occupied with the same exercises, it is most manifest that his profession is vain, and his religion worthless. It will not be denied, that the spirit which breathes through these pages is the spirit of Christ. Now, "if any man have not the spirit of Christ, he is none of his."

The experience that is here recorded may serve to humble and stimulate the true people of God. For who of them can say he has walked with God as did this holy man? And why is it so? It must be from ignorance, and that very culpable, with abundant means of knowledge: it must be from unbelief, and that most criminal, in the face of such varied evidence: it must be from worldliness, and that most sinful, when every thing calls to set the affections on things above: it must be from slothfulness, and that to be lamented, when so many considerations press to diligence: it must be from carnality, and that most base, when God is worthy to be all in all. If Shepard had

such a sense of his vileness, and loathed himself before God for his iniquities, how does it become ordinary christians to be ashamed, while they exclaim, Our leanness! Our leanness!

But if there be taught here a lesson of humility, there is also supplied an incentive to holiness. The Spirit of the Lord is not straitened; for see what he wrought in this remarkable man! The grace of Christ is exceedingly rich and efficacious, for in every page of his diary, Shepard may be heard testifying—“By the grace of God, I am what I am.” Let believers, then, be followers of those who, through faith and patience, inherit the promises. Let them not be content to be saved so as by fire, but labour to secure an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The contrast, as here exhibited, between spiritual religion and that which is natural, is very striking and full of instruction. In the day in which we live, nature is putting forth a vigorous effort, in every direction, to make itself christian and evangelical; and most plausible are some of the aspects under which she may be seen in this character. In the pulpit and the press, in the divinity hall and the public school, in poetry and prose, in literature and science, in a style as

captivating to the carnal heart as it is distasteful to the spiritual mind, the religion of nature, under the mask of evangelicism, seeks to commend itself to the acceptance of all. But let the warning be received which comes forth from one who, "though dead, yet speaketh;" and let men beware lest they be found "feeding upon ashes; a deceived heart having turned them aside, so that they cannot deliver their souls nor say, Is there not a lie in our right hand?" We are entering upon a fiery trial, which shall test to the uttermost every man's religion of what sort it is; and only that which is of divine origin, which bears the marks of His workmanship who made the heavens and the earth, which manifests itself to be the fruit of "the law-fulfilling righteousness, and sin-atonement sacrifice of the Lord Jesus Christ," which has affixed to it the seal of the living God, even the Holy Spirit of promise, the earnest of the saint's inheritance; only such a religion shall be approved and preserved amidst the troubles that tend to sap its foundations and overwhelm it in destruction, and be owned at last by the Judge in the day in which he maketh up his jewels. But of all other kinds of religion, be they what they may, though established by the clearest reasoning, adorned by the most splendid eloquence, supported

by the highest names, and recommended by the voice of a united people, the word that is written shall be made good in its season : “ Reprobate silver shall men call them.”

J. R. A.

GLASGOW, FEB., 1847.

## ACCOUNT OF THE AUTHOR.

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To oblige the reader, I would give a brief account of the very pious, judicious, and renowned author of the following piece, from some of the best authorities.

Dr Cotton Mather tells us he was born at Worcester, near Northampton, in England, Nov. 5, 1605; went to the University of Cambridge when he was fifteen years of age; was there converted to God in 1624, and took his degree of master of arts; afterwards engaged in the ministry; set sail from Harwich, in England, for New England in the latter end of 1634, but, by a great storm, was driven and forced to land at Yarmouth, in Norfolk, and lived the winter at Bastwick, in that county; in the spring of 1635, went up to London; in July sailed from Gravesend; Oct. 3, arrived at Boston; whence in a day or two

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his friends at Cambridge, who had come before, gladly fetched him, and he became their pastor till he died.

But, at present, waving his life and character by that learned writer, I shall now rather give the reader a shorter history drawn by those reverend and famous men, Mr William Greenhill of London, and Mr Samuel Mather of Dublin (the latter at our Cambridge having lived divers years under his ministry), in their preface to Mr Shepard's sermons of 'Ineffectual hearing the word, and Subjection to Christ in all his ordinances,' published at London in 1657, as follows:—

'Concerning the author, it were worth the while to write the story of his life.

'It is needless to speak in his commendation: "His works praise him in the gates." They that knew him, knew he had as real apprehensions of the things of God, and lived as much with God and with his own heart, and more, than the most of Christians do.

'He had his education at Emmanuel College in Cambridge, in England. The conversion and change of his heart was wrought betimes when he lived in the University, and enjoyed Dr Preston's ministry, whereby God had the very best and strength of his parts and years for himself.

‘ When he was first awakened to look after religion, having before swam quietly in the stream of the times, he was utterly at a loss which way to take ; being much molested with suggestions of atheism (in the depths whereof Junius was quite lost for a time), and moved and tempted to the ways of familism also. He read the books of H. N. among the rest, where meeting with this passage, “ That a Christian is so swallowed up in the Spirit, that what action soever the Spirit moves him to suppose whoredom, he may do it, and it is no sin to him ; ”—this was enough ; for being against the light of natural conscience, it bred in him an utter abhorrence of those loose and vile ways and principles ever after. This advantage he also had, that Dr Tuckney was then his tutor, whom he acquainted with his condition, and had his direction and help in those miserable fluctuations and straits of his soul. Happy is the man whose doubtings end in establishments : (*Nil tam certum quam quod de dubio certum.*) But when men arrive in scepticism, as the last issue of all their debates and thoughts of heart about religion, it had been good for such if they had never been born.

‘ After his heart was changed, it was observed that his abilities of mind were also much enlarged ; di-

vinity, though it be chiefly the art and rule of the will, yet raising and perfecting the understanding also, which we conceive came to pass by this means, that the fear of God fixed him and made him serious, and taught him to meditate, which is the main improvement of the understanding. Therefore such as came to him for direction about their studies, he would often advise them to be much in meditation; professing, that having spent some time in meditation every day in his beginning-times, and written down his thoughts, he saw cause now to bless God for it.

‘He was assigned to the work of the ministry at a solemn meeting and conference of sundry godly ministers about it. There were to the number of twelve at the meeting, whose solemn advice was, that he should “serve the Lord in the gospel of his Son,” wherein they have been the salvation of many a soul; for upon this he addressed himself to the work with that reality and seriousness in wooing and winning souls, that his word made deep impressions, and seldom or never fell to the ground.

‘He was lecturer a while at Earles-cone, in Essex, which we take it was the first place of his ministry, where he did much good; and the people there, though now it is long since and many are gone, yet have a

very precious and deep remembrance of him—of the mighty power of God by him to this day (*i. e.* 1657.) But Dr W. Laud, then Bishop of London, soon stopped his mouth, and drove him away, as he did many other godly ministers from Essex at the same time. After this he lived at Butterchrome, in Yorkshire, at Sir Richard Darley's house, till the iniquity of those times haunted him thence also. Then he went to Northumberland, till silenced there also.

‘ And being thus molested and chased up and down at home, he fled to New England; and after some difficulties and delays, by great storms and disasters at sea upon the sands and coasts of Yarmouth, which retarded his voyage till another year, he arrived there at last, where he was pastor to a precious flock at Cambridge about fourteen years.

‘ His manner of preaching was close and searching, and with abundance of affection and compassion to his hearers. He took great pains in his preparations for his public labours, accounting it a cursed thing to do the work of the Lord negligently; and therefore spending usually two or three whole days in preparing for the work of the Sabbath, had his sermons finished usually on Saturday by two of the o'clock. He hath sometime expressed himself thus in public:—

“God will curse that man’s labours that lumbers up and down in the world all the week, and then upon Saturday in the afternoon goes to his study, when, as God knows, that time were little enough to pray and weep in, and to get his heart in frame,” &c. He affected plainness, together with power, in preaching; not seeking abstrusities, nor liking to hover and soar aloft in dark expressions, and so shoot his arrows, as many preachers do, over the heads of his hearers.

‘It is a wretched stumbling-block to some that his sermons are somewhat strict, and, as they term it, legal. Some souls can relish none but meal-mouthed preachers, who come with soft, smooth, and toothless words (*Byssina verba byssinis viris*); but these times need humbling ministries, and blessed be God that there are any; for where there are no law-sermons, there will be few gospel-lives; and were there more law-preaching by the men of gifts, there would be more gospel-walking both by themselves and the people. To preach the law, not in a forced affected manner, but wisely and powerfully, together with the gospel, as Christ himself was wont to do (Matt. v. and elsewhere), is the way to carry on all three together, viz., sense of misery, the application of the remedy, and the returns of thankfulness and duty.

Nor is any doctrine more comforting than this humbling way of God, if rightly managed.

‘His sickness began with a sore throat, and then a quinsy, and then a fever, whereof he died, August 25, 1649. This was one thing he said upon his death-bed: “Lord, I am vile, but thou art righteous;” and to those that were about him, he bid them “Love Jesus Christ dearly; that little part that I have in him is no small comfort to me now.”’

Thus far those reverend and eminent men, Mr William Greenhill and Mr Samuel Mather in 1657. By mistake, indeed, they suppose Mr Shepard was 46 or 47 years old when he died; for, precisely speaking, he was but 43 years, 8 months, and 20 days. So great a progress did he make in sanctity and divine knowledge, and in the midst of many molestations and abundant ministerial labours, he composed and did so much, and grew in such esteem and pious fame in so short a time, that I cannot but reckon him one of the admirable men of his age.

On this occasion, I would recite a paragraph in the life of the very Rev. Mr James Fraser, of Brea, in Scotland, published at Edinburgh in 1738, as follows:—‘The Lord hath blessed the reading of practical writings to me; and thereby my heart hath been

put into frame, and much strength and light gotten—such as Isaac Ambrose, Goodwin, Mr Gray, and very much by Rutherford's above others. But most of all by Mr Thomas Shepard of New England, his works; he hath by the Lord been made the “interpreter one of a thousand;” so that under Christ I have been obliged to his writings as much and more than to any mean whatever, for wakening, strengthening, and enlightening my soul; the Lord made him a well of water to me in all my wilderness straits.’

That the diary is the genuine composure of this excellent divine, appears from an old manuscript found at Cambridge, above thirty years ago, and ascribed to him as in the title-page; as also from this further evidence, that the sentiments, the spirit, the style and manner of expression, are entirely Mr Shepard's; and whoever will take the pains to compare this with his sermons on the ‘Parable of the Ten Virgins,’ and other writings, will clearly see their exact similitude; and above all yet, that Dr Cotton Mather, in drawing Mr Shepard's life, about fifty years ago, had this part at least of the diary before him, from whence he has transcribed several paragraphs—as of Dec. 1, 1640; March 19, April 10, July 10,

Aug. 15, Oct. 10, and Nov. 3, 1641. But the rest were never published till now.

And here it is an act of justice to consider that the reverend author penning these retired meditations only for his own private use; we must suppose he did not write with so much guard and correctness of expression as if he were preparing for the public view, or he would no doubt have rectified several passages and rendered them more clear and accurate. Yea, it is likely they would have appeared more correct and clear if we could have found the author's manuscript. The equitable, and much more the candid, reader will therefore make just and kind allowances. And the very name of Mr Shepard is enough to recommend these, his private thoughts, to those who have read his writings, are seriously concerned for their salvation, and afraid of being deceived in matters of eternal moment.

As for a further account of the diary, see the excellent preface immediately before it; and though the reverend writer, from his singular modesty, forbade his name to be subscribed, yet, being now deceased, I may take the freedom to tell the reader it was that extraordinary person, Mr David Brainard, who died the 9th current, in the 30th year of his age, to the

great grief of those who knew him, both among the English and Indians.

THOMAS PRINCE.

OCTOBER 20, 1747.

**MEDITATIONS**

**AND**

**SPIRITUAL EXERCISES.**

## P R E F A C E.

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'Tis always a matter of the highest importance, both with regard to the honour of God and the interests of the souls of men, that true religion be justly delineated; that it appear in its own native excellency, worth, and beauty, with all its goodness and virtue; as that which conforms the soul to the image of the blessed God, the conversation and practice to the rules of his word, and the example of Christ, and qualifies the man for the glorious employments and entertainments of the heavenly state, as well as for a faithful discharge of the duties assigned him by divine Providence in this present world.

When the nature, the properties and effects of this divine religion, which our Lord has taught and exemplified to us, are thus clearly opened and duly represented, this tends to rectify the mistakes of many

persons in religious matters ; to prevent and remove many prejudices, persons are disposed to receive and entertain against religion through mistakes, either in themselves or others ; (although it will still remain a sad truth that men's hearts are naturally averse to the power of religion, though represented in the most agreeable light.) It likewise tends to convince rational and thinking persons, who are not given up to vice and prejudice, (especially if, with all, they see it duly exemplified in the lives of those who profess it,) that of a truth God is in this religion. By these means also the false hopes of hypocrites are like to be detected and discovered to their view, and thereby an opportunity given them to escape out of the snare that would otherwise have proved fatal to their souls. Nor can it fail of affording comfort to those who are truly godly to find their own religion exactly described, and proved to be the religion of God's word. Hereby some of that number, who are under grievous doubts about their own spiritual state, and ready to reckon themselves among the most poor and miserable, may be brought to see themselves possessed of 'the pearl of great price.'

And as it is always a matter of the highest importance to have true religion justly represented and de-

scribed, so there are some times in special, wherein those means that have the greatest tendency to give persons right notions of it, and show them wherein its essence does indeed consist, in distinction from all delusive appearances, are in a peculiar manner seasonable and necessary.

Such are the times wherein a diversity of sentiments in religion greatly prevails among the professors of it; when many are disposed to lay the stress of religion on those things which the word of God makes little or no account of, or perhaps wholly rejects, and to neglect and wholly pass by those things wherein the soul and essence of it is really contained.

How far this is the present state of religion in some places, and how much stress is laid by many upon some things, as being effects and evidences of exalted degrees of religion, when they are so far from being of any importance in it, that they are really irreligious, a mixture of self-love, imagination and spiritual pride, or perhaps the influence of Satan transformed into an angel of light; I say, how much stress is laid upon these things by many, I shall not undertake to determine. But 'tis much to be feared, that while God was carrying on a glorious work of grace, and undoubtedly gathering a harvest of souls to himself;

(which we should always remember with thankfulness,) numbers of others have, at the same time, been fatally deluded by the devices of Satan and their own corrupt hearts.

‘It is to be feared that the conversions of some have no better foundation than this—viz., That after they have been under some concern for their souls a while, and, it may be, manifested some very great and uncommon distress and agonies, they have, on a sudden, imagined they saw Christ in some posture or other, perhaps on the cross bleeding and dying for their sins : or, it may be, smiling on them, and thereby signifying his love to them. And that these and the like things, though mere imaginations, which have nothing spiritual in them, have instantly removed all their fears and distresses, filled them with raptures of joy, and made them imagine they loved Christ with all their hearts, when the bottom of all was nothing but self-love ; for when they imagined that Christ had been so good to them as to save them, and, as it were, to single them out of all the world, they could not but feel some kind of natural gratitude to him, although they never had any spiritual view of his divine glory, excellency and beauty, and, consequently, never had any love to him for himself ; or that, in-

stead of having some such imaginary view of Christ as has been mentioned, in order to remove their distress and give them joy, some having had a passage, or perhaps many passages, of scripture brought to their minds with power (as they express it), such as that, "Son, be of good cheer, thy sins be forgiven thee," and the like, they have immediately applied these passages to themselves, supposing that God hereby manifested his peculiar favour to them, as if mentioned by name : never considering that they are now giving heed to new revelations—there being no such thing revealed in the word of God as that this or that particular person has, or ever shall have, his sins forgiven : nor yet remembering that Satan can, with a great deal of seeming pertinence (and perhaps also with considerable power), bring scripture to the minds of men as he did to Christ himself. And thus these rejoice upon having some scripture suddenly suggested to them, or impressed upon their minds, supposing they are now the children of God, just as did the other upon their imaginary views of Christ. And 'tis said that some speak of seeing a great light which filled all the place where they were, and dispelled all their darkness, fears, and distresses, and lamost ravished their souls ; while others have had it

warmly suggested to their minds, not by any passage of scripture, but, as it were, by a whisper or voice from heaven, that God loves them, that Christ is theirs, &c., which groundless imaginations and suggestions of Satan have had the same effect upon them that the delusions before-mentioned had on the others.

