## Of the right knowledge, &c.

is the ingraven image of the Fathers person; and know it to be a terrible thing in the rime of the trouble of thy conficience; to thinke of God without Christ, in whose face the glory of God in his endlesse mercy is to be seen; Cor. 4.16. If thou wouldest come to God for grace, for comfort, for faluation, for any blefung, come first to Christ hanging, bleeding, dying vpon the crossey without whom there is no hearing God, no helping God, no fauing God, no God to thee at al. In a word, let Christ

felfe, looke vnto him in Christernessied, who A be althings without exception vnto thee Col. is the ingranen image of the Fathers person; 3.11. For when thou prayest for any blessing either temporall or spirituall, beit what socuer it will bee or can bee, thou must aske ir at the hands of God the Father by the merit and mediatió of Christ crucified. Now look as we aske blessings at Gods hand, so must wee re-B ceine them of him; and as they are receined, fo must we possesse and wie them daily, namely, asgifts of God procured to vsby the merit of Christ: which gifts for this very cause, must be wholly imployed to the honour of Christ.

## GRAINE OF MVSTERD-SEEDE:

## THE LEAST MEASURE OF

GRACE THAT IS OR CAN BE effectuall to faluation.

Corrected and amended by M. W. Perkins.



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1626.



## TO THE RIGHT HONOVRABLE

AND VERTVOVS LADIE, THE LADIE

MARGARET, COVNTESSE OF Cumberland, Grace and Peace.

my pare. Hoping therefore that your Ladylaip will reade and except the fame, I take my leane, commending you to the blefting and protestion of the Almightie.

Ight Henourable, the kingdo me of beauen, of which the Scripture Beaketh fooft, is properly a certaine flate or condition, whereby we flandin the fauour and love of God in and by Christ. And this kingdome is compared to a Graine of Musterd. feede , toteach vi that a man is euen at that inflant already entred into the king-dame of heauen, when the Lord, that good husbandman, hath caft but some listle portion of faithor repentance into the ground of the heart; yea thoughit be but as one Graine of Muster d-Seede. Of this little graine I have penned this Treatife, in and quantitie answerable shereto; and now I present the same to your Ladiship, not to Supply your mant, (for I hope you are flored with many graines of this kinde ) but to perform some duty on

Your Honours to command,

WILLIAM PERKINS.



OR, THE LEAST MEASVRE OF GRACE

that is, or can be effectuall to faluation.

to be knowne, What is the

least measure of grace that can befall the true childe of

God, leffer then which , there



is no grace effectuall to salua. tion. For first of all the right vnderstanding of this point, is the very foundation of true comfort vnto all troubled and touched consciences. Secondly, it is a notable meanes to stirre vp thankfulnes in them that have any grace at all ; when they shall in examination of themselues consider, that they have receized of God the least measure of grace, or more. Thirdly, it will be an inducement and a spurre vato many carelesse and vnrepentant perfons, to imbrace the Gospell, and to begin repentance for their finnes; when they shall perceive, and that by the word of God, that God accepts the very feedes and rudiments of faith and repentance at the first, though they be but in measure, as a graine of musterd-feede. Now then for the opening and clearing of this point, I will fet downe fixe feuerall conclusions, in such order, as one shall confirme and explaine the other, and one depend vpon the other.

I. Conclusion.

A manthat doth but begin to bee connerted, is enen at that instant, the very childe of God, though inwardly be be more carnall then firituall.

The Exposition. Naman, there must bee considered three I things; the substance of the body and soule whereof a man is faid to confift; the faculties placed in the foule, and exercifed in the bodie, as vnderstanding, will, affections: the integritie and puritie of the faculties, whereby they are conformable to the will of God, & beare his image. And fince the fall of Adam, man is not depriued of his substance, or of the powers and faculties of his foule, but onely of the third, which is the purity or integrity of nature: And therefore the conversion of a sinner, whereof the conclusion speaketh, is not the change of the fubitance of man, or of the faculties of the foule, but a renewing and reftoring of that purity and holinesse, which was softby mans fall, with the abolishmene of that naturall corruption that is in all the powers of the foule. This is the worke of God, and of God alone, and that on this maner. First of all, when it pleaseth God to worke a change in any, hee doth it not first in one part, then afterward in another, as hee that repaires a decaied house by peece-meale:

T is a very necessary point A but the worke, both for the beginning, continuance, and accomplishment, is in the whole man, and enery part at once, specially in the mind, coscience, will, and affections: as on the contrary, when Adam lost the image of God. he loft it in every part. Secondly, the convertion of a finner, is not wrought al at one inftant, but in continuance of time, & that by certaine

measures and degrees. And a man is then in the first degree of his conversion, when the holy Ghost by the meanes of the word, infpires him with fome spirituall motions, and begins to regenerate and renew the inward powers of his foule. And he may in this cafe very fitly be compared to the night, in the first

dawning of the day, in which, though the darkenesse remaine, and be more in quantitie then the light, yet the Sun hath already cast some beames of light into the ayre: whereup-

on we tearme it the breaking of the day. Now then the very point which I teach, is, that a man at that inftant, & in this very flate, (God as yet hauing but laid certaine beginnings of

true conversion in his heart) is the very child of God, (& that not onely in the eternall purpose of God,) as al the elect are (but indeed by actual adoption: ) and this is plaine by a manifest reason. There be soure severall workes of

