

ORE FROM THE PURITANS' MINE

ORE FROM THE PURITANS' MINE

The Essential Collection of Puritan Quotations

Compiled by
Dale W. Smith



Reformation Heritage Books
Grand Rapids, Michigan

Ore from the Puritans' Mine
© 2020 by Dale W. Smith

All rights reserved. No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews. Direct your requests to the publisher at the following addresses:

Reformation Heritage Books

2965 Leonard St. NE
Grand Rapids, MI 49525
616-977-0889
orders@heritagebooks.org
www.heritagebooks.org

Printed in the United States of America
20 21 22 23 24 25/10 9 8 7 6 5 4 3 2 1

Library of Congress Cataloging-in-Publication Data

Names: Smith, Dale W., compiler.

Title: Ore from the Puritans' mine : the essential collection of Puritan quotations / compiled by Dale W. Smith.

Description: Grand Rapids, Michigan : Reformation Heritage Books, 2020. | Includes bibliographical references and index.

Identifiers: LCCN 2020028946 (print) | LCCN 2020028947 (ebook) | ISBN 9781601787750 (hardback) | ISBN 9781601787767 (epub)

Subjects: LCSH: Puritans—Great Britain—Quotations.

Classification: LCC BX9334.3 .S65 2020 (print) | LCC BX9334.3 (ebook) | DDC 285/.9—dc23

LC record available at <https://lcn.loc.gov/2020028946>

LC ebook record available at <https://lcn.loc.gov/2020028947>

For additional Reformed literature, request a free book list from Reformation Heritage Books at the above regular or e-mail address.

*For Teresa, whose character is my boon, and
for Andrew: now that I am done, let's "bring it in."*

CONTENTS

Foreword by Joel R. Beeke	ix
How to Use This Book	xiii
To the Reader	xv
Acknowledgments	xix
Quotations	1
Annotated Bibliography	615
Bibliography of Works Recommended.....	640
Index of Authors	643
Index of Topics.....	651

FOREWORD

Have you ever wondered why preachers like Sinclair Ferguson, John MacArthur, John Piper—and thousands more not as well known—quote the Puritans so often in their preaching and teaching? Why is it that the Puritans are quoted by speakers at Reformed conferences in our day far more than any other group of writers in church history?

In an era of theological confusion and moral compromise, we can gain much by reading the Puritans. In countless areas and in various ways, the Puritans are a shining light to look back to and glean from. Though they were far from perfect and had blind spots much like every other generation, they were giants of the faith who sought to bring every part of life under the lordship of Jesus Christ.

Consequently, the Puritans excel in bringing the whole counsel of God contained in Scripture to bear upon the totality of our lives—our thinking, speaking, and acting or, as they would say it, our heads, hearts, and hands. In seamless harmony, they wed together intellectual astuteness and godly piety.

The Puritan emphasis in bringing the whole Christ to the whole man is contagious, edifying, convicting, alluring, and winsome for the true Christian. There is something gripping, something quotable, about the Puritans as they ransack Scripture and expound it in thoughts that are riveting in their word choices and metaphors, and one cannot but feel deeply the full force of the truths they convey. For example, who will not reflectively examine his own heart when reading this quotation from William Gurnall under the entry “Heart”: “A sincere heart is like a clear stream in a brook: you may see to the bottom of his plots in his words and take the measure of his heart by his tongue”; or this from Ralph Robinson under the entry “Christ”: “Christ is not loved at all till He be loved above all”?

The Puritan preachers were particularly zealous for Christ. They preached of the living Savior as dying men to dying people. Their rediscovery in the late

1950s and the reprinting of close to a thousand Puritan volumes since then has been a huge blessing for the church of Jesus Christ. I can honestly say that no spiritual discipline has profited me so much as to have had a steady diet of reading the Puritans for more than a half century. I always try to be reading at least one Puritan book at all times, even as I read a number of other titles from the past and present. I must admit that I usually get the most profit from the Puritan title I'm reading. Their biblical, doctrinal, experiential, and practical emphases are good for my mind, soul, will, and affections. The Puritans are masters at discipling God's children into spiritual maturity and adulthood.

These are just a few of the reasons why we are excited to publish Dale Smith's large and rich compilation of Puritan quotations. You and I are now the beneficiaries of his labor of love spanning decades, making this the most definitive, valuable, and thorough collection of Puritan quotations ever published. I, for one, feel deeply indebted to him for the substantiveness and exhaustiveness of his compilation. And I trust that as you read or peruse this volume, you will feel that everything I stated above is actually underestimating the value of reading the Puritans!

So how should you use this treasure trove of quotations? Let me provide several possible ways:

1. At the simplest level, this is a great book for quotables to use for letters, church bulletins, and filler pieces in periodicals.
2. At a slightly deeper level, open the book anywhere and start reading and meditating. You will immediately find yourself in the green pastures of God's word and Puritan wisdom.
3. At a somewhat profounder level, you would profit greatly by making this volume a daily devotional, reading one quote at a time, meditating on it, then praying about it in terms of its application to your mind and soul. Reading one subject or a portion of a page each day, with the Spirit's blessing, would be a huge boon to your soul over a period of time.
4. Fathers, you could read a few quotations or one subject at a time to your loved ones in family worship. These could serve as a rich enhancement of your family worship time—especially if you take the time to explain some of the quotations at a level that even young children could grasp.
5. At the deepest level, you could profit greatly as a pastor, teacher, parent, or student from consulting this book whenever you are preparing to deliver or write a message on a Christian subject. When you find a Puritan quotation on the subject you are studying that seems particularly

helpful, look up the original source (if possible) and read it in its context. You will usually find that the immediate context, and often the entire chapter, will shed much more scriptural light on the study you are pursuing. For this reason, I am so grateful to the compiler for providing the source and page number where each quotation can be found. This can be a tremendous help for in-depth study.