‘ And as is the conversion of this sort of persons, so are their after experiences ; the whole being built upon imagination, strong impressions and sudden suggestions made to their minds : whence they are usually extremely confident (as if immediately informed from God), not only of the goodness of their own state, but of their infallible knowledge, and absolute certainty of the truth of every thing they pretend to, under the notion of religion, and thus all reasoning with some of them is utterly excluded.

‘ But ’tis remarkable of these that they are extremely deficient in regard of true poverty of spirit, sense of exceeding vileness in themselves, such as frequently makes truly gracious souls to groan, being burdened ; as also in regard of meekness, love and gentleness toward mankind, tenderness of conscience in their ordinary affairs and dealings in the world ; and ’tis rare to see them deeply concerned about the principles and ends of their actions, and under fears lest they

should not eye the glory of God chiefly, but live to themselves: or this at least is the case in their ordinary conduct, whether civil or religious. But if any one of their peculiar notions, which their zeal has espoused, be attacked, they are then so conscientious, that they must burn, if called to it, for the defence of it. Yet, at the same time, when they are so extremely deficient in regard of these precious divine tempers which have been mentioned, they are usually full of zeal, concern, and fervency, in the things of religion, and often discourse of them with much warmth and engagement. And to those who don't know, or don't consider, wherein the essence of true religion consists, viz., in being conformed to the image of Christ, not in point of zeal and fervency only, but in all divine tempers and practices; I say, to those who don't duly observe and distinguish, they often appear like the best of men.'

Now, as all proper means are to be used to cure the errors of men's minds, especially in things of religion, and as something of this nature may, therefore, seem peculiarly needful, especially in some places, so 'tis hopeful that the publication of the following small piece of the Rev. Mr Shepard's will be made, in some measure, serviceable in that respect. For, as it

is a journal of the private experiences of that excellent and holy man, designed for his own use, so it contains, as it were, this true religion for a course of time delineated to us in a very exact manner; whence we have opportunity to see, with utmost plainness, what passed with him for religion, what he laboured after under that notion, and what were the exercises and difficulties he met with in pursuance of a religious life: And those who have any favour for the name and piety of that venerable man, 'tis hoped, will read his experiences with care and attention, and, as they read, consider whether there be any manner of agreement between his and theirs; and whoever reads attentively, I'm persuaded must own that he finds a greater appearance of true humility, self-emptiness, self-loathing, sense of great unfruitfulness, selfishness, exceeding vileness of heart, smallness of attainments in grace; I say he must needs own that he finds more expressions of deep unfeigned self-abasement in these experiences of Mr Shepard's than some are willing to admit of. And 'tis hopeful, the reader will further observe, that, when Mr Shepard speaks of his comforts in religion, as he frequently does of his satisfaction, sweetness, and desire to die and to be with Christ, he always gives a solid account of the foundation of these

comforts, and mentions some exercises of grace from which they proceeded; so that they are wholly different from those groundless joys that arise in the minds of poor deluded souls from a sudden suggestion made to them—that Christ is theirs, that God loves them, and the like. The reader will further observe, that he valued nothing in religion that was not done with a view to the glory of God, as appears by many of his expressions, especially that under April 15, where he says, ‘When I looked over the day, I saw how I fell short of God and Christ, and how I had spent one hour unprofitably: and why? because though the thing I did was good, yet because I intended not God in it, as my last end, and did not set my rule before me, and so set myself to please God, therefore I was unprofitable.’ O that others, from this example, would learn to lay the stress of religion here, and labour that whether they live, they might live to the Lord, or whether they die, they might die to the Lord!

There is something in these papers of the Rev. Mr Shepard’s that seems excellently calculated to be of service to those who are in the ministry in particular. His method of examining his aims and ends, and the temper of his mind, both before and after preaching,

whether he had met with enlargement or straitening, is an excellent example for those that bear the sacred character. By these means they are like to gain a large acquaintance with their own hearts, as 'tis evident he had with his.

May the blessing of heaven attend the following pages, that he who has long been dead may yet speak by them to the instruction, conviction, and saving benefit of many souls !

AUGUST, 1747.

# MEDITATIONS

AND

## SPIRITUAL EXPERIENCES.

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Nov. 25, 1640. I found my heart and mouth straitened on the lecture-day, and for want of enlargement much troubled. Hence I essayed to humble my soul before God, which the Lord helped me to do in this manner :

1. I saw the vanity of honour, and, therefore, why should I be troubled for the loss of it by the want of enlargements ?

(1) Because it was but a conceit in men's minds of itself.

(2) Because it was naturally most dear, and so stood between me and Christ.

2. I saw how fit it was that the will of Christ should be done, as well in denying as in giving enlargements,

though he should strip me naked of them and all other things.

3. When my heart objected, Can you be content that Christ should lose his honour, and his ordinance be blemished by your straitening? I then saw I was to be content to want them in regard of my own unworthiness; and so,

(1) To be vile in my own eyes for my sin, that moves the Lord to deny.

(2) To mourn that he should not glorify himself by me.

(3) Then to pray him the more earnestly to glorify himself by doing for me by his own hand.

(4) I saw, therefore, that I should leave myself with the Lord for that end, with him who all had, and only did all.

Nov. 29. In prayer I saw my heart very vile, filled with nothing but evil; nay, mind, and mouth, and life, and all, void of God. Hence I prayed to the Lord to possess me again, (1) Because he only was good; (2) Because he only was worthy.

Dec. 1. A small thing troubled me. Hence I saw, that though the Lord had made me that night attain to that part of humiliation, to see that I deserved nothing but misery, yet I fell short in this other part,

viz., to submit to God in any crossing providence or command, but had a spirit soon touched and provoked. I saw, also, that the Lord let sin and Satan prevail there, that I might see my sin, and be more humbled by it, and so get strength against it.

Dec. 16. I saw myself very miserable ;

1. Because by my sin I had separated myself from God, and turned far from him.

2. That he was turned in his face from me.

(1) I had no sense of his majesty, power, mercy, nor being.

(2) No sense of his love.

3. I saw sin had shut him from me, and my unbelief, when he came to me, shut him out of me, hence I saw a need of a mediator between us, and mourned.

But I had a glimpse of the fulness of grace in Christ in meditation on John i. 14, like a fountain overflowing, and above all my conceiving to poor sinners which come to him. And hence my heart began to be filled with lively hope and assurance.

Dec. 26. In reading the 12th of Hebrews, 'That things shaken and made must be removed, that things unmoveable may stand,' I saw hence three things :—

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1. That only Christ and his word shall remain and stand unshaken.

2. That it's the sweetest thing to forsake all creatures, and there to abide as the stone on the foundation.

(1) 'Tis born up with it.

(2) It rests there.

3. I saw how good it was to depart out of this world, and to be with God, perfectly near him, where no more shaking is, or shall be.

Dec. 28. I desiring<sup>a</sup> to be led by the truth, it was suggested, Follow it in your practice, and prize it dearly, and I will go before you, and lead you into all truth. But I saw how little I loved the truths and ways of God; either practical or speculative truth.

I saw this morning how all my mercies came from Christ.

(1) He had plotted them;

(2) Purchased them;

(3) Promised them;

(4) Effected them. And mine heart was drawn near to the Lord with these thoughts.

Jan. 2. I saw (1) Christ was unmoveable; (2) That they which trust in him are so, Ps. cxxv. 'like Mount

Sion ;' (3) I saw that true trust was that which David speaks of, Ps. xxxix. 'And now, Lord, what wait I for? my hope is in thee.' His heart asked him, dost thou hope for God? what do I, said he, hope for else? hence I saw, (1) That true hope hath other affections of desire and love mixed with it; (2) That he that hopes for nothing but God, and for all things only from God, hopes truly. But I found a temptation and a stop. Did I hope for all things from God, and only God's things? do I hope and long to be out of the world, to be perfectly free from all sin, and filled with all grace? here I saw this I could not do till I did feel the infinite vileness of sin, and tasted a happiness in holiness, and placed all my happiness there, which I felt a want of. And hence I bewailed my condition before the Lord in this respect, and purposed to make up the breach herein, through his grace; blessing God, I saw the worst of my heart, as well as the good of it.

Jan. 6. I saw I could have no peace at death, nor hope that I should go to Christ, unless I did intend to do Christ's work while I lived. Hereupon I considered, if I love him, my soul will seek him: so I considered that I must keep alive my love to him in my heart for this end. And why should I love him?

because none was good, nor could do me good, but he. Myself, wife, child, could do neither me nor themselves any good, but only he. Then I considered, Shall I love him only because he is only good to me? I then reflected upon myself, and saw my own vileness and selfishness, and how fit it was the Lord should never regard me on that account, yet I resolved to seek him.

This morning, in meditation and prayer, I was tempted to think, no promise, no, nor command of God to seek the Lord and submit to him, was directed to me, but rather that he had in justice forsaken me, and so let me do what I please. But when I considered the scriptures, how that they did but manifest that acting will of a living God, revealing that secret will, which is ever so set as the word reveals, my soul was quieted, and I loved the scriptures the more.

Jan. 9. As I was walking in my study, musing on my sermon in Quest. 10, That God's mercy was himself, as his justice also was—the one to the men that come to Christ, and to those that are out of Christ, the other, hence I considered, when I come to Christ there is no wrath or justice to devour, but sweet love: wrath there is for refusing him, not else. It

was then objected, But it is to the elect only. The Lord let me then see, I had nothing to do with that, but to look on his truth, which is to them that come to him, that he would stand as a rock between the scorching sun and their souls. Hence my heart was sweetly ravished, and began to long to die, and think of being with him. And my heart said, Remember to comfort yourself thus, when you come to lie on your sick-bed, to lie under this rock, as in a hot day. If one saw a rock in a hot day, should he say, That rock will cool me if I be elected to it, and God has purposed it : so keep off in fears? No, God has purposed thus to be a rock to all that come to him, and are drawn by his love.

Jan. 11. In the morning, the Lord presented to me the sad state of the church, which put me upon a spirit of sorrow for my sins, as one cause, and to resolve in season to go visit all families ; but first to begin with myself, and go to Christ, that he may begin to pour his ointment on me, and then to my wife, and then to my family, and then to my brethren, &c.

Jan. 12. On lecture-day morning, I began to feel my heart slight and vilify what I was to deliver ; but the Lord put it into my mind, that though the truth

is a poor, mean thing in itself, as every ordinance also is, yet very glorious, as it is appointed and separated of God for his own ends. Hence I came to see the glory of God's ordinances, where it did lie ; and that was, not in themselves, but in God's sanctifying them for most sweet ends, to communicate his presence and his lovely pleasantness, and this love operating with power.

Jan. 19. I saw my loose walking without God ; and so was put to a stand what to say of myself. I saw that hypocrites are far from humbling, because far from conviction : they hope something there is in them. But I brought my heart to consider thus—if my state is good, then there is a cause of deeper mourning for abusing the Lord, so good ; or my state is not good, and then there is cause of breaking because I am so wretched still ; and so I went to prayer.

Jan. 21. I saw God's wrath kindled against sin ; and hence I saw, and mourned for, the evil of sin, so bitter to him.

I was, on the 26th of January, much affected with the Lord's goodness, and brought near to him :—

First, I found many lets standing between me and the Lord in prayer ; as the hiding of his face, my own

heart turned from him. But then I saw Christ, and his command to come hand in hand with him to the Father, so that methought I was with God, and in his presence ; and then this truth came in, that if ever I got good from the Lord in any ordinance, I must first come into the presence of God, and set him before me, as Cornelius and his company did, and as in Ps. lxxxiv. And when I was here, methought it was so sweet to pray and make my moan to the Lord, as a God that could and was willing to pity ; and so I was so knit to God that I intended never to depart from him again. (1) I saw God was my rest, and hence, why should I depart from him to any other thing, in regard of his goodness ? (2) I saw the riches of his mercy, hence I came to get my conscience at rest, and to believe he would hear me, and be with me. (3) I saw his glory, and hence saw my whole life should rest there, in acting for and honouring of him, who alone was worthy.

Jan. 28. I considered, being in his presence, what I did want, and it came in thus : (1) I did want light, even so much as to make me believe steadfastly. (2) So much faith as to make me cleave to God constantly. (3) For want of this I departed from God. (4) By departing, all woe came amain upon me ;

both sin and misery. And so I understood better than before how unbelief was the cause of all woe.

Jan. 30. When I was in meditation, I saw, when Christ was present, all blessings were present; as where any were without Christ present, there all sorrows were; hence I saw how little of Christ was present in me. I saw I did not cease to be and live of myself, that Christ might be, and live in me. I saw that Christ was to do, counsel, direct, and that I should be wholly diffident of myself, and careful for this that he might be all to me; hence I blessed Christ for showing me this, and mourned for the want of it.

At the same time I saw his will, and how it was my sin so to pray, as to think to bring God's will to mine, with a secret murmuring or thinking, 'tis in vain to seek, if the Lord do not so; for what is this but pride, and to command Christ, and to be above him, as if I were wiser than he; but I saw the work of prayer was to bring my will to his. And this gave me much light, and set my heart in a sweet frame; and hence I understood that place, 'Whatsoever we ask, according to his will, he heareth us.' And this, not only when we pray according to his will of precept and promise, but when we have done, to bring

our wills to his sweet sovereign will, let him do with me what he please, which is his will of sovereignty. Now, in the time of prayer, I considered why the Lord should command me to ask pardon, peace, brokenness of heart, &c. ; and I considered that it must needs be that he might give me the thing promised : (1) Because his commanding will is ever attended with a promise ; (2) Because it was for his glory, as well as my good, that I should ask ; and hence he would give certainly when I did ask, especially being set on by his command ; hence my heart was much moved and melted, to consider of my unbelief past, and how much I had dishonoured Christ, thus to think of him, and to maintain hard thoughts of him, that he will not hear. And so began, that day of fast, to believe, &c.

Feb. 1. When I was on my bed on Monday morning, the Lord let me see I was nothing else but a mass of sin, and that all I did was very vile, which, when my heart was somewhat touched with, immediately the Lord revealed himself to me in his fulness of goodness with much sweet affection. The Lord suddenly appeared, and let me see there was strength in him to succour me, wisdom to guide, mercy in him to quicken, Christ to satisfy : and so I saw all my good

was there, as all evil was in myself. Hereupon I began to entertain thoughts of the glory of this mercy, if the Lord would become mine, so that I should be strong with God's strength, and live by God's life, and be guided by God's wisdom, &c.; and should become his, for him to take care for me and love me, and I to pitch my thought and heart on him. I considered this would be an exchange of wonderful love, for me to have God and not myself, and God to have me and give me himself.

I arose with these thoughts, and had some purposes to consider more of them; and on Monday night, the same day in prayer and meditation, these thoughts came in from the experience which I found then, viz., (1) I saw all fulness in God of all the good I did need; and so all my good, or what might be good for me, there: and so considered that the first thing the Lord reveals to draw the soul to himself, is the fulness of grace in himself.

(2) Being doubting, Is this mine or no? I then considered that the Lord did invite me to come to him, because I saw that his word did not bid me depart from him; and methought, in considering this, the Lord's word, Come poor creature, was so sweet, that I came to him.

(3) Being thus come, I considered I must cleave to him, to be knit to him ; and then the remembrance of this, that all my good, all was in him, made me so to do, in some measure, with dear affections.

