Alexander, Archibald

“A Brief Compendium of Bible Truth,”

Reformation Heritage Books. Grand Rapids, Michigan. 2005.

“The idea that the universe is God or that God is the soul of the world, but not a person distinct from it, is nothing more than a disguised system of atheism” (pg. 8).

“Can any reasonable man believe that preaching a cunningly devised fable would turn men from their sins, to which they had been long habituated?” (pg. 14).

“The reason then, why sin was permitted to exist was that God might have an opportunity of manifesting His own glory to all intelligent creatures more conspicuously, which is the great end of all His works and dispensations” (pg. 77).

“Repentance literally signifies a change of mind for the better” (pg. 139).

“Holiness and happiness are inseparable” (pg. 147).

“The sabbath is more valuable to the poor and unlearned than to others, because it is almost the only leisure which they have” (pg. 203).

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

“Thoughts on Religious Experience,”

The Banner of Truth Trust. Carlisle, Pennsylvania. 1989.

“There is no necessity for any other proof of native depravity than the aversion which children early manifest to religious instruction and to spiritual exercises” (pg. 1).

“Religion does not produce melancholy, but melancholy turns the thoughts to religion” (pg. 43).

“I believe that sin may be committed in sleep” (pg. 145).

“From this we may learn that, in order to go safely to heaven, it is not necessary that we should have a laudatory obituary on earth. I have often been shocked with the thought, that while a man’s eulogy is pronounced upon earth, the poor soul may be writhing and blaspheming in the torments of hell!” (pg. 196).

“Remember that whatever sufferings you may be called to endure, they are always less than your sins deserve” (pg. 311).

“Add to this, that God does not willingly afflict; He takes no pleasure in the sufferings of any of

His creatures, much less in the sorrows of His children; but He chastises them for their real good” (pg. 331).

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Alexander, James W.

“Consolation,”

Soli Deo Gloria Publications. Ligonier, Pennsylvania. 1992.

“Not merely the journey, but every step of the journey, is ordered.” (pg. 77)

“If any are dissatisfied with the Christian religion, it is because of their own ignorance or perverseness. It is impossible to conceive of any higher good, than that which the Gospel offers to every human being who hears it.” (pg. 87)

“The true rest of the soul is God, and towards this it is perpetually tending, even when it knows it not, which gives us the reason why so many, indeed the people of the world at large, are constantly wandering from pleasure to pleasure, unsatisfied with any.” (pg. 159)

“Sin is the sole cause of all the discord, perturbation, and misery that there is in the universe.” (pg. 165).

“The first law of religion is submission: ‘Thy will be done;’ and where it does not exist there is no piety, and just as truly there is no tranquility. . . . And hence, when God means to make us happy, he teaches us submission—a resignation of every thing into his hands, and an acknowledgement that whatsoever He does is wisest and best.” (pg. 166)

“A heaven in which there is no intellectual activity would be no heaven for a rational creature” (pg. 171)

“The pious soul is never more at rest, than when most busily engaged in appropriate external duties.” (pp. 172-173)

“If you would see the true victory over the world, visit the experienced Christian amidst his trials.” (pg. 174)

“There is no class of words more abundant in the Scriptures than those which express the varieties of joy. And this affords a new proof of God’s infinite benevolence, that he has made it our religion to be happy. In calling us to leave the world, he is only calling us to heaven. In exhorting us to believe, and hope, and love, he only summons us to that harmony of the powers, which tends to their most blissful exercise.’” (pg. 185)

“The more we increase, therefore, in philanthropy and brotherly-love, the more will our joys increase, until, at length, we shall find nothing extravagant in the strong expressions of Paul, concerning the Corinthians (2 Cor. 7:13), when he thus alludes to the good news he had from them: ‘Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.’” (pp. 201-202)

“By this we understand that the influence of chastisement is not physical; that mere suffering has no inherent efficacy; but that the afflictions of this life are, in the hand of God, instrumental in impressing divine truth upon the heart, awakening the attention of the believer to the consideration of his own character and situation, the promises of the Gospel, and the rewards of heaven.” (pp. 213-214)

“Chastisement is useful, because it leads the believer to look for complete happiness in heaven only.” (pg. 234)

“A sense of weakness is one of the first impressions of which the convinced soul is conscious.” (pg. 281)

“It would indeed be a profanation beyond remedy if you should make the blood of Christ the encouragement to remain in sin; it would be turning the grace of God into licentiousness: it would be trampling on the crucified body of the Lord; if persevered in, it would be certain destruction.” (pg. 318)

“Though God has promised to guide his inquiring child in the way that is right, he hath nowhere promised to make this way seem right to friends and neighbors.” (pg. 337)

“When we inspect a series of ancient Christian monuments, as for example in Rome; or, in default of this, when we examine those collections of antiquaries in which the inscriptions of these monuments are exactly edited, we are struck with a remarkable change of expression which has taken place during the lapse of ages. The later epitaphs, as is well known, frequently contain the words now of established use among Romanists, ‘Requiescat in pace,’ (May he rest in peace!) But if we trace the series back to a more remote and purer antiquity, we find the primitive expression to be, ‘Requiescit in pace,’ (He doth rest in peace.) A difference which is startling, suggestive, and full of argument. Primitive Christianity believe the departed to be already in repose. And we can, by means of authentic marbles, almost lay the finer on the point of time at which the indicatory and assertory phrase, He rests, was transmuted into the corrupt precatory formula, May he rest!” (pg. 392)

~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

“Thoughts on Family Worship,”

Soli Deo Gloria Publications. Ligonier, Pennsylvania. 1990.

“In a long night of pilgrimage, without the lights of earthly hope, prayer opens views of the better country, for we are never nearer to heaven than when we are upon our knees.” (pg. 119)

“The way in which great truths fall into discredit, be it observed, is not by being refuted, but by being kept out of view.” (pg. 142)

~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

“Thoughts on Family Worship,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1998.

“From the moment when we first repeat the Lord’s Prayer, saying ‘Our Father,’ we are taught that our religion is social. It not only influences others, but is exercised and enjoyed in common with others.” (pg. 15)

“As prayer is the main part of all family worship, so the chief benefit to children is that they are the subjects of such prayer. As the great topic of the parent’s heart is his offspring, so they will be his great burden at the throne of grace.” (pg. 34)

“Daily worship, in common, encourages children to acts of devotion. It reminds them, however giddy or care-less they may be, that God is to be adored. In many ways it suggests to them the duty and blessedness of praying for themselves.” (pg. 34)

“Forgiveness comes often to us while we are upon our knees.” (pg. 52)

“Family prayer is prayer for more than the family; it is prayer for the Church.” (pg. 86)

“We never aim so immediately at the next generation as when we govern the parental influence; it is directing and purifying the spring before it widens into the stream.” (pg. 101)

“If I had not known cases where such a counsel was needful, I would scarcely add that the true posture for family prayer is that of kneeling.” (pg. 116)

Alleine, Richard

“Heaven Opened: The Riches of God’s Covenant,”

edited by Dr. Don Kistler,

Soli Deo Gloria Publications. Morgan, Pennsylvania. 2000.

“Particularly, the Lord has promised to give us eight things: a new heart, a heart to know Him, one heart, a heart of flesh, a heart to love the Lord, a heart to fear the Lord, a heart to obey the Lord, and a heart to persevere to the end.” (pg. 83)

“Where it is a pleasure to be commanded, it is no pain to obey.” (pg. 87)

“Faith knows and believes, charity knows and loves, temperance knows and abstains, patience knows and suffers, humility knows and stoops, repentance knows and mourns, obedience knows and does, compassion knows and pities, hope knows and expects, and confidence knows and rejoices.” (pg. 93)

“There are two things that are naturally sweet to love: to please and to praise.” (pg. 165)

“Prize love according to its rarity. Excellent things are rated higher for their scarcity.” (pg. 169)

“The life of a Christian is laborious; while others are in their beds, the Christian must be on his knees; while others take their pleasure, he must take pains; while others take their times, now a little and then a little, he must be ever about his Master’s business.” (pg. 211)

“How many times has God called you to Himself, and all your answers have been excuses! Excuses instead of ordinances, excuses instead of prayers, excuses instead of action, excuses instead of alms, excuses instead of admonitions or reproofs.” (pg. 214)

“Will you forsake all others? You have three husbands who lay claim to you: sin, the world, and the devil. Will you renounce and be divorced from all these?” (pg. 313)

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Alsop, Vincent

“Practical Godliness: The Ornament of All Religion,” edited by Dr. Don Kistler, Soli Deo Gloria Publications. Morgan, Pennsylvania. 2003.

“We sanctify the Lord’s Day, and we must sanctify our own. God has indeed graciously indulged us six days in the week to labor in, but not one of those days, nor one moment in any of those hours, wherein we may do the work of the devil and the flesh.” (pg. 25)

“Since God has divided our lives between afflictions and consolations, let us divide them between prayer and praise.” (pg. 36)

“God will bring our former experiences to confront our present fears. Therefore be well advised, if it is so heinous a sin to bear false witness against your neighbor, what is it to bear false witness against your God?” (pg. 56).

“Direction 1. Do not be ambitious to appear first in any fashion.

Direction 2. Do not strive to come up to the height of fashion.

Direction 3. Follow no fashion so fast or so far as to run your finances into ruin.

Direction 4. Follow lawful fashions, staying with your equals.

Direction 5. Do not come near those fashions whose numerous implements, trinkets, and tackling require much time in dressing and undressing.

Direction 6. Suit your apparel to the day of God’s providence, and to the day of His ordinances.

Direction 7. In all apparel, stay a little above contempt and somewhat more below envy.

Direction 8. Let the ornament of the inward man be your rule for adorning the outward man.

Direction 9. Get the heart mortified, and that will mortify the clothing.

Direction 10. Whatever fashions of apparel you have found a temptation to your own souls when worn by others, in prudence avoid them.

Direction 11. Let all your indifferences be brought under the government and guidance of religion.

Direction 12. Use all these indifferent things with an indifferent affection for them, an indifferent concern for them and about them.

Direction 13. Seek that honor chiefly which comes from God alone.” (pp. 151-158)

Baxter, Richard

“Dying Thoughts,” The Banner of Truth Trust. Carlisle, Pennsylvania. 2009.

“As sin is its own punishment, holiness is much of its own reward” (pg. 11).

“Of all things, a departing soul has least cause to fear losing the knowledge of worldly affairs” (pg. 51).

“Because we willingly sinned, we must unwillingly suffer” (pg. 57).

Bayly, Lewis

“The Practice of Piety,” Soli Deo Gloria Publications.

Grand Rapids, Michigan. 2019.

“It seems hopeless to attempt to infuse a taste for serious reading into the minds of the thoughtless multitude” (pg. iv).

“Lukewarmness is the besetting sin of the present day” (pg. xv).

“The consecration of the Sabbath’s rest consists in performing three sorts of duties: —First,

Before; Secondly, At; Thirdly, After, the public exercises of the church” (pg. 191).

“That God hath determined the time when thy affliction shall end, as well as the time when it began. Thirty-eight years were appointed the sick man at the pool of Bethesda (John v. 5.) Twelve years to the woman with the bloody issue (Matt. ix. 20.) Three months to Moses (Exod. ii. 2.) Ten days’ tribulation to the angel of the Church at Smyrna (Rev. ii. 10.) Three days plague to David (2 Sam. xxiv. 13.)” (pg. 307).

Bolton, Robert

“The Four Last Things: Death, Judgment, Hell, Heaven,”

Soli Deo Gloria Publications. Pittsburgh, Pennsylvania. 1994.

“I say, besides an everlasting exemption and privilege from all ills, pains, and miseries, our bodies shall be gloriously crowned with many positive prerogatives, marvelous excellences, high and heavenly endowments.” (pg. 107)

Bolton, Samuel

“The Arraignment of Error,” edited by Rev. Don Kistler,

Soli Deo Gloria Publications. Morgan, Pennsylvania. 1999.

“God’s children are free from damning errors, but none are free from defiling errors.” (pg. 83)

“Truth existed before error.” (pg. 183)

“Indeed, we read of knowledge that puffs up; but surely it is not the knowledge of divine truths.” (pg. 282)

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

“The True Bounds of Christian Freedom,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 1994.

“It is clear that, so far as afflictions are part of the curse for sin, God does not and cannot afflict His people for sin. Nor does God afflict His people for sin as if such afflictions were payments or satisfactions for sin, and as if God’s justice was not fully satisfied for sin by Christ” (pg. 25).

“He pities the saints for sins and infirmities, but hates the wicked. It is the nature of the one, the disease of the other” (pg. 43).

“Men would not have known the sweetness of Christ if they had not first tasted of the bitterness of sin” (pg. 86).

“I conceive the opposition between the law and the Gospel to be chiefly of man’s own making” (pg. 108).

“God both afflicts His people for sin, and chastises them (to use the cavillers’ phrase) from sin” (pg. 118).

“A convicted man runs to a covenant of works. It is a converted man who embraces the covenant of grace” (pg. 136).

“For promises are not made to particular persons, but to the whole body of Christ” (pg. 174).

“In almost every place in Scripture where a duty is commanded, there is an end propounded” (pg. 180).

“The only question now is not, what will God give me? But, what can I give God?” (pg. 194).

Bonar, Horatius

“When God’s Children Suffer,” Kregel Publications.

Grand Rapids, Michigan. 1992.

“Chastisement is, then, really one of the chief marks of our lawful and honorable birth” (pg. 38).

“So with a chastening God: He is faithful when He blesses—more faithful when He chastens” (pp. 43-44).