As I made my final review of this volume prior to publication, I have received untold benefit from reading it and would encourage you also to read it from beginning to end—slowly, meditatively, and prayerfully. You will not be disappointed. This, I trust, is a book that you will return to repeatedly for the rest of your life.

—Joel R. Beeke
Puritan Reformed Theological Seminary
Grand Rapids, Michigan

HOW TO USE THIS BOOK

The quotations in this book are arranged alphabetically by topic. Within the topic, they are arranged alphabetically by authors' last names. Quotations from the same author on the same topic yet drawn from more than one of an author's works are then arranged alphabetically by the first word of the work's title, excluding articles. Thus, for example, under the topic "Affliction, God's Purpose in," quotations by Thomas Watson come in this order: *The Beatitudes*, *The Lord's Prayer*, and *The Mischief of Sin*. A few anonymous quotes have been included. Obviously, no author's name is given, but the title of the source from which it comes is provided. These sources are listed alphabetically in the bibliography.

One of the goals of the compiler and publisher was to give readers information about the sources from which the quotations were drawn. Unique to this volume, sources are given for each quotation. Accompanying the quotation is a short form of the title of the work from which it was drawn with the page number(s). Full titles are given for works within a work (for example, Thomas Watson, *The Beatitudes*, in *Discourses*). A full citation for each source is provided in the bibliography.

A few editorial changes were made to make quotations more accessible for modern readers. British and archaic spellings were changed to modern, American spellings. Punctuation was modernized. References to Bible verses were placed in parentheses, Bible books were abbreviated according to Reformation Heritage Books preferred style, and any roman numerals for verse and chapter references were changed to arabic numerals. Any minor edits to quotations were placed in brackets to indicate word replacements or brief explanations. Nothing of substance or meaning was changed in any of the quotations.

As you read these words of the Puritans, may they bring you spiritual encouragement and growth in your knowledge of God and His word, and may this volume serve you well as a useful resource.

TO THE READER

The book you are now holding in your hand or perhaps looking at in your e-reader is a compilation, a collection of quotes. As such, it has many weaknesses. Please forgive its shortcomings and rejoice in its strengths. This is a book designed for the believer's edification more than the scholar's approval. It is offered in much the same way that the Puritan William Secker offered *The Nonsuch Professor*. He wrote, "I here present you with a piece, which is more practical than notional; more fit for a *Christian to live upon*, than for a *critic to look upon*. I hope the dregs do not lie so thick in it as to prevent your drawing clear wine from it."¹

This selection of quotes and passages found its genesis in an invitation. At the beginning of my pastorate at The Road Church, Blue Springs, Missouri, I invited a generation of Puritan pastors, through their writings, to speak truth into my life and to form around me a cohort of men who would guide me and hold me accountable. I had some familiarity with a few of them already through reading Spurgeon's work but now have the real joy and spiritual benefit that a more thorough acquaintance with the Puritans brings. As I immersed myself in their writings, I selected certain passages and quotes that really challenged and comforted me. As the number of quotes grew, I realized that this material would be a real benefit to the believers at The Road. This motivated me to keep going, and the collection you now hold is the result of that work.

Before moving on to describe the selection process, the question must be asked, Who are the Puritans? For the purpose of this work, the Puritans are seventeenth-century English Protestants who ministered mostly in England. These were individuals who wanted to see the reformation of the English church carried out to the uttermost. They wanted all vestiges of unbiblical Roman Catholic traditions purged from the church. These were individuals who longed

1. William Secker, *The Nonsuch Professor* (London: Richard D. Dickinson, 1867), vi.

to see God glorified, sin mortified, and affliction sanctified. The Puritans had set themselves both to master the biblical texts and to be mastered by the text. That is to say, they studied the Bible rigorously. They applied the Bible vigorously and with great precision and zeal into every area of human existence, especially the heart.

Who were some of these individuals? I include quotations mostly from the works of Richard Baxter (1615–1691), Thomas Brooks (1608–1680), John Flavel (1628–1691), William Gurnall (1617–1679), Thomas Manton (1620–1677), John Owen (1616–1683), Richard Sibbes (1577–1635), George Swinnock (1627–1673), John Trapp (1601–1669), Ralph Venning (1621–1673), and Thomas Watson (c. 1620–1686). I do include one quote from the holy John Bradford (1510–1555), even though he is identified as a forerunner to the Puritans. Admittedly, there are others who have made their way into the text who do not fit this initial description. Puritan-minded divines from Scotland like Samuel Rutherford (1600–1661), Thomas Boston (1676–1732), and Andrew Gray (1634–1656) and English Puritans from the early eighteenth century like Matthew Henry (1662–1714) are also referenced. This collection includes material from those of differing views on the form that church government should take. Presbyterians, Independents, and Particular Baptists are represented. The one thing these individuals have in common is what bound all the Puritans together: a deep desire to live life to the glory of God.

For the most part, I exclude American Puritans like Thomas Hooker (1586–1647), John Cotton (1585–1652), and Increase Mather (1639–1723). I also exclude men who operate outside of the seventeenth century but are worthy enough to carry the mantle “Puritan.” These include Jonathan Edwards (1703–1758), J. C. Ryle (1816–1900), Charles H. Spurgeon (1834–1892), and D. Martyn Lloyd-Jones (1899–1981). I also exclude the English reformers Thomas Cranmer (1489–1556), Hugh Latimer (1487–1555), and Nicholas Ridley (1500–1555).