grace in enery childe of God: his vnion with Christ his adoption, instification, and converfion: and thefe foure are wrought all at one instant, so as for order of time, neither goes

before or after other; and yet in regard of order of nature, vnion with Christ, instification, and adoption, goe before the inward connerfion of a finner, it being the fruit and effect of them all. Vpon this it followeth necessarily,

that a finner in the very first act of his converfion, is inttified, adopted, and incorporated into the mysticall body of Christ. In the parable of the prodigal fonne, the father with ioy receives the wicked childe; but when? furely when hee faw him comming afarre off, and

when as yet he had made no confession or humiliation to his father, but only had conceived with himselfe a purpose to returne and to say; Father, I have finned against heaven and against thee,&c. and Paul saith of many of the

Corinthians, that he would not speake vnto them as spiritual men, but as carnall, euen I. babes in Christ. When Dania reprodued by Nathan, did burbegin to repent & fay; I have finned: prefently Nathan the Prophet of the Lord faid; The Lord hath taken away thy finne.

Of this thing David seemes to speake in the 32. Pfal.v.5. I faid [that is, I purposed and thought with my selfe] I will confesse against my

AGRAIME

Chrif. de pænit.

selfemine unrighteousnes, and thou forgauest mine A by the corruption of sin, is not onely restraiiniquities. Vpon these words Augustine saith: Marke, he doth not confesse, but promiseth to confeffe, and Godforgiueth him. Againe, There bee (laith he)three syllables, peccani, I have sinned: and from the se three syllables, the flame of a sacrifice did ascendinto heaven before God. Chrysoftome faith, Say thou hast finned, and thou hast loofed thy finne. And Ambrofe faith, If he faid, I well confesse, and obtained pardon before he con fessed, how much more when he had confessed, fay ing: I know mine iniquitie, was his sinne pardoned? Gregorie on this Pfal. faith, Marke how speedily pardon comes, and how great is the commendation of Gods mercy: in that pardoncomes together with the desire of confession, and remission comes to the B heart, before confession breakes forth in speech.

#### II. Conclusion.

The first materiall beginnings of the connersion of a linner, or the smallest measure of renewing grace, haue the promises of this life, and the life to come.

#### The Exposition.

The beginnings of conversion must bee distinguished. Some are beginnings of preparation, some beginnings of composition. Beginnings of preparation are fuch, as bring vnder, tame, and fubdue the stubbornnes of mans nature, without making any change at C all. Of this fort are the accufations of the conscience, by the ministery of the law, feares and terrors arifing thence, compunction of heart, which is the apprehending of Gods anger against sinne. Now these and the like, I exclude in the conclusion; for though they go before to prepare a finner to his conuerfion following, yet are they no graces of God, but fruits both of the law, being the ministery of death, as alfo of an accusing conscience. Beginnings of composition, I tearme all those inward motions & inclinations of Gods spirit, that follow after the work of the law vpon the conscience, and rise vpon the meditation of the Gospel, that promiseth right cousnes and life cuerlasting by Christ: out of which motions I the connersion of a sinner ariseth,& of which it confisteth: what these are, it shall afterward appeare. Againe, grace must be distinguished; It is two-fold, reftraining grace, or renewing grace. Restraining grace, I tearme certaine common gifts of God, feruing onely to order and frame the outward conterfation of men to the law of God, or feruing to bereaue men of excuse in the day of indgement. By this kind of grace, heathen men haue bin liberal. inft, fober, valiant, mercifull. By it, menliuing in the Church of God, have bin enlightened, and having tafted of the good word of God. haue reioyced therein, & for a time outwardly confirmed themselves thereto. Renewing grace, is not common to all men, but proper to the elect, & it is a gift of Gods fpirit, wher-

ned, but also mortified, & the decaied image of God, restored in righteoufnes and true holines. Now then the conclusion must onely be understood of the second, and not of the first: for though a man haue neuer fo much of this restraining grace, yet volesse he have the spirit of Chrift, to create faith in the heart, and to fanctifie him, he is as farre from faluation as any other. Thus then the fende and meaning of the conclusion is, that the very least measure of faning grace, and the very beginnings or feedes of regeneration do declare, and after a fort, give title to men, of all the mercifull promifes of God, whether they concerne this life, or the life to come; and are therefore approoued of God, if they be in truth, and accepted as greater measures of grace. That which our Saujour Christ saith of the worke of miracles; Math.17.20.If ye haue faith as a graine of Musterdseede, ye shall say unto this mountaine, Remoone hence to yonder place, and it shall remoone, must by the law of equall proportion, becapplyed to fauing faith, repentance, the feare of God, and all other graces; if they bee truely wrought in the heart, though they bee but as fmal as one little graine of musterd-seed, they shall be sufficiently effectuall to bring forth good workes, for which they are or mind The Prophet, Efa. 42.3. faith, the Chaift ghall not quench the smoking flaxe, nor breake the binifeedreed. Let the comparison be marked, fire in flaxe must be both litle and weake, in quantity as a sparke or twaine, that cannot cause a flame, but onely a fmoke, specially in a matter fo easie to burne. Here then is fignified . that the gifts & graces of Gods spirit, that are both for measure and strength as a sparke or twaine of fire, shall not be neglected, but rather accepted and cherished by Christ. When our Saujour Christ heard the young man make a confession of a practife but of outward and civill righteoufnesse, Hee looked upon him, and lonedhim, Mark. 10.21. and when hee heard the Scribe speake discreetly but one good fpeech, that to lone God with all the beart is aboue all facrifices, he faid vnto him, That bee was not farre from the kingdome of heunen. Mark. 12.34. Therefore no doubt, he will love with a more special loue, and accept as the good subjects of his kingdome, those that have receiued a further mercie of God, to bee borne anew of water and of the spirit.