“God has, however, not one rod for His children, but many. For each child He has a peculiar rod, and at different times He uses different rods” (pg. 56).

“The two great points against which the warnings of chastisement are directed seem to be selfishness and worldliness” (pg. 106).

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

“The Everlasting Righteousness,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 1993.

“Man has always treated sin as a misfortune, not a crime; as disease, not as guilt; as a case for the physician, not for the judge. Herein lies the essential faultiness of all mere human religions or theologies” (pg. 3).

“Faith is not our saviour. It was not faith that was born at Bethlehem and died on Golgotha for us” (pg. 110).

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

“Night of Weeping,” Christian Focus Publications.

Fearn, Ross-shire, Great Britain. 1999.

“To grieve, and yet have no comforter; to be wounded, and yet have no healer; to be weary, and yet know no resting-place—this is the world’s hard lot” (pg. 10).

“Chastisement is, then, really one of the chief marks of our lawful and honourable birth. Were this characteristic not to be found on us, we should be lacking in one of the proofs of our sonship” (pg. 42).

“We should learn not merely to praise God in affliction, but to praise Him for it” (pg. 73).

“There are no beings about whom we make so many mistakes as our own selves” (pg. 80).

“Chastising love is the faithfullest, purest, truest, tenderest, deepest of all. Let this be our consolation” (pg. 152).

“Our present portion, however, is but the earnest, not the inheritance” (pg. 158).

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Boston, Thomas

“Human Nature in Its Fourfold State,” Banner of Truth Trust.

Carlisle, Pennsylvania. 1989.

“Why should a man need a second birth, if his nature were not quite marred in his first birth?” (pg. 66)

“Many a groan is heard from a sick bed, but never any from a grave. In the saint, as in the sick man, there is a mighty struggle; life and death striving for the mastery: but in the natural man, as in the dead corpse, there is no noise, because death bears full sway.” (pg. 72)

“The natural man’s chief end is not God, but himself.” (pg. 125)

“You have no reason to complain, as long as you are out of hell.” (pg. 167)

“Though you are able to do many things, you are not able to do one thing right: you can do nothing acceptable to God, being out of Christ (John 15.5).” (pg. 189)

“To sum up all. In regeneration, the mind is enlightened in the knowledge of spiritual things.” (pg. 213).

“‘There is a time to be born, and a time to die;’ but [it] makes no mention of a time to live, as if our life were but a skip from the womb to the grave.” (pg. 328)

“A dying day is a good day to a godly man. Yea, it is his best day.” (pg. 356)

“The less you think on death, the thoughts of it will be the more frightful; make it familiar to you by frequent meditations upon it, and you may thereby quiet your fears.” (pg. 364)

“The way to die comfortably, is, to die daily.” (pg. 368)

“But God’s people have their gloomy night first, and then comes their day of eternal rest.” (pg. 442)

“If Adam knew who and what Eve was, at first sight, when the Lord God brought her to him (Gen 2.23, 24), why should one question but husbands and wives, parents and children, will know one another in glory?” (pg. 447)

“Forsake the world, and the doors of heaven will be opened to receive you.” (pg. 470)

“Even idle words, vain thoughts, and unprofitable actions, weighed in this balance, and considered as following the sinner into eternity, will each of them be heavier than the sand of the sea; time idly spent will make a weary eternity.” (pg. 503)

Bridge, William

“The Works of William Bridge,” Soli Deo Gloria Publications.

Beaver Falls, Pennsylvania. 1989.

“It may be the enemies are not yet great enough for God to contend with. The eagle doth not hunt after flies, and a lion doth not harness himself to battle against a poor worm” (pg. 7).

“You cannot have a part in the prayers of the churches unless you pray for the churches” (pg. 24).

Brooks, Thomas

“Heaven on Earth,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 1996.

“As there is no hell in this world to an evil conscience, so there is no heaven in this world to a good conscience” (pg. 23).

“There are five things that God will never sell at a cheap rate—Christ, truth, his honor, heaven, and assurance” (pg. 25).

“The Lord denies assurance to his dearest ones, that he may keep them in the exercise of those religious duties that are most costly and contrary to flesh and blood” (pg. 33).

“God loves to smile most upon his people when the world frowns most” (pg. 65).

“The surest and the shortest way to assurance is to wrestle and contend with God for holiness” (pg. 87).

“Remember this, that the promise of assurance and comfort is made over, not to lazy but laborious Christians; not to idle but to active Christians; not to negligent but to diligent Christians” (pp. 110-111).

“A lazy Christian will always lack four things, viz., comfort, content, confidence, and assurance” (pg. 111).

“When men are dull, God will be dumb” (pg. 112).

“Faith will not suffer the soul to be idle” (pg. 202).

“Repentance that accompanies salvation is a total turning as well as a universal turning” (pg. 217).

“The penitent soul never ceases repenting till he ceases living” (pg. 225).

“Christ is wholly delectable; he is altogether desirable from top to toe; he is amiable and lovely, he is glorious and excellent. Christ is lovely, Christ is very lovely, Christ is most lovely, Christ is always lovely, Christ is altogether lovely” (pg. 238).

“No man can love grace in another man’s heart but he that hath grace in his own” (pp. 248-249).

“It is one thing to love a godly man, and another thing to love him for godliness” (pg. 249).

“Souls that truly love Christ are much engaged in secret visits, in secret prayer, in secret sighing, in secret groaning, and in secret mourning” (pg. 255).

“Prayer is a divine worship wherein we speak to God in faith, humility, sincerity, and fervency of spirit, through the medium of Christ, begging those good things that we and others want, deprecating what we and others fear, and giving thanks for what we and others have received. Prayer is speaking to God face to face” (pg. 258).

“The life of a Christian consists in motion, not in sitting” (pg. 274).

“Christians must work hard in a wilderness before they sit down in paradise” (pg. 274).

“Sometimes the Spirit works upon the understanding, sometimes upon the will, sometimes upon the affections, sometimes upon faith, sometimes upon fear, sometimes upon love, sometimes upon humility” (pg. 301).

“The Spirit never looseth where the Word bindeth, the Spirit never justifies where the Word condemns, the Spirit never approves where the Word disapproves, the Spirit never blesses where the Word curses” (pg. 303).

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

“The Secret Key to Heaven,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 2006.

“There will be no secret prayer in heaven” (pg. 31).

“As secret meals make fat bodies, so secret duties make fat souls; and as secret trades bring in great earthly riches, so secret prayers make many rich in spiritual blessings, and in heavenly riches” (pg. 44).

“He that comes not willingly to church shall one day go unwillingly to hell” (pg. 66).

“Consider that God has set a special mark of favor, honor, and observation, upon those who have prayed in secret. As you may see in Moses (Exod. 34:28); and in Abraham (Gen. 21:33); and in Isaac (Gen. 24:63); and in Jacob (Gen. 32:24-29); and in David (Psa. 55:16, 17); and in Daniel (Dan. 6:10); and in Paul (Acts 9:11); and in Cornelius (Acts 10:2, 4); and in Peter (Acts 10:9-12); and in Manasseh (2 Chron. 33:18-19)” (pg. 71).

“If you cannot pray as you would, nor as you should, pray as well as you can” (pg. 131).

“There is no prayer acknowledged, approved, accepted, recorded, or rewarded by God, but that in which the heart is sincerely and wholly engaged” (pg. 200).

“Though closet prayer may have an intermission, yet it must never have a cessation” (pg. 208).

“Idleness is a sin against the law of creation” (pg. 243).

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Brown, John (of Wamphray, Scotland)

“Christ: the Way, the Truth, and the Life,”

Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1995.

“If we know him, it matters not though we be ignorant of many things, and thereby become less esteemed of by others.” (pg. 52)

“Knowledge, I grant, is good, but it is not Christ, and so it is not the way to the Father.” (pg. 61)

“When the Lord thinketh good to delay the answer to our desires, and the execution of justice on the malefactor and traitor, or to deliver us from his tyranny and trouble, we would beware of thinking to capitulate with the enemy for our peace and quiet, or to enter into a cessation of arms with him; that is, our enmity against him should never abate; nor should our desire after the mortification and crucifixion of this lust grow less; nor should we be at quiet and at peace, thought it should seem to grow a little more calm and still, or not to rage as formerly; for this looks but like a covenant or confederacy with lust, which will not stand.” (pp. 128-129)

“Godly Prayer and Its Answers,” Soli Deo Gloria Publications.

Grand Rapids, Michigan. 2016.

“That is not to be considered the best prayer wherein are the finest words and the best flourishes of expressions. . . . But the best prayer is that wherein the heart is most exercised.” (pg. 39)

“We may be hence instructed that the best preparation to prayer is not to get a company of good words set in order, but to get our hearts in a right and praying frame.” (pg. 42)

“The Lord looks on prayer as a special part of worship that is due to Him.” (pg. 147)

“Seeing it is God who is a spirit to whom we pray, our prayers ought to be spiritual. He is a spirit and will be worshipped in spirit (John 4:24). And therefore we are to pray in the Spirit (Eph. 6:18).” (pg. 192)

“We should now approach God in prayer with a filial, sweet, and heartsome boldness and confidence—not as malefactors come before a judge.” (pg. 209)

“What ease and refreshing it is to a Christian to have the bosom of God to go to and God a more hearty friend than any whatever to run to with all his cases, doubts, fears, pinching straits, difficulties, and necessities.” (pg. 275)

“We cannot say that God does not hear our prayers when, though He grant not the particular we ask, yet He gives instead thereof that which is really better for us.” (pg. 295)

“What may be one cause of our not receiving returns of our prayers, even this: that we employ not Christ as we ought in prayer.” (pg. 352)

Bruce, Robert

“The Way to True Peace and Rest,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 2017.

“But I ask those who have joined the company of atheists, if there is no God, how is it their consciences continue to trouble them?” (pg. 42).

“For prayer can sometimes be expressed through our tears, sometimes by sighs, sometimes by words and other times by gestures” (pg. 107).

“For true gratitude is not measured by syllables or sound, but by the attitude of the soul and mind” (pg. 134).

“In short, these three—perfect purity, perfect satisfaction, perfect righteousness—are to be found perfectly in Christ” (pg. 153).

Bunyan, John

“A Treatise on the Fear of God,” Edited by Don Kistler, Soli Deo Gloria Publications. Morgan, Pennsylvania. 1999.

“For as man drinks good doctrine into his soul, so he fears God. If he drinks in much, he fears Him greatly; if he drinks in but little, he fears Him but little; if he does not drink it in at all, he does not fear Him at all.” (pg. 77)

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

“The Acceptable Sacrifice,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 2004.

“Soul pain is the sorest pain” (pg. 29).

“The Jerusalem Sinner Saved,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 2005.

“When God saves one great sinner, it is to encourage another great sinner to come to him for mercy” (pg. 30).

“Sighs from Hell, or The Groans of a Damned Soul,” Edited by Don Kistler,

The Northampton Press. Orlando, Florida. 2011.

“Some men cannot go half a mile from home but they must have dogs at their heels; but they can very willingly go half a score miles without the society of a Christian.” (pg. 8)

“Friend, your sins, like so many bloodhounds, will first hunt you down (Numbers 32:23), and then take you and bind you and hold you down forever (Proverbs 5:22).” (pg. 52)

“But truly, if God should speak to you from heaven, unless you were converted, you would not regard nor really believe Him.” (pg. 118)

“Prayer,” The Banner of Truth Trust. Carlisle, Pennsylvania. 1999.

“Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God has promised, or according to his Word, for the good of the church, with submission in faith to the will of God” (pg. 13).

“Yet I say, continue knocking, crying, moaning, and bewailing yourself. I tell you though he will not rise and give you, because you are his friend; yet, because of your importunity, he will arise and give you as many as you need” (pp. 54-55).

“Prayer wrestles with the devil, and will overthrow him: prayer wrestles with God, and will overcome him: prayer wrestles with all temptations, and makes them fly” (pp. 155-156).

“There is nothing, as I know of, that more becomes a sinner, than blushing and shame does” (pg. 170).

Burroughs, Jeremiah

“A Treatise of Earthly-Mindedness,” Ed. by Don Kistler,

Soli Deo Gloria Publications. Morgan, Pennsylvania. 1991.

“An earthly man is earthly in all that he does do, both in earthly and spiritual things, and a spiritually-minded man is spiritual in all he does, both in spiritual things and in earthly things” (pg. 11).

“God does not fail men in spiritual things as He does in earthly things” (pg. 32).

“A man cannot look up to heaven and down to earth both at the same time” (pg. 70).

“You have prayed, yes, but have you been in heaven during that time?” (pg. 140).

“Thirdly, the soul may be said to walk with God when the way of it is the same way that God Himself goes” (pg. 159).

“You shall find one who walks with God to be the same in private as he is in public” (pg. 189).

“What speech is to men, thoughts are to God” (pg. 204).

“The Evil of Evils,” Ed. by Don Kistler, Soli Deo Gloria Publications.

Ligonier, Pennsylvania. 1992.

“It is a very evil choice for any soul under heaven to choose the least sin rather than the greatest affliction” (pg. 2).

“That which, in its own nature, is most opposite to God; that which, in its working, is continually working against God; that which most wrongs God; and that which strikes at the very being of God Himself, must be the greatest evil” (pg. 27).

“If it is so that sin is so much against God and so wrongs God, hence then we have all cause to stand and admire the infinite patience of the great God who shall behold so much sin in the world from such poor wretched, vile creatures, and yet shall bear it” (pg. 72).

“God does not say, mark it, that He hates the work of iniquity only, but the worker of iniquity” (pg. 130).

“If there is so much evil in sin, then it is of great concern to be religious early, and thereby prevent much sin” (pg. 305).