This work reflects a tradition of collecting quotes, including I. D. E. Thomas in *A Puritan Golden Treasury* (1975) and H. J. Horn in *A Puritan Remembrancer* (1928). Their valuable work is preceded by *Oweniana* (1817), a collection of quotations by John Owen arranged by Arthur Young; *Smooth Stones* (1860), a compilation by Charles Spurgeon of quotations by Thomas Brooks; and *The Golden Book of John Owen*, edited by James Moffatt (1904). This work, *Ore from the Puritans’ Mine*, is written, I imagine, in much the same spirit that motivated these other men, a desire to build the church and to introduce a generation of readers to the thought of the Puritans. The differences, which I hope are helpful,

are citations that follow each quote and an annotated bibliography at the end of the book that provides the actual sources for the quotes. Also, at the end of the book is a bibliography of works recommended with resources for further reading on the Puritans. To readers who lament that they do not have access to the original materials, I say, “Lament not.” Almost all the material cited in this compilation is drawn from readily available material for free through Google Books. There are just a few works that the reader will not be able to access immediately. Although there are some exceptions, I, for the most part, avoided using quotations from works included on Early English Books Online and other databases that require a fee or feature restricted access. This is not to say that I think reading the earliest versions of these works is best. On the contrary, I encourage readers who want to go deeper to purchase modernized versions of Puritan writings, like what is offered in the Puritan Treasures for Today series published by Reformation Heritage Books.

It is my sincere hope that readers will mine these materials and find themselves strengthened in their walk with the Lord. These selections reflect a pastor’s heart, a preacher’s ear, and, to some extent, a scholar’s discipline. The very last topic to be covered in this work is “zeal.” And in one of the last quotations of this last topic, Thomas Watson exhorts us: “Take heed of declining in your affections.” In one sentence Watson summarizes one of the central features of Puritanism and one of the reasons this collection was compiled. Dear reader, I implore you to watch your life and doctrine closely and take heed of declining in your affections for the triune God and His truth.

Yours in what service of love I can,
Dale W. Smith

ACKNOWLEDGMENTS

“Of the making of books, there is no end,” and of the listing off of those to whom I am deeply indebted, there is almost no end. I am especially grateful for the influence of the Rev. Jack Schneider. In 1983, Jack gave me two books: Loraine Boettner’s *Reformed Doctrine of Predestination* and A. W. Pink’s *The Sovereignty of God*. That was pretty heady stuff for a sixteen-year-old recent convert to Christianity. I loved that theology, and I really loved the God who inspired it. Jack also introduced me to Charles Haddon Spurgeon. It was through Spurgeon that I came to know and appreciate the Puritans.

There have been so many godly pastors and friends who have been a source of encouragement and joy to me through the years: Gary Clark, Barbara Austen, Tony Preston, Larry and Betty Chapman, Russell Walje, Ken Steele, Sean Lee, Tony Darnell, Spencer Ray, Trent Allen, Andy Wallis, Chris Nickerson, Wayne Tiffany, George Lank, Joe Rustin, Mark Weeks, Les McAdoo, and many others. I want to extend a special note of thanks to the church that I am currently serving as one of the pastors. The Road Church (Blue Springs, Missouri) has been such a blessing to me and to my family. We love worshipping, loving, and serving the Lord alongside all of you. I am grateful for the leadership, growing friendship, and support from the elders of The Road: Dave Cross, Roger High, Dave Schroeder, and Brian Wilson. I would be remiss not to mention my appreciation for Charles Ackmann, who serves The Road as one of its pastors. Charles has done a little bit of everything, from administrative work to preaching and teaching, from youth leadership to working with the building committee. Without his collaborating, the speed and joy with which I was able to tackle this project would not have been possible.

I want to say thank you to my wife, Teresa, and my son, Andrew. Their support, patience, and understanding are deeply appreciated. Many opportunities for family activities were set aside as I worked to finish this volume. They were

good sports throughout the process. The next time you go to the zoo, I am going too! Finally, I want to say thank you to Jay Collier, Annette Gysen, and everyone at Reformation Heritage Books who brought this project across the finish line.

✦ QUOTATIONS ✦

ABILITIES

Observe and weigh well that the issue of all depends not upon the abilities of man, but upon the all-disposing hand of God. "The race is not to the swift, nor the battle to the strong; neither yet bread to the wise, nor riches to men of understanding." All our abilities are under God's providence, who puts an efficacy into man's abilities, even as He pleaseth.

♦ ISAAC AMBROSE

"The Practice of Sanctification," in *Works*, 94

ACCOUNTABILITY

No man that is in his right wits will lay open to everyone his bodily infirmities, weaknesses, diseases, ailments, and griefs, but to some near relation, bosom friend, or able physician. So no man that is in his right wits will lay open to everyone his soul infirmities, weaknesses, diseases, ailments, and griefs, but to the Lord or to some particular person that is wise, faithful, and able to contribute something to his soul's relief.

♦ THOMAS BROOKS

Privy Key of Heaven, 18

If yet Satan dogs thee, call in help and keep not the devil's counsel. The very strength of some temptations lies in the concealing of them, and the very revealing of them to some faithful friend gives the soul present ease. Satan knows this too well, and therefore, as some thieves, when they come to rob a house either gag them in it or hold a pistol to their breast, fighting them with death if they cry or speak;

thus Satan, that he may the more freely rifle the soul of its peace and comfort overawes it so that it dares not disclose its temptation. "O," saith Satan, "if thy brethren or friends know such a thing by thee they will cast thee off; others will hoot at thee." Thus many a poor soul hath been kept long in its pangs by biting them in. Thou lovest, Christian, a double help by keeping the devil's secret: the counsel and prayers of thy fellow brethren. And what an invaluable loss is this!