(4) Cleaving thus to him, I considered whether he was become mine now, and I his ; and here I stuck a while, being loath to fancy such a thing, and because he did not cleave to me as I could feel ; but the night after, God returned this answer :—

(1) That he had applied himself to me, because he had drawn me to himself, who else could never have come ; and hence, if he pitied me when far from him, much more being now near to him ; (2) Because of the riches and fulness of his tender grace, being come, he would let it out ; (3) Because of his promise, ‘ Him that cometh, I will in no wise cast out ;’ and Hos. xiv. 4, 5.

Feb. 9. I considered, when I could not bring Christ’s will to mine, I was to bring mine to his. But then it must be thus : (1) That if ever he gives my desire, it will be infinite mercy, and so his will is good ; (2) If he doth not, yet that I deserved to be crossed, and to feel nothing but extremity.

Feb. 14. When there was a church meeting to be resolved about our going away (viz., to Matabeseck),

I looked on myself as poor, and as unable to resolve myself, or to guide others, or myself in any action, as a beast : and I saw myself, in respect of Christ, as brutish, as a brute is in respect of man : and hence, (1) I left myself on Christ's wisdom ; (2) I understood the meaning of Prov. xxx. That though Agur knew he had wisdom, yet in respect of Christ he was brutish ; and also in respect of man. As it is said, 'There is none good but God ;' and when God is called only wise.

Feb. 15. I was in prayer, and in the beginning of it that promise came in, ' Seek me and you shall live,' Hag. i.

Hereupon I saw I had cause to seek him only, always, because there was nothing else good, and because he was always good. And my heart made choice of God alone, and he was a sweet portion to me ; and I began to see how well I could be without all other things with him : and so learnt to live by faith. Only it came in, Why did I not desire to live with him alone in heaven ? and I saw my heart very apt to comfort itself in other things besides him.

Feb. 16. I saw my heart was not prepared to die, because I had not studied to wean my heart from the world ; but I saw and sought—(1) The glory of it.

(2) The rest and peace of it ; (3) The joy of it—when the truth is, I should, 1st, see a greater glory and honour of the Father in heaven, and be weaned from that ; 2d, I should seek rest there only ; 3d, I should joy with that joy only. O Lord, help me so to do, and to pray for it, and study it daily ! for what is the glory, peace, rest, joy of the world, but a creature, yea, a perishing thing, to that of God ?

Feb. 22. On bed I considered how sweetly the Lord was sometimes with me, and so how I should preserve that spirit and go forward ; but I saw that any little business, a little forgetfulness, set Christ's work backward again, which was sad to me.

Feb. 23. At night, after lecture, I saw my vileness, and saw I was not to seek myself in prayer ; and hence the Lord made me see nothing but shame to belong to me ; and hence, praying for the church, I asked my soul whether those prayers could be heard ? and I found an answer, The Lord will hear the prayer of the humble—will not despise their cry. Which did sweetly cheer my heart, to see my soul built on such promises as David did usually comfort himself withal : for I cry, for I trust in thee, for I am destitute—he will hear the cry of the humble.

Feb. 24. I saw how apt I was to think myself some-

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thing. And the Lord put me on humbling work, to see I was worse than nothing, and to seek no other advancement or honour, but mercy, if I might find that, which I thought was a great, yet holy ambition.

March 2. I was cast down with the sight of our unworthiness in this church, deserving to be utterly wasted ; but the Lord filled my heart with a spirit of prayer, not only to desire small things, but with an holy boldness to desire great things for God's people here, and for myself, viz., That I might live to see all breaches made up, and the glory of the Lord upon us ; and that I might not die, but live to show forth God's glory to this and the children of the next generation ; and so I arose from prayer with some confidence of an answer : 1st, Because I saw Christ put it into my heart to ask ; 2d, Because he was true to hear all prayer.

March 13. I purposed to walk daily more closely with God, according to the rule.

March 15. The Lord let in much light. Many sweet truths I wrote down. He made me also cast the church on Christ's care and love, as being his charge. I resolved to hang fast about Christ, and to love him dearly, because of his goodness, as knowing none like him.

March 17. I began to question, whether christians generally were so good as they seemed to be? I thought, 1st, They were not so good as the Lord would have them to be, from two arguments: (1) From the want of assurance generally among men, which argues God is angry, when he doth not appear according as he doth use to do to them who love his name; (2) Because men are better generally under the rod than under mercy. We see what an admirable spirit there is under sore afflictions, which men cannot attain to, or keep, but then. Now, 2dly, I thought that men were not so good as they appeared to be: (1) Because very few are recovered to that frame before death, which God will bring them to, that get assurance. Few recover holiness by mercy, or feel the eternal good of sore afflictions; (2) Because many eminent professors fall off and fall away. If they continue long, by some trial or other they are made transparent; (3) Because, though others of less holiness may be upright, yet for us that have more means, not to be more holy and humble, nay not so humble and holy as those that want means, cannot stand with uprightness, generally. My counsel, therefore, is, let all take heed of being led by example of men, and thinking we are good because we are like them that be so.

March 18. I saw, if my mind acted, it spun nothing but deceit and delusion. If my will and affections acted, there was nothing but dead works. Oh! how I do need Christ to live in me! yet I saw, if a man hath eyes and light, he will not lean to another to lead him and carry him, as when he wants both; so here I saw the Lord made me live by faith, by making me feel a want of both, to distrust myself and trust more unto the Lord.

March 19. After a day of fast. As I saw in the day that I had cause to weep exceedingly for my sin, because it did lie so heavy, not only on the Father, but upon the Lord Jesus Christ, that they were so wroth with me that they hid their faces: and hence I saw that sin lay heavy on their hearts, and that, therefore, they were not only angry, but left me to my sin, which caused some sorrow. So after the day I saw and said, as pride was my sin, so shame should be my portion; and many fears I had of Eli's punishment for not reprovng sin in Mr E. when I saw it, and that sharply. And here I saw that God may, and doth sometimes, make some one godly man a terror and dreadful example of outward miseries, that all others may fear that be godly, lest his commands should be slighted, as he did by Eli; and so I saw,

the Lord might justly never let my sins be purged away by sacrifice.

March 20. My heart was much affected with the riches of God's mercy, in reading Jer. xxxvi. 3 ; that the very threatening of God to destroy, is to make men return and pray, and so live, which is deep and dear mercy ; and that the Lord deals thus with such as are almost hopeless. Yet, if there be any hope, the Lord pitieth ; it may be, they will return. Which made me, that morning, in prayer to pour out my heart in true and plain confession of my vileness, which I knew, with groans for grace.

1641. April 2 and 3. I was earnest in prayer for God's favour and love, and doubting of it for myself and others, because I looked to God's secret decree ; at last I saw it was God's decree in the gospel, and his will, that whosoever comes to Christ should have life and favour, and so answer to all prayers for himself and others, which gave me some sweet assurance !

After this, I saw the Lord might deny all our prayers for outward things. I begged, therefore, for mercy ; and that being granted, I had an end of all my suits and requests for myself and others : and there my heart stayed.

April 4 and 5. On Sabbath morning, April 4th, I saw the Lord frowning on me in several providences :—

1. That he was hid from me, whose face else would shine brighter on me than ten thousand suns.

2. That he was angry with my prayers, and had been, and is still angry.

3. Nothing I did, nay, none under my shadow prospered.

4. I saw I wanted wisdom for my place, to guide others.

5. I saw I wanted a spirit of life within to make me exemplary without.

6. I saw I wanted the power of the Holy Ghost, and that I was not mighty in word and spirit, and in administrations.

7. I saw a secret eye I had to my name in all I did, for which I judged myself worthy of death ; but I did not grow weaned from all created glory, from honour, wisdom, esteem of others, &c.

April 5. I saw I did not remember the sins of my youth ; nay, the sins of one day I forgot the next day, and so I spent my time.

I was on my bed praying this morning, and the Lord helped me to pour out my heart before him ;

and I saw I could plead nothing in myself in regard of any worthiness and grace, or anything in regard of God's providence or promise, but only his good pleasure. I saw it was not if I will, but if he will, then I should see, and believe, and live ; and here I hung, pleading how good, how pitiful and tender, how free this will was. I saw it stood immoveable, till it moved itself toward me. I saw God's will was, that I should come, but I was afraid of mine own activity and working ; and hence pleaded, Lord turn me, draw me, and I shall come ! and so I begged for my wife, child, friends, church, with earnestness, that the Lord would give us but mercy, and not suffer his name to be polluted by us and by our debts, though he should not honour himself by us ! and if mercy would make us poor and vile, blessed be it ; and if it would lead us and carry us to some other place, and cover and overshadow us, blessed be it. And I had secret hints that these prayers from our wants were but preparations for future mercies, and that we should see his glory in the land of the living. Then I began to arise after prayer, without faith as I thought, yet leaving all to his grace ; but the Lord showed me how he had come to me, and stirred up prayers, (1) according to his own will ; (2) for his own ends ; for though I sought

myself, yet, seeing this, I entreated the Lord to glorify himself, and make us like unto his ; and then I saw how great a sin it was to make feeling a ground and cause of my faith. And I also thought how exceedingly I should honour Jesus Christ, if I did believe, before I felt ; how I should honour the truth of Christ, who hath said he is one that hears prayers. I saw also a secret distemper of my heart, how I grew faint in prayer, contrary to the rule, Luke xviii. viz., not only by discouragement but also by encouragement, enlargement, and affections in prayer.

April 10. I had many thoughts which came in, to press me to give myself to Christ Jesus, which was the dear best thing I had. And I saw if, when I gave myself to Christ, he would give himself to me again, that it would be a wonderful change, to have the bottomless fountain of all good communicated to me. Thus two or three days I was exercised about this ; and at last (which was the day before I fell sick on the Sabbath), in my study, I was put to a double question : (1) Whether Christ would take me, if I gave myself to him ? (2) Whether I might take him again upon it ? and I resolved to seek an answer to both from God, in meditation. So after dinner on the Saturday,

April 11, I gave myself up to the Lord thus :

1. I acknowledged all I had, or was, was his own (as David spake of their offerings), and so I acknowledged him the owner.

2. I resigned not only my goods and estate, but child, wife, church, and self, unto the Lord, out of love, as being the best and dearest things which I have.

3. I prized it as the greatest mercy, if the Lord would take them, and so desired the Lord to do it.

4. I desired him to take all for a threefold end, (1) To do with me what he would ; (2) To love me ; (3) To honour himself by me and by all mine.

5. Because there is apt to be a secret reservation in our seeming desires, that the Lord should do all, and the soul gives up itself to the Lord, but 'tis that the Lord may please my will, and love me ; and if he doth not please me, then the heart dies, hence I gave up my will also into the Lord's hand, to do with it what he please.

6. I gave up also my whorish lusts, but that he might take them away.

7. That he would keep me also from all sin and evil.

Thus I gave myself to the Lord, but then I questioned, (1) Will the Lord take me ?

Answer 1. I saw that the Lord desired and commanded me to give him my heart.

2. I saw that this was pleasing to him, as the contrary displeasing.

3. I saw that it was fit for him to take me and do what he would with me.

But then I did question, Will the Lord receive me, and take me to do me good everlastingly? because I gave up my friends and the whole church to the Lord also, as I did myself: And will the Lord take all them?

Answer. Here I saw the great privilege of men, and wisdom of God, in his committing some men's souls to the care of one godly man, of a public spirit; because he, Moses-like, commends them, gives them, returns them all to the Lord again, and so a world of good is communicated for his sake.

3d Question was: But might I take the Lord? And my

Answer was, If the Lord did apprehend and take me to himself, then I might take him; for I had no other to lay hold on.

April 13. I questioned whether the Lord could pardon some sins, or would? and I was made to cast my eye upon the gospel, Rom. iii. 25—"Whom God

hath set out, to be a propitiation, through faith in his blood." This faith I saw to be nothing else but receiving God's kindness and special favour with my whole heart; and so was quite opposite to doing. And herein, methought, the exceeding riches of God's grace appeared, that he should now, after all wrongs done against him, offer special love, and require me only to take it, and possession of it: and so I felt my heart receive it with my whole spirit, with all my heart. Only I questioned, Will the Lord receive me with his hand again, when I receive it? And I saw that the Lord had bound himself by promise so to do, and I prayed that he would do so to me.

April 14. When I was at prayer (having on my bed that morning seen how sweet a thing it was to be ever near the Lord, and thereby filled with holy, sweet affections unto God), I saw and I sorrowed a little for my sins and vile nature, which was ever carrying and hauling me from God, the fountain of all goodness and love, the blessedness of which, when any see, they cannot but mourn for their sin.

April 15. When I looked over the day, I saw how I fell short of God and Christ, and how I had spent one hour unprofitably. And why? because, though the thing I did was good, yet because I intended not

God in it, as my last end, and did not set my rule before me, and so set myself to please God, therefore I was unprofitable, and so I desired to be humbled for it ; and so I saw the nature of fruitfulness, that it consisted in acting for God with singleness of heart.

I observed my heart in walking according to rule, but I saw it fall off ; and this I learned, that when a man sets himself to walk by rule, he will either say, I cannot, or else will not, but hates the same.

April 16. I saw my example did (1) teach, (2) encourage, (3) counsel, (4) confirm others in sin.

April 18. On Sabbath, I found my heart full of enmity, and I saw it was Satan that filled it, when I should with fear have heard what God spake, and with care received the word, and kept it in my heart, by which Christ himself comes in, as I saw by temptation Satan entered into wicked men's hearts ; but the Lord humbled my soul in some measure, and made me desire pardon and healing of Satan's wound by his mercy in Christ.

April 25. I saw God would accept me for Christ's sake, but I feared much I might not take Christ aright ; hence this came to my mind, That to take Christ because he commands me so to do, is no presumption :—

1st, Because this honours him ; 2d, Because he that

will submit to one command thus, will submit to all ; 3d, Because I saw that he that lets in Christ's command into his heart, receives Christ ; and he that receives one command thus, receives all Christ, and all the commands of Christ.

April 26. While I was at the word, I saw I had a wild heart, which was as hard to stand and abide before the presence of God in an ordinance as a bird before any man. I saw also that Christ will do what he will, if we but will what he does.

The church begs all, and Christ doth all, because she is poor, and he is rich ; she is weak, and he is strong. Prayer sets Christ on upon his church's adversaries.

April 28. I finding my heart rest on Christ and peaceably quieted there ; hence, when I saw the outward good things which others did enjoy, I was sweetly comforted with this, " yet I have Christ, and Christ is mine, others have other things."

April 29. I saw this distemper (when I saw my sudden anger), viz., That I was troubled at that which crossed me, not Christ, and pleased only with that which pleased myself, and not Christ Jesus ; for, 1st, in all wrongs and crosses there is a double cross, (1) That which crossed me ; (2) That which crosseth

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Christ ; 2d, In all good things there is, (1) Somewhat that pleaseth me ; (2) Somewhat that pleaseth Christ. My heart is pleased or troubled as things please or trouble me, without my having any due regard to Christ, and that is my sin.

April 30. I questioned, whether any sin was a greater sin than unbelief? and I saw that union to Christ was my greatest good : hence unbelief is a greater sin than any other sin. And here I saw God's rich grace that had not only made my disunion from Christ by unbelief a misery, but also the greatest sin, as being cross to his command, and hereby my heart was affected ; and I saw that whatever my sin was, yet now there was no sin like disunion from Christ by unbelief, and that I ought not to commit the greatest sin in departing from Christ, because of less sins against the law. For it was an unspeakable mercy to make my union to Christ, the greatest good, my greatest good ; 1. Because I can never, in this life, perfectly obey and cleave to the will of Christ ; 2. Because if that be blessedness, then once blessed always blessed, so once united ever united. So I saw the gospel, in commanding me to believe, did command me to partake of the greatest blessedness, and who would not be glad of that? Adam's happiness

was to do God's will ; but ours to cleave to God in Christ.