“Gospel Conversation,” Ed. by Don Kistler, Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1995.

“Therefore, you who profess the gospel, look to your conversations that God may be honored by you” (pg. 13).

“Consider this: wicked and carnal men, among whom you live, have no skills in the principles that you walk by, but they have skill in your lives and conversations” (pg. 28).

“Gospel Fear,” Soli Deo Gloria Publications. Ligonier, Pennsylvania. 1991.

“Wicked men and devils may tremble at the judgments denounced in the Word but they tremble not at the offence committed against the Holy Commandments of God as sincere Christians do.” (pg. xvii)

“Yet a wicked heart is so in love with his lusts that, rather than that he should not have his lusts, he would have no God at all.” (pg. 41)

“The truth is, the only way to have true joy is to tremble at the Word of God.” (pg. 45)

“No disposition in the world honors the name of God more than a tender heart.” (pg. 129)

“Gospel Revelation,” Edited by Don Kistler, Soli Deo Gloria Publications. Orlando, Florida. 2006.

“Common grace may make me love God for what I receive from Him, or for what I hope to receive from Him; but sanctifying grace makes me love God for what He is in Himself more than for what I receive from Him or expect to receive.” (pg. 4).

“Christ was wonderful in His priestly office, for He was not only the sacrifice, but the altar.” (pg. 91)

“God never showed His hatred of sin so much as He did in Christ.” (pg. 123)

“What I would especially observe is that Christians should not content themselves with a little knowledge of Christ, but they should labor to comprehend what is the length, breadth, depth, and height; they should labor to dive into the mysteries of the gospel.” (pg. 173)

“First, a man dishonors his soul when he lives idly and makes no use at all of it.” (pg. 220)

“There is a great deal of difference between sins being in the soul and ruling over the soul.” (pg. 280)

“That man or woman who has not yet had such a change wrought by the power of the Spirit of God, as is a new birth, a resurrection from death, a new creation, that soul, if it now departed, would certainly perish.” (pg. 282)

“The soul that God intends to save, He will persuade.” (pg. 331)

“You never find in Scripture (that I know of) that ever any child of God was worse for afflictions in the end; but you may find that almost every child of God who was in prosperity was the worse for their prosperity.” (pg. 338)

“Gospel Worship,” Soli Deo Gloria Publications.

Pittsburgh, Pennsylvania. 1993.

“It is not enough, my brethren, to receive the truth that we must be saved, but we must receive the love of the truth if ever we would be saved” (pg. 232).

“Whenever you receive the communion with any company, you profess yourselves to be of the same body with that company” (pg. 308).

“First, when you go to prayer, account it to be a great work” (pg. 381).

“The reason why we gain and prosper so little in our Christian course is because we do not take notice of what God has done for us, to give God glory for mercies formerly received, and therefore God takes little or no delight in coming with further mercies to us” (pg. 385).

“Hope,” Ed. By Don Kistler, Soli Deo Gloria Publications.

Orlando, Florida. 2005.

“The world does not know us, and good reason, for it does not know Him; the world does not know our Father, to does not know Christ, and therefore we cannot marvel that they do not know us, nor know the blessed condition we are in being the sons of God” (pg. 1)

“Hope is a grace wrought in the heart by the power of the Holy Spirit, whereby the soul quietly waits for, and expects the future good that God has promised in the covenant of grace, though there are many difficulties in the way to hinder the accomplishment of it. That is the nature of hope” (pg. 8).

“A Christian’s heart in times of trouble and persecution may stir up and down, and may have some troubles, fears, and doubts in it; but there is something within: There is this hope as an anchor that holds the heart so that it shall not be driven upon the rocks, nor upon the sands” (pg. 16).

“So, where the image of God is drawn upon the soul, there spots and uncleanness are worse than anywhere else. And in that regard the sins of God’s people are worse than the sins of any” (pg. 36).

“The main thing that hardens others in their sin is their hope: They hope that they shall be saved when they die and that God loves them; therefore they are secure in their evil and sinful way. The hope of the wicked is the very thing that makes them more secure in their evil ways” (pg. 56).

“If you hope that you are one of God’s elect ones, and are a redeemed one of God, if you go on in sin, you cross the very design that God had in the work of election and in the work of redemption. Love of sin and hope in God’s mercy cannot stand together” (pg. 83).

“Irenicum,” Ed. by Don Kistler, Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1997.

“Things of a higher nature are His things. The glory of His Father, the propagation of the Gospel, the spiritual good of His people, and the things of eternal life—these are His things. Let us make His things ours, and He will make our things His” (pg. 177).

“In the dark all colors are alike, but in the light they appear diverse” (pg. 343).

“Christ Himself is the greatest offense to wicked men that ever was in the world” (pg. 354).

“The deepest seas are the most calm; so men of the deepest judgments are most quiet” (pg. 404).

“This is a rule: whatsoever sin you have been guilty of, though you have for the time left it, yet, if you have not been humbled for it, chances are a hundred to one that you will fall into it again” (pg. 412).

“Gentleness, mercy, goodness, love, and tenderness toward others’ sufferings are the greatest ornaments to a noble spirit” (pg. 431).

“Moses’ Self-Denial,” Soli Deo Gloria Publications.

Reformation Heritage Books. 2010.

“As God manifests His love to us in not sparing His own Son for us, so we manifest our love to God in not sparing our dearest contentments for Him” (pg. 65).

“Faith is the grace that enables us to deny the glory and delights of the world, and to endure afflictions in the cause of God” (pg. 86).

“A Christian never treads down Satan so gloriously as when he suffers in a right manner for the truth” (pg. 130).

“If your faith can carry you through the temptations of prosperity, it will certainly carry you through the trials of adversity” (pg. 142).

“The Saints’ Treasury,” Soli Deo Gloria Publications.

Ligonier, Pennsylvania. 1991.

“If there is none like God, then it follows that there are none like the people of God, for as a man’s God is, so is he” (pg. 10).

“There are two great mysteries in the gospel: one, that there should be divers persons in one nature (this is the mystery of the Trinity), and the other that there should be divers natures in one person (this is the mystery of the hypostatic union of our nature with Christ)” (pg. 53).

“The law accepts nothing but that which is complete and absolutely perfect in every way, both in regard to the principle from whence, the manner how, the rule by which, and the end to which it requires absolute perfection” (pg. 123).

“Know this, that if there is any excuse to be made for you, Christ will find it and make it before God for you” (pg. 137).

Byfield, Nicholas

“Christian Truths Necessary for Salvation,”

Puritan Publications. Crossville, TN. 2019.

“That only some men are chosen, not all men. If all were taken, how could there be an election?” (pg. 79)

“The law gives heaven, as wages for work done; the Gospel gives heaven gratis” (pg. 109).

“The law shows the disease, the Gospel cures it” (pg. 109).

“Slanders and extreme indignities, called a Samaritan, a glutton, a seducer, a traitor; despised, mocked, buffeted, railed on, beaten, betrayed, and sold by his own servants, and that for a base price, forsaken of his own disciples, denied, and renounced by oath, falsely accused, whipped, spit upon, taken, and bound as a malefactor, and as the story of the Evangelists show” (pg. 135).

Calvin, John

“The Mystery of Godliness,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1999.

“Let us always remember that the Holy Scripture will never be of any service to us, unless we be persuaded that God is the author of it” (pg. 131).

“Moreover, we must not read the Holy Scripture in order to support our own notions, and favorite sentiments; but submit ourselves unto the doctrine contained therein, agreeably to the whole contents of it; for it is all profitable” (pg. 133).

Case, Thomas

“Select Works,” Soli Deo Gloria Publications. Ligonier, Pennsylvania. 1993.

“Correction, Instruction”

“That man is a blessed man, whose chastisements are joined with divine teachings; or, it is a blessed thing when correction and instruction go together. The rod and the word make up a complete blessing” (pg. 14).

“Behold, while men fill themselves with the mercies of God, they can neglect the God of their mercies” (pg. 20)

“In smaller sins there is the greater contempt of God, in asmuch as we stand out with God for a trifle, (as we count it) and venture his displeasure for a little sensual satisfaction” (pg. 38).

“Men make more haste to get their afflictions removed than sanctified” (pg. 66).

“Man may teach the brains, but God only teacheth the reins; the knowledge which man teacheth is a swimming knowledge, but the knowledge which Christ teacheth is a soaking knowledge” (pg. 89).

“Though the scripture saith, ‘Whom the Lord loveth he chasteneth,’ it doth not say, Whomsoever the Lord chasteneth he loveth” (pg. 118).

“It is a sad thing to have affliction, but not the blessing of affliction; to feel the wood of the cross, but not the good of the cross; to taste the bitter root, but not the sweet fruit of a suffering condition; the curse, but not the cordial” (pg. 149).

“Means are ours, success is God’s” (pg. 177).

“Mount Pisgah, or A Prospect of Heaven”

“That which we call death is not death indeed to the saints of God; it is but the image of death, the shadow and metaphor of death, death’s younger brother, a mere sleep, and no more” (pg. 2).

“Behold! The descent of the saints of God into the grave, is not with so much weakness, ignominy, and abasement, as their ascent after the resurrection, to meet their Lord in the air, shall be with power, triumph, and glory. Christ shall draw them; clouds shall carry them; angels shall conduct them” (pg. 77)

“The carnal protestant will then find, to his cost, there is no such thing as a small sin; because then he will be convinced there is no small God, against whom sin is committed; no small law, whereof sin is the violation; no small Christ, whom sin hath crucified; no small heaven, which sin hath forfeited; no little hell, which sin hath merited, and by its merit, hath now justly plunged him into for ever” (pg. 115)

“Carnal men’s question is, May I do this, and not be damned? But a godly man’s question is, Can I do this, and not grieve the Spirit of God?” (pg. 204).

Charnock, Stephen

“Christ Crucified,” Christian Focus Publications.

Ross-shire, Great Britain. 1996.

“We lost a paradise by sin, and have gained a heaven by the cross” (pg. 35).

“Study Christ, not only as living but [also] dying, not [only] as breathing in our air but [also] suffering in our stead; know him as a victim which [for this] is the way to know him as a conqueror” (pg. 36).

“A lamb is both clothes and meat. Christ is clothing to us, by righteousness to cover our nakedness; and food to us, by his body and blood to satisfy our appetite. [He is] a sacrifice and a feast for us” (pp. 49-50).

“No act of worship of a human invention can please God” (pg. 67).

“God is just in being merciful, and merciful in being just” (pg. 105).

“Whatsoever is lost by the sin of the first Adam is gained by the sacrifice of the second” (pg. 107).

Cobbett, Thomas

“Gospel Incense,” Soli Deo Gloria Publications. Pittsburgh, Pennsylvania. 1993.

“The saint’s sudden straits require prayer, but will not afford time for continued prayer.” (pg. 31)

“And let none abuse this to strengthen any fond conceit, that we must never pray till we find the spirit first moving us to it. It is our opportunity indeed of prayer when the spirit moves thereto, but not the only season of prayer, as we have in part showed, and must further mention other seasons thereof as well as that.” (pg. 162)

“Nothing is more terrible to the sinner’s thoughts than that God sees them.” (pg. 187)

“Strength of holy desires after grace, to understand, believe, and practice the Word of God more, made him be so large and zealous in his prayers, that out of the abundance not of his head, but of his heart, his mouth speaks. Hence the saints’ prayers are called their desires.” (pg. 241)

“God answers, or smiles when he pleases.” (pg. 260)

“In using means, be submissive. Bind not God to our praying or means, much less to this or that means, or manner, or season, either of the use, or of the success of the same; but leave all with the Lord, to do, delay, or deny as he please.” (pg. 337)

Colquhoun, John

“Sermons on Important Doctrines,” The Northampton Press.

Orlando, Florida. 2007.

“How wonderful it is that He whom the heaven of heavens cannot contain should be contained in a virgin’s womb” (pg. 11).

“Thus Jesus saves His people from the guilt, the dominion, the defilement, and the very being of sin. He saves them from the guilt of sin in justification, from the dominion of sin in conversion, from the defilement of sin in sanctification, and from the very being of it in glorification” (pg. 224).

“Spiritual Comfort,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1998.

“If a holy man appears at any time to be sad, it is not because he is religious, but because he is not more religious” (pg. 35).

“It is infinitely more desirable even to be a melancholy saint than a mad sinner” (pg. 187).

“To be idle, even for a single day, without real and evident necessity, is dangerous to any Christian, but especially to a Christian in trouble of conscience” (pg. 263).

“It is impossible for a man to be happy if his soul is miserable” (pg. 375).

“Judge not the love of God by providences, but by promises” (pg. 385).

“Consider your death as that by which you will not depart out of life, but rather into life” (pp. 389-390).

Cotton, John

“On Psalmody and the Sabbath,” Puritan Reprints. 2006.

“Singing with instruments was typical, and so a ceremonial worship, and therefore is ceased. But singing with heart and voice is a moral worship” (pg. 6).

“Here [Psalm 95:1-2] is now no mention of making a joyful noise with instruments, but with Psalms. And therefore the making a joyful noise with Psalms doth still continue, even on our Lord’s Days: when making a joyful noise with instruments continueth not” (pg. 15).

Dent, Arthur

“The Plain Man’s Pathway to Heaven,” Soli Deo Gloria Publications.

Pittsburgh, Pennsylvania. 1994.

“God doth allow no more liberty unto youth, than unto age; but bindeth all, upon pain of death, to the obedience of his commandments” (pg. 47).

“Let us remember that God always giveth for sustenance, though not for satiety” (pg. 84).