♦ WILLIAM GURNALL

Christian in Complete Armour, 68

Let not a day pass without serious communing with your own hearts. Inquire of your poor soul whether there be anything of the acting of grace in duty; anything of faith, love, humility, zeal; what answer you have of prayer; what of God you enjoy in all ordinances. In all companies inquire what progress you make heavenward and what declinings and backslidings you are guilty of, and do not bear with your hearts when they begin to be dull, indifferent, and formal.

♦ JAMES JANEWAY

Saint's Encouragement, 132–33

ACTIONS TRUER THAN WORDS

It is not the knowing, nor the talking, nor the reading man but the doing man that at last will be found the happiest man.

♦ THOMAS BROOKS

Great Gain, 12

I care not what words I hear when I see deeds. I am sure what a man doeth, he thinketh; not so always what he speaketh. Though I will not be so severe a censor that for some few evil acts I should condemn a man of false-heartedness; yet in common course of life, I need not be so foolish as not to believe rather the language of the hand than of the tongue. He that says well and doeth well is without exception commendable, but if one of these must be severed from the other, I like him well that doeth well and saith nothing.

♦ JOSEPH HALL
Meditations and Vows, 79

ADAM

Union and similitude is the ground of fellowship and communion. That union was gracious, that communion would have been glorious; for grace is the seed of glory. There was a twofold union between Adam and God, a union of state and a union of nature: he was like God, and he was God's friend. All the creatures had some likeness to God, some engravings of His power and goodness and wisdom. But man is said to be made according to God's image: "Let us make man like unto us."

♦ HUGH BINNING
Common Principles of the Christian Religion, in *Works*, 1:19

"I heard thy voice in the garden" (Gen. 3:10). It is a word from without that does it. While Adam listened to his own heart, he thought fig leaves a sufficient remedy, but the voice that walked

in the garden shook him out of all such fancies.

♦ JOHN BUNYAN
Riches, 144

When Adam was thrust naked out of Paradise into the cold blast of a miserable world where, from his own guilty conscience within and crosses without, he was sure to meet with trouble enough, then God gave him a word of promise, as you may observe, to fence his soul before He taught him to make coats to clothe his body (Gen. 3:15; cf. v. 21). The Lord knew how indispensably necessary a word of promise was to keep him from being made prey the second time to the devil and from being swallowed up with the dismal sight of those miseries and sorrows in which he had thrown himself and posterity; therefore, He would not suffer him to lie open to the shock of their assaults one day, but presently puts the sword of a promise into his hand, that with it he might defend and comfort his sorrowful heart in the midst of all his troubles.

♦ WILLIAM GURNALL
Christian in Complete Armour, 583–84

All were hewn out of this rock [i.e., Adam], an observation that puts us upon sundry useful considerations. It teaches us humility. As we were from Adam, so he was from the dust of the earth, and that dust from nothing. Our father was Adam, our grandfather dust, our great-grandfather nothing.

♦ WILLIAM JENKYN
Exposition upon the Epistle of Jude, 299

O, consider those fearful sins that are packed up in this one evil [i.e., Adam's sin]: (1) Fearful apostasy from God like a devil. (2) Horrible rebellion against God in joining sides with the devil and taking God's greatest enemies' part against God. (3) Woeful unbelief, in suspecting God's threats to be true. (4) Fearful blasphemy in conceiving the devil (God's enemy and man's murderer) to be more true in his temptations than God in His threatening. (5) Horrible pride, in thinking to make this sin of eating the forbidden fruit to be a step and a stair to rise higher and to be like God Himself. (6) Fearful contempt of God, making bold to rush upon the sword of the threatening secretly, not fearing the plague denounced. (7) Horrible unthankfulness, when God had given him all but one tree, and yet he must be fingering that too. (8) Horrible theft, in taking that which was none of his own. (9) Horrible idolatry, in doting upon and loving the creature more than God the Creator, who is blessed forever.

♦ THOMAS SHEPARD
Sincere Convert, 36–37

Compare the children of God with Adam in a state of innocency. Adam was a person of honor. He was the sole monarch of the world; all the creatures did vail to him as their sovereign. He was placed in the garden of Eden, which was a paradise of pleasure. He was crowned with all the contentments of the earth. Nay, more, Adam was God's lively picture; he was made in the likeness of God Himself. Yet the

state of the meanest of God's children by adoption is far more excellent and honorable than the state of Adam was when he wore the robe of innocency, for Adam's condition, though it was glorious, was mutable and soon lost. Adam was a bright star, yet a falling star; but God's children by adoption are in a state unalterable. Adam had a possibility of standing, but believers have an impossibility of falling; once adopted, and ever adopted.

♦ THOMAS WATSON
The Beatitudes, in Discourses, 2:320

ADMONITION

Silence is consent by God's law (Lev. 5:1). And by ill silence to leave men in sin is as bad as by ill speech to draw them to sin.

♦ JOHN TRAPP
Marrow of Many Good Authors, 1046

ADOPTION

Adoption follows reconciliation, whereby the Lord accounts us sons: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The Lord accounts us just in our justification, friends in our reconciliation, sons in our adoption. Now this adoption is either begun in this life or perfected in the world to come, when we shall receive all the privileges of sons. Sanctification follows adoption: no sooner are we sons, but we receive the image of our heavenly Father in sanctification.

♦ ISAAC AMBROSE
"The Practice of Sanctification," in *Works*, 78

Adoption is the gracious sentence of God whereby He accepts the faithful for Christ's sake unto the dignity of sons.

♦ WILLIAM AMES
Marrow of Sacred Divinity, 135

Adoption is the taking of persons that are strangers and undeserving in themselves into a state and relation of sons and heirs, bringing them into a new family and condition. And such is the adoption of the sons of God: [it] is a translation of called and sanctified souls out of the family of Satan into the family of God (Col. 1:13).