#### III. Conclusion.

A constant and earnest desire to be reconciled to God, to beleeve, and to repent, if it be in a touched heart is in acceptation with God, as reconciliation, faith repentance it selfe.

The Exposition.

Vitor defire is two-fold, naturall, and fupernaturall. Natural is that, whose beginning and object is in nature, that is, which

a rifeth of the naturall will of man, and affe- A drinke. Renel. 21.6. I will gine wnto him which Acth fuch things as are thought to bee good according to the light of nature. And this kind of defire hath his degrees, yet fo as they are limited within the compasse of nature. Some defire riches, honours, pleafure, fome learning and knowledge, became it is the light and perfection of the minde: some goe further, and feeke after the vertues of inflice, temperance, liberalitie, &c. and thus many heathen men haue excelled. Some againe defire true happinesse, as Balaam did, who wished to die the death of the righteous: because it is the propertie of nature to feeke the preferuation of it felfe. But here nature stayes it felfe: for where the mind reveales not the will affects not. Su- B pernaturall defires are fuch, as both for their beginning and object, are aboue nature: for their beginning is from the holy Ghoft; and the object or matter about which they are conversant, are things dinine and spirituall, which concerne the kingdome of heauen: and of this kind are the defires, of which I fpeake inthis place. Againe, that we may not be deceiucd in our defires, but may the better difcerne them from flittering and fleeting motions, I adde three restraints. First of all, the defire of reconciliation, the defire to believe, or the defire to repent, &c. must be constant and have continuance, otherwise it may justly be suspected. Secondly, it must be earnest and ferious, though not alwaies, yet at fometimes, that wee may bee able to fay with Danid, My foule defires after thee, O Lord, as the thirfly land. And, As the Hart braieth after the riuers of waters, fo panteth my foule after thee: O Lord, my foule thirsteth for God, even the liuing Go 1. Thirdly, it must be in a touched heart; for when a man is touched in confeience, the heart is cast downe, and as much (as it can) it withdrawes it felfe from God. For this cause then, if there be any spiritual motions whereby the heart is lifted vp vnto God, they are without doubt from the Spirit of God. Thus then I auouch, that the defire of reconciliation with God in Christ, is reconciliation it felfe: the defire to beleeve, is faith indeede; and the defire to repent, repen- D tance it felfe. But marke how. A desire to be reconciled, is not reconciliation in nature (for the defire is one thing, and reconciliation, another.) Butin Gods acceptation: for if we beeing touched throughly for our finnes, doe defire to have them pardoned, and to bee at one with God, God accepts vs as reconciled. Againe, defire to beleeue, it is not faith in nature, but onely in Gods acceptation, God accepting the will for the deede. That this doctrine is the will and word of God, it appeares by thefe reasons. First of all, God hath annexed a promise of blessednesse, and of life enerlasting to the desire of grace, Math.5.5. Blessed are they which hunger and thirst after righteousinesse, for they shall bee satisfied. 10b.7.
37. If any manthirst, let him come to mee and

is athirst, of the well of the water of life freely. Now what is this to thirst? properly it is. when wee are in a drought or drinesse and want drinke ro refresh vs, to desire it. And therfore by all refemblance, they are faid to thirst after tighteousnesse, that want it, and would faine have it. And they thirst after Christ, that feele themselves out of Christ, & defire, yealong after the blood of Christ, that they might be refreshed with it in their consciences. Here then we see, that the defire of mercy, in the want of mercy, is the obtaining of mercy; & the defire to beleeve in the want of faith, is faith. Marke then: though as yet thou want firme and lively grace, yet art thou not altogither void of grace, if thou canst vnfainedly defire it; thy defire is the feed, conception or bud of that which thou wantest. Now is the fpring time of the ingrafted word, or the immortall feed cast into the furrowes of thy heart: waite but a while, ving the good means to this end appointed, and thou thalt fee the leaues, bloffomes, and fruite wil shortly follow after. Secondly, the defire of any good thing is accepted of God, as the lively innocation of his holy name, Pfal. 10.17. God heareth the defire of the poore, Pfal. 145.19. He will fulfill the defire of them that feare him. When Mofes faid nothing, but onely defired in heart the helpe and protection of God at the red feathe Lord faid voto him . Why cryeft thou unto me ? Exed. 14-15. And when we know not to pray as we ought, Paul faith, That the first maketh request by the inward grones of the heart, Rom. 8.26. Hence I gatner, toat when a man in his weakneffe prayes with fighes and groanes, for the gift of lively faith, the want whereof he finds in himselfe, his very prayer on this manner made, is as truely in acceptation with God, as the prayer made in linely faith. And here it is further to be confidered, that Paul cals thefe groanes unspeakeable, and why? O' most interpreters they are thought to be vnfpeakeable. by reason of their greatnesse, and this I will not denie: it feemes nevertheleffe that they are so tearmed by reason of their weakenesse; for they are commonly fmall-weake, and confused in the hearts of Gods children when they are diffressed. And the words ollowing feeme to import thus muc : for when it had bin faid, that Gods spirit in vs makes request with groades not to bee vttered, fome man might haply reply and fay, If wee cannot difcerne & vtter thefe groanes in our felues, what are we the better? Pauls addes therefore that although we know not, yet God a fearcher of all things hidden in the heart, knowes the minde and meaning of the spirit. And thus the words yet further affoard a comfortable instruction to the children of God, namely, that beeing in distresse, whether in life or death, if by grace wee can but figh, or fobbe vnto God, though it bee weake and feeble, like the faint pulse in the time of death; wee, or the