“There is no affliction or trial, which God imposeth upon his children, but if they endure it quietly, trust in his mercy firmly, and tarry his good pleasure obediently, it hath a blessed and comfortable end” (pg. 96).

“Concerning idleness, this I say briefly, that it is the mother of all vice, and the stepdame of all virtue: yea, it is the very [chief mother] of all enormities” (pg. 136).

“For he that knoweth not in this life that he shall be saved, shall never be saved after this life” (pg. 187).

“I told you before that reading is good, profitable, and necessary, but yet it is not sufficient” (pg. 266).

“None do or can obey him, but only the elect; therefore, he is the author of salvation only to the elect” (pg. 306).

Doolittle, Thomas

“Love to Christ,” Soli Deo Gloria Publications.

Pittsburgh, Pennsylvania. 1994.

“You might love an unseen Christ, but you cannot love an unknown Christ” (pg. 29).

“I would rather have Christ without the world, than the world without Christ” (pg. 41).

“He that loves not Christ, is not in Christ; he that is not in Christ, is in his sins; he that is in his sins is accursed, therefore he that loves not Christ, is accursed” (pg. 54).

“You cast off Christ, and that is your sin, and Christ will cast you off, and that will be your curse” (pg. 72).

“Love to Christ doth set the tongue to speak of Christ, and for him; the ear on hearing of his word; the eyes in seeing the tokens of his love and goodness; the hands in acting, and the feet in walking to those places and duties where Christ is to be found, and enjoyment of him to be had” (pg. 78).

“In a natural sense it is better to be a man than a beast; but in a theological sense, it is better to be a beast than a man who will never love the Lord Jesus Christ” (pg. 90).

“Many, for want of love to Christ, will not bear his cross; but all that want this love finally, shall bear his curse” (pg. 99).

“To love other things and persons in subordination to the love of Christ, is not a sin, but a duty; to love other things and persons, and not Christ, or more than Christ, is not a duty, but a sin” (pg. 125).

“Other things God may give, and call for them back again: ‘I will return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax,’ Hos. ii. 9. But God never saith, I gave such a man my Christ, but I will take away my Christ again. He may take riches out of thy hand, but, if thou gettest him, he will never take Christ out of thy heart” (pg. 159).

“Such as have sincere love, have lively hope of an inheritance: all Christ-lovers are heirs, and their inheritance is incorruptible, no end of it, and they live to enjoy it for ever” (pg. 209).

“The Lord’s Supper,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1998.

“Much time must be spent in fervent prayer, in holy meditation and other duties, before you can feel the actings of faith and love, desire and delight in God; before you can bring your heart to be broken for your sin” (pg. 41).

“Do I hunger and thirst after Christ? This also will be an evidence of your spiritual life, for dead men do not hunger, nor do they thirst” (pg. 65).

“But Christ gets the victory, for Christ dies and rises again, and lives forevermore; but sin, once dead, lives never more” (pg. 86).

“Six times Christ bled for you: in His circumcision; in the garden; when He was scourged; when He was crowned with thorns; when His hands and feet were nailed to the cross; and when His side was pierced with a spear. Thus, if you consider the real quantity of His natural blood, it was much; but if you consider its supernatural efficacy and virtue, it was infinite” (pg. 89).

“You may mourn that your sins put Christ to death, and yet you may rejoice that Christ would die for your sins” (pg. 100).

“The reason why God smiles no more upon your soul at His Table may be that you frown no more upon your sins” (pg. 110).

Downame, George

“The Christian’s Freedom,” Soli Deo Gloria Publications.

Pittsburgh, Pennsylvania. 1994.

“For, in justification we are freed from the guilt of sin, in sanctification, from the corruption of sin” (pg. 64).

“For, I may not offend God, not to offend my brother” (pg. 106).

“The duty which we owe to God, is piety; to our neighbor in general, charity; and in particular to our superior, obedience and loyalty; to ourselves, sobriety” (pg. 122).

Durham, James

“The Blessed Death of Those Who Die in the Lord,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 2003.

“For if repentance is called for when the kingdom of heaven is near, then surely it is called for when death is near” (pg. 58).

“When a man is an enemy to God, all things are accused to him; but when he is friends with God and in good terms with Him, all things are blessed to him, and work together for his good (Romans 8:28)—and death comes in among these ‘all things’” (pg. 125).

“The Unsearchable Riches of Christ,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2002.

“The cup and covenant go together, for though we may consider Christ without the sacrament, yet we cannot so well consider the sacrament without Christ and the covenant” (pg. 28).

“There are two great works that the ministers of the gospel have to do: One is to engage people to Christ, and to persuade them to receive Him and close with Him; the other is to induce them to walk worthy of Him” (pg. 80).

“Ought not a minister be like his calling, a merchant to be like his calling, and a tradesman to be like his trade and calling? Ought not also a Christian to be like his Christian calling, like the gospel which he professes?” (pg. 105).

“If you are not saints here, you shall never be saints hereafter” (pg. 119).

“Do not think that you shall ever have your conversation in heaven afterward who do not have your conversation in heaven here” (pg. 134).

“It is indeed a great wonder that there should ever have been a covenant between God and a creature, but it is a greater wonder that there should be a covenant between Him and a sinful creature” (pg. 254).

“In a word, to love God and the covenant only and mainly for temporal mercies is ill and selfish; but to love God and His covenant to be made thereby really happy in the enjoyment of Him, and to be made to conform to Him in holiness, is good and desirable” (pg. 277-278).

“This is the object of the gospel: sinners” (pg. 311).

Edwards, Jonathan

“A Just and Righteous God,” Soli Deo Gloria Publications.

Orlando, Florida. 2006.

“A believer in Jesus Christ is more out of the reach of Satan than our first parents were in their innocence. Satan found means to procure their fall and to work their ruin; but this is impossible with respect to a believer in Christ” (pg. 45).“You have shown your hatred towards God in deeds, and God may justly show His hatred of you in deeds against you, by pouring out His wrath upon you” (pg. 142).

“It was not God’s design that miracles should always be continued in the world. Miracles are only for introducing the true religion into the world, to accompany the revelation and first promulgating of the Word of God by them to whom it was revealed by inspiration, to confirm to the world that it was a divine revelation. But now, when the true religion has long since introduced and the canon of the Scripture completed, the use of miracles in the church ceases” (pg. 204).

“He who gives to the poor lends to the Lord” (pg. 244).

“If you give with a spirit of true charity, you shall be rewarded in what is infinitely more valuable than what you give, even eternal riches in heaven” (pg. 245).

“First, those who live under the gospel, and thus continue undetermined about religion, are more abominable to God than the heathen” (pg. 317).

“Justification by Faith Alone,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2000.

“For by what has been already said, it may appear that there is no one doctrine in the whole Bible more fully asserted, explained, and urged than the doctrine of justification by faith alone” (pg. 136).

“Our Great and Glorious God,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2003.

“It is from diminutive thoughts of God that you think He is obliged to show mercy to you when you seek it” (pg. 50).

“Let the main thing that we prize in God’s house be not the outward ornaments of it, or a high seat in it, but the Word of God and His ordinances in it. Spend your time here seeking Christ, that He may prepare a place for you in His Father’s house, so that when He comes again to this world, He may take you to Himself, so that where He is, there you may be also” (pg. 212).

“Pressing into the Kingdom,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1998.

“A natural man may choose deliverance from hell; but no man ever heartily chooses God and Christ, and the spiritual benefits that Christ has purchased, and the happiness of God’s people, till he is converted” (pg. 111).

“The only way to seek salvation is to press forward with all your might, and still to look and press forward—never to stand still or slacken your pace” (pg. 137).

“The mercy of God, which He shows to a sinner when He brings him home to the Lord Jesus Christ, is the greatest and most wonderful exhibition of mercy and love of which men are ever the subjects” (pg. 151).

“Natural men cannot see anything of God’s loveliness, His amiable and glorious grace, or anything which should attract their love; but they may see His terrible greatness to excite their terror” (pg. 163).

“The greater part of the world are sinners. Christ’s flock is and ever has been but a little flock” (pg. 190).

“There is a work or business which men must enter upon and accomplish in order to obtain their salvation. Men have no reason to expect to be saved in idleness, or to go to heaven in a way of doing nothing” (pg. 223).

“There are two things that render Christ’s love wonderful. One is that He should be willing to endure sufferings that were so great; the other is that He should be willing to endure them to make atonement for wickedness that was so great” (pg. 284).

“Continually seeking and serving God with the utmost diligence is the way to have assurance, and to have it maintained” (pg. 341).

“The Puritan Pulpit,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2004.

“It would be ill for us if God were as negligent of our good as we are of His glory” (pg. 28).

“They quarrel with God because they think He is not concerned for their good, not considering how little they have been concerned for His glory” (pg. 35).

“God sometimes punishes sin by forever leaving men in it” (pg. 96).

“You have undone yourselves, and undone yourselves, as it were, thousands of times; but God would not allow you to be eternally undone for He loved you with an everlasting love” (pg. 115).

“All wicked men hate the holiness of God” (pg. 121).

“Before, a man is convinced of the guilt of sin and its relation to the punishment; but after conversion a man sees the hatefulness of sin, the true odiousness and deformity of it” (pg. 142).

“Although mercy and a Savior was offered to men, none was ever offered to the fallen angels” (pg. 155).

“God is said to reward everyone according to his works in two ways: first, in rendering unto everyone a reward that is suitable to their works, observing a proportion in rewards and punishments; and second, in that He renders a reward that is agreeable in kind, as here: to the merciful God will be merciful” (pg. 261).

“The greater the mercy is that is refused, the greater will be the wrath in the punishment” (pg. 281).

“The True Believer,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2001.

“This shows that if men have both the same views of understanding and also the same affections of heart that the devils have, it is no sign of grace” (pg. 49).

“The saints in heaven will be as much with Christ in reigning over the nations, and in the glory of His dominion at that time, as they will be with Him in the honor of judging the world at the last day” (pg. 209).

“Death not only cannot destroy a Christian, but it cannot hurt him” (pg. 245).

“Seeing God has given you so much, God and men may well expect of you that you should be greatly distinguished in your life from other men” (pg. 315).

“To the Rising Generation,” Soli Deo Gloria Publications.

Orlando, Florida. 2005.

“Those who are pious early dedicate the flower of their life to God” (pg. 3).

“Religion doesn’t forbid the use of outward enjoyments, but only the abuse of them” (pg. 47).

“If you love the Lord Jesus Christ, it will have a tendency to make the Sabbath day a pleasant day to you” (pg. 75).

“Unless You Repent,” Soli Deo Gloria Publications. Orlando, Florida. 2005.

“God is perfectly just and can’t be disposed to punish sin in a wrong manner. He has infinite wisdom whereby He knows what sin everyone has been guilty of and how to proportion their punishment” (pg. 19).

“Sins are in themselves greater according as they are more contrary to the love of God or our neighbors” (pg. 74).

“The bodies of the wicked will be tormented as well as their souls, or else why are their bodies cast into hell?” (pg. 94).

“The reason why sinners are let alone for the present is that the appointed day of their death has not yet come. In general, the day of death is a day of vengeance” (pg. 225).

“The Wrath of Almighty God,” Soli Deo Gloria Publications. 1996.

“No work is so dishonorable as the practice of sin” (pg. 16).

“As the soul of a godly man is the temple of God, so the soul of a wicked man is the synagogue of Satan” (pg. 16).

“Eternity is that which cannot be made less by subtraction” (pg. 25).

“Another thing which shows the danger that they shall ever be converted is that there are but few, comparatively, who are ever converted” (pg. 30).

“Why should God be looked upon as obliged to bestow salvation upon you when you have been so ungrateful for the mercies He has bestowed upon you already?” (pg. 106).

“God my justly show greater respect to others than to you, for you have shown greater respect to others that to God” (pg. 132).

“The damned in hell will have two infinites perpetually to amaze them and swallow them up: on is an infinite God, whose wrath they will bear, and in whom they will behold their perfect and irreconcilable enemy; the other is the infinite duration of their torment” (pp. 361-362).

Egerton, Stephen

“How to Hear the Preaching of God’s Word with Profit,”

Puritan Publications. Crossville, TN. 2019.

“So, to hear then, is to attend with the ear, to receive with the heart, to convert in life and conversation, otherwise our sinful souls can never be healed” (pg. 17).

“Because the end of hearing is not chiefly to know and understand, but rather to believe, practice, and obey that which is taught” (pg. 56).

“Many are men in years, which are babes in knowledge” (pg. 61).

“Because the Lord, commanding his minister to bless the people, necessarily implies their staying until the blessing is pronounced” (pg. 62).

Flavel, John

“Facing Grief,” The Banner of Truth Trust. Carlisle, Pennsylvania. 2017.

“Well then, whatever God takes, be still thankful for what He leaves” (pg. 23).

“Poor creature, cease to weep any longer for your dead relation, and weep rather for your dead heart” (pg. 26).

“A king from heaven has sent for your friend, and do you grudge at the journey?” (pg. 71).

“No graves were opened till sin entered, and no more shall be opened when sin is excluded” (pg. 92).

“Strong affections make strong afflictions” (pg. 115).

“Keeping the Heart,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1998.

“First, above all other studies in the world, study your own hearts” (pg. xxxviii)

“You have many eyes over you: the omniscient eye of God that searches heart and reins (Revelation 2:23), the vigilant eye of Satan (Job 1:7-8), the envious eyes of enemies that curiously observe you (Psalm 5:8), and the quick and observant eye of conscience, which none of your actions escape (Romans 9:1)” (pp. xxxix-xl).