♦ BARTHOLOMEW ASHWOOD
Best Treasure, 258

Now in the adoption of sanctified souls there are these...things.... [There is] a change in their state and condition; they are brought into a state of glorious privileges in respect of (1) liberty, (2) rights and interests, (3) boldness, (4) instruction, (5) correction, (6) provision, (7) protection, (8) inheritance. And by these the state of an adopted soul appears to be a glorious state.

♦ BARTHOLOMEW ASHWOOD
Best Treasure, 260

The Spirit cannot, after He hath come to the soul as a Spirit of adoption, come again as a Spirit of bondage to put the soul into his first fear—to wit, a fear of eternal damnation—because He cannot say and unsay, do and undo. As a Spirit of adoption, He told me that my sins were forgiven me and I was included in the covenant of grace, that God was my Father through

Christ, that I was under the promise of salvation, and that this calling and gift of God to me are permanent and without repentance. And do you think that after He told me this and sealed up the truth of it to my precious soul He will come to me and tell me that I am yet in my sins, under the curse of the law and the eternal wrath of God? No, no, the word of the gospel is not yea, yea; nay, nay. It is only yea and amen; it is so “as God is true” (2 Cor. 17:20).

♦ JOHN BUNYAN
Riches, 195–96

Once more, frequency and fervency in prayer will be a great evidence of your regeneration and adoption. The child when born cries, and the sinner when born again prays. Of Paul it was said as soon as he was converted, “Behold he prayeth.” It is the “Spirit of adoption” that makes us cry “Abba Father.” If we cannot be satisfied unless we approach God and value His favor and fellowship above all earthly things and are chiefly desirous of those blessings He never gives in wrath and, having given, never takes away again, we may conclude from our spiritual breathing our spiritual life.

♦ NATHANIEL VINCENT
Spirit of Prayer, 45

ADULTERY

Indeed, the devil tempts to it by hopes of secrecy and concealment, but though many other sins lie hid and possibly shall never come to light until that day of manifestation of all hidden things, yet [adultery] is a sin that

is most usually discovered. Under the law, God appointed an extraordinary way for the discovery of it (Num. 5:13). And to this day, the providence of God doth often very strangely bring it to light, though it be a deed of darkness. The Lord hath many times brought such persons, either by terrors of conscience, temporary madness, or some other means, to be the publishers and proclaimers of their own shame.

♦ JOHN FLAVEL

“The Harlot’s Face in the Scripture Glass,”
in *Navigation Spiritualized*, 181

EUCHEMIDASCALUS: What remedies have you against the temptations of adultery?

PHILEUCHES: I must meditate here:

1. that God sees me (Prov. 5:21);
2. that God can punish me (Gen. 20:3);
3. that He will punish me (2 Sam. 12:11–12);
4. that I am a member of Christ (1 Cor. 6:15);
5. that adulterers shall not inherit heaven (1 Cor. 6:9);
6. that such people seldom repent (Prov. 7:26–27);
7. that such a thing should not be done in Israel (Deut. 23:17–18);
8. that it made Solomon to commit idolatry (1 Kings 11:4);
9. that for the whorish woman, a man is brought to a morsel of bread (Prov. 6:26);

10. that I do not as I would be done to (Matt. 7:12);

11. that I wrong the church and commonwealth by obtruding to both a bastardly generation, for neither can know their true children;

12. that as by this I endanger my soul, so must I needs decay my body and when I am dead leave a blot behind me which never can be wiped out (Prov. 6:32–33).

♦ ROBERT HILL

Pathway to Piety, 1:95

Suffer not these bodies of yours to dishonor your Christ while you are upon earth. Let not those eyes be windows of lust and inlets to adultery with which you one day hope to behold your Father and your Redeemer Jesus Christ in glory.

♦ CHRISTOPHER LOVE

Heaven’s Glory, 105

By wanton touches and dalliance, mental adultery is oft committed.

♦ JOHN TRAPP

Commentary on the Old and New Testaments, 1:142

ADVERSITY

A humble soul knows that to bless God in prosperity is the way to increase it, and to bless God in adversity is the way to remove it.

♦ THOMAS BROOKS

Unsearchable Riches of Christ,
in *Select Works*, 1:23–24

The wounds of mercy are better than the embraces of anger. If sickness, poverty, dishonor be in mercy, why dost thou shrink at them? Wrath in prosperity is dreadful, but mercy makes adversity comfortable.

♦ WILLIAM JENKYN

Exposition upon the Epistle of Jude, 30

Divine grace, even in the heart of weak and sinful man, is an invincible thing. Drown it in the waters of adversity, it rises more beautiful, as not being drowned in deed but only washed; throw it into the furnace of fiery trials, it comes out purer and loses nothing but the dross that our corrupt nature mixes with it.

♦ ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:61

Adversity is a condition of life which consists in the want of outward good things and presence of outward evil things, as sickness, disgrace, poverty, imprisonment, and the like.

♦ GEORGE SWINNOCK

A Christian Man's Calling, in Works, 2:82

ADVICE AND COUNSEL

A counselor's part is not only to give counsel but to keep counsel, to be secret and reserved. To keep your friends' secrets is religion; to keep your own is safety. For so shall you not be prevented in your designs, which will be sooner effected by a prudent disguising of your purposes, like the watermen who in rowing turn their

backs to the landing place. Depend not upon human wisdom and policy, but depend on God. Choose the fittest means to your just ends and leave the success to Him.