May 5. I saw I was without all sense, as well as sight of God, estranged from the life of God : for I saw I respected man more than God, to please him rather than God. And why so ? because I was sensible of the presence of man ; so, if I had committed any sin 'against man, I should be ashamed, but I blush not before God. I was not sensible of his glory, majesty, beauty and love ; and hence I had no sense of sin, because I had no sense of God ; and hence with sadness I saw my widow-like separation and disunion from my husband and my God, and that we two were now parted, who had been nearer together once. And I saw (though not deeply) what my iniquities are, to prefer the creature above the Creator blessed for ever ! and as the life is, the sense is.

May 6. The Lord Jesus revealed himself thus to me, viz., That as he was mercy and love to all meek, humbled believing sinners that came to him, so he was fire and wrath against all obstinate sinners that would not bow to him, but go on in their sin. And so I satisfied that doubt : when my heart said, Why shall I be troubled for sin, seeing God in Christ takes it not much to heart, but forgives, bears, pardons, and

he was all love and no wrath in him ! I replied again, He is so to all meek ones that stop, stoop and yield, but he takes the least sin exceedingly to heart, and very ill, when men will go on in it. My heart was much comforted with the knowledge of this, and wrought to some more fear and love to him, and resolved to give up myself to him. I saw also the greatness of sin, to strike him by it, who is the glory of heaven and earth, and who takes it exceedingly ill at my hands if I do, or especially persist in it. The Lord also pressed my spirit to please Christ in every thing—not in some things only, but to be ever pleasing him. I saw, also, that I was not in good earnest desirous that Christ would take away sin by the loss of name or goods, &c.

May 7. I saw in prayer, that before I or any other could seek or serve the Lord, I was to set up the Lord in the throne of my mind and heart, both in his greatness, and in his goodness to me. And the Lord gave me some glimpse of both that morning ; yet I saw that all was little enough to make me seek and serve him. For I saw my heart averse from his will, and that the Lord must be exceeding great and dear in my heart, or else it would never seek and serve him ; and so I considered, If it be so hard to seek the

Lord when he is set up, how difficult to seek or serve him when he is cast down? surely if there be any services or seekings without setting up the Lord, they are hypocrisies.

I saw, also, how great my sin would be, not to be acquainted and grow familiar with the Lord, when he hath humbled himself into my flesh for that end, and to make a near conjunction between himself and me; for we are joined to man, who is flesh of our flesh, sooner than with an angel, or with God. When the devil comes to make a covenant, he assumes the shape of man. And here I saw that our union is first to the human nature, and so to the divine; because the divine nature comes down into the human, that it may be a mean of conjunction of the soul to God, and of God to the soul. And I saw, that as we are sooner conjoined to man, so God in man is sooner conjoined, or he more easily conjoins himself to us, who is filled with real human bowels for that end, and hath suffered that no justice might stop him in his work.

I considered, that when prayer is vehement for a blessing, and our humiliation and breaking from sin is suitable to our affection, God ever answers them. Hence, let men observe, if they are earnest for any

outward blessing, and their hearts are stirred up so as to believe they shall have it, let them see if their humiliation was proportionable. Hence also, 'tis, that when the Lord denies us, 'tis ever to humble us, which is mercy ; and we shall see that we have most need of that. And hence also, when humbled, we may reap the fruit of prayers made many years before.

On Saturday (May<sup>8</sup>), at night, I saw union to God to be the greatest good, and my sin, in not cleaving wholly to him with all my heart, the height of all sin, from Hosea x. 1. Hence in prayer I saw sin my greatest evil ; 1. Because it had separated me from the greatest good ; 2. Because it kept my heart with a secret love to it from returning again to him, as my greatest good ; 3. Nay, I saw that it made me make my death my life, viz., Neglect of living and acting for God my very life, and my war with God my peace, and my damnation my salvation : hence I mourned.

May 12. When I was stirred up to give thanks for mercies, I was put to a stand, Why not for evils as well ? seeing both were from God's will. And the Lord put it into my heart to see that it is because God's chiefest, dearest attribute is honoured more

that way ; and so I saw I was not to be thankful because the blessing suited me, but because God's dearest and most beloved attribute of grace and mercy was glorified hereby.

I saw also how one sin beget another in this country, and we did not cease to increase therein ; and hence I saw what just cause the Lord had to strike us with sore and great wants, and yet how, if sin were repented of by preaching against it, the Lord would return : so I saw it my duty to preach against them.

May 18. In prayer I was ashamed that I should not serve the Lord, as I had done my lust and my sin.

I saw also that God was beforehand with men. (1) In that he had reconciled the world to himself. (2) That he did beseech them to be reconciled. Now, I saw that all the work did lie upon man ; for if the party offended first seek to be friends, I need not call in question his willingness, but my own wicked maliciousness. Here I saw that, if it be so with man, and he do not come in to him that seeks for favour, 'tis either (1) from contempt, or (2) anger, quarrelling at his dealing, or (3) malice, yet the Lord wraps up all in one word—*enmity*.

May 21. In prayer I desired two things : (1) That

God only might be sweet ; (2) That his will might be mine ; at which time it came into my heart, If you sincerely desire these two, you will desire to be in heaven, where these two are fully perfected. For I saw, though death was naturally terrible, yet I secretly rejoiced to think of that infinite mercy, when God alone shall fill my soul with his immediate infinity.

On the Sabbath (May 23), I came to a serious consideration, What sins were between God and me that eclipsed his love ? and I saw my evils, and resolved with more care to walk with him, and to be humbled for evils past ; and found my heart, in looking on those duties I was to do, to be afraid lest I should fail in the performance of them. And so I saw, if I laid the evidence of my salvation on my works, it would be various and uncertain as my gracious works were ; and yet, on the other side, I saw that if I did not walk holily in all things before God, I should not, I could not, have assurance of my good estate, so that here I was at some stand. And in musing thus, the twenty-fifth Psalm came to mind, wherein God promiseth the meek and humble to show them his covenant. And so I saw the Lord at that time revealing his covenant unto me, on which I was to build my

assurance, not on my performance of that covenant by my own strength and graces. Now, God's covenant I saw thus :—

1. I saw him call me to himself, that he might make good his everlasting covenant, so I came.

2. I saw that his covenant was, that he would pardon, heal and work all the works of his people.

3. I saw he would do all this for me, if I would by faith depend and rest upon the grace of his covenant so to do.

4. This dependence on him to fulfil his covenant to sanctify, quicken, humble me, &c., I took to be my evidence of love, though I should fail in duties, or God should leave me justly to my sins.

May 29. I was musing on the witness of the Spirit, and I considered as men had their voice, so that which he spake, whose voice is most sweet, is witnessed to the hearts of his people by the still voice of his Spirit.

I saw also that Christ lives, and hath overcome death, and hence is ready to quicken all his he died for ; not to a life different from his own, but with his own life, and brings them to it, which was mighty through God ; and this was a sweet support to me in prayer, when I felt a need of redemption from

all sin by this life. So I saw that God did live, when he spake, when he quickened, and did work ; and he was then a living God to me, when I heard his voice and felt his works upon me and in me ; and to want these was to be estranged from the life of God.

May 30. On Sabbath-day, after sermon, I saw that my sin was (1) To look on my ministry's faults, and be discouraged ; (2) To look on their good, and be puffed up ; (3) If all was done well, then to look upon them, as if they were Absalom-like, that from the head to the foot of them there was no blemish. But I loathed myself for it, and prayed for everlasting blessing on them.

June 3. When tidings came to me of the casting away of Mrs Eaton, I did learn this lesson, whenever any affliction came, not to rub up my former, old, true humiliation, but to be more humbled ; for I saw I was very apt to do the first. And I blessed God for the sight of this truth.

June 6. On the Sabbath I desired the Lord to bind my hands, or rather cut them off,—I mean my vile will and affections, whereby I have so oft smote him. And I saw what good reason there was that, as I had struck the Lord with my will, now when I am convinced of my sin, those hands should first embrace

him by faith that have smote him, and that I should strike myself upon my thigh, and mourn for, and mortify my sin in abusing the Lord.

June 8. I saw it was my duty to be and live in every place as Christ in this world: to do that which he would do, and live and walk as he would walk, if here present, 1 John ii. 4. We ought to walk as he walked; especially

1. In love; 2. In meekness. And my heart was much affected with this truth; and my heart secretly relented to think that, seeing Christ is not known,

1. What glory would this be to Christ?

2. What a presence of Christ would there be in this place?

3. What sweet peace would it yield me when I came to die, if I should live thus, or seek to do so? "O Lord, imprint this image upon me, and give the Spirit of this thy Son to me!"

June 12. I thought if God was the fountain of all blessedness, that then (1) my sins were great which stopped it up, that I am so miserable, and (2) that I was the more miserable to stand without and hear of the good things in him, and taste them not—enjoy them not.

June 13. On the Sabbath, being weak in my body

and spirits, I asked, "Can God make use of such a poor wretch to preach the gospel by?" And I considered Paul; (1) His presence was mean; (2) His utterance weak; (3) His weakness much. He was with the Thessalonians in much weakness; and it may be meant of bodily infirmities, as well as bodily persecutions; (4) The doctrine he delivered was but common—repent and believe; (5) He preached this in no wisdom of words, but plainly, and yet the Lord, accounting him faithful, blessed him: so the Lord could do by me, most weak.

June 17. I saw that as by Christ I had access to the Father, so by faith and prayer of faith I had access to Christ. Again I saw how many, if not most, men were led and governed by certain humours; hence sometimes light, sometimes sad: and men were hence religious in humour, discouraged also by the humours of their body.

The Lord also brought my soul to place all my happiness in being one in and with Christ, and to have mind and heart only placed on him. Hence I saw this was heaven on earth; but I considered, Why should I meddle with other matters then? and I considered I must be like to Christ in communicating good to others, as well as being united to him. **And**

so I saw that, but for the sake of others, and their good, I would meddle no more with this world ; and this set my heart right and in a sweet frame. And I saw it was a sign I sought not myself in a duty, when I was *Autarchees*\* and satisfied ; filled with God and Christ in myself. Then all my acts arise, not from indigency and want in myself, and so for myself, but for God and for the sake of others.

I saw also how imprudent I was, and how unwilling to any holy duty, and knew not my seasons of advising, admonishing, &c. Hence I saw a need of the force, energy, and impulses of the Spirit strongly to press me to my way, and carry me on in it, as it did Paul in going to Jerusalem, and when he was a while at Athens, and as it did Christ when he went to the desert, Matt. iv. 1. Ekballer † And hereupon I resolved to pray for this, as it might be one special assurance to me that I was in God's way, and doing his work.

June 20. On the Sabbath-day, in reading Beza on the 6th of Romans, I saw clearly two things : (1) That the saints receiving Christ by faith have good

\* This Greek word signifies one who is the most absolute possessor of things, as true believers are represented to be.—1 Cor. iii. 21, 22.

† Ekballer, a Greek word, signifying, He thrusts out.

cause to be at perfect peace in their own conscience, there being by Christ no more conscience of sin ; (2) That by this faith they had by Christ's death abolishment of sin. And I saw that this faith was an adherence to Christ ; and such a kind of adherence to him and resting on him, as that the soul, by dear esteem and love, clings so to him, as that it gets into him. It's so close an adherence, even as the branch gets into the stock. And so I saw faith doth not only cleave to Christ, but it sticks in Christ, and so sucks life and vigour from Christ by esteem and love : and this I prayed for. And by this I saw how many fall short of true faith, whose faith never makes them stick close unto Christ Jesus.

June 27. On Sabbath, when I came home, I saw the hypocrisy of my heart, that in my ministry I sought to comfort others, and quicken others, that the glory might reflect on me as well as on God. Hereupon I considered how ill the Lord took this, and how averse he was from this self-seeking ; by the sight of which I laboured to be averse from it myself, and purposed to carry it in mind as one strong mean to help against it for time to come.

June 27. I was, in prayer, persuaded and stirred up to remember that by every thing I should seek to

grow humble, to pick somewhat out of all providences for that end, because I saw my heart grew light so quickly. And I farther considered, to pick joy in God, and loathing of myself in every thing which I saw in him, or in his providence, was the only way to grow in grace, and improve his providences aright.

June 28. I saw my life, being, body, soul, were in God, and all good from him. Hence I saw my heart should be carried only toward him in love and delight; and I saw from hence my sin, and the advantage sin had against me was by means of the creature and pleasures there. But when I saw all my good in God, and coming from God into them, my heart was sweetly calmed and endeared to God; and I saw how I ought to walk with God. And this, I found, did strengthen me against sin, and made me resolve to be the Lord's.

July 2. I saw I was no debtor to the flesh, to serve it, either (1) for any good it ever did me, (2) or by any power over me, by divine justice satisfied in Christ.

I saw it my duty, not only to pray, but to live by prayer and begging, for I observed how some of God's people did so. Hence I saw I was not to live by providence only, but by prayer, (1) for myself, body,

soul, (2) for my children and family, at home and abroad, (3) for the churches. Hereupon I asked the question, Would the Lord have me to live by prayer thus? and I saw he would have me, because he had given me an heart frameable to his will therein; and it did much refresh me to think that the Lord should desire me to live thus, as if he took delight in my sinful prayers. And so I considered how I might live by prayer; and I saw (1) I should see what evils accompany every thing I go about; (2) what good I need to have conveyed by every thing. There are special evils of sin to be avoided, and special good things to be conveyed. And I asked, why I was to live by prayer? and I thought, (1) because it did honour God; (2) kept me from many unknown evils which else would befall me: (3) because else I could not have assurance any other prayers should be heard, which were not my life. To pray by fits is not the way to find help in time of trouble.

July 7. When I was at meeting to receive in members, I considered of the reason why the Lord helped me to pray, and yet did not answer me; nay, things did not stir nor move, but rather things in church and elsewhere in men's spirits went worse and worse; so I saw hereby what need I had of all the prayers of

others, and to get their prayers with fastings with me for those blessings which come hardly from the Lord. Yet I saw the Lord could answer easily and suddenly, but he would not, and the reason was, (1) Because he did delight in my prayers, and hence he kept me (musician-like) asking ; (2) Because he delighted in the prayers of many together ; (3) Because he would let me see I did need the prayers of others as well as my own ; and I saw also that all prayers of faith are heard instantly in heaven, but many times they are not heard from heaven until many shoulders are set to the work.

July 7. I saw that, notwithstanding all my sins, I should see there was no condemnation to me, nor should I fear it, (1) being in Christ by faith ; (2) walking after the Spirit, because I resisted and mourned under the flesh and body of death, as Paul did. Yet I saw I should look upon all my sins with an eye of lamentation, as being (1) cross to God ; (2) so contrary to the life of Christ in me ; for I saw that I made a difference of some sins in a christian : (1) Some did cause God's fatherly anger, and were more wilful, and conscience upbraided me for them ; (2) others were weaknesses, for which Christ pitied me. And here my heart began to think, What need of

such bitter mourning for them? Now, I saw the apostle (Rom. vii.) mourned alike for all. He feared none for condemnation; he mourned for all with bitter lamentation. So I was sweetly enlightened, and purposed thus to walk and not to mourn only for such sins as did hide the face of my God, but for sin in general, which goes against his life, yea, is contrary to the end of Christ's death, and cross to the will of God. And I saw it my duty to mourn, and that bitterly, with unutterable daily sighings under them.

July 8. I was tempted to think that I had been out of my way in occasioning any to come to this wilderness among so many snares; yet, considering that through God's providence we were fallen here, I saw it was my duty, and purposed it should be my work, to do all that I could, and be the more earnest with God in prayer, and to *fingere fortunam* make the best of what is, because bad, at best.

I saw also how some godly men and friends, who, though they were sincere, yet were very weak, and could not go through the present temptations of the place of wants, &c., with that contentedness and sweetness of spirit as was meet. And when I saw that possibly it might not come from want, but weakness of grace only, my bowels yearned towards Christ's

weak ones, and I was secretly raised up with hopes that the Lord Jesus would pity them, because they were weak and faint, and would lead those gently who were with young. And it was special ground of faith and prayer for them.