“Affliction is a pill which, being wrapped up in patience and quiet submission, may be easily swallowed; but discontentedness chews the pill and so embitters the soul” (pg. 35).

“By revenge you can but satisfy a lust, but by forgiveness you shall conquer a lust” (pg. 77).

“Consider how you daily wrong God, and you will not be so easily inflamed with revenge against others who have wronged you” (pg. 79).

“Now anger becomes sinful when it is either causeless (Matthew 5:22) or excessive—either in measure or time exceeding the value of the impulsive cause” (pg. 82).

“He who will not hear the clapper must not pull the rope” (pg. 85).

“It may be said of Satan as of the natural serpent: he is never seen at his full length till dying” (pg. 106).

“He who will not have the sweat of religion must not expect the sweetness of religion” (pg. 115).

“The Mystery of Providence,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 1995.

“Payment is the performance of promises. Grace makes the promise, and Providence the payment” (pg. 18).

“The reading of a good book has been the means of bringing others to Christ. And thus we find many of the German divines converted by reading Luther’s books” (pg. 63).

“Sin brought in sweat (Gen. 3. 19), but now, not to sweat increases sin. He that lives idly cannot live honestly, as is plainly enough intimated (I Thess. 4.11, 12)” (pg. 75).

“Remember God, and He will not forget you” (pg. 89).

“It is strong affection that makes strong affliction” (pg. 134).

“It is no small comfort to the saints that this world is the worst place that they shall ever be in” (pg. 138).

“Now there are two things that unbelief stumbles at in God: His power and His willingness to help” (pg. 156).

“Lastly, it must needs quieten us, when we consider what the Lord did for us in the way of His providence, when we ourselves were in the state of nature and enmity against God. Did He not then look after us when we did not know Him, provide for us when we did not own Him in any of His mercies, bestow thousands of mercies upon us when we had no title to Christ or any one promise? And will He now do less for us since we are reconciled and become His children?” (pp. 170-171).

“Study the Word more, and the concerns and interests of the world less” (pg. 188).

“The lack of a good aim is the reason why we lack good success in our prayers” (pg. 195).

“You might have your mercies sooner if your spirits were quieter and more submissive” (pg. 197).

“If God wait for you with so much patience for your duties, well may you wait upon Him for His mercies” (pg. 197).

“All Things Made New,” The Banner of Truth Trust. Carlisle, Pennsylvania. 2017.

“The love of God is either benevolent, beneficent, or complacential” (pg. 5).

“He came not to be served, but to serve (Matt. 20:28), not to amass earthly treasures, but to bestow heavenly ones” (pg. 39).

“Here you must have the sweat, and there the sweet” (pg. 62).

“Of all the sins that are upon the souls of men, unbelief is the most difficult sin to be removed and cured” (pg. 134).

“It has indeed been said that it is never better with the church than when there are most hypocrites in it” (pg. 255).

“The Works of John Flavel, vol. 3,” The Banner of Truth Trust.

University Press, Cambridge. 1997.

“The departed souls of believers are as ready for heaven as ever they will be: for there is no preparation-work to be done by them, or upon them after death” (pg. 40).

“There can be no more difficulty in conceiving of a separate soul, than there is in conceiving of an angel” (pg. 60).

“He that loves Christ fervently, must needs loathe absence from Christ proportionably” (pg. 65).

“Let no Christian be affrighted at death, considering that the death of Christ is the death of death, and hath utterly disarmed it of all its destructive power” (pg. 126).

“In man’s prison there is hope of a comfortable deliverance, but in God’s prison none” (pg. 142).

“When there were but two persons in the world, one drew the other into sin” (pg. 147).

“Multitudes of souls are daily lost by rooted habits, and long-continued custom in sin” (pg. 193).

“It is of trembling consideration, how many thousands of families, amongst us, are mere nurseries for hell” (pg. 219).

“A careless life never did, nor never will produce a comfortable death” (pg. 234).

“Let no man expect that God will hear his cries and intreaties in time of misery, who neglects and slights the calls of God in time of mercy” (pg. 235).

“Beware of neglecting any call of God, because that call you are now tempted to neglect, may be the last call that God ever intends to give your souls” (pg. 236).

“Among all the creatures God hath made (devils only excepted) man is the most apt and able to be his own tormentor” (pg. 239).

“The carnal person fears man, not God; the strong Christian fears God, not man; the weak Christian fears man too much, and God too little” (pg. 241).

“The rules of fear are not like the rules in arithmetic, where many nothings make nothing, but fear can make something out of nothing” (pg. 262).

“Godly men make God himself their hiding place” (pg. 323).

“God delays to answer our prayers as soon as we expect the return of them; we are all in haste for a speedy answer, forgetting that seasons of prayer are our seed-times; and when we have sown that precious seed, we must wait for the harvest” (pg. 371).

“The people of God only are at peace with God; and where there is no peace there can be no protection” (pg. 399).

“Let men consider, that there is nothing in religion so great, so sacred and excellent, but some or other have greatly corrupted, or vilely abused them” (pg. 477).

“False teachers also propagate their errors by a spirit of Enthusiasm” (pg. 481).

“For errors (as one ingeniously observes) like fish, must be eaten fresh and new, or they will quickly stink” (pg. 488).

“Where there is no law, there is no sin; where there is no sin, there is no punishment; where there is neither sin nor punishment, there can be no guilt; (for guilt is an obligation to punishment) and where there is neither law nor sin, nor obligation to punishment, there can be no justification” (pg. 561).

“The Works of John Flavel, vol. 5,” The Banner of Truth Trust.

University Press, Cambridge. 1997.

“Though sin brought in the husbandman’s sweat, Gen. iii. 19. yet now not to sweat would increase his sin, Ezek. xvi. 49” (pg. 27).

“So that here is matter of unspeakable comfort; though the flesh say, Ego deficiam, I will fail thee; though the world say, Ego decipiam, I will deceive thee; though the devil say, Ego eripiam, I will snatch thee away; yet as long as Christ saith, I will never leave thee, nor forsake thee, thy graces are secure in the midst of all these enemies” (pg. 102).

“Christ is a gift bestowed only upon God’s elect” (pg. 128).

“And when the barren professor is carried out of the world by death, he shall never be associated with the saints any more” (pg. 156).

“How great a sin is ingratitude to God for such a common, but choice mercy of creation and provision for me in this world? There is no creature made worse by kindness, but man” (pg. 165).

“I know, my God, that I must die as well as others; but O let me not die as others do, let me see death before I feel it, and conquer it before it kill me; let it not come as an enemy upon my back, but rather let me meet it as a friend, half way. Die I must, but let me lay up that good treasure before I go, Matt. vi. 19. Carry with me a good conscience when I go, 2 Tim. iv. 6,7. and leave behind me a good example when I am gone, and then let death come, and welcome” (pg. 192).

“Great things, both in nature and grace, come from small and contemptible beginnings” (pg. 197).

“It is a gallant thing to be able to carry a ship richly laden round the world; but it is much more gallant to carry a soul” (pg. 209).

“So in the family of Christ, the weakest Christian is serviceable to the strong” (pg. 242).

“What such a leak is to a ship, that is the smallest sin neglected to the soul; it is enough to ruin it eternally” (pg. 277).

“If God had not been so bountiful, thou couldst not have been so sinful” (pg. 299).

“And we find, that when the Spirit of God would set forth any sin by an odious name, he calls it adultery; so idolatry is called adultery, Ezek. xvi. 32” (pg. 316).

“He never intended your estates for the gratifying of your lusts, but to give you a larger capacity thereby of honouring him in the use of them” (pg. 394).

“When we have received our mercies, God expects his praises” (pg. 408).

“When husbandmen complain of too much corn, let Christians complain of too many such books” (pg. 420).

“Grace hath dominion, but lusts are mutinous and seditious, during the infancy thereof” (pg. 463).

“Keep down thy heart by this consideration, that by revenge thou canst but satisfy a lust, but by forgiveness thou shalt conquer a lust” (pg. 471).

“Avoid all irritating occasions. He that will not hear the [bell] clapper, must not pull the rope” (pg. 476).

“Keep the word, and the word will keep you” (pg. 504).

“You may outlive your friends; you may outlive your gifts; but you cannot outlive your graces” (pg. 531).

“As grace is not improved by communion with men, so I doubt most Christians thrive but little in their communion with God: We are too seldom in our closets, too little upon our knees” (pp. 534-535).

“Because no affliction in itself purges sin, but as it is sanctified, and works in the virtue of God’s blessing, and in pursuance of the promises” (pg. 548).

“Whatever God takes, be still thankful for what he leaves” (pg. 617).

“Poor creature, cease to weep any longer for thy dead relation, and weep rather for thy dead heart” (pg. 618).

“Times of great affliction are ordinarily times of great temptation, and it is usual with Satan then to charge us with more sins than we are guilty of” (pg. 659).

“Surely we are not sent into this world to heap up great estates for our children” (pg. 662).

“In the day of your murmuring for the death of your friends, seriously consider your own death as approaching, and that you and your dead friend are distinguished by a small interval and point of time” (pg. 666).

Fox, John

“Time and the End of Time,” Soli Deo Gloria Publications.

Grand Rapids, Michigan. 2016.

“The best of saints, or, the redeemed of God, have need to redeem the time” (pg. 5).

“Satan, that enemy and grand soul-deluder, is always busy” (pg. 45).

“Grace is the oil in the lamp that never goes out but shines more and more” (pg. 68).

“After death, all means and hopes fail . . . God will then be irreconcilable; sin, unpardonable; heaven, not attainable; and your souls, lost irrecoverably” (pg. 81).

“Now, sirs, if sin is the enemy, use it as an enemy or murderer. Kill it” (pg. 134).

“His incarnation was terrible (Matt. 2:3). His crucifixion was more terrible (Luke 23:44-45, 47-48). But His being on the tribunal will be most terrible” (pg. 155).

Gilpin, Richard

“A Treatise on Satan’s Temptations,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2000.

“Lukewarmness is often justified under the notion of moderation and prudence” (pg. 73).

“For nothing can give more boldness or confidence to a mistake than a belief that it is backed with Scripture” (pg. 159).

“An old prophecy, pretended to be found in a wall, or taken out of an old manuscript , of I know not what uncertain author, is usually more doted on than the plain and infallible rules of Scripture” (pg. 174).

“The Spirit is our comforter; Satan is our disturber” (pg. 209).

“An envious person is a self-murderer” (pg. 224).

“Enjoyments beget confidence; confidence brings forth carelessness; carelessness makes God withdraw, and gives opportunity to Satan to work unseen” (pg. 314).

Goodwin, Thomas

“The Heart of Christ,” The Banner of Truth Trust. Carlisle, PA. 2015.

“The Spirit prays in you, because Christ prays for you. He is an intercessor on earth, because Christ is an intercessor in heaven” (pg. 37).

“And as his kingly office is an office of power and dominion, and is prophetical office an office of knowledge ad wisdom, so his priestly office is an office of grace and mercy” (pg. 94).

“Men love to see themselves pitied by friends, though they cannot help them; Christ can and will do both” (pg. 158).

Gray, Andrew

“Loving Christ and Fleeing Temptation,” Reformation Heritage Books. Grand Rapids, Michigan. 2007.

“He who was the eternal Son of God became the Son of man, that we might become the children of God” (pg. 1).

“Certainly it is not much to love a prospering Christ; but it is much to love a persecuted Christ” (pg. 21).

“Christ was willing to wear a crown of thorns so that we might wear a crown of precious and immortal glory” (pg. 59).

“I fear I may say upon good grounds that this is an unknown thing to most of us; most of us do not know what Christ’s presence and fellowship mean because we never had it and we never enjoyed it” (pg. 115).

“Much of the Christian’s life consists of two factors: wrestling and overcoming” (pg. 217).

“If you desire to have eminent enjoyments of Christ, you must subscribe a bill of divorce to the great idol, the world” (pg. 291).

“The manifestations of Christ are to a Christian the grave of his lusts; having lost the desire for the things of the world, he begins to desire the enjoyment of Christ” (pg. 301).

“A Christian must die fighting, not triumphing” (pg. 318).

“These are two dreadful companions, an inclination to sin and the occasion to sin” (pg. 365).

“Nothing obstructs the return of a serious prayer so much as limiting the sovereignty of God in out prayers” (pg. 399).

“One of the most soul-enriching exercises that a Christian can experience is to wait for answers to prayer” (pg. 407).

“No, put all the strength of all the angels in heaven together, and it could not pull a soul out of the arms of the devil. It is only the everlasting arms of Christ, who is mighty to save, that can do it” (pg. 430).

“First, never abandon prayer because of your temptations in prayer” (pg. 517).

“Give your heart to Christ early because your work is great and your journey is long” (pg. 602).

“The first sad evidence that these days will be dreaded days is the lack of tenderness” (pg. 615)

Greenhill, William

“Christ’s Last Disclosure of Himself,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 1999.

“Where this spiritual thirst is, the more you drink the more it is increased” (pg. 113).

“It is an argument that the Lord Jesus is very desirous of saving sinners if you consider that the Lord takes sinners at the last moment, at the end of their days, when they have no time left to serve Him” (pg. 146).

“A deathbed repentance is usually a dead repentance” (pg. 147).

“But when they have done all, it is God who gives this water. God gives it, but He gives it in the use of the means—in their digging, in their laboring, in their waiting, but not for their digging, not for their laboring, not for their waiting” (pg. 170).

“The Sound-Hearted Christian,” Soli Deo Gloria Publications.

Grand Rapids, Michigan. 2010.

“A gracious heart is watchful of itself because the right way, the way to life, to happiness, to salvation is very narrow, very hard to find, and few find it” (pg. 11).