♦ WILLIAM HIGFORD

Institutions, 66

AFFECTIONS

Labor for intensesness of affection. In meditation, prayer, or any other work, be intense. We used to say, "When the candle burns, the mouse does not nibble; but when the candle is out, then the mouse nibbles." When our hearts are warm and lively in prayer and meditation, we are free from distractions; the mouse nibbles not.

♦ WILLIAM BRIDGE

Christ and the Covenant, in Works, 3:150

The affections are the forcible and sensible motions of the heart, or the will, to a thing or from a thing, according as it is apprehended to be good or to be evil.

♦ WILLIAM FENNER

A Treatise of Affections, in Works, 2

The main work of grace is the ruling of the affections aright. It takes them off from the things here on earth and lifts them up to the things that are in heaven. When grace does convert a man, it does not take away the affections, but it rules them.

♦ WILLIAM FENNER

A Treatise of Affections, in Works, 22

Grace comes not to take away a man's affections, but to take them up.

✦ WILLIAM FENNER
in Horn, *Puritan Remembrancer*, 22;
Thomas, *Puritan Golden Treasury*, 89

Here be directed in a way how to enlarge your love to Godward. God's kindness has an operative virtue in it and much affects those who set their minds upon it. Naturally we have no heat of love to God in our hearts; they are frozen and cold. But as iron put into the fire soon becomes red hot, so upon a due consideration of God's mercies toward us, our affections cannot but glow with heat and be much inflamed.

✦ NEHEMIAH ROGERS
The Penitent Citizen, in *Mirroure of Mercy*, 106

Give God thine affections, else thine actions are stillborn and have no life in them.

✦ JOHN TRAPP
Commentary...upon...the New Testament, 856

AFFLICTION

A just view of afflicting incidents is altogether necessary to a Christian deportment under them, and that view is to be obtained only by faith, not by sense; for it is the light of the Word alone that represents them justly, discovering in them the work of God.... When these are perceived by the eye of faith and duly considered, we have a just view of afflicting incidents, fitted to quell the turbulent motions of

corrupt affections under dismal outward appearances.

✦ THOMAS BOSTON
Crook in the Lot, 11

In comforting others who are afflicted under the sense of God's wrath, it should teach us to speak in that manner to them that they may discern what God speaks in and by us and that that comfort we desire to possess them with is a divine comfort and has its ground from God's own Word, else comfort will be but vain. Yea, we shall show ourselves but lewd and profane persons if we shall endeavor to comfort God's child by any other kind of comfort than that which proceeds from God, this being to teach them to despise God.

✦ WILLIAM BRADSHAW
Meditation of Mans Mortalitie, 65

What is affliction? Affliction is all that is contrary to one's will; thereby God eats out the core of our wills. Whosoever therefore you meet with any affliction, pray over it and beg that God would eat out the core of your wills thereby; and the more the core of your wills is eaten out, the more willing will you be to suffer for the name of Jesus Christ.

✦ WILLIAM BRIDGE
Seasonable Truths in Evil Times,
in *Works*, 3:342

Shall we bind God to give us a reason of His doings, who is King of kings and Lord of lords and whose will is the true reason and only rule of justice? If the general grounds and reasons that

God hath laid down in His Word, why He afflicts His people—namely, for their profit (Heb. 12:10); for the purging away of their sins (Isa. 1:25); for the reforming of their lives (Ps. 119:67, 71); and for the saving of their souls (1 Cor. 11:32)—should work them to be silent and satisfied under all their afflictions; though God should never satisfy their curiosity in giving them an account of some more hidden causes which may lie secret in the abyss of His eternal knowledge and infallible will.

♦ THOMAS BROOKS
Mute Christian, 79

Let not men and women pore too much on their afflictions—that is, busy their thoughts too much to look down into their afflictions. You shall have many people that all their thoughts are taken up about what their crosses and afflictions are; they are altogether thinking and speaking of them. It is just with them as with a child that hath a sore about him; his finger is always upon the sore. And so men and women, their thoughts are always on their afflictions. When they awake in the night, their thoughts are on their afflictions, and when they converse with others—nay, it may be when they are praying to God—they are thinking of their afflictions. Oh! No marvel though you live a discontented life if your thoughts be always poring upon such things. You should rather labor to have your thoughts on those things that may comfort you.

♦ JEREMIAH BURROUGHS
Rare Jewel, 82

Materially, all afflictions belong to the covenant of works, but by the cross of Christ they are transferred to the new covenant. They are thereby made healthful, as the tree that Moses cast into the waters took away their bitterness, which some think was a type of this. Afflictions are bitter, and men murmur at them as the Israelites at the bitter waters. But the cross of Christ makes them wholesome waters; they are like salt to the sacrifices (Lev. 2:13). They consume men's corrupting humors.

♦ ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 54

Afflicted Hannah was large and long in prayer, insomuch that Eli, observing her moving her lips so long, said, "How long wilt thou be drunken?" When David's spirit is so hard placed, then does he pour out a complaint. And when so persecuted and reproached, then is employed in little else but praying. And this argues that some spiritual principles are within, that such griefs and ails enlarge their hearts which naturally rather contract the spirits of men and silence them, as in hypocrites which are then straitened. Bonds of afflictions are bonds to their spirits; they cry not when God binds them. But afflictions sanctified to the saints make them more abound in prayer.

♦ THOMAS COBBET
Gospel Incense, 394

Affliction is a gift of love even as faith is. It's grace as well to bleed for as to believe in Christ. It may be fair overhead when and while foul under foot.

In a bad way a man may have good weather. A fair sky and a filthy way may consist. The shepherd may pipe, though the dog bark. Build upon it, ye suffering saints!