July 9. Being suddenly surprised by a sin before the sacrament, my conscience was awakened, and my heart checked me for it; yet the Lord turned the meditation of the evil of this sin to great good to me: viz., Not only to set my heart against it and all other sins, but the Lord thereby let in a most glorious light (as I thought) of his gospel, and of the way of believing for pardon, more than ever I had, which was this:—

I saw that the nature and practice of a man awakened with sin was this, viz., when conscience smites him with the fear and terror of God, “Dost think God loves thee, or hath sanctified thee, who dost rush upon such evils again and again? no, he is angry with thee for thy sin.” Hereupon the heart being desirous of favour, thinks secretly thus: as sin hath provoked God’s anger, so, he being merciful, I hope the leaving off my sin and turning from my sin will pacify and please the Lord again: and so doth secretly think to please God and pacify God, and so

indeed to satisfy God for that sin, and so forsakes sin. And now, in time of sickness or horror, thinks that the Lord is pacified and pleased with this, according as some scriptures seem to speak ; or else it secretly thinks faith in Christ's blood and turning from sin also, both together do please, and that now all is quiet. Hereupon, remembering that Christ's blood apprehended by faith was the only atonement, I conceived this was not the way that I should walk in, but rather this :—

1. I saw that when the least sin, as well as the greatest, was committed, my first work was to see that I (in myself considered) must die eternally for that sin, and so should pass sentence upon myself for it. And this I saw the elect did, and that I should see how cross, contrary, and grievous sin is to God, who is so incensed by it, as he will be the death of a sinner for it. And so I saw that hereby my soul should be humbled aright, feeling sin by these means, not only as bringing eternal death on me, but as being cross and provoking to God. And this I saw was to be done, not only at first conversion, but all my life—Jer. xxxi. 20, that so hereby the soul might increase in humiliation and in an high esteem of the blood of Jesus Christ.

2. I saw that, next to this, I was to fly to Christ's blood and righteousness for satisfaction and peace. And here I saw three things : (1) That this was faith, to fly to Christ's death under a sense of my own death ; (2) That this act was exceeding pleasing to God, even after all sins : nay, that it did pacify God, not because of the merit of the act, but because of the worth of the object, which is the satisfaction of Christ's death it apprehends, and that this doth please him, because of his good pleasure and purpose of grace, and because he will be so pleased ; (3) That this satisfaction alone thus apprehended, did perfectly, and without any holiness or reformation of mine, pacify and please the Father ; or else I saw that Christ's death and merits were imperfect and insufficient ; and if so, if this alone pleased him, then the condition of the gospel was not thus, viz., If you believe in Christ's death for righteousness, pacification and life, and if you be sanctified and obey the will of Christ, you shall then live, and God the Father will be pacified toward you by both these means ; but, If you believe in Christ Jesus and his death, by this only you shall please God for whatever sin you have committed. I saw the conscience of a sinner could never be quieted until it did rest on this testimony

only, in seeing God pleased that moment wherein it flies out of self to the death of Christ; now, because I knew the Lord required obedience and sanctification, hence a third thing came clearly to mind:—

3. I saw that, resting thus on Christ, my conscience should be quieted, that God was now pacified, and that I did now please him fully in point of satisfaction; yet I saw I was now required to do the whole will of God, and to conform thereunto, not in way of satisfaction, to pacify God's eternal anger, but in way of thankfulness for this the Lord's love in being pleased with me, and that wherein I fell short of it, I should be deeply humbled with Paul, Rom. vii., but wherein I did any thing according thereto, to be thankful for it, as Paul also was, Rom. vii., when he was glad that in his mind he served the law of God. Now, because I saw I could do nothing, my will being desperately averse from Christ's will; hence I saw (1) If Christ had pacified the Father, and pleased divine justice for my sin, that he would also by his death deliver me from my sins; (2) I saw that Christ did not require me now justified to subsist in myself, and to be self-confident, and to do with and from my own strength, but that he would give me the law of the spirit of life which would enable me; and that

the obedience he would accept, as a token of thankfulness, was this : (1) That I should rest and rely upon his death for the spirit of life, and on his Spirit for the power of it to enable me to do his will continually ; (2) That if the Lord did enable me, I should be exceeding thankful for it, if not, that I should be exceedingly humbled daily under it, and so still forget things which be behind, and reach to things that be before. Relying on Christ for his Spirit I saw did and doth come and arise in all the saints from the law writ in the heart, after it feels God pacified, and the law of God without, which being reconciled together, and the soul feeling its own weakness to please it, hence it relies on the Spirit of Christ Jesus, and thereby finds help ; the spirit within us living on the spirit without us, as the elementary bodies on the elements in other bodies. So I saw that, by faith in Christ's death, I pleased the provoked justice and pacified the anger of God. By the law of God writ in my heart, and obedience of the spirit, I was pleased and did now please the law of God, as now given to me by Christ Jesus.

Now, when the Lord did show me all this, I did bless him with my soul for it, and I was taught how to walk more orderly. I saw (1) this was the right

way of believing and finding favour, because it carried the soul humbly from the beginning to the end, and exalted God's grace ; (2) I saw that hereby the saints came to mourn more for sin (which familists do not) than any other men ; for when I see I must die for sin, that makes me mourn : when I see how cross it is to God, that makes me mourn still : when I believe and see only Christ's death can pacify, and that I being come to it, it shall pacify, this makes me mourn more, and that bitterly, which no graceless heart can do, or hath cause to do ; (3) I saw that, in preaching duties of obedience to the saints, I should be careful how I set them a measure, or set them to do them either to pacify anger, or to perform them in their own strength, or to make doing of them an evidence of grace, without inserting, unless they go to Christ, and rely on him for his grace, enabling them thereunto, and to preach them to them only as duties of thankfulness—to others as hand-writings of death ; (4) Hereby I saw how sanctification was an evidence of reconciliation ; (1) I saw, where it was not, there was no reconciliation ; (2) That where it was, there was reconciliation : (3) That mediately it was an evidence, and I was to take it as an evidence of reconciliation. Mediatly, I say, because faith in Christ's

blood doth immediately assure me of it; but this (viz., sanctification) assures me that my faith hath truly apprehended Christ Jesus. (4) I saw that faith did immediately evidence reconciliation; (1) Because faith is required in the gospel as the only condition; sanctification is required to come after it, is wrought after it, and commanded after it; (2) Because I saw the apostles had their reconciliation by this evidence—Rom. v. 1: ‘Being justified by faith, we have peace with God.’ (3) I saw that sanctification was not to come in to pacification of God’s anger and displeasure, and, therefore, not immediately to the pacification of conscience; for conscience being smitten with sense of eternal death, nothing can pacify conscience but that which can pacify justice, and that is the death of Christ Jesus apprehended by faith. Conscience only hath quiet in Christ’s death, my peace is only in it; but faith only is that by which I came by it, because faith makes it mine own, brings it near me, and now it quiets me. It is not by an immediate testimony that Christ’s death is mine, for that may be a delusion, being without the word; but Christ’s death apprehended by me, and so testified by the word and Spirit—the word speaking, Every believer shall live—the Spirit of adoption (enabling the soul to

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see the work of faith in itself) speaking, Thou believer shalt live,—which Spirit is given immediately after my justification by faith, viz., in my adoption to sonship.

Now, having peace by faith, my conscience will question, Is thy faith right? now, my sanctification bears witness to that, and so mediately shows me that my peace is right. In a word,

The matter of my peace, or that wherein I have peace, is Christ's death. The means of this my peace is faith only. The immediate evidence of my peace and pacification is faith apprehending Christ's death; the evidences being (1) the word of the gospel, (2) the Spirit of adoption discovering the work of faith in the heart. The evidence of the truth of faith, and so of my peace, is sanctification. This only I question, whether faith saith, My peace is made, and sanctification saith, Thy faith is good; only I add, it's possible for some sincere christians first to see their sanctification and holiness, and so their faith and peace. But the question is, Whether they should not first see their faith and peace, and so their sanctification arising from thence? and so, as Mr Culverwell notes, not build their faith upon their life, but their life upon their faith, and their faith upon God's free grace.

(5) I saw that the reason why faith in Christ's blood, and not simply in Christ, did justify and pacify, was because an humbled sinner ever feels and sees death before him ; and hence the Lord, according to his need, opens Christ, and presents him thus to him. As also, why Paul called sin a body of death : (1) Because he saw he must die for it ; the remnants of sin were death ; (2) Because they were cross to the life of Christ in him. All this was the day before the sacrament, July 10, 1641. And I thought now I felt some growth, which I came for in other sacraments.

On the evening of this day before the sacrament, I saw it my duty to sequester myself from all other things for the Lord the next day. And (1) I saw I was to pitch on the right end, (2) on the means, all things to lead me to that end. I saw mine own ends were, to procure honour, pleasure, gain to myself and not the Lord ; and I saw how impossible it was for me to attain those ends I should attain, viz., To seek the Lord for himself,—to lay up all my honour, pleasure, &c., in him ; or if I did, it was for myself, because good unto me ; so the Lord helped me thus :  
To see

(1) If honour, pleasure was good, Oh ! how good

was he who gave them, and could have cut me short of them ! and all my heart was raised up a little unto God.

(2) I saw my blessedness did not chiefly lie in receiving good and comfort from God, and in God, but in holding forth the glory of God and his virtues. For 'tis, I saw, an amazing, glorious object to see God in a creature—God speaking and acting : the Deity not being the creature, yet turned into it, filling of it, and shining through it : to be covered with God as with a cloud, or as a glass-lantern, to have his beams penetrate through it. Nothing is good but God, and I am no further good than as I hold forth God. The devil overcame Eve to damn herself by telling her she should be like God. O that's a glorious thing ! and should not I be holy, and so be like him indeed ?

Hereupon I found my heart more sweetly drawn to close with God thus, as my end, and to place my happiness in it ; and also I saw it was my misery to hold forth sin, and Satan, and self, in my course : and I saw one of those two things I must do. Now, because my soul wanted pleasure, I purposed thus to hold forth God, and did hope it should be my pleasure so to do, as it would be my pain to do otherwise.

I also considered of the nature of a sacrament ; and I thought if Christ was here present to prepare and bless the ordinance, I should believe. But I saw, (1) Should I not believe, Christ did give me meat, unless every day he did lay the cloth? (2) I saw, Should not I believe the word by ministers, because Christ doth not speak it with his own mouth? (3) I saw Christ did command his ministers to do this in remembrance of him ; and if for Christ's sake, that he might be remembered and loved, they do bless it, then he is faithful to make his body and blood present there, and so to make the elements seals.

I saw also that the elements were not only seals to assure me that Christ's word should be made good to me believing, but also that Christ, by sacramental union, was given to me. I saw also that my heart did say and conclude, I shall fall from Christ after this sacrament, and have no more strength against my sins or weaknesses than heretofore, nor ability to live to him. Then I saw that the sacrament was a pledge that certainly I should have strength, and also that this that I should have was a most sweet thing, viz., The life of Christ now begun and perfected hereafter.

I saw also that the sacrament was made to confirm

this main promise of the covenant, That he will give himself away to all that will but only take him thankfully and gladly. And I saw that it was my duty every sacrament to fasten that promise and repeat it again, that so it might be of power and use to God's people in due time.

July 22. I saw the Lord was wont to succour and hear the prayers of his people so constantly for all things, that when he denied them their requests, they took it to heart as though they were undone utterly, Hab. i. 2, 3 ; and I saw it my duty so to do, and so to be affected, when God refused to hear my cries.

July 22. At Boston lecture, when Mr Cotton was giving thanks for the safe arrival of the passengers lately come over, my heart questioned the thing, Why I should be so thankful for them? and I considered, If it were my own case, I would have thanks so given for me, and glad of it. Then I considered (1) That they were dear to Christ, and beloved of him, and hence my heart began to love them dearly, and hence I rejoiced and was thankful, (2) That the Lord should so reveal his glory on them in preserving of them.

July 23. At Charlestown lecture, I heard out of

John xvii. 21, That disunion and sitting loose from Christ and his people was a means to hide, and did, as it were, deny that Christ was come as sent of the Father. My heart was hence much affected with shame and secret sorrow, purposing to cleave closer to Christ that only Christ might be seen in me.

As I was riding to the sermon that day, my heart began to be much disquieted by seeing almost all men's souls and estates out of order, and many evils in men's hearts, lives, courses. Hereupon my heart began to withdraw itself from my brethren and others; but I had it secretly suggested to me that Christ, when he saw evils in any, he sought to amend them, did not presently withdraw from them, nor was perplexed and vexed only with them; and so I considered, If I had Christ's spirit in me, I should do so. And when I saw that the Lord had thus overcome my reasonings, and visited me, I blessed his name. I saw also, the night before this, that a child of God, in his solitariness, did wrestle against temptations, and so overcome his discontent, pride and passion: another did reason and so wrestle for his temptation of discontent, &c., and was overcome. Jonah, indeed, did reason for his passion for a time, but the Lord overcame his spirit.

Aug. 1. On Sabbath-day, when the Lord had given me some comfortable enlargements, I searched my heart to see my sin. And I saw

1. There was some poor little eye in seeking the name and glory of Christ; but I saw it was but little, and that there was not such a burning desire to advance it as there should be; and hence I saw I was to be humbled for this.

2. I saw that though I did seek Christ's glory, yet I sought it not only, but my own glory too. And hereupon thinking whether a man might not have some respect to his own glory, the Lord taught me that in merely human acts I might have some respect unto it, but in the ministry and that kind of work, and so in all work whereby I draw nigh unto him, this was such work above me, and so wholly divine and God's work, that I should here have no respect to myself together with God. For I saw God might have left me on the dunghill, and not have betruſted me with only ſuch work as this is. I hereupon deſired to be humbled, and that my ſins might be removed, that the Lord might ſucceed and bleſs me. And here I ſaw my heart popiſhly carried, to think God's grace would work upon the removal of my ſin; whereas, I ſaw that juſtice would not work for a ſin-

ner till sin were removed : yet I saw grace might work for its own sake, and bless my labours, and pardon and heal my sin for its own sake, and so make removal of sin, not the cause, but the effect of its working.

Aug. 2. In prayer my heart was very desirous of having the generation to come know, love, and fear the Lord : and my heart was hereupon much enlarged to set upon catechising.

I saw also what a sweet thing it was, not only to have sinners converted, but to have the saints edified, and Christ's work go forward in them ; that, if it did so, all things would prosper, even outward things, whereas, else, I did fear all our woes are yet behind.

Aug. 13. I saw (1) that I was worthy to be left to myself, and in my misery and sin, (1) not only because I had sinned, but (2) because of my very desires to come out of it. For I saw they did arise from pride ; that when I saw how God did not prosper me nor any that did come under my shadow, and that he left me in the dark, and hid his face and secrets from me, then, when God had cast me down, I would take hold on the Lord, and seek to climb up on him, that he might exalt me, and that I might be exalted by being

lifted up by him. Whereas I saw it was my duty, when I was low, (1) To be afflicted and mourn, and learn the bitterness of sin and my own unworthiness—James iv. (2) To be desirous to come out only in regard of the Lord, that he may be exalted in me and by me; and I did think the Lord set my heart in such a frame at that time. I saw my vile heart also, that I could be troubled at sin when it was cross to me.

(2) I saw my heart very ready to neglect prayer for two causes; (1) From thinking that I had prayed enough when I had prayed earnestly, and had no more arguments to use. But I saw that all prayer was little enough for that end, to help down mercy. The Lord would have me get mercy hardly, though all the friends I had prayed for me; (2) Because I thought God would hear and forgive sin, and heal my soul; but I saw, if he did it, I must daily mourn under it, and so get strength against it.