spirit of God in vs, doe indeed make request A vnto Godthat shal be heard, yea (as the words are) we doe more then make request: & though we do not alwaies fee what Gods fpirit makes vsto figh after, yet God doth. To the testimonie of Scripture I adde the testimonie of godly and learned men, not to prooue the do-Arine in hand, but to thew a confent, and to producthus much, that the thing which I anouch, is no private phantalie of any man. Ea-Lib. 7. in fily (faith Ambrofe of God) is hee reconciled, a : i im. (a) if he bee instantly increased. Augustine faith. pense to. Let thy defire be before him, and thy Father which feethin fecres shalreward thee openly for thy defire On Plal is the praier, of if thy defire be continual thy praier is continual. He adds further in the fame place, B

that the defire is a continuall voice, and the crie of the heart, and the inward invocation of God, which may be made without intermission. Againe, To defire the helpe of grace, is the beginning of grace. A-b expos. gainc, (b) The whole life of a good Christian, is an Epi. toh. holy will and defire. And that which thou defireft, tract. 4.c. thou feeft not: but by desiring art (as it were )inlarged of made capable, that when it shall come which Hom. of then shalt fee, thou maiest bee fulfilled. Basil faith. humility. Onely thou must will, and Godwill come of his owne Cant. accord. (c) Bernard faith, What, is not desire a ≿cr.84. voice? yea, a very strong voice. God heareth the defire of the poore, and a continuall defire, though we heaks nothing is a voice continued. (d) Luther d Tom. faith, Christ is thentruly omnipotent, & then truly reignes in vs , when we are fo weake that wee can C. scarce give any groane. For Paul faith, that one such groane is a strong crie in the eares of

God filling toth beauen & earth. (e) Ageine, very few know, bow weake and small faith and hope is under the croffe, & in temptation. For it appeares then to bee as smoaking flaxe, which a good blast of wind would presently put out but such as beleeve in these combates and terrours against hope, under hope, that is opposing them sellers by faith in the pro-mise of Christ against the feeling of sinne, and the wrath of God, do sind afterward that this liste spark of faith ( as it appeares to reason, which hardly perceinthit ) is peraduenture as the whole Element of fire which filleth all heaven, and swalloweth up all terrours and finnes. (f) Againe, The more we find our unworthineffe, o the leffe we finde the promifes D to belong unto vs. the more must we defire them, be. ing assured that this desire doth greatly please God, who defireth and willeth that his grace should bee earnefly defired. This doth faith, which sudgeth it a precious thing and therfore greatly hungreth & thirstethafter it and so obtaines it. For God is dead A &a Colleg. lighted to fill the hungrie with good things, and to Monpel.

f Ibid.

compar.

Cate-

defire though it do scarcely shew it setfe in some little and flender figh I must be affured that the spirit of God is prefent, and worketh his good worke.
(i) Vrimus laith, Faith in the most holy men in this life is imperfect & weake. Ter heuertheleffe, wholo-

sendthe rich emptie away! (g) Theodore Bezi

faith If thou find not thing heart inwardly touched,

pray that it may bee touched : for then must thou

know that this defire is a pledge of the Fathers will to thee. (b) Kenninins saith, When I hade a good

euer feeles in his heart an earnest desire, and astriuing against his naturall doubtings , both can and must assure himfelfe that hee's indued with true faith. Againe, Wicked men doe not defire the grace of the koly fririt, whereby they may relift finne. And therefore they are instly deprined of it: for hee that carnefily defireth the koly Ghoft, bath it alreadie: because this desire of the spirit cannot bee but from the first : as it is faid , Bleffed are they that hunger and this ft after righteoufneffe: for they fhall bee fatisfied. (k) Bradford k Fpill faith, Thy sinnes are undoubtedly pardoned, &c. to Care for God hath given thee a penium and beleeuing heart : that is , an heart which defireth to repent and beleeve for fuch an one is taken of him ( hee accepting the will for the deed) for a penitent and belecuing heart indeede, (1) Taffine faith Our faith I Booke may beefo small and weake, as it doth not yet bring | of the forth fruites, that may be lively fell in vs; but if Gods they which feele themselucs in such estate, defire children tehane these feelings [namely , of Gods fanour andloue of they aske them at Gods hands by prayen, this defire and prayer are testimonies that the ffirst of Ged is in them , and that they have faith already: for is such a desire a fruit of the flesh, or of the spirit? it is of the hely spirit, who bring eth it foorth onely in such as he dwels in &c. Then those holy defires and prayers, beeing the motions of the holy Choft in vs , are testimonies of our faith , although they feeme to us small and weake. As the woman that feeleth the mooning of a child in her bodie, though very weake, affureth her felfe that the hath conceined, and that she goeth with a line child: so if we have these motions, these holy affections, and defires before mentioned, let vs not doubt but that we have the holy Ghoft (who is the author of them) awelling in vs, and confequently that we have also faith. Againe he faith, 1. If thou haft begunne to kate and flie finne. 2. If then feeleft that thou art difficased at thine infirmities and corruptions: 3.1f having offended God then feelest a griefe, arda Sorrow for it: 4. If then defire to abstaine: 5. If thou anoideft the occasion: 6. If then tranellest to doethy thataneur: 7. If thou prayell to Ged to give thee grace; all these boty affections proceeding from none other then from the first of God ought to be fo many pleages and toff imonies that he is in thee. P Mathe Kiokes faith. Albeit your paines fometimes bee so horrible, then you find no paines or comfort, melibri in sort in pool find no great can onely so that earlies and the sort at the sort of the sort at the so fler Ki okes faith, Albeit your paines sometimes that thery folle as anto God a more acceptable fatrifice, their with best this crosse, to give our bodies to be birning even for the structs sake. More usig-monus melit tig, alleaded, but these shall without