“Wisdom is the principal thing, and above all gettings, get wisdom; that’s the principal thing to be gotten. But what’s the principal thing to be kept? Verse 23: ‘Keep thy heart with all diligence; for out of it are the issues of life’” (pg. 25).

“There are two things that principally make a heart corrupt. First, erroneous opinions and principles; second, men’s lusts” (pg. 58).

“Those who can walk up and down in the world without having their thoughts carried to God, who can go all the day long and never think of God, heaven, eternity, or Christ, these men have unsound hearts” (pg. 82).

“There are three great commandments in the gospel: believing, loving, and repenting” (pg. 99).

“First, know that you can never truly love God till your sins are forgiven you; you will think God is not your God till your sins are forgiven” (pg. 119).

“He is the most excellent Christian who has most of the mind of Christ” (pg. 150).

“But if we do things in Christ’s name, we advance the Lord Jesus Christ. When servants do things in their own names they spoil all, and then their masters are laid low; but when they do all in the name of their masters, then their masters are exalted” (pp. 172-173).

“But he is the richest man in the Scripture’s account, and in God’s account, who has most of the Word of God laid up in his heart, most light in his understanding, most promises in his soul, who has a good stock, who has treasure within” (pg. 196).

“Honey has three great properties. Honey cleanses, it preserves, and it pleases. Eat this spiritual honey; it will please your spiritual souls and appetites, it will preserve you from all evil, and it will cleanse you from all your pollutions” (pg. 221).

Grew, Obadiah

“The Lord Our Righteousness,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2005.

“Why does God justify a sinner by the righteousness of another (yet made ours)? Because it is His good pleasure so to do. For we were justified when ungodly (Romans 4:5), reconciled when we were sinners (Romans 5:10), loved when we were in our blood (Ezekiel 16:6), and Christ died for us when we were without strength (Romans 5:8)” (pg. 33).

“Faith is the only grace that actually saves, and unbelief is the only sin that actually damns” (pg. 75).

Grosse, Alexander

“A True and Speedy Use of Christ,” Reformation Heritage Books.

Grand Rapids, Michigan. 2015.

“No doctrine can show us God but that which is from God” (pg. 17).

“The soul which is not divorced from the world cannot marry Christ” (pg. 45).

“Will God be pleased that we spend all the flower and strength of our time in Satan’s service, and then when we are old and can serve sin no longer, we crowd and thrust ourselves into His service?” (pg. 161).

“He who calls Him Lord without obedience, dishonors Him. He who calls Him Jesus without faith, receives no benefit by Him. He is called first Lord and then Jesus. If Christ be not our Lord and Master first, He will never be our Savior at last” (pg. 179).

“Remember then, your God is the God of peace; your Jesus is the Prince of Peace; your calling the calling of peace; and your way the way of peace. And, therefore, so live in peace, that the God of love and peace may be with you” (pp. 207-208).

Gurnall, William

“The Christian’s Labor and Reward,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 2004.

“Man is born to labor, and the Christian is not born again to be idle. . . . Christianity is in Scripture compared to the most toilsome employments” (pg. 5).

“Your soul (poor man) is hastening quickly to its last and eternal state, which will either be in heaven or hell. The happiness of the one is invaluable, the misery of the other is intolerable, and both are interminable” (pg. 22).

“Grace, indeed, is like an ointment which, the closer it is held in a man’s hand, the more strongly it sends forth its sweet scent” (pg. 75).

“Then let us bless God for a government even though it is not the best” (pg. 85).

“Not only the office of magistrate is of God’s erecting, but the persons also in the place of magistracy (whether good or bad) are of God’s appointing” (pg. 91).

“We need to look for the fear of God in those we choose to be in government” (pg. 104).

“The care of keeping religion pure in a nation is part of the Christian magistrate’s charge” (pg. 106).

“The end to which good men’s libraries finally come is a melancholy subject. Few things are so much loved by some, and despised and neglected by others, as books, and especially theological books” (from the Appendix, “The Life of William Gurnall,” J.C. Ryle, pg. 158).

Harris, Robert

“The Way to True Happiness,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1998.

“Barren people make a barren ministry; a cold audience makes a cold sermon; a dead parish makes a dumb minister” (pg. 4).

“Where God intends happiness, He begins with spiritual poverty” (pg. 29).

“We must be most angry for God, but never angry with God” (pg. 117).

“Remember, first, that when you give to the poor, you give to Christ” (pg. 209).

“Let me tell you once for all: proud innocence is worse than humble sin” (pg. 352).

“In particular, there are four things that greatly dismay God’s dearest children, and bereave them of comfort. These are afflictions, desertion, temptations, and their own natural corruption” (pg. 370).

“Here is strange doctrine delivered: A man’s happiness begins in poverty and ends in persecution” (pg. 398).

“Second, make sure of Christ; for if the King is yours, the kingdom must be yours too” (pg. 436).

“Preaching without reading is but a venting of our own windy conceit. On the other side, reading without preaching is but a miserly hoarding up from others that which we have learned. Where should a minister die rather than in the pulpit? Where should he rather be buried than in his study?” (pg. 449).

Henry, Matthew

“Experiencing God’s Presence,” Whitaker House. New Kensington, Pennsylvania. 1997.

“We read of preaching the Word ‘out of season’ (2 Tim. 4:2), but we do not read of praying out of season, for that is never out of season” (pg. 8).

“Hope for the best, and get ready for the worst, and then take what God sends” (pg. 92).

“Though the gracious soul still desires more of God, it never desires more than God” (pg. 114).

“Good stewardship is good theology” (pg. 172).

“The Pleasantness of a Religious Life,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 1996.

“Men never begin to be wise till they begin to be religious; and they then leave off to be wise, when they leave off to do good” (pg. 7).

“Worldly people pretend to the joy they have not; but godly people conceal the joy they have” (pg. 29).

“Cheerfulness that enlarges the heart, should open the hand too” (pg. 186).

“The Quest for Meekness and Quietness of Spirit,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 1996.

“Meekness is a victory over ourselves and the rebellious lusts in our own bosoms; it is the quieting of intestine broils, the stilling of an insurrection at home, which is oftentimes more hard to do than to resist a foreign invasion” (pg. 51).

“It is observable that the sacrifices which God appointed under the law were not ravenous beasts and birds of prey, but calves, and kids, and lambs, and turtledoves, and young pigeons, all of them emblems of meekness and gentleness and inoffensiveness; for ‘with such sacrifices God is well pleased’” (pg. 73).

“Heaven, for certain, is a quiet place, and none are fit for it but quiet people” (pg. 78).

“We must study to be quiet . . . that is, study not to disturb others, nor to be ourselves disturbed by others; those are quiet that are apt not either to give or take offence” (pg. 96).

Hildersham, Arthur

“Christ’s Directives on the Nature of True Worship,” Puritan Publications. Crossville, TN. 2019.

“Now the thing that we are first of all to observe at this time is, that the true worship of God is called adoration” (pg. 27).

“The doctrine is this, that they only worship God aright (specially now under the Gospel) when they worship him not with a ceremonious worship, but in spirit and truth” (pg. 140).

Hodges, Thomas

“The Necessity, Dignity, and Duty of Gospel Ministers,” Puritan Publications. Crossville, TN. 2017.

“And as ministers must have salt in themselves, so they must season others, and this may be done two ways, by their doctrine and their conversations, or by their preaching and by their practice” (pg. 30).

“Bad ministers for the most part are good for nothing” (pg. 40).

Hooker, Thomas

“The Poor Doubting Christian Drawn to Christ,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 2000.

“When did the Lord show mercy to Paul? It was when Paul expressed the most malice against Him” (pg. 8).

“It is good, as we say, to keep promises in store, so that we may spend them at leisure” (pg. 78).

Jackson, John

“How to Serve God in Private and Public Worship,” Puritan Publications. Crossville, TN. 2018.

“What more shall I say? However ignorant and unlearned you are, if you have a willing mind, and use all diligence to find knowledge, you may be confident that you shall in due time be taught (by the teachings of the Spirit) the things of God that are necessary to salvation” (pg. 99).

James, John Angell

“A Help to Domestic Happiness,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1995.

“A married couple without mutual regard is one of the most pitiable spectacles on earth” (pg. 13).

“The most delightful walk that a holy couple can take, is to the house of God in company, and when, in reference to the high themes of redemption and the invisible realities of eternity, they take sweet counsel together” (pg. 97).

“A Christian should make every thing bend to religion, but allow religion to bend to nothing” (pg. 99).

“Never set religious tasks to your children as penalties for bad conduct” (pg. 135).

“The first thing a child should be made to understand, is that he is to do, not what he likes, but what he is commanded; that he is not to govern, but to be governed” (pg. 139).

“The Christian Father’s Present to His Children,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 1993.

“The inconsistent conduct of parents themselves is a frequent and powerful obstacle to success in religious education” (pg. 26).

“Although error is multiform, truth is uniform” (pg. 54).

“No man becomes wicked all at once” (pg. 113).

“Early piety will procure for you, if you live so long, the honor of an aged disciple” (pg. 183).

“True repentance is never too late; but late repentance is seldom true” (pg. 190).

“Nothing is so contagious as bad morals” (pg. 210).

“Arm yourself with this mind, to do what is right, though you can find neither companion nor follower” (pg. 331).

“Seneca has somewhere observed that we are all of us complaining of the shortness of time, and yet have much more than we know what to do with” (pg. 332).

“Even the active and busy part of mankind apply a very little more than a third part of their existence to any valuable purpose. By this mode of calculation, the old man of eighty has lived but little more than twenty-six years” (pg. 334).

“Remember then, above all things, that time was given you to repent of sin, to pray for pardon, to believe in Christ, to work out your salvation, to lay up treasures in heaven, to prepare for the solemnities of judgment, and secure that happiness which is not measured by the revolution of years, but is, in the strictest sense of the word—ETERNAL” (pg. 347).

“Hence, there is no deity whose worshippers are more numerous than Mammon” (pg. 376).

Jay, William

“The Happy Mourner,” Old Paths Publications. Willow Street, Pennsylvania. 2000.

“Weeping, says Henry, must not hinder sorrowing. We must not, because one comfort is gone, undervalue all our remaining mercies, and say, ‘Let God take all, now he has taken this’” (pg. 63).

“Go—go, and enjoy all the luxury of doing good” (pg. 114).

“That we may not complain of the present—let us view God’s hand in all events; and that we may not be afraid of the future—let us view all events in God’s hand” (pg. 155).

“The dawn was visible before; but now the day appeared” (pg. 190).

Love, Christopher

“The Dejected Soul’s Cure,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 2001.

“Although God does not say, ‘I will not cast down My people,’ yet He does say, ‘I will not cast them off’” (pg. 57).

“If you break God’s law, God will break your peace” (pg. 72).

“Consider that it is a harder matter for godly men to use prosperity well than adversity.

You know it is a harder matter to carry a cup that is full to the brim without spilling than to carry a cup that is half filled” (pg. 119).

“But godly men complain more to God than to men” (pg. 207).

“The wicked, when under disquiet of soul for sin, are more apt to apply the comforting part of the Word than to apply the threatening and commanding part of the Word” (pg. 209).

“But good men are more apt to apply the threatening part of the Word than the promising part of the Word” (pg. 210).

“The Scripture does not say that the angels were ministering spirits, but that the angels are ministering spirits” (pg. 270).

“As angels are called ministers, so ministers are called angels” (pg. 287).

“The angels of God are not content with what they have done for God, but are ready to do more for God” (pg. 305).

“Effectual Calling and Election,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1998.

“As you know, while the stream keeps running it keeps clear; but let it stand still and it breeds frogs and toads and all manner of filth. So while you keep going you keep clear, but once you lag in your diligence and stand still, O what a puddle of filth and sin will your heart be!” (pg. 15).

“Should you pray till you can speak no more, and should you sigh to the breaking of your loins, should every word be a sigh and every sigh a tear and every tear a drop of blood, you would never be able to recover that grace which you lost in Adam” (pg. 17).

“For take this as a rule in divinity: when God commands a duty, all the circumstances included in that duty must be observed, or else that duty is not done aright” (pg. 21).

“Diligence is required not only to get grace, but to keep it” (pg. 26).

“Your calling is not real if you do not have indignation and wrath against your former sins committed” (pg. 51).

“You must use diligence to remove melancholy from your thoughts” (pg. 146).

“When God has any extraordinary work for His people, either to do or suffer, this is a time when He fills His people with most assurance” (pg. 163).

“Assurance costs a man waiting many a year, shedding many a tear, and making many a prayer before he can get or keep it; whereas, alas, false assurance is easily gotten and easily kept” (pg. 175).

“Most men in the world miss heaven by false persuasions. Where desperation damns one soul, presumption damns a thousand” (pg. 179).

“You will not grow in assurance if your conscience harbors guilt” (pg. 202).

“First, take this for a truth: assurance is necessary not for the being, but for the well-being of a Christian” (pg. 213).

“If election were changeable, then God must be changeable” (pg. 255).

“Christ was predestinated Himself, and therefore could not be the cause of our predestination” (pg. 264).

“He is no more merciful than He is just, nor is He more just than He is merciful” (pg. 289).

“Take in this conclusion: this world shall continue no longer than till the number of God’s elect is accomplished” (pg. 297).

“Preacher of God’s Word,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2000.

“Though your strength fails, your heart fails, and all fails, yet you have the prayers of Jesus Christ which never fail” (pg. 28).

“Therefore, though there must be inquiry made, ‘What must I do to be saved?’ yet remember this, that no man is saved for doing” (pg. 82).