Aug. 15. I saw on the Sabbath four evils that attend me in my ministry:—

1. The devil either treads me down by discouragement and shame: (1) From the sense of the meanness of what I have provided in private meditations; and to this I saw also an answer, viz., That every thing sanctified to do good, its glory is not seen in

itself, but in the Lord's sanctifying of it ; or (2) from an apprehension of the unsavouriness of men's spirits, and their unreadiness to hear in hot or cold seasons. But here I saw I ought not to be as a reed shaken with the wind.

2. Or carelessness possesseth me : arising (1) Because I have done well and been enlarged, and have been respected formerly, and hence 'tis no such matter though I be not always alike ; (2) A natural dullness and cloudiness of spirit which doth often prevail.

3. Infirmities and weakness : (1) want of light, (2) want of life, (3) want of a spirit of power to deliver what I am affected with for Christ. And hence I saw many souls not set forward, nor God felt in my ministry.

4. Want of success when I have done my best.

I saw these, and that I was to be humbled for these—I saw also many other sins, and how the Lord might be angry. And this day, in musing thus, I saw that when I saw God angry, I sought to pacify him by abstaining from all sin for time to come ; but then I remembered (1) That my righteousness could not satisfy, and that this was resting on my own righteousness ; (2) I saw I could not do it ; (3) I saw only

Christ's righteousness ready made and already finished, fit for that purpose. And I saw that God's afflicting me for my sin was, not that I should go and satisfy by reforming, but only that I might be humbled and afflicted for, and separated from sin, being reconciled and made righteous by faith on Christ, which I saw a little of that night.

This day, also, I found my heart very untoward and sad, and heavy by musing on many evils to come. But I saw if I carried four things in my mind alway, I should be comforted :—

1. That in myself I am a dying condemned wretch, but by Christ I am reconciled, and live.

2. In myself, and all creatures, finding insufficiency and no rest.

3. Feeble and unable to do any thing myself, but in Christ able to be efficient, and to do all things.

4. Though I enjoyed all these but in part in this world, yet I should have them all perfectly, shortly in heaven, where God will show himself fully reconciled, be alone sufficient and efficient, and abolish all sin, and live in me perfectly.

Aug. 17. I saw my neglect of myself, family, and others ; and I saw the reason of it was, because the Lord did me good without prayer, and blessed all

things to me without it. Hence I saw how just and righteous it was for the Lord to take every outward ordinary blessing from me, because I might then be obliged to get them and keep them by prayer, and that the Lord should continually exercise me with great affliction, that I might hereby pray. And I saw that it was wisdom for me to pray for all I had, as all things were taken from me ; and to pray for them out of duty, willingly and not of necessity, to bring God's purposes to pass by prayer.

Aug. 21. On Saturday, at even, I was praying, and the Lord made himself very precious to me, because I might come to him, have access in prayer (1) at any time, (2) might lay open all my wants with pleasing to him, (3) with certainty of speeding. And when I saw that my great sin did lie in not keeping the favour, at least, of the Lord and his ways, I did thereupon see (1) that the remembrance of this truth would be one means to maintain it, as it gave it ; (2) I saw there is no wrath like this to be governed by my own lusts for my own ends.

Aug. 24. I saw (1) that the means of being immoveable was sense of God's sufficiency and efficiency by faith ; (2) I saw that I was not made immoveable by resting on my faith, and the rest of faith which

sometimes I felt, but by resting on God as only able to support my faith, and me by it ; (3) I saw how exceeding short I fell of that holiness God requires. And hence I saw the reason why men seek after no more holiness, nor are more holy, is (1) because they think they are holy as God would have them, and as other christians be ; they set up their pitch : or (2) because of their impotency and weakness, and they could do no more than they did ; (4) I saw there is great matter of humbling, that I am not so holy as I should be, but am infinitely short ; but much more, that I am not so holy as I might be through Christ.

Aug. 28, 29. When I came from preaching, I saw my own weakness (1) of body to speak (2) of light and affection within, and enlargement there, and that my weak mind, heart and tongue moved without God's special help ; (3) I saw my weakness to bless what I did. Hereupon I questioned whether the Lord would ever bless one so impotent that did my work without his power, and sinned so much with such dead, heartless, blind work : and I feared he would not. But then I considered (1) that God doth show his power by the much-ado of our weakness to do any thing. God works not by strong but weak things—1 Cor. i. 21 : He makes foolish things and

weak things, and things that are not, to do his work, that no flesh might glory ; (2) I saw that if he did so, then the more weak I was, the more fit was I to be used, and that he could bless his own ordinance by me, 2 Cor. xii. 9. His power pitcheth his tents in weakness. (3) I saw that the Lord, as weak as I am, had blessed my poor labours ; and if he should do it still, O how should I give the glory to him ! so my heart was much affected, and did give the glory of all that was ever done by me to God. And I thought I did now begin to do what I should do for ever in heaven ; and I seeing that by this way God should be glorified, I began to rejoice with Paul in my infirmities, and my heart began to be raised up from sinking under them, because I thought I was bound to rejoice in God, that by my weakness he would glorify himself. And I began to see how good it was to acknowledge and not be ashamed of my weaknesses before others, that they might see the more clearly the glory of God, nor to be discouraged with them before nor after my work.

Yet here was left one scruple, how that the apostles were filled with the Spirit of power and strength in their work, and so God blessed ; as 1 Thess. i. 4. I thought the apostles were weak before their work,

but were they so in their work? did the Lord, by weak work in and upon them, do any good? so I mourned. For a little before this time, I observed weakness to do Christ's work and shame ever went together, and that weakness of body and neglect of duty went together.

So I prayed that evening, immediately, that the Lord would accept me in Christ's righteousness, and make me strong and zealous for him and his name; nay, that Christ himself would be zealous to get himself a name by me, who was but a worthless instrument in his hand: and so I rested with some hope that he would; and resolved to walk in sense of my weakness and vileness daily before him.

Sept. 5. I was on Sabbath-day night secretly swelling against God, that he did not bless my ministry; but then remembering my sins, how I deserved death eternally, I was soon quieted; and I blessed God exceedingly for my life, and that the Lord was not yet gone out of hearing, but that I might come to him privately, and in extraordinary duties, and pray. So I prayed earnestly for favour and love of Christ, and God in Christ, and for a multitude of mercies; and I prayed so long, until my heart was made suitable unto mercy, so as I prized nothing else but God's

favour, so as my heart did find rest there, and was quiet with it: which gave me some sweet peace. And I began to believe mercy was mine, because my heart was confined to it, and filled with it, and did rest on it, and with it. For I considered, the heart of all ungodly men is ravished and runs out to creatures, and finds rest there only; and so I fell to blessing God and praying for the fruits of God's reconciled love, and, among other things, to bless my ministry. And, in doing this, a desire came in, viz., That the Lord would not bless my words, but his own word, because 'tis his own. Because I am sure he will bless his own children, and make them blessings; so I was sure the Lord would bless his own word, because it is his own.

Sept. 5. I saw in prayer that there was none almost that did make conscience to grow nearer to God one day than another day; but left that to God, without much care.

Sept. 8. I saw the reason why I did walk no more humbly and holily was, because I did make the creature something, and did not make God all things. God is all; he that possesseth him, possesseth something, yea, all things. So long as the creature is something, that something will stand betwixt God

and me, that I shall not walk holy in his sight. This, therefore, is magnifying of God, to make him all, the the fountain of all goodness and excellency!

I saw in my sleep that night that a christian was to act not only from a natural power of grace, which doth act with all its might where it is, but by a power supernatural, whereby he attempts things above his own might, and bears evils above his might; so that now I see a christian should act for Christ with all his might, and beyond his might, having the supernatural power of Christ to help him thereunto.

Sept. 9. I saw the vileness of neglect of God in duties, because the neglect of duties is the *formalis effectus*, the proper effect of lying in my falls, in my sins.

I saw on the fast-day, also, that (1) every way I looked there was matter of sorrow, in me, about me, sin against God in heaven, nay, against Christ, nay, cross to his will, his love, nay, his life: hence I should mourn. (2) I saw I had no comforter to go to, when I had thus sinned against the Lord, no creature.

Sept. 13. In my meditations at night, I found my heart desirous to live in this world and do good here, and not to die. Hence I asked my heart the reason

why I should not be desirous to die? and in musing on it, I saw that Christ was ascended up to heaven, that so not here, but there, all his elect might one day behold his glory, and love him and glorify him for ever. And I saw that this was God's main plot and the end of all, to make Christ very glorious, and so beloved in heaven for ever, where that which I desired most in this world, viz., that Christ might not only be precious, but very dear and precious, should be perfectly accomplished: and hereupon I secretly desired this mercy, and desired it for my child and brethren, and all the churches, that though we were blind here, knew him not, and loved him little, yet that this might be our portion at last. And I did feel my desires stirred up after this out of secret love to Christ Jesus. It would do me good if he might be at last magnified thus. Then I inquired, What is the great thing I should desire in this world? And I saw it was the beginning of that which should be perfected in heaven, viz., (1) To see and know Christ, though obscurely: (2) To take Christ and receive him, and possess him: (3) To love him: (4) To bless him in my heart, with my mouth, by my life. And in this last clause I saw that I should study and stand for discipline, and all the ways of worship, out of love

to Christ, viz., To show my thankfulness. And so I saw I was (1) to seek to know Christ's will out of love: (2) To entertain it in love when found out: (3) To keep it in love. And so I saw it was my duty, and ought to be my care, to keep this very frame of heart daily; and I saw it would be glorious.

Sept. 17. On Friday night, I wished that Christ would break out in greater glory to my child than he had done to myself; which gave me matter to inquire whether Christ had appeared to me in glory or no? And I saw that then Christ breaks out in his glory, when he so shows himself as that he spoils the creature of all his glorying, and makes him poor in spirit, and so to see all his good in Christ and there into glory.

Now I saw that night, (1) That all sin was in me, and all shame did belong to me; (2) I saw all good in Christ, and all glory belonging to him. Hereupon I was comforted, and hoped the Lord had showed me his glory. And I saw an error in my heart; for I thought that then Christ appears in his glory, when he affects the heart with wonderment at his person by some strange light, and so filled the soul with glorious activities of grace: whereas I saw that was the truest, sweetest revelation of Christ's glory, which did

eclipse all my glory, and laid a foundation of glorying only in him. And this I saw was that which is in Isaiah vi.—I saw my tongue and soul unclean, and all good in him ; yet I saw one part of Christ's glory not yet revealed ; for though he had so shown his glory to me, as to damp all my own personal glory, yet he had not so shown me his glory as to damp all the glory of all the honour, and pleasure, and good things in this world : which I therefore prayed for, for I saw honour had a glory.

Sept. 19. On Sabbath-day I was at prayer at night and I saw my heart ever and anon ready to cast away my faith and confidence, as if it were of my own making. But the Lord let me see that by faith only I should apprehend and have God ; and hence I saw, if I cast away my faith, I must cast away my God. Now, I felt God very precious, and Christ very precious, and hence my faith was very precious to me. And I saw it was no presumption to make God precious, or to keep him with me.

Oct. 2. On Saturday night and this morning I saw and was much affected with God's goodness unto me, the least of my father's house, to send the gospel unto me. And I saw what a great blessing it would be to my child, if he may have it, that by my means it

comes unto him. And seeing the glory of this mercy, the Lord stirred up my heart to desire the blessing and presence of his ordinances in this place, and the continuance of his poor churches among us, looking on them as means to preserve and propagate the gospel. And my heart was, for this end, very desirous of mercy, outward and inward, to sustain them, for his own mercy's sake. And so I saw one strong motive to pray for them, even for posterity's sake, rather than in England, where so much sin and evil was abounding, and where children might be polluted. And I desired to know the Lord better, that I might make him known to this generation.

Oct. 6. I saw, in prayer, that my great sin was my continual separation, disunion, distance from God, not so much this or that particular sin, lying out in a loose spirit from God. Hereupon I saw Jesus Christ near me, next unto me, because he comes in as Mediator between God and my soul; as one in a pit, a mid-man holds both him below and him above. I saw that none could come into the *chasma*—the breach sin had made—but he that satisfied justice, this Mediator. Hereupon my heart was stirred up with thankfulness to lay hold upon this Mediator, Christ Jesus; the object of faith being so near unto me, and

being of such worth, as to fill up the *chasma*, the breach ; and such love as to come so near unto me. I considered, also, that Christ was most near unto me by his word, and the voice of that. Christ between God and me that were distant, the word between Christ and me, and faith closing with the word between the word and me : the word on Christ's part, faith on our part. 'The word is nigh thee'—Rom. x., which is the word of faith ; and hence oppose the word, and you oppose the Lord where he is, and wherein he is most near ; hence receive the word, and you receive the Lord, wherein he is most near.

Oct. 10. When I saw the gifts and the honour attending them in another, viz., T. H., I began to affect such an excellency. And I saw hereby, that usually in my ministry I did affect an excellency, and hence set upon the work ; whereas the Lord hereupon humbled me for this, by letting me see this was a diabolical pride. And so the Lord made me thankful in seeing it, and put me in mind to watch against it.

Oct. 6. I was very sad to behold outward wants of the country ; and what would become of me and mine if we should want clothes and go naked, and give away all to pay our debts. Hereupon the Lord set me upon prizing of his love, and the Lord made

my heart content with it : (1) His love, though he denied me all blessings : (2) Hence I desired to know it : (3) To constrain my heart by it : (4) That I might not abuse but honour it. And there I left myself, and begged this portion for myself, and for my child, and for the church ; and so left them in the Lord's bowels. Now, such was the goodness of Christ, that when I came to hear my father preach at Boston the day after, my soul was settled on the same way again, when he preached about contentedness : and so I was confirmed in the faith : and so I learned how a christian is confirmed, (1) When he hears the same thing preached at one time, or by one man, confirmed again by another man, or at another time : (2) When he learns something privately, and then he hears the same again publicly.

Oct. 9. On Saturday morning I was much affected for my life, that I might live still to seek, that so I might see God, and make known God before my death. And then I saw, if there was such thankfulness for deliverance from misery, would it not be a greater mercy to be delivered and redeemed from sin ? and I saw that this was a greater mercy. And hence I saw the love of Christ in afflicting and trying me with wants : because by these trials I came to see my

sin, and to have a heart severed from my sin. And so I saw there was no anger, but love, nay, the greatest love in this, viz., his redeeming me from my sin. Hereupon I learned three things; (1) That soul which felt sin the greatest evil, he would be willing, nay, glad, if the Lord would redeem him out of it, though by any misery, wants, sorrows, temptations; (2) When he was delivered, he would be as much thankful as for redeeming him from hell; (3) He would account this the highest testimony of God's love, by redeeming him out of the greatest woe; and hence they that take sanctification as no sign of justification, never truly felt the evil of sin. While I was thus musing in prayer, I saw that then my soul was severed from sin, indeed, when Christ Jesus came to be in my soul in the room of my sin—when he was dear as sin had been dear—when he did rule as sin had once ruled me. And I thought this was sweet, if God would do so, and reasonable also that it should be so; and I began to make the Lord so, indeed, unto me. And so I learned this rule, viz., That if ever I would have any sin subdued, do not labour to get the sin subdued only, but get Christ to come in the room of it, that his sweetness may be there, power there, life there, and to seek then for the contrary

grace from Christ. For (1) it may be long before Christ will come and give the grace, and so the soul may lie miserable, but Christ may be then had. (2) At vocation Christ is given first, and then sanctification ; so in the renewed conversions of the saints 'tis to be so again ; (3) Else I seek for Christ's virtues without Christ. And cursed be that soul that is loathe to have Christ to be in the room of a base lust, to make Christ that to him which a vile lust once was.