Against this point of dectrine it may bee

weakenesse be faith indeed; then some are justified and may be faued wanting a lively apprehension and full perswasion of Gods mercie in Christ. Anf. Iustifying faith in regard of his nature is alwaies one and the fame, and the effentiall propertie thereof, is, to apprehend Christ with his benefits, & to assure the very conscience thereof. And therefore withour some apprehension and assurance, there can bee no inftification or faluation in them that for age are able to beleeue. Yet there bee certaine degrees and measures of true faith-There is a strong faith, which causeth a full apprehension and perswasion of Gods mercie in Christ. This measure of faith the Lord vouchfafed Abraham, Danid, Paul, the Prophets, Apostles, and Martyrs of God. It were a bleffed thing if all beleeners might attaine to this height of lively faith, to fay with Paul, I am perswaded, that neither life, nor death, nor any thing else, shall bee able to separate vs from the love of God in Christ: but all cannot; therefore there is another degree of faith lower then the former, and yet true faith, called a little or weake faith, & it also hath a power to apprehend and apply the promife of faluation, but as yet by reason of weakenesse, it is infolded (as it were) and wrapt vp in the heart, as the leave and bloffome in the bud. For fuch persons as hane this weake faith, can say indeed, that they beleeve their finnes to bee pardonable, & that feriously in their hearts they defire to have them pardoned; but as yet they cannot fay, that they are without all doubt pardoned. And yet the mercy of God is not wanting vnto them. For in that they doe, and can defire, and indeauour to apprehend, they doe indeede apprehend; God accepting the defire to doe the thing, for the thing done. This which I fay wil the better appeare, if the grounds thereof be confidered. Faith doth not inftifie in respect of it felfe, because it is an action or vertue: or because it is strong, lively, and perfect: but in respect of the obiect thereof, namely Christ crucified, whom faith apprehendeth as hee is fet forth vnto vs in the Word and Sacraments. It is Christ that is the author and matter of our inflice, and it is hee that applieth the same vnto vs : as for faith in vs, it is but an instrument to apprehend and receive that which Christ for his part offereth and giueth. Therefore if faith erre not in his proper object, but follow the promise of God, though it doe but weakely apprehend, or at

is alleadged, that if defire to beleeve in our |A |

mitted, that God accepts the endeauour of the whole man to obey, for perfect obedience it selfe.

Hat is, if men endeanour to pleafe God in all things, God will not judge their doings by the rigour of his law: but will accept their little and weake endeauour, to doethat which they can do by his grace, as if they had perfectly fulfilled the law. But here remeber, I put this caucat; that this indeauour must be in and by the whole man; the very mine, confeience, will, & affections, doing that which they can in their kinds: and thus the indeanour to obey, which is a fruit of the spirit, shall bee distinguished from civill righteonforse, which may be inheathen men, & is onely in the out? ward and not in the inward man. The truth of this conclusion appeares by that which the Prophet Malachi faith, Mal. 3. 17. that God will spare them that feare him, as a father spares his childe, who accepts the thing done,

#### as well done, if the child flew his good will to please his father, and doe what he can. IV . Conclusion.

To see and feele in our selves the want of any grace pertaining to faluation, and to be grieved therefore, is the grace it selfe.

#### The Exposition.

7Nderstand this conclusion as the former, namely, that griefe of heart for the want of any grace necessarie to faluation, is as much with God as the grace it felfe. When beeing in distresse, wee cannot pray as wee ought, God accepts the very groanes, fobbes, and fighes of the perplexed heart, as the praier it felfe, Rom. 8.29. When wee are gricues .oecause wee cannot bee griened for our finnes, it is a degree and measure of Godly for row before God. Augustine faith well: Sometimes our prayer is luke warme, or rather colde, and almost no prayer: nay so metime it is altoguher no prayer at all, and yet we cannot with griefe perceine this fine. in our selues: for if we can but griefe because wee cannot pray, wee now pray indeede, Hierome faith, Lib.r. Then wee are iust, when wee doe acknowledge our selues to be sinners. Againe, This is the true Pelagi. wisedome of man, to know himselfe to bee imperfect: and (that I may so speake) the perfection of all iust men in the flesh is impersect. Augustine againe faith, That the vertue which is now in a suft man is thus farre forth perfect, that unto the perfection thereof, there belongs atrue acknowledgment, and an humble confession of the imperfection thereof. A broken and a contrite heart after an offence, is as much with God, as if there had beene no offence at all. And therefore fo foone as Danid after his grieuous fall, in heauinesse of heart confessed his sinne, saying in effect but thus much, I have finned, the Prophet 2 Sam. in the name of the Lord pronounceth the par- 12.13. don of his finne in heaven, and that prefent-