“We do not read of many who were converted by Christ’s preaching. There were more converted by Peter and other apostles than by Christ Himself” (pg. 105).

“You may say for the present, ‘I am not yet called,’ but you cannot say, ‘I am not elect’” (pg. 140).

“We can never look upon Christ as a Jesus, a Saviour, if we do not take Him and own Him as our Lord to rule over us and reign in us . . . If Christ had not been Lord, He could not have saved us; if He had not been Jesus, He would not have saved us” (pg. 169).

“The Natural Man’s Condition,” The Northampton Press.

Orlando, Florida. 2012.

“It is said that Jacob obtained the blessing from his father by being clad in the garments of his eldest brother; and so are we only blessed by God our Father as we are clothed with the robes of our elder brother Jesus Christ” (pg. 16)

“If you have an interest in Christ, then Christ’s Father is your Father. Christ’s Spirit is your Spirit. Christ’s righteousness is your righteousness. Christ’s graces are your graces. Christ’s peace is your peace. And Christ’s sufferings are your sufferings” (pg. 43).

“Every man who is in Christ is out of himself: he sees his own insufficiency and Christ’s all-sufficiency” (pg. 52).

“When Christ came in the flesh among us, we crucified Him, but if ever Christ comes in your heart, He will crucify you” (pg. 53).

“Indeed, if you were under a covenant of works, it would require perfect obedience; but, being under a covenant of grace, the Lord accepts sincere, though imperfect, obedience” (pp. 99-100).

“To you who lay claim to strong hopes for heaven, let me tell you this much: you are not to hope for heaven unless you can render a reason or ground of your hopes” (pg. 106).

“Because men are not as bad as the worst, therefore they think themselves as good as the best” (pg. 111).

“You shall commonly find that godly men fall into great sins but once” (pg. 116).

“First, you must know that it is one thing to die stupidly and another thing to die hopefully and peaceably” (pg. 130).

“Let me tell you this much: your hopes will leave you when you have most need of them” (pg. 136).

“If they are without God in this world they must of necessity be without God in another world” (pg. 142).

“It is very observable that there were very few actions of Christ that were recorded by all the four evangelists, and yet Christ’s praying alone, when nobody was with Him, is recorded by them all” (pg. 149).

“Second, as I would have you prove your interest in God, so I would exhort you to improve your interest in God too” (pg. 165).

“The Zealous Christian,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2002.

“People do not back the ministers preaching of the Word with this duty of prayer that God would sanctify the Word preached to their souls and make it successful” (pg. 12).

“Little humiliation is not suitable to great sins. That garment that has most spots in it must have most rinsing” (pg. 45).

“God does not care for the rhetoric of prayers (how eloquent they are), nor for the arithmetic of prayers (how many they are), nor for the logic of them (how rational and methodical they are), nor for the music of them (what a harmony and melody of words you have); but God looks at the divinity of prayers” (pg. 63).

“If your prayer does not make you leave sinning, your sin will make you leave praying” (pg. 92).

“It may be you do not hear God in His commands, and then it is no wonder God does not hear you in your prayers” (pg. 125).

“He can never pray importunately who does not pray daily” (pg. 132).

Lyford, William

“The Instructed Christian,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. Reprint of the 1847 edition.

“First, God never wills sin by his commanding will. God said, ‘Let there be light,’ and it was so; but he never said, let there be sin” (pg. 104).

“The devil desires no better advantage to starve the work and life of grace in men, than by bringing them to neglect daily communion with God in the duties of worship” (pg. 177).

“Adam sinned most freely, he broke a most easy commandment, ‘Thou shalt not eat of the tree of knowledge:’ he had but one commandment, he broke that” (pg. 218).

“Because no man dies that has not sinned, yet infants die that never sinned in their own person by their own act. And is that just? Yes, because the law of their creation was broken by their father Adam; therefore ‘through the offence of one many be dead’” (pg. 237).

“By the first Adam, I told you we have three evils. First, imputation of his transgression; secondly, corruption of our nature; thirdly, death. Answerable to which we have three good things by Christ; first, imputation of his righteousness; secondly, renewing of nature; thirdly, life” (pg. 250).

“You must distinguish between the sufficiency and efficacy of Christ’s death: we say, that Christ died sufficiently for all, but not effectually for all” (pg. 265).

“Adam was an earthly man, made of the earth, fed by the earth, in his constitution mortal, apt to return to the earth” (pg. 280).

Van Mastricht, Peter

“A Treatise on Regeneration,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 2002.

“No person is converted unwillingly” (pg. xxi).

Mead, Matthew

“A Name in Heaven” and “The Power of Grace,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 1996.

“If your name be written in the book of life, it shall be written in the book of the Lamb; and if it be in the book of the Lamb, it shall be written in heaven” (pg. 14).

“Whatever you love, let it be also your fear; fear will be a bridle to love, nothing hath such advantage upon us to steal our hearts from God, as the things we love and delight in” (pg. 21).

“God hath many servants, but he hath but few sons; he hath many in subjection, but few in this relation” (pg. 33).

“If your conversations are in heaven, then are your names written in heaven” (pg. 55).

“Life is yours, to prepare you for heaven” (pg. 74).

“The creature dies, the promise lives” (pg. 105).

“The Sermons of Matthew Mead,” Soli Deo Gloria Publications.

Ligonier, PA. 1991.

“And let me tell you, of all prayer, prayer for the church of God shall never fail of being heard” (pg. 49).

“Think often what an all-knowing God, God is. As he is too just to be bribed, and too holy to be mocked, so he is too knowing to be deceived” (pg. 201).

“The will of God determines, the power of God executes” (pg. 205).

“There are three things that usually cause me to pervert justice, a fear of greatness, a hope of reward, or affection or nearness in relation” (pg. 226).

“Therefore, mercy itself can not save an unbeliever” (pg. 247).

“Faith looks to the promise, fear to the threatening, obedience to the command, repentance to sin, but conscience looks to all” (pp. 251-252).

“Unless a man dies to sin while he lives, his sin shall live with him when he is dead” (pg. 262).

“The best edition of a Christian in this life is full of erratas” (pg. 331).

“You must distinguish between the anger of God, and the hatred of God” (pg. 337).

“All die in the same manner, but they do not die in the same state” (pg. 356).

“If you would not fall into the hands of a living God, you must fly into the arms of a dying Christ” (pg. 360).

Owen, John

“Indwelling Sin in Believers,” The Banner of Truth Trust. Carlisle, Pennsylvania. 2015.

“There is nothing more amazing or dreadful in the working of sin than its persistence” (pg. 46).

“Whatever effects it may have on some, the law makes no impression at all on most” (pg. 162).

“Duties of Christian Fellowship,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 2017.

“If a man teaches uprightly but walks crookedly, more will fall down in the night of his life than he built in the day of his doctrine” (pg. 18).

“Let pity, not envy; mercy, not malice; patience, not passion; Christ, not flesh; grace, not nature; pardon, not spite or revenge, be our guides and companions in our fellowship” (pg. 58).

“It is not the richest person, nor the poorest person, but the humblest person, who is accepted before the Lord” (pg. 81).

“This general rule involves walking wisely, in all patience, meekness and long-suffering towards unbelievers, until they show themselves to be those who fight against God, at which point they are to be prayed for” (pg. 94).

“The Holy Spirit,” The Banner of Truth Trust. Carlisle, Pennsylvania. 2017.

“When God planned the great work of saving sinners, he provided two gifts. He gave his Son and he gave his Spirit” (pg. 1).

“So if we despise and show contempt to the Holy Spirit, we are really doing it to the whole Godhead in his distinctive reachings out to us in love. That is why the sin against the Holy Spirit is unpardonable” (pg. 39).

“It is always important to remember that the whole Trinity is involved in this work of regeneration” (pg. 43).

“The mind in the state of nature is so depraved and corrupted that it is not able to understand, receive and embrace spiritual things. Therefore, while the mind remains unregenerate, the soul cannot and will not receive Christ for salvation, nor can it be made holy and fit for heaven” (pg. 65).

“To be acceptable to God there must be two things accompanying every good work. First, God must be pleased with that work, and second, it must be done in a holy manner” (pp. 71-72).

“Nothing is said in Scripture about any power being given to man to enable man to believe before he believes” (pg. 87).

“Regeneration is clearly attributed in Scripture to God or specifically to his Spirit (I Pet. 1:3; James 1:18; John 3:5,6,8; I John 3:9). Scripture excludes the will of man from any active part in regeneration (I Pet. 1:23; John 1:13; Matt. 16:17; Titus 3:5; Eph. 2:9, 10)” (pg. 93).

“But we must not only believe he will help us, but we must also believe that he is now helping us” (pg. 110).

“One not called to preach cannot pray for the gift of preaching” (pg. 117).

“Light is not polluted by shining on a heap of manure” (pg. 134).

“Men dislike the words of God only when they dislike the things of God” (pg. 181).

“Everything necessary to enable us to obey is given us” (pg. 198).

“Thousands in all ages have been won over to the obedience of the gospel and to faith in Jesus Christ by the holy, faithful, useful behavior of those who have shown by their lives the power and purity of his teaching” (pg. 208).

“The Glory of Christ,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 2015.

“No man shall ever behold the glory of Christ by sight in heaven who does not, in some measure, behold it by faith in this world” (pg. 4).

“Scripture does not support the idea that there are other intelligent creatures besides angels and men” (pg. 93).

“Frankly, it is not your failure in trying to come to Christ, but your willingness to give up trying that will be your ruin” (pg. 136).

“Searching Our Hearts in Difficult Times,” The Banner of Truth Trust. Carlisle, Pennsylvania. 2019.

“All sins come under two headings—Unbelief, and Immorality” (pg. 10).

“But, in general, let us not complain that our prayers are not being heard when we ourselves are still negligent in seeking assurance of the real condition of our souls before God” (pg. 32).

“Whatever may be said of the consistency of a prevailing sin with the presence of grace, it is certainly inconsistent with the presence of peace” (pg. 43).

“That complacent sense of security which the Scriptures condemn so often . . . is that attitude of heart which God detests and abhors above all others” (pg. 77).

“If we are the same as the world in our walk, we shall soon be so in our worship” (pg. 93).

“There are two aspects to a difficult time—the sin of it and the misery of it” (pg. 96).

“There is never any mention of a difficult season in Scripture without it resulting in some losing their faith, others following their sensuality and still others turning aside” (pg. 98).

“I do not say that you will be saved in time, but you shall be saved to eternity. I cannot say that you will have peace with men, but you shall have peace with God. I cannot say that you will not lose your lives, but I will say that you shall not lose your souls” (pg. 112).

“Dead preachers! Dead hearers!” (pg. 138).

“In a word, faith will do something. For our part, we do little or nothing, but faith, when it is stirred up to exercise itself, it will do something” (pg. 144).

“Temptation: Resisted and Repulsed,” The Banner of Truth Press. Carlisle, PA. 2007.

“The duties that God has for us along our ordinary path of life are not in proportion to the strength we have in ourselves, but in proportion to the help and relief that is laid up for us in Christ” (pg. 7).

“We should always remember Satan’s purpose and sin’s purpose in temptation: it is the dishonor of God, and the ruin of our soul” (pg. 45).

“Christ had only the suffering part of temptation when he entered into it. We also have the sinning part of it” (pg. 49).

“Let him who would spend little time in temptation spend much in prayer” (pg. 67).

“Consider how the temptation which surprised you made its entrance. Search this out and with all speed repair the breach” (pg. 89).

Pemberton, Ebenezer

“The Puritan Pulpit,” Soli Deo Gloria Publications. Orlando, Florida. 2006.

“It is therefore the part of every faithful minister to declare the whole counsel of God to His people whether they will bear or whether they will forbear” (pg. 145).

“But sinners shall not only be called to an account for their transgressions of the law of God, but also for their omissions of duty and neglecting to improve the various and happy advantages they have enjoyed—their power and estates, their health of body and abilities of mind, their opportunities and capacities of glorifying God and promoting the welfare of mankind” (pg. 171).

“Angels are perfectly happy, but never mentioned among the number of the saved, because they never violated the purity of their nature, but always maintained their primitive innocence” (pg. 180).

“If I expect to be justified by law, my obedience must be perfect, without the smallest blemish; it must be universal, without the least exception; and it must be persevering, without a moment’s interruption” (pp. 215-216).

“Infinite wisdom determined that without vindicating the honor of the law there would be no remission of sin” (pg. 219).

“It is a maxim of eternal truth that whatsoever is not of faith is sin” (pg. 236).

“Nature is now in her prime and grace is more frequently bestowed upon young persons than on those who are grown old in sin” (pg. 262).

“It is not the office of preachers to be perpetually employed in the language of terror, or exhaust their strength and zeal in awakening and distressing subjects” (pg. 287).

Pemble, William

“The Justification of a Sinner,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2002.

“The conclusion then is infallible that by the obedience of the moral law no man shall be justified” (pg. 73).

“Here is the true use of the moral law since the fall of man, not to justify and give life, but to prove him to be unjust and worthy of death” (pg. 161).

“The promises of the gospel are conditional, namely upon condition of repentance and amendment of life” (pg. 170).

Perkins, William

“The Art of Prophesying,” The Banner of Truth Trust. Carlisle, Pennsylvania. 1996.

“It is important that people do not receive comfort sooner than is appropriate” (pg. 59).

“There is also an important application to hearers. They are taught here that if their ministers are angels sent to them from God, then they should hear them gladly, willingly, reverently and obediently. Gladly and willingly because they are ambassadors; reverently and obediently because they are sent from the high God, the King of kings, and it is his message they deliver” (pg. 87).