♦ JOHN DURANT
Sips of Sweetness, 150

We are sure of this, that God intends His church no hurt. True indeed, take a single affliction and it will seem to hurt...but view the whole frame, and you will see how one wheel turns about another (like the wheels of a watch), which (though they have cross and contrary motions) all conspire and work together for good (Rom. 8:28).

♦ RICHARD GILPIN
Temple Rebuilt, 15

This waiting on God for deliverance in an afflicted state consists much in a holy silence: "Truly my soul waiteth upon God; from him cometh my salvation"; or, as the Hebrew, "My soul is silent" (Ps. 62:1). It is a great mercy in an affliction to have our bodily senses so as not to lie raving, but still and quiet; much more to have the heart silent and patient. And we find the heart is as soon heated into a distemper as the head. Now what the sponge is to the cannon when hot with often shooting, hope is to the soul in multiplied afflictions; it cools the spirit and meekens it so that it doth not break out into distempered thoughts or words against God.

♦ WILLIAM GURNALL
Christian in Complete Armour, 524

Truly, none of our temporals (whether crosses or enjoyments), considered in themselves abstractedly, are either a curse or a mercy. They are only as the covering to the book. It is what is written in them that must resolve us whether they be a mercy or not. Is it an affliction that lies on thee? If thou canst find it comes from love and ends in grace and holiness, it is a mercy, though it be bitter to thy taste. Is it an enjoyment? If love doth not send it and grace end it, it is a curse, though sweet to thy sense.

♦ WILLIAM GURNALL
Christian in Complete Armour, 733

How have I borne my afflictions? When providence has crossed me and frowned on me, what frame have I been in repining or repenting? Have I submitted to the will of God in my afflictions and accepted the punishment of my iniquity, or have I not striven with my Maker and quarreled with His disposals? When mine own foolishness has perverted my way, has not my heart fretted against the Lord? What good have I gotten to my soul by my afflictions? What inward gain by outward losses? Has my heart been more humbled and weaned from the world? Or have I not been hardened under the rod and trespassed yet more against the Lord?

♦ MATTHEW HENRY
*The Communicant's Companion, in
Miscellaneous Writings, 208*

Thou hast comforted us in all our tribulation, hast considered our trouble and known our souls in adversity, and

showed us thy marvelous kindness, as in a strong city. When afflictions have abounded, consolations have much more abounded. Though no affliction for the present has been joyous, but grievous; nevertheless, afterward it has yielded the peaceable fruit of righteousness and hath proved to be for our profit, that we might be partakers of Thy holiness. We have had reason to say that it was good for us we were afflicted, that we might learn Your commandments; for before we were afflicted we went astray, but afterward have kept your word.

♦ MATTHEW HENRY
Method for Prayer, 114–15

EUCHEDIDASCALUS: What remedies have you against impatience in affliction?

PHILEUCHES: I must meditate

1. That naked I came into this world, and naked I must return again (Job 1:21).
2. I must remember the afflictions of Job and what end God made of them (James 5:11).
3. That the patient abiding of the righteous shall be gladness (Prov. 10:28).
4. That God hath a stroke in affliction (2 Sam. 16:10).
5. That they are nothing to the joys of heaven (2 Cor. 4:17).
6. That I have deserved more.
7. That they will tend to my good.
8. That in this world we must have tribulations.

9. That murmuring is a sign of a bad child.

10. Christ said, "Not My will, but Thine be done."

11. Many of God's servants have endured more.

12. That God's children have been ready to suffer.

♦ ROBERT HILL
Pathway to Piety, 1:99

As it is the duty of God's children to prepare for affliction before it comes, so is it to improve affliction when it does come. If we do not prepare for it, we shall be surprised by it; and if we do not improve it, we are likely to increase it. He who would prepare for affliction must beforehand resign all to God, strengthen his graces, store up promises, clear up evidences, recall experiences, and search out sins. And he who would improve affliction must by its means labor to see sin more and more in its filthiness so as to mortify it; the heart in its deceitfulness so as to watch over it; the world in its emptiness so as to be crucified to it; grace in its amiableness so as to prize it; God in His holiness so as to fear Him; and heaven in its desirableness so as to long after it. Be wanting, then, in neither respect, for he who takes more care to avoid afflictions than to be fitted for them or is more solicitous to be delivered from them than to be bettered by them is likely to come soonest into them and to live longest under them.

♦ T. S., *Aids to the Divine Life*, 114–15

Afflictions are a negative, if we speak properly, even as sin is. And whenever we are afflicted in any kind, we are emptied of some created good, as poverty is nothing but the absence of riches; sickness, the want of ease, of order, of health in the constitution; restraint is the loss of liberty.... It appears, then, that in a time of affliction God is emptying us of creature enjoyments, for indeed affliction itself is little or nothing else but such an emptying or deprivation. And that then the emptiness of the creature doth most appear, I suppose all will grant.

♦ SAMUEL SHAW

Voice of One Crying in the Wilderness, 78

David says, "My times are in thy hand" (Ps. 31:15). If our times were in our own hand, we would have deliverance too soon; if they were in our enemy's hand, we should have deliverance too late; but my times are in Thy hand, and God's time is ever best.... Everything is beautiful in its season; when the mercy is ripe, we shall have it. It is true we are now between the hammer and the anvil, but do not cast away your anchor; God sees when the mercy will be in season. When His people are low enough and the enemy high enough, then appears the church's morning star. Let God alone to His time. "My soul waiteth for the Lord" (Ps. 130:6). Good reason God should have the timing of our mercies: "I the Lord will hasten it in His time." Deliverance may tarry beyond our time, but it will not tarry beyond God's time.