And rather in this, that wee are knowne of Out of this conclusion springs another not to bee o-

the least cause a man onely to endeauour and

defire to apprehend, it is true faith, and justifi-

eth. Though our apprehension be necessary,

yet our faluation stands rather in this, that

Gods apprehends vs for his owne, then that

we apprehend him for ours, Phil. 3. verse 12.

him then that we know him, Gal.4.9.

V. Con-

V. Conclusion.

He that hath begun to subject himselfe to Christ & his word, though as yet bee bee ignorant in most points of religion, yet if he have a care to increase in knowledge, and to practife that which bee knowes, he is accepted of God as a true beleener.

#### The Exposition.

Vndry persons by the Enangelists are said Dto beleeue, which had onely feene the miracles of Christ, and as yet had made no further proceedings but to acknowledge Christ to be the Messias, and to submit themselues to him and his doctrine, which afterward should bee taught. On this manner the woman of Samaria beleeved, and many of the Samaritanes upon her report: and a certaine ruler, by reason of a miracle wrought vpon his sonne is faid to beleeue, and all his houshold, Ichn 4.42.53. When our Saujour Christ commended the faith of the Apostles, tearming it a rocke, against which the gates of hell should not prevaile, it was not for the plentiful knowledge of the doctrine of faluation (for they were ignorant of many articles of faith, as namely of the death, refurrection, afcention,& kingdome of Christ) but because they beleeued him to be the Sonne of God, and the Sauiour of mankinde, and they had withal refolued themselues to cleaue vnto him, and the bleffed doctrine of faluation which he taught, though as yet they were ignorant in many points. The holy Ghost commends the faith of Rahab when thee received the fpies. Now this her faith was indeed but a feed & beginning of lively faith: for then shee had onely heard of the miracles done in Ægypt, and of the delinerance of the Israelites, & was thereupon fmitten with feare, and had conceined a resolution with her selfe, to joyne her selfe to the Ifraelites, and to worthip the true God-Now these and the like, are tearmed beleeuers, vpon iust cause: for though they be ignorant asyet, yet their ignorance shall be no continuing or lafting ignorance: and they have excellent feedes of grace, namely, a purpose of heart to cleane to Christ, and a care to profit in the doctrine of faluation, whereof they haue some little knowledge.

#### VI. Conclusion.

The fore-said beginnings of grace are counterfeit, unleffe they increase.

The Exposition.

He wickednesse of mans nature, and the depth of hypocrific is fuch, that a man may and can eafily transforme himfelfe into the counterfeit and refemblance of any grace of God. Therefore I put downe in this last conclusion a certaine note whereby the gifts of God may be difcerned, namely, that they

A Graine of Musterd-seed. A grow vp and increase as the Graine of Muflerd-feed to a great tree, and beare fruit anfwerably. The grace in the heart is like the Graine of Musterd-feed in two things. First, it is final to fee to at the beginning: fecondly, after it is cast into the ground of the heart, it increafeth speedily & spreads it self. Therefore, if a man at the first have but some little feeling of his wants, some weake and faint defire, some fmall obedience, he must not let this sparke of grace goe out, but these motions of the spirit must be increased by the vse of the word, Sacraments, & praier; and they must daily be stirred vp by meditating,endeauouring, strining, asking, feeking, knocking. The mafter delinering his talents to his fernants, faith vnto them, Occupy till I come, and not hide them in the

earth, Matth. 25, 26. Paul vieth an excellent speech to Timothie: 1 exhort thee to stirre vp the gift of God which is in thee namely as fire is flirred vp by often blowing, and putting to of wood. 2.Tim. 1.6. As for fuch motions of the heart that last for a weeke, or a moneth, & after vanish away, they are not to be regarded: and the Lord by the Prophet Ofe complaines of them, faying, O Ephraim, thy rightecufneffe is like the morning dew, cha.6.4.

Therefore confidering, grace vnleffe it bee confirmed and exercifed, is indeed no grace; I will hereadde certaine rules of direction, that we may the more eafily put in practife the spirituall exercises of innocation, faith, and repentance: and thereby also quicken and renine the feedes and beginnings of grace.

1. In what place foener thou art, whether alone or abroade, by day or by night, and what focuer thou art doing, fet thy felfe in the presence of God, let this perswasion alwaics take place in thy heart, that thou art before the living God: and doe thy endeauour that this perswasion may smite thy heart with awe and renerence, and make thee afraid to finne This councell the Lord gaue Arakam, Gen. 17.1. Walke before me and be vpright. This thing alfo was practifed by Enoch, who for this cause is faid to walke with God.