Oct. 16. The day before the sacrament the Lord helped me to call to mind (1) My neglects, (2) My wants. (1) My neglects : (1) Of duties in private toward myself, (2) To my wife, child, family, church, companions abroad ; not instructing, exhorting, quickening, being an example to them. And the Lord let me see the cause of all this to be (1) ignorance ; I know not how to speak to them, nor about what ; (2) Unsavouriness : not delighting in, but loathing such ways ; (3) Pride : because I could not do so well as I would, I would not speak what I could ; (4) Lukewarmness : in not being carried out for God's glory ; (5) Idleness and sluggishness, loathe to stir ; (6) Love of study ; (7) Want of tender love ; (8) Apprehension of unfruitfulness : in case I should attempt,

I should do no good, and hence would not sow seed upon rocks. And I thought, if this latter should hinder me, why should it not discourage the Lord himself, who had so oft cast his precious seed upon my rocks, and lost all? And here I saw I was ignorant when to speak and how to do, and how much; yet I saw this, that suppose I had done right, yet that these principles causing this neglect were to be lamented, and not indulged, for which end I came to the Lord in the sacrament. For I saw that good duties might be done, and sometimes lawfully omitted, and yet both out of ill principles; and when the ill principles are healed, I shall then see whether it is my duty, and how far my duty reacheth. And this I saw was a rule of singular use to know when the thing was evil, which I think is right and good. I say it is lawful; be it so; but see if this lawful thing comes not from an ill principle. Cure that, and then other things will follow. So a man strives for upper place, and who shall be the greatest: a man thinks usury is lawful; now, say I, mind the principle whence these come.

(2) I saw my wants. (1) I did want knowledge of the truth and glory of God's will in the scriptures: (2) Wisdom to guide others: (3) Daily repentance:

the want of which made the Lord not to pity me, nor to come to me : (4) I was exercised with horrors and fears, being in the dark, and the Lord hiding his face : (5) Want of a spirit of prayer distressed me, having words without affection, which I saw the perfection of all misery : (6) Want of zeal for God's glory ; but affecting mine own glory and mine own excellency, nay the excellencies of God, for that end : (7) Want of joy in the Lord and in his will ; but going a whoring after lawful things : (8) Want of love in great measure to others.

I meditated this night upon Christ, and saw (1) That there was a necessity of a Mediator in regard of God's truth and holiness ; (2) That this was the Messiah by the witnesses given of him ; (3) I saw not that he was mine, because I saw no promise absolute of it. But the Lord graciously cleared up to me, John i. 12, That they who receive Christ (Christ himself, though they had no promise), were sons. Now, to receive Christ, I saw, was contrary to them that did not own him when he came to his own. (1) They did not acknowledge, This is he : (2) They did not see any glory in him : (3) They did not embrace him with all their hearts to be that to them for which end he came, viz., To be King, Prophet, and Priest ; so I

saw what it was to receive him. And upon a fresh persuasion that this Messiah is he, the Lord gave me to embrace him with my affections, as if present, viz., To guide me as a Prophet, to rule me as a King, to take away sin and death as a Priest. Now here I saw two things: (1) That true faith was not to guide one's self, rule and conquer sin, and obey one's self; for this is to make ourselves our own saviours; but to cleave to Christ, who will do all this, nay, that he would draw out our faith of embracing him for this. And hence I saw neglect of duty as vile a sin as actual sin, because Christ is not so much offended with us for actual sin, as for not coming to him and clasping about him to take these away. The one, viz., to do the thing is his work, but to cleave to him is our chief work. And I was confirmed that this is the right act of faith; (1) Because faith is a bare receiver; (2) From John iv. 10. If thou wouldst ask, he would give. (2) I saw faith weak and divided, and many sins would be still in me; that with this faith there was a necessity of daily repentance. This repentance, I saw, consisted chiefly in mourning for the sin which Christ by faith had not yet removed. Now I saw I was to mourn, (1) For not going to Christ to take away my sin, which I daily forget, (2) For the evil

of my sin; and its crossness to him, which he takes not away, (3) For his not taking it away, that I give him cause to leave me, so (4) as having crucified him. And here I saw I had no reason to continue in sin : (1) Because it had wounded Christ : (2) Because Christ died that it might die and not live. And thus my soul was sweetly stayed upon Christ by faith this day, and much comforted. Yet I saw there might be a deceit in one thing, viz., in reasoning and bringing my heart to do a duty by the power of that ; (1) To believe a truth, not only by means of reason, but only upon that ground, because it agrees to right reason, as that Christ must suffer, because else God must be false, and his word not true ; (2) To do a duty from the persuasion of reason, because it pleaseth me, not because it pleaseth the Lord.

And here I saw, if it was from reason, the power of reason would never carry me against my own will and my own ends.

Oct. 18. On Monday morning my child was born ; and when my wife was in travail, the Lord made me pray that she might be delivered, and the child given in mercy, having had some sense of mercy the day before at the sacrament ; and the Lord stayed my heart there. But I began to think, what if it should not

be so, and her pains long, and the Lord remember my sin? and I began to imagine and trouble my heart with fear of the worst. And I understood at that time that my child had been born, and my wife delivered in mercy already. Hereupon I saw the Lord's mercy and my own folly, to disquiet my heart with fear of what never shall be, nor will be, and not rather to submit to the Lord's will: and, come what can come, to be quiet there. When it was born, I was much affected, and my heart clave to the Lord who gave it. And thoughts came in, that this was the beginning of more mercy for time to come. But I questioned, Will the Lord provide for it? and I saw that the Lord had made man to great glory, to praise him, and hence would take care of him; though sometimes the Lord seemed to make all men for nought, Ps. lxxxix. Which place I thus understood: God hath made man for the glory of himself, and hence to great glory, though he made many for nought: especially the church and their posterity did the Lord make for glory; and if God did not glorify them, then he seemed, indeed, to make all men for nought: and that when men are not instruments of his glory, 'tis for nought. And I saw God had blessings for all my children; and hence I turned them over to God.

Oct. 29. I was much troubled about the poverty of the churches; and I saw it was such a misery as I could not well discern the cause of, nor see any way out: yet I saw we might find out the cause of any evil by the Lord's stroke. Now, he struck us in outward blessings, and hence 'tis a sign there was our evil; (1) In not acknowledging all we have from God, Hos. ii. 8; (2) In not serving God in the having of them; (3) In making ourselves secure and hard-hearted; for lawful blessings are the secret idols, and do most hurt: and 'tis then a sign our greatest hurt lies in having, and that the greatest good lies in God's taking them away from us. Whereupon I considering this, did sweetly content myself that the Lord should take all from us, if it might be not in wrath, but in love, viz., hereby to glorify himself the more, and to take away the fuel of our sin. I saw that if God's people could be joyfully content to part with all to the Lord, prizing the gain of a little holiness more than enough to overbalance all their losses, that the Lord then would do us good.

Oct. 31. On Sabbath-day, after sermon, on my bed, I saw (1) that my own weak spirit would not carry me along in my work. (2) I seeing I wanted light, and life, and affection, and that I was not a

burning and shining light, I saw this came from the want of the spirit of light and life. And so I saw I was sensual, wanting the Spirit. Hereupon I did question whether the Lord would accept of such services; for I read not in scripture of any minister but it was better with him: he was filled with light, affection, persuasion, &c. I considered hereupon this: (1) The Lord might reject my services, if they were as good as I could wish; and (2) if, therefore, he accepted these of mine, (1) I should magnify his grace the more, (2) There would be the more grace shown. But I had some questionings that the Lord would not honour his grace on any so vile, but that he would make the offering more pleasant to him first. And I saw, if I had never such expressions, yet if I had not light and life within whence they came, (1) It was a sign the Spirit of Christ was far from me, (2) Far, hereupon, from God's people, which began to afflict my heart. And hereupon I thought to lie down in sense of my vileness, and condemn myself and others for such hypocrisy, and wait for the Spirit, the Comforter, which God is able to give, &c.

Only I considered that sincerity of a duty lies as much in mortification, seeing the evil of it, as vivification, doing it with life.

Nov. 3. On a fast-day, at night, in preparation for the duty, the Lord made me sensible of these sins in the churches : (1) Ignorance of themselves, because of secret evils : (2) Ignorance of God, because most men were full of dark and doubtful consciences : (3) Not cleaving to Christ dearly, only : (4) Neglect of duties, because of our place of security : (5) Standing against all means, because we grow not better : (6) Earthliness, because we long not to be with Christ. And I saw sin as my greatest evil ; . . . I was vile, but God was good only, whom my sins did cross. And I saw what cause I had to loathe myself, and not to seek honour to myself. Will any desire his dung-hill to be commended ? will he be grieved if it be not ? so my heart began to fall off from seeking honour. The Lord also gave me some glimpse of myself, and a good day and time it was to me.

Nov. 4. On the end of the fast I (1) went to God, and rested on him as sufficient, (2) waited on him as efficient, and said, ' Now, Lord, do for thy churches, and help in mercy.'

In the beginning of this day I began to consider, whether all the country did not fare the worse for my sins ; and I saw it was so. And this was an humbling thought to me ; and I thought if every one in

particular did think so, and was humbled, it would do well. I saw, also, that if repentance turn away judgments, then if the question be, Who they are that bring judgments? the answer would be, They that think their sins so small as that God is not angry with them at all.

Nov. 1. When I was walking to Roxbury alone, I saw it was God alone who gave me a natural life: and I turned the thought into a prayer, 'Oh that I had a spiritual life! that is but for a time—this for ever.'

Nov. 1. On Sabbath, on my bed after sermon, I examined my heart about this question, viz., In whose name I had preached, and in whose strength I had done this work to-day? And I saw that five things did strengthen me, or which I went in the strength of: (1) My natural strength; my body is pretty strong, and hence I went upon the strength of that: (2) The strength and power of external necessity; the work must be done, and hence I went upon this: (3) The strength of external encouragement, as acceptance with others, and favour from others: (4) The strength of spiritual affection some time, and received grace; and hence I have sought for it: (5) The strength of faith itself, or resting on my hold of

Christ, rather than on his hold of me. And here I saw three things : (1) That if I did thus, God would curse me, because now I made flesh my arm, Jer. xvii. 6 ; and this affected me. Grace itself was but flesh in respect of God : (2) Here I saw the common and great sin of all men in their ways and acts ; they do trust to themselves, and stay in themselves, and have some bottom to stand upon beside God, when they come to act : (3) I saw the admirable strange operation of faith, that nullifies all things, even itself, that God may act. It's a faith under, or stirring under faith, that doth the deed. A christian by it goes, not only out of himself, but out of his faith : (4) Hence I saw how near to God faith made a christian, raising it above man, out of man, out of himself, to God ; that the Deity doth, as it were, immediately act upon the soul, when it is thus elevated and lift out of itself. Now here arose a question, (1) What of God doth faith raise it to ? I saw it was (1) to God as sufficient, (1) in Father, (2) in Son, (3) in Holy Ghost ; and there faith stays : (2) To God as efficient. And on such a God, and such strength of a God it stays. A second question was, Whether faith rests on the Lord's efficiency immediately or mediately ? I answered both ways. But (1) mediately,

(1) To God in a command ; for God's commands give strength, Josh. i. (2) To God in a promise ; for a promise gives strength : (2) Immediately, to all that hidden, infinite efficacy and power it sees in God, and believes to be there. For some time it sees neither to rest on : now it looks to him, that he may look to it, and do for it abundantly. And beside, there needs immediate, omnipotent efficacy in God's command and promise : and hence it must rest on this, else they are useless.

Nov. 10. I kept a private fast for light to see the glory of God's truth and faith, an infused faith, and a spirit of prayer, and for conquest of pride, and for assistance, acceptance, and guidance, whether I should set up lecture again, and for success and blessing in my poor ministry, that so I might declare and manifest God's name, and leave his truth, and so himself, and so his mercy, in the country : as also for outward supplies for the country. And I saw no particular man could be comfortably provided for but by some special mercy to the common state ; and hence I saw God called for prayer, not so much for ourselves as the common. And I saw the common state of the country did lie upon me and every one, in particular, to seek God for, viz., That he would build up our

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Zion, and prosper the vine his own hand hath planted, and that in this new world we might find the new heavens and the new earth: as also for pardon.

Over night I did question, Whether the Lord did call me to him in such a day? and I saw the Lord called upon scorners to turn at wisdom's reproof, and to dig for wisdom. And on the morning betimes, in prayer, the Lord let me see he called me unto him: "Come and seek with all thy heart." And this came fresh and clear to me, and did so much affect my heart, to think that the Lord should call unto me as he did call Abraham to follow him. And here I began to have some light let in about effectual calling; and I saw these things about it: (1) I saw the first act of calling was by the command of God in his word: (2) That it was by the word of the gospel, or command of the gospel, "Come unto me, return to me!" (3) I saw the Lord did this effectually, (1) by letting in a light clearly to see that he called me in particular, (2) by letting in the goodness and sweetness of the command, as well as the truth of it: (4) This goodness and sweetness of the command I saw in two things; (1) In regard of the great love of God in the command for a poor sinner, thinking God cares not

for it, and hence would not have it come to him, being so vile ; Oh ! the command which saith, Yet return, and seek, and come, is exceeding sweet love ; (2) In regard of the end of the command, which was fellowship with himself, that he may be all, and do all : this was sweet : (5) I saw this was not only by a command, though firstly, so, but nextly by his promise ; and this promise I saw was not to be seen but in the word : and I saw all things promised to such a one as comes. And hence I saw I had no need of searching God's election as I did begin to do in the morning, whether he loves me or no ; for I saw (1) God the Father's favour promised : " Return, and I'll return to you ! " 2 Chron. xxxii. (2) I saw Christ promised ; for we are called to his fellowship, and are bid to take him, Isaiah lv. 1, 2. (3) The Spirit promised, Prov. i., Return, scorers, and I'll pour out my Spirit on you : (4) Abolishing all sin and punishments of sin, Jer. iii. 22, 23 : (5) Perseverance promised, John vi. 37, " I'll in no wise cast out."

In the beginning of the second prayer I saw there was a God, for I saw things had a being ; hence they must have this being from themselves or something else : but those poor creatures, the moon and stars, could not give being to themselves.

I saw also how I had embraced the lust of the flesh, the lust of the eyes, and the pride of life, a long time. And hence I saw it was not only just and righteous that the Lord should deny to hear my prayers, but that it was mercy he would do so ; for what greater judgment than to please a lust, and leave me to it ?

I saw also the pride of my heart in one thing more, I saw not before, viz., in setting upon preaching out of an apprehension of the excellency of what I delivered above others, and that these truths that came from me were choice and excellent, and to be received with high esteem ; for, were it not for such a foolish conceit, I should think my ministry less and worse than any man's else, and should hang down my head in a hole, and not lift it up to speak ; which did humble me, and show me my vanity, and that my duty was to be carried on, not by such a principle, but (1) because it was God's sweet truth I did deliver : (2) Because it was God's command that I should deliver it : (3) That it was for the sake of the Lord and his name wherefore I did so. And here I saw the Lord begin, as it were, to refine me.

I concluded this day (1) with some measure of faith ; for after prayer I left all I prayed for unto God's rich free grace. And hence I saw (1) that the

Lord did take pleasure in such as hope in his mercy ;  
 (2) That whatsoever I or any had prayed for, God had promised, and therefore purposed to give ; and thence I might quiet my heart about God's secret purpose : (2) With resolution ; (1) Whatever God should give me, to attribute it unto grace ; (2) To walk in a way of holiness for the future.

I saw also that my heart was ready to think I have prayed enough after such a day and such hopes. But I saw (1) that though God purposed mercy, yet he withal intendeth the decree shall bring forth by prayer ; (2) He will, therefore, have us pray till the thing be granted ; (3) When the decree hath begun to bring forth, I saw that all the degrees of mercy arise by several degrees of prayer : as when faith is begun, but 'tis imperfect, prayer must be continued still for all the rest, as the chaped ground opens still wider and wider till rain fall.