“If a minister must confess his people’s sins, it follows that he must know them, and take notice of them” (pg. 138).

“Humiliation is the preparation for grace” (pg. 158).

“Ambitious spirits, turbulent and proud spirits, novel ideas, private quarrels—none of these have any place in the pulpit” (pg. 170).

“When you are adequately furnished with learning and other qualities appropriate to your calling, show yourselves willing and ready to serve the church, whenever you are called. An apple can hang too long on the tree as well as be picked too soon” (pg. 186).

Pike, J.G.

“Persuasives to Early Piety,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1996.

“More was done to redeem than to create the world; the Most High thus showing that redemption was a more difficult work than creation” (pg. 31).

“Begin with childhood. In that early period, so often falsely represented as a state of innocence, the corruptions of a fallen nature begin to appear” (pg. 52).

“Let me be homo unius libri, (the man of one book)” (pg. 122).

“Grace neglected is grace refused” (pg. 255).

“You may forget how fast eternity comes, but will never forget how slow it goes” (pg. 304).

“But if you are afraid of following Christ lest you should be laughed at, think which is worst, the silly laugh of dying men, or the eternal frown of the eternal God” (pg. 330).

Pearse, Edward

“The Best Match,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1994.

“Hence said the spouse, ‘I am black, but comely,’ that is, black in myself but comely in Christ; black by nature but comely by the Redeemer’s grace. I am comely through the comeliness which He puts upon me” (pp. 10-11).

“But, as is there implied, there is nothing but condemnation to them that are out of Christ Jesus” (pg. 53).

“And, indeed, as long as we are out of Christ, either all we do is sin, or at least we sin in all we do” (pg. 72).

“The truth is, Christ is never more with His people, and He never communicates more of His love and consolations to them, than when they are in affliction” (pp. 80-81).

“Christ acts towards sinners purely from a principle of grace and love. He regards neither worthiness not unworthiness” (pg. 153).

“Faith, in Scripture, is sometimes expressed by knowledge” (pg. 173).

“But as Christ must not be divided, so neither will He be compounded” (pg. 182).

Preston, John

“The Golden Sceptre,” Soli Deo Gloria Publications.

Ligonier, Pennsylvania. 1990.

“God sends sharp afflictions on his own people because he loves them” (pg. 3).

“We often wonder that God should lay such great afflictions on his children, but we do not see the inward strength and ability they have to bear them” (pg. 20).

“And comfort thyself with this—it shall lie no longer on thee than there is need; the plaster shall not lie a moment longer than while the sore is healing” (pg. 29).

“So that the trouble comes not from the greatness of the affliction, but the littleness of your faith” (pg. 31).

“For this is a sure rule, degrees of humiliation follow degrees of illumination” (pg. 112).

“Thou must seek God’s presence in time if peace, if thou wouldest have it for thy refuge in time of danger” (pg. 157).

“Therein then is the difference between the relapse and backsliding of the wicked, and the falling of the godly into some sin. A saint never gives over the war; he never enters into league with sin” (pg. 169).

“He that walks idly walks disorderly” (pg. 171).

“But to live in any small sin whatsoever will condemn a man” (pg. 176).

“Whosoever thou art, it is no matter what thou hast been; all the matter is what thou wilt be” (pg. 235).

“The reason why our peace and prosperity are interrupted with so many crosses and troubles is, because our lives are interwoven with so many sins” (pp. 241-242).

“Sin in a man’s best estate makes him miserable; and grace in the worst estate makes a man happy” (pg. 242).

Rogers, Timothy

“Trouble of the Mind and the Disease of Melancholy,”

Soli Deo Gloria Publications. Morgan, Pennsylvania. 2002.

“He is nowhere called the Father of judgments” (pg. 15).

“Christ did not bear the wrath of God for the fallen angels; they fell from Him as we did, but He did not design to raise them again” (pg. 38).

“When any are in deep melancholy, so far as they have any reason left, they should not increase their own terror by thinking that all their former prayers and endeavors have been to no purpose because they do not perceive at that time what effect they have had” (pg. 136).

“There is not the most despicable thing in the whole creation but is endowed with a nature to contribute something for our welfare” (pg. 172).

“The reason why men are so industrious for all other things, and so little concerned by the favor of God, is that they are blinded by the devil and their own lusts, and are under a spiritual insensibility” (pg. 210).

“There is no communion between God and you till your natures, your inclinations, your principles, and your designs are all changed from what they once were” (pg. 215).

“Though riches are no sign of God’s election, neither is poverty a mark of grace” (pg. 242).

“Do not think that, because your consciences are not troubled, for that very reason you have God’s favor” (pg. 246).

“You must not expect to be equally strong in every grace” (pg. 253).

“The greater our misery is, the less time it is likely to last” (pg. 304).

“Everything is beautiful in its season, and so is affliction” (pg. 341).

“But the best medicine is a quiet conscience” (pg. 372).

“God, many times, lets our darkness stay long so that we may know what a pleasant thing it is to see the light” (pg. 381).

“Who is a God like our God, who pardons iniquity, transgression, and sin; who does not retain His anger forever; who is slow to wrath and delights in mercy; who has been displeased with us for a moment, but gives us hope of His everlasting kindness?” (pg. 388).

Rutherford, Samuel

“Quaint Sermons of Samuel Rutherford,” Soli Deo Gloria Publications. Morgan, PA. 1999.

“There are two herbs that grow quickly in our souls in summer weather—security and pride. Humility is a strange flower; it grows best in winter weather, and under storms of affliction” (pg. 86).

“A good conscience is a good, soft, well-made bed” (pg. 144).

“The doctrine then that rises from this is clear; that the Kirk of God is not a clean house here upon earth, but our Lord has in it the elect and reprobate” (pg. 204).

“Ay, the greedier thy prayers be, thou art the more welcome to the Lord, for He cannot endure pinched, narrow prayers” (pg. 244).

“But learn continually to seek more and more from the Lord, and tempt the Lord’s liberality, as it were, in asking great things of Him, and then thou shalt get thy desire” (pg. 245).

Scougal, Henry

“Works, 1650-1678,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2002.

“The crosses we meet with are not the effects of blind chance, but the results of a wise and unerring providence which knows what is best for us, and loves us better than we can do ourselves” (pg. 126).

“Prosperity renders us insensible of the miseries and calamities of others” (pg. 131).

“One half of our sermon should be spent in apology for the other” (pg. 180).

“The vulgar who commonly sit under the pulpit (as the excellent [George] Herbert speaks) are commonly as hard and dead as the seats they sit on” (pg. 250).

“I sometimes find my own thoughts the worst company I could have fallen into” (pg. 266).

“It may be noted that riches cannot be used but by alienation, and so they never profit the owner till they are another’s” (pg. 281).

“Love is the only thing which may be called ours; any other thing may be taken from us without our consent, but none can ravish our love” (pg. 289).

“The Life of God in the Soul of Man,” Sprinkle Publications.

Harrisonburg, Virginia. 1986.

“He who hath given himself entirely unto God, will never think he doth too much for him” (pg. 39)

“It is utterly impossible that God should deny his love to a soul wholly devoted to him” (pg. 69)

“The love of the world, and the love of God, are like the scales of a balance, as the one falleth, the other doth rise” (pg. 109)

Sears, Septimus

“Various Sermons on Practical Religion,” Old Paths Gospel Press.

Choteau, Montana. 1863.

“It is unsafe for a man to sit still in his sins” (pg. 23).

“It is unsafe for a man to sit still in his own righteousness” (pg. 24).

“We are responsible to Jesus for the use of our time” (pg. 58).

Sedgwick, Obadiah

“Christ’s Counsel to His Languishing Church,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 1996.

“A lazy Christian will quickly prove a dying Christian” (pg. 10)

“A dying Christian looks very much like a dead hypocrite” (pg. 16).

“We Christians have the judgment of charity, but God has the judgment of infallibility . . . We judge of the heart by the actions, but God judges of our states by the heart” (pg. 58).

“There are three things which should fall into a frequent consideration: our former sins, and this will keep us humble; God’s former mercies, and this will make us thankful; received truths, and these will make us dutiful and fruitful” (pg. 62).

“It is an easy thing to find sinners, but it is not an easy thing to find mourning sinners and penitent sinners” (pg. 102).

“The Lord never breaks a sinner’s heart before He has opened a sinner’s eyes” (pg. 109).

“We are no good; we can do no good; we can expect no good till our sinful hearts are broken” (pg. 122).

“It is easier work to cure a diseased body than to enliven a dead body” (pg. 146).

“Wicked adversaries may set men to work, but prayer sets God to work” (pg. 148).

“The Doubting Believer,” Soli Deo Gloria Publications.

Pittsburgh, Pennsylvania. 1993.

“God seldom draws up His favor but for some unkindness on our part” (pg. 43).

“The more prayers we have put up to use in the hands of God, the larger will the return of them prove” (pg. 94).

“For, brethren, we cannot see light by darkness; light must be seen by light; and whatsoever is contrary to light is an impediment of seeing” (pg. 134).

“If good is wrought, evil will work and oppose it” (pg. 159).

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

“The Anatomy of Secret Sins,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1995.

“He who has received true grace needs more grace” (pg. 13).

“The strength of sin is inward; therefore labor to be cleansed from secret sins” (pg. 17).

“The more near a person comes to God, the more careful he should be not to sin against God” (pg. 65).

“No man should sin, and no man should be more careful than he who is most good; for if he offends, then God suffers, Christ suffers, the gospel suffers, religion, profession, Christians, and all” (pg. 67).

“Take heed of the repetitions of any sin; do not do a sin over and over” (pg. 118).

“Another thing is that the more a man sins, the more he disables himself to repent” (pg. 126).

“Dominion is the right and power of a lord over a servant” (pg. 132).

“There is a difference between a conquest by sin and the dominion of sin. A conquest is when sin prevails” (pg. 151).

“Be thankful, for if dominion is off, then damnation is off. ‘There is no condemnation (said Paul) to them that are in Christ Jesus, who walk not after the flesh but after the Spirit,” Romans 8:1” (pg. 191).

“Get a sound and uncorrupt judgment” (pg. 224).

“But the upright person is simple in his obedience; a naked command is reason enough for him to obey, and God’s glory is a sufficient motive” (pg. 275).

“There is no person more proud of his work than a hypocrite. Christ tells us that he cannot give alms, but the trumpet is immediately at his mouth” (pg. 278).

“To set this on, consider, first, that all our holy services are the tithes (as it were) of our graces, the rents of our helps, a certain homage which we bring in to God” (pg. 283).

“Some one particular lust wins and gains upon the soul. Though some are unacted, yet one special lust is retained which has power to command and rule the life” (pg. 327).

“An impenitent sinner is utterly inexcusable, who will continue in sin where so much grace abounds” (pg. 352).

Shower, John

“God’s Thoughts and Ways are Above Ours,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 2003.

“These are the two parts of true repentance: turning from sin and returning to God” (pg. 1).

“As he who breaks the law in one point is guilty of all, by the willful contempt of divine authority, so he who is absolved in one point is forgiven in all” (pg. 30).

“God has more thoughts of mercy in Him than we have had of rebellion against Him” (pg. 31).

“If God is incomprehensible, why should anything He is pleased to say seem incredible to us?” (pg. 109).

Sibbes, Richard

“Josiah’s Reformation,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 2011.

“There is nothing in the world so hard as the heart of man” (pg. 10).

“The Bruised Reed,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 1998.

“It is better to go bruised to heaven than sound to hell” (pg. 13).

“We must have two eyes, one to see imperfections in ourselves and others, the other to see what is good” (pg. 35).

“It is better to enjoy the benefit of light, though with smoke, than to be altogether in the dark” (pg. 49).

“There shall be a resurrection, not only of bodies but of reputations” (pg. 111).

“There can be no victory where there is no combat” (pg. 118).

“A Heavenly Conference,” The Banner of Truth Trust. Carlisle, Pennsylvania. 2015.

“By a woman death came into the world, and by a woman life was preached to the apostles” (pg. 33).

“Death could not hold Christ in the grave, but love held him on the cross” (pg. 51).

“We must not think of the ascension of Christ as a severed thing from us, but if we would have the comfort of it, we must think of it as ourselves ascending with him” (pg. 77).

“He is great, therefore we ought to fear him. He is good, therefore we ought to love him” (pg. 86).

“Let us make use of this. To what use is riches and friends, if we do not use them? To what use is God and Christ, if we use them not?” (pg. 129).

“The Love of Christ,” The Banner of Truth Trust. Carlisle, PA. 2011.

“It hath been ofttimes seen, that one husband hath many wives, but never from the beginning of the world, that one wife had many husbands” (pg. 38).

“In Christ there is not only abundance, but redundance” (pg. 52).

“A Christian life should be nothing but a communion and intercourse with Christ” (pg. 153).

“Again, where love is, there it enlargeth the heart, which being enlarged, enlargeth the tongue also” (pg. 295).

“A Christian, as soon as ever he becomes a Christian, and ever after, to death, and in death too, he gives up himself to Christ” (pg. 336).

Swinnock, George

“The Fading of the Flesh and the Flourishing of Faith,” Reformation Heritage Books. Grand Rapids, Michigan. 2009.

“The strongest child of God is unable to stand alone” (pg. 9).

“Do you not realize that death never observes the laws of nature? As young as you are, you may be rotten before you are ripe” (pg. 35).

“You cannot live with God in the hereafter unless you live for God here” (pg. 38).

“He, who made the seeing eye, is willing to open the blind eye” (pg. 140).

“The things of this world may oversupply a man, but they can never satisfy him. Most men have too much, but no man