2. Esteeme of enery present day as the day of thy death; and therefore line as though thou wert dying, and doe those good duties enery day, that thou wouldest doe if thou wert dying. This is Christian watchfulnesse; and remember it.

3. Make catalogues and bils of thine owne finnes, fpecially of those finnes that have most dishonoured God, and wounded thine owne coscience: set them before thee often, specially then, when thou haft any particular occasion of renewing thy repentance, that thy heart by this dolefull fight may bee further humbled. This was Danids practife when he confidered his waies,& turned his feet to Gods comandements, Pf.119.59 And when he confessed the fins of his youth, Pf.25. This was lobs practife, when he faid, he was not able to answer one of a thousand of his sinnes vnto God, 1cb 9.3. morning, pray to God, and give him thankes heartily: God then shall have his honour, and thy heart shall bee the better for it the whole day following. For we see in experience, that veffels keep long the tast of that liquor wherwith they are first seasoned. And whe thou liest downe, let that bee the last also: for thou knowest not whether fallen asleepe, thou shalt cuer rise againe aliue. Good therefore it is, that thou shouldest give vp thy selfe into the hands

of God, whilest thou art waking.
5. Labour to see and feele thy spiritual pouerty, that is, to fee the want of grace in thy felf, specially those inward corruptions, of vnbeleefe, pride, felfe-loue, &c. Labour to be difpleased with thy selfe; and labor to seele, that by reason of them thou standest in need of euery drop of the blood of Christ to heale and cleanse thee from these wants and let this pra-Stife take fuch place with thee, that if thou be demanded, what in thine estimation is the vilest of the creatures vpon earth? thine heart & conscience may answer with a loud voice, I,e uen 1, by reason of mine owne sinnes: and againe, if thou be demanded, what is the best thing in the world for thee? thy heart and conscience may answer again with a strong and loudery, One drop of the blood of Christ to wash away my

6. Shew thy felfe to be a member of Christ, and a fernant of God, not onely in the generall calling of a Christian, but also in the particular calling in which thou art placed. It is not enough for a Magidrate to be a Christian man, but he must also be a Christian Magistrate: it is not enough for a maiter of a family to bee a Christian man, or a Christian in the Church, but he must also be a Christian in his family, and in the trade which he followeth daily. Not enery one that is a common hearer of the word, and a frequenter of the Lords table, is therefore a good Christian, volesse his connerfation in his prinate house, and in his prinate affaires and dealings bee futable. There is a manto be feene what he is.

7. Search the Scriptures, to fee what is fin, and what is not fin in enery action: this done, carry in thy heart a constant and resolute purpofe, not to fin in any thing: for faith and the purpose of finning can neuer stand togither.

8. Let thine indeauour bee futable to thy purpole: and therefore do nothing at any time against thy conscience, rightly enformed by the word : exercise thy selfe to eschew enery fin, and to obey God in enery one of his commandements, that pertaine either to the generall calling of a Christian, or to thy particular calling. This did good lofter, who turned voto God with all his heart, according to all the law of Moses, 2. King. 23.25. and thus did Zacharie, and Elizabeth, that walked in all the commandements of God without reproofe, Luke.1.6.

9. If at any time against thy purpose and refolution, thou be ouercaken with any finne

4. When thou first openest thine eyes in a A little or great, lie not init, but speedily reconer thy felfe, confessing thine offence, and by praier entreat the Lord to pardon the fame, and that earnestly, till such time as thou findest thy conscience truely pacified, and thy care to ef chew the fame finne increased.

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10. Confider often of the right and proper end of thy life in this world, which is not to feeke profit, honour, pleafure, but that in ferning of men, wee might serue God in out callings. God could, if it so pleased him, preserue man without the ministery of man, but his pleafure is to fulfill his worke and will, in the preferuation of our bodies, and faluation of our foules, by the imploiment of men in his fernice, enery one according to his vocation. Neither is there so much as a bondilaue, but he must in & by his faithfull service to his mafter ferue the Lord. Men therefore doe commonly profane their labours and lines, by aiming at a wrong end, when all their care confifteth onely in getting fulficient maintenance for them & theirs, for the obtaining of credit, riches, and carnall commodities. For thus men ferue themselnes, and not God, or men: much leffe doe they ferue God in feruing of men.

11. Giue all diligence to make thy election fore, and to gather manifold tokens thereof. For this cause observe the workes of Gods prouidence, loue, and mercy, both in thee, and vpon thee from time to time : for the ferious confideration of them, and the laying of them together when they are many and seuerall minilter much direction, affurance of Gods fanour and comfort. This was the practife of Da uid,1.Sam.17.34.36.Pfal.23. all.

12. Thinke enermore thy present estate whatfoener it be, to be the best estate for thee: because whatsoener befals thee, though it bec fickeneffe,or any other affliction or death, befals thee of the good prouidence of God. That this may the better be done, labour to fee, and acknowledge a prouidence of God, as well in pouerty, as in abundance, as well in difgrace as in good report, as well in ficknes as in health, as well in life as indeath.

13. Pray continually, I meane not by folemne and fet prayer, but by fecret and inward reiaculations of the heart, that is, by a continuall elevation of minde vnto Christ, sitting at the right hand of God the Father land that either by prayer, or giving of thankes, fo often as any occasion shall be offered.