Nov. 13. I was considering the state of the country by reason of its poverty. I had two arguments suggested to make me hope the Lord would relieve us :—

1st, Because, if the Lord had given himself for his people to redeem them from the greatest sin of the world ; then from out of those sins by which our dis-

tresses are occasioned now : 2d, Because we are a poor afflicted people, cast out of our own country from our friends and comforts there ; and all our sorrows and suffering here are in part by reason of their cruelty and persecution ; and that, therefore, the Lord will deliver if we sought. O Lord, remember my sighs !

Nov. 13. I saw a little of God, and saw that it was my duty to make him superior, and set him up in his highness above all others in my mind and eye ; and I saw I had (1) cause of wondering at my carriage toward him, that he, being so high, I should neglect him ; (2) I saw I had, therefore, sinned against him, because I had set up myself, or sin, or men, above the Lord ; (3) I saw that in this did appear one special branch of the evil of sin, because the breach of God's law did ever arise from the contempt of the Lord's person, and despising of him and his glory, in preferring vile things in comparison before him : and hence I slighted his will ; (4) I saw I had reason to resolve that, as I had despised God and set up other things, and served them, so to despise myself and the presence of all men in comparison of him ; (5) The Lord made me that night lie down and be humbled in myself, and exalt the Lord with some desires.

Nov. 14. On the Sabbath-day, at night, after sermon, I saw I had preached to others, but had not fed myself. And I seeing it did arise from weakness of faith and light, the Lord suggested the 103d Psalm to me—"He heals all thine infirmities;" which quieted my soul somewhat.

Nov. 15. On my bed, in the morning, I tried my heart, and asked, What would bear it out if the Lord should call me to preach at the lecture season again? And I found three things: (1) My end was to honour Christ Jesus, and leave his truth behind me: (2) My principle was Christ, in whom I trusted; for this comforted me against the feeling of my inability: I saw there was an unknown fulness of the Spirit and strength in Christ, and that I was not to go out in the strength of my own abilities, though received from Christ, but in the strength and help of Christ himself: (3) Though what I should do thus from Christ, for Christ, was mean and poor; yet it should quiet me that it was the measure the Lord saw most meet for me, and if I could do better I would: (4) That if the Lord did not give success to me, yet I would mourn for God's people and my own unworthiness, and quiet myself that I did my duty.

Nov. 16. I felt my heart very unsavoury, and I saw

my soul nothing but sin and sorrow, death and darkness, and in a manner as good as in hell. And so I saw then that nothing but free grace could help me out: and there I did hang, and did prize this grace therefore. But I did question, It may refuse to help because 'tis free. But I saw it is the pleasure of God's grace to help all that prayed for it and came for it to grace. And I saw herein was part of God's good pleasure, to hear every prayer, and I should look upon no other secrets but this revealed will of Christ; and so I purposed ever to lie here. And I saw dependence upon grace for all ever supposeth a deep abasement of soul under a sense of unworthiness.

Nov. 18. As I was going down my stairs, I thought if Paul did so desire the good of the Israelites, his countrymen, his enemies, that opposed him, that he could wish himself *anathema* for them; much more should I earnestly desire the good of their souls who had, under God, committed themselves to my care and charge. And so I left them to God's free grace to provide for them; and at night I had doubts whether the Lord would regard them or no, though I did resign them up to him. But it came to my mind, that if God was an idol God, then I might give them to

him in vain : but it was not so. And hence I had very sweet persuasion that night that my work herein was not despised of the Lord.

Nov. 21. On Sabbath-day, after preaching, I considered my vileness, that I did not see things by the Lord's light, nor was persuaded by the Lord's faith, nor quickened nor strengthened by the Lord's life and strength. So I demanded a reason why the Lord Jesus did not only not outwardly help, but not inwardly act? I saw the Lord was not in me, hence did not work in me. I asked then, Why he was not in me? I saw my sin had separated him from me, yet I saw no sin could separate if unbelief was not added. If I returned by faith, he would return to me. Then being ready to come, and yet seeing God's grace only could draw me, I demanded, Whether I should put this honour on God's grace to draw me, or take it to myself, in coming by my own strength? so I left my soul with God's free grace. Yet I saw that though Christ did not act in me in the same measure as in Paul, who said Christ did live in him, yet I saw he did act in some measure, though little : (1) Because I did desire the Lord to act all : (2) Because I mourned for want of this, and loathed myself for what I did : (3) Because I did rejoice if the Lord would

act me. And the next morning I saw the truth of this in Paul's example, 2 Cor. xii., by the thorn in the flesh, to whom the Lord said, my grace, in pardoning, accepting, is sufficient for thee, without thy enlargements and holy affections.

Nov. 22. I saw the Lord, and by faith did apprehend Christ's righteousness; and did see that I was to make use of Christ's righteousness apprehended by faith, not only for satisfaction to justice, but also to take it as an evidence, unspotted, of the Lord's love towards me, to beget peace in me. I saw I had a long time made use of it for satisfaction, but not for evidence, and so for peace; for I saw when I had had done, and the Lord had enabled me to do this and do that, then my conscience was at peace, and got peace in that: but when I wanted that, and apprehended Christ's righteousness by faith, all that which he hath done perfectly, I did not there find peace to my conscience, as having an evidence of the Lord's favour and acceptance. Whereas I saw that if any thing I did by the help of the Spirit might give me evidence, then much more all that which Christ did, and had done perfectly, ought to give me peace, and be an evidence, not only of God's favour to me, but of that grace I want, the want of which made me

doubt of the Lord's love: because all that faith and holiness in Christ is by faith made mine, and it is as if I had done it. For I saw, if I had perfect holiness in me, I should not doubt of the Lord's love to me: Why now, when I see I have it in Christ by faith? So I saw a threefold use of faith in Christ's righteousness:—

1. For satisfaction to divine justice, and making me righteous;
2. For evidence of God's favour to me;
3. For the honour of God, because by that I honour God infinitely.

Nov. 24. I felt over-night much darkness and unbelief; and saw that, if Satan had once made us begin to doubt, he would hold us with doubts continually about the being of God and truth of the scriptures. And I saw next morning this error: viz., That I did believe what the Lord spake, because I saw it agreeable to my reason, and so made that my last resolution of all doubts. And I began to think how it should be otherwise. So I saw I was indeed to see the things God spake, in the reality of them, and in their agreement with reason, but not to make this the last resolution of doubts, though a resolution. But then, when I had seen things so agreeable to reason,

yet to look upon God's testimony of them in scripture as the last and chief light and ground of settlement, and not to believe these things are true, because I see they are true, but to believe the Lord sees them more clearly than I; and he knowing them to be so, I see them so, and believe them upon his testimony much more; for if I believe any thing to be true, because I see it so, much more because God saith it, who sees it better, and whose word stakes me down, and confirms me in it.

Dec. 4. I felt a wonderful cloud of darkness and atheism over my head, and unbelief, and my weakness to see or believe God. But I saw that the Lord's ends might be these three:—

(1.) By withdrawing the Spirit of light, to give me a greater measure of it than ever I have had before; to give me a greater fulness by praying for more; (2) To humble me for my confidence in my light and knowledge past, and in speaking so much with so little light, who knew so little; (3) To heal this wound of secret atheism and unbelief, which was but skined over before. I saw all this was infinite love and mercy, yet I saw this condition was a deep and deadly misery; and I saw I should be vile, indeed, if I did not mourn bitterly under it: for if I was only under the misery

of affliction, the Lord would be displeased and count himself neglected if I did not cry, much more if I should not cry under the power of my sins. This was on Saturday night.

I also saw a vast difference between knowing things by reason and discourse, and by faith, or the spirit of faith. For by discourse (1) I saw that a thing was so. A man's discourse about spiritual things is like a philosopher's discourse about the inward forms of things, which they see not, yet see that they be ; but by the light of the spirit of faith I see the thing presented as it is. I have seen a God by reason, and never been amazed at God thus apprehended ; but I have seen God himself, and been ravished to behold him. And here I saw what the meaning of Christ's speech is, John xiv. : The world knows not the Spirit, and hence cannot receive him ; viz., That 'tis such a Spirit as gives such glimpses of God's glory, and of Christ, as though it departs, yet believers know it so good, as that they long for it again, because they know it. And here I saw the meaning of that in Job, There is a spirit in man, that is, reason ; but the inspiration of the Almighty gives understanding, that is, the spirit of faith.

Dec. 9. On Thursday morning, in my bed, after

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my Wednesday's sermon, 1. I saw the pride of my heart acting thus : that when I had done public work, my heart would presently look out and inquire wherein I had done well or ill. And I saw I rejoiced in that as well done which pleased man, and that as done amiss, which might not be so glorious in the eyes of man. Hereupon I saw my vileness to make men's opinions my rule : but then I saw my rule to be this, viz., To see what good I had done, and give the Lord the glory, and to consider what sin I had committed, and to mourn for that. 2. Here I saw a deceit, viz., To preach and pray, to stir up spiritual affections, because I saw it did beget commendations, hence preached terror and comfort, though false, to beget affection. I saw also, upon enlargements, I was apt to be somewhat in my own eyes, whereas my rule is, to be more vile than any man in my own eyes, and that daily.

Dec. 10. I began to be troubled for my sin of passion ; but I saw my heart did work thus : (1) It was troubled for the shame and horror of sin : (2) Purposed : (3) Went to Christ for strength that I might do so no more, and so was quieted. Whereas I saw it was my duty (1) to get my soul deeply laden with the sin, as sin ; (2) to come to Christ and get his

blood to give me peace unspeakable. Now, in musing on this, I saw how little repentance there was in the world, and how many sins I had still to repent of. For I saw that most men had their peace after sin, either by forgetfulness of it wholly, and so had their sorrows now and then ; or else they did but skin over their wound with some general hope of mercy and grace, without sweet peace in Christ's blood. And hence my heart was very glad for this light, in seeing this general wound.

I saw here also the reason why men given to passion are so frequently overcome by it ; because of all other sins they have many secret excuses and extenuations for it, as the suddenness of it, and 'tis that I delight not in, and my heart is sad for it afterward, and godly men may fall into it.

I saw also there was all reason why I should cleave to the Lord : (1) Because all my good was from him in times of peace : (2) Because he was my only support in time of trouble : (3) He alone was sufficient when, after life, all troubles should end : (4) I began to see how good his will was in all, and that, even when it crossed me, I should be pleased with it.

I also began to feel God in fire, meat, every providence, and that God's many providences and creatures

are but his hands and fingers, whereby he takes hold of me, &c.

Dec. 11. On Saturday, at night, I was stirred up to pray for the Spirit, not only for particular graces of it, but for the Spirit itself. The ground of this my prayer was :—

(1) Because I felt an absence of the Spirit exceeding much. I found I was sensual and carnal, and carried and acted by my own spirit in every thing, however I felt a little of God's Spirit smoking forth in some weak desires after him ; I felt not his power according as Paul did when bound by him, and led with him, Acts i. Power from on high : (2) Because I saw this the next and surest way to have all the graces of the Spirit ; to have all the impressions of this seal by having the seal itself. Whereas, if I wrought for one particular grace without this, it was far about : (3) Because the Spirit can heal, help, quicken, humble, suddenly and easily ; whereas otherwise I may be long before I can see : (4) Because it works grace and life effectually. My own spirit, and light, and affection may deceive me when they act, but this cannot : (5) Because it works grace eternally, as itself is eternal.

I also here saw two great hinderances for me in

getting this Spirit : I contented myself with a little measure of it, and so sat down : (2) I thought God would not give more, and hence I ought to rest without seeking after more.

Here also fell in two questions : Quest. 1. Whether, when a christian feels a want of the light of life and faith of the Spirit, he should only humble himself for the want of them, and do nothing in way of meditation and stirring up his heart to see and do, or stir up that ability he had to see and live and do ? for I saw this, that when a man finds a loss of God, either he is in the dark and cannot see him, or else Satan and his own natural abilities will be working and casting in light, that so a man might be contented with that, and seek no farther for the Spirit of light, nor feel such a need of it : Satan and nature by their work will prevent the Lord's.

Answ. To this I saw (1) that the scripture bids me meditate and use all means for the Spirit, and, therefore, not to confine myself to that one means only, of being humbled for the want for the Spirit : (2) That the rule here is, we must use all means, but trust to the Spirit to give a blessing by them, depend only, and wait only for the light of God in the use of means.

Quest. 2. Whether it was a duty or an error to pray and look for the fulness of the Spirit in me, without coming by faith out of myself, and so finding and feeling the fulness of the Spirit out of me in Christ? And whether I might not be mistaken, and think I was empty of the Spirit, because I did not feel it in me, when haply of the time when I am most empty I might be most full, by faith in Christ? and whether the fulness of the Spirit in the apostles was not chiefly a power of the Spirit, giving them a subsistence out of themselves in Christ, in whom their life and joy was, seeing that Paul oft complains of his sin, and insufficiency, and inability to think or speak?

Ans. Here I saw these things: (1) That Christ had all fulness, and so all fulness of the Spirit: (2) That all fulness which I did want in myself was in Christ, for his people, not for himself: that he had perfect knowledge, grace, and righteousness, not only that by it he might virtually make me see and be righteous, but that it might be mine: (3) I saw it my duty, therefore, out of sense of my emptiness, to go unto Christ, possess, and enjoy all that fulness that is in him, as mine own, and to be as much filled with that, and to rejoice as much in that, as if I had it in myself, because it is for me in Christ, and my own

there : (4) I saw when I did thus, then I was full of the Spirit, and that I was now as a fish that is got from the shore to the sea, where it hath all fulness of waters to move in ; and so I saw faith did first fill me, and should first fill me : when I was most empty, then by faith I was most full : (5) I saw this was the way to be filled with the Spirit, to my feeling within me. Stephen was full of faith, and then of the Holy Ghost : (1) Because this made me most empty, and so most fit for the Spirit to work in : (2) Because this finding of the treasure of all grace in this field of Christ did beget strength, joy, glory, and so made graces alive : (3) Because I should glory more in what I receive from Christ than in that fulness which is in Christ, the fountain of all his glory and my good and glory, if I should first receive the Spirit from him, without finding, and filling and drinking in of that Spirit which is in him : (6) I saw a need for the Lord to this end to do two things ; (1) To stablish me in Christ, and settle me there, and give me a being there ; (2) To give me a certainty that all this was mine ; for I saw this only would fill my heart and soul.

The conclusion of all was, I was resolved to pray for the Spirit, and not to give the Lord over for it.

Dec. 18. I saw it my duty to lament my sin, as that my sorrow should swallow up all the joy I took in any thing in this world. And here I remembered what it was to afflict one's soul, viz., To make sin as bitter as affliction, and to make it my affliction.

Dec. 20. I saw my evil, (1) that I had much ado to see my sin, (2) but much more difficult was it to mourn for it, as my death, and to be in travail with it, and in pangs and sorrows for it; that I might be delivered out of it.

I saw also on the Sabbath, viz., the day before (Dec. 20) how my heart gathered evil in every place, as Ps. lvii. And it gathered either (1) carnal content, or (2) discontent, by striking upon external objects.

Dec. 21. I saw that man was an infinite kind of evil when he is crossed: as in hell, there he blasphemes because crossed. And hence men's sins lie hid because not crossed.

I saw also the deceit of man's heart, which when it is very bad, then it begins to seek to be very good: if it have and feel any good, it grows full, and lifted up, and loose.

Dec. 27. God humbled me in some measure, (1) making me see how I deserved death, and nothing

but eternal death, and that it belonged to me as my due, which made me wonder I had any mercy : (2) Making me desirous to feel sin the greatest evil, and to prize deliverance from it as out of hell.

I saw also (1) how miserable I was if I had no favour ; (2) How precious his favour was ; (3) How exceeding precious Christ was, by whom I came to have all favour, and how precious his blood was, so as I desired to rejoice in nothing but in Christ.

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GLASGOW:—  
PRINTED BY S. AND T. DUNN,  
43, Buchanan Street.