♦ THOMAS WATSON

Gleanings, 58–59

AFFLICTION, COMFORTING OTHERS IN

By temptations the Lord will make you the more serviceable and useful to others. None so fit and able to relieve tempted souls, to sympathize with tempted souls, to succor tempted souls, to counsel tempted souls, to pity tempted souls, to support tempted souls, to bear with tempted souls, and to comfort tempted souls as those who have been in the school of temptations.

♦ THOMAS BROOKS

Mute Christian, 185

There is little to be expected from man till deeply plunged [into affliction].... He cannot pity others till experience hath taught him.... He will not be serviceable till afflictions have humbled and broken him.... He knows not how to comfort others till [he] himself hath been wounded and healed. But when he hath learned by experience, he can make his own bandage serve another man and comfort him in the same affliction with the same consolation.

♦ ROBERT HARRIS

David's Comfort at Ziklag, 7

AFFLICTION: COMPARED TO GOD'S MERCIES

A humble heart looks upon small mercies as great mercies, and great afflictions as small afflictions, and small afflictions as no afflictions, and therefore sits mute and quiet under all. Do but keep humble, and you will keep silent before the Lord. Pride kicks and flings and frets, but a humble man

hath still his hand upon his mouth. Everything on this side of hell is mercy—much mercy, rich mercy—to a humble soul, and therefore he holds his peace.

♦ THOMAS BROOKS
Mute Christian, 245

It is a speech of Luther; saith he, "The sea of God's mercies should swallow up all our particular afflictions." Name any affliction that is upon thee, there is a sea of mercy to swallow it up. If you pour a pail full of water on the floor of your house, it makes a great show; but if you throw it into the sea, there is no appearance of it. So afflictions, considered in themselves, we think are very great; but let them be considered with the sea of God's mercies we do enjoy, then they are not so much. They are nothing in comparison.

♦ JEREMIAH BURROUGHS
Rare Jewel, 77

AFFLICTION, GOD'S FATHERLY

There is no surer token of God's fatherly love and care than to be corrected with some cross as oft as we commit any sinful crime. Affliction, therefore, is a seal of adoption, no sign of reprobation; for the purest corn is cleanest fanned, the finest gold is oft-est tried, the sweetest grape is hardest pressed, and the truest Christian heaviest crossed.

♦ LEWIS BAYLY
Practice of Piety, 273

Afflictions were the rod of God's anger; they are now the gentle medicines of a tender father. God heretofore afflicted for sin; now God afflicts men from sin.... "Before I was afflicted," saith David, "I went astray, but now have I learned to keep thy law: therefore," saith he, "it is good for me that I have been afflicted" in this regard because of prevention. If you will but carry it clearly without carping or a spirit that seeks contention and quarrelling, you never need to stumble at such a position as this; for afflictions are the smiles of God, as gracious as the choicest embraces.

♦ TOBIAS CRISP
Christ Alone Exalted, 1:48

The apostle makes this free submission to the disposure of God's afflicting hand to evidence a son's spirit: "If ye endure chastening, God dealeth with you as with sons" (Heb. 12:7). Observe, he doth not say, "If you be chastened," but "If you endure chastening." Naked suffering does not prove sonship, but to endure it so as not to sink in our courage or shrink from under the burden God lays on but readily to offer our shoulder to it and patiently carry it, looking with a cheerful eye at the reward when we come; not to throw it off, but to have it taken off by that hand which laid it on does (all which the word imports). This shows a child-like spirit, and the evidence thereof must needs be a comfortable companion to the soul, especially at such a time when that sophister of hell uses the afflictions which lie upon us as an

argument to disprove our relation to God. Now to have this answer to stop the liar's mouth at hand: "Satan, if I be not a child, how could I so readily submit to the Lord's family discipline?" This is no small mercy.

♦ WILLIAM GURNALL
Christian in Complete Armour, 407

Your afflictions smell of the children's care. The children of the house are so nurtured, and suffering is no new life; it is but the rent of the sons. Bastards have not so much of the rent. Stay and wait on till Christ loose the knot that fasteneth His cross on your back, for He is coming to deliver. This school of suffering is a preparation for the King's higher house. O happy and blessed death, that golden bridge laid over by Christ my Lord between time's clay banks and heaven's shore!

♦ SAMUEL RUTHERFORD
Garden of Spices, 88

AFFLICTION, GOD'S PURPOSE IN

Affliction is a winged chariot that mounts up the soul toward heaven; nor do we ever so rightly understand God's majesty as when we are not able to stand under our own misery.

♦ THOMAS ADAMS
"The Sinner's Mourning-Habit,"
in *Works*, 1:49

The truth is, the crook in the lot [i.e., affliction] is the great engine of providence for making men appear in their true colors, discovering both their ill

and their good; and if the grace of God be in them, it will bring it out and cause it to display itself.

♦ THOMAS BOSTON
Crook in the Lot, 45

Iron, till it be thoroughly heated, is incapable to be wrought; so God sees good to cast some men into the furnace of affliction and then beats them on His anvil into what frame He pleases.

♦ ANNE BRADSTREET
Meditation 31, in *Works*, 54

As of all blessings, those are the greatest where grace and comfort are joined together; so where sin and affliction are twisted together, of all afflictions they are the most afflictive.

♦ WILLIAM BRIDGE
Lifting Up, 128

Now all the afflictions of the saints are but their medicine, prescribed and given them by the hand of their Father.

♦ WILLIAM BRIDGE
Lifting Up, 194

Affliction is God's soap. Before a godly man enters into afflictions, his very graces are mixed with sin. His faith is mixed and dirtied with unbelief and doubtings, his humility with pride, his zeal with lukewarmness. But now, by his tribulation, his garments and robes are made white and washed, and he shall be of a more royal spirit and be clothed with robes.

♦ WILLIAM BRIDGE
Lifting Up, 208