14. Thinke often of the worst and most grieuous things that may befall thee, either in this life, or death, for the name of Christ; make a reckoning of them, and prepare thy felfe to beare them: that when they come, they may not feem strange, but be borne the more easily.

15. Make conscience of idle, vaine, vnhonest, and vngodly thoughts, for these are the feedes and beginnings of actuall finne in word and in deede. This want of care in ordering and composing of our thoughts, is often punished with a fearefull temptation in the very

arum, a tentation of blasphemics.

16. When any good motion or affection rifeth in the heart, suffer it not to passe away, but feede it by reading, meditating, praying.

17 Whatfoener good thing thou goest about, whether it be in word or deede, do it not in a conceit of thy feife, or in the pride of thy heart, but in humilitie, afcribing the power whereby thou doest thy worke, and the praise thereof to God: otherwise thou shalt finde by experience, God will curfe thy best doings.

18. Despise not civill honestie: good conscience and good manners must goe togither: therefore remember to make conscience of lying, and customable fwearing in common talke: contend not either in deed or word with any man, bee curteous and gentle to all, good and bad: beare with mens wants and frailties. as hastinesse, frowardnesse, self-liking, curiousnes, &c. passing by them as beeing not perceined: returne not enill for enill, but rather good for euill:vfe meate, drinke, and apparell. in that manner and measure, that they may further godlines; and may be as it were fignes, in which thou maiest expresse the hidden grace of thy hear. Strine not to goe beyond any vnlesse it bein good things: goe before thine e-quals in giving of honour, rather then in taking of it: making conscience of thy word, and let it be as a bond: professe no more outwardly then thou hast inwardly in heart: oppresse or defraud no man in bargaining : in all companies, either doe good, or take good.

19. Cleane not by inordinate affection to any creature, but abone all things, quiet and rest thy minde in Christ, aboue all dignity and honour, aboue all cunning and policy, aboue all glorie and honour, aboue all health and beauty, aboue all ioy and delight, aboue all fame and praise, aboue all mirth and consolation, that mans heart can feele or devife befide Christ.

Withtheserules of practise, ioyne rules of

thought, called of Dinines, Tentatio blasphemi. A meditation; whereof I propound fixe vnto thee, as I finde them fet downe by a learned Dinine called Victorius Strigeline,

We must not fall away from God for any

Infinite eternity is farre to be preferred before the short race of this mortall life.

III.

Wee must hold fast the promise of grace, though wee lofe temporall blessings, and they alfo in death must needes be left.

Let the love of God in Christ, and the love of the Church for Christ, be ftrong in thee, and prevaile against all other affections.

It is the principall Art of a Christian: to beleeue things muisible, to hope for things deferred, to love God when he shewes himselfe to be an enemy, and thus to perseuere vnto the end,

VI.

It is a most effectuall remedy for any griefe. to quiet our felues in a confidence of the prefence and helpe of God, and to aske of him, and withal, to waite either for some easement. or deliverance.

VII.

All the workes of God are done in contrary

FINIS,

# TRVE GAINE:

### MORE IN VVORTH THEN ALL THE GOODS IN THE WORLD.

PHIL. 3. verse 7. But the things which were advantage to me, the same I accounted loffe for Christ, Ge.



## TO THE RIGHT VVOR-SHIPFVLL, SIR EDWARD

DENNIE, KNIGHT.



T is a conclusion of our religion worthy to be considered: That Christ alone is our Mediatour, Iufisier, Propitiatour, Saniour, by workes and merits which he himfelfe wrought within himfelfe, and not by any workes, or merits, which be worketh in us by his Spirit. The Scripture faith thus much in expresse words. Inflified freely by the redemption THAT IS IN CHRIST IESVS, Rom. 3. 24. Hee hath by HIMSELFE, purged our finnes. Heb. 1. 3. Hee was finne for vs, that we should bee made the right confine so of IN HIM, 2. Corinth, 5. 21. IN HIM are ye compleate, Col. 2. 10. By his O WNE BLOOD he entred once into the holy place, and obtained eternall redemption,

Heb. 9 12. Againe, Christ is Said to purge our consciences from dead workes by his blood : because he offered himselfe by his eternall spirit, without spot to his Father, v. 14. And common reason rels vs as much. For if menbe mystically united unto Christ, and by this union, doe receive the pirit of Christ, and by the spirit doe good workes, and consequently merit eternal life, they are then become partners with Christ, and are received into fellowship with him, in the worke of mans redemption : whereas he in the act of our reconciliation with God, admits neither deputie, nor partner.

This conclusion being thus of infallible truth, it serves greatly to exalt the grace of God, to abase nature, and to beate downe the pride of all Instituty persons and religious. And for the further explaning of it, serues this treatise following, which I present to your Worship. And the reason of my doing is this: 1 remember almost two yeeres agos, in speech you entredinto commendations of that golden text, Phil. 2.7. and withall, gaue signification of your desire, that something might be set downe, whereby you might bee brought to a further understanding of that place of Scripture. Therefore, to satisfie your desire, I have here penned a short exposition of it. And I have further presumed to publish it in your name, desiring it may be a testimonic of a thankefull minde, for your love and favour towards me.

Thus wishing to your Worship, continuance and encrease of lone to the boly word of God, I take my leane.

Ann. 1601. lan. 20.

Your W. in all dutie to

command, W. Perkins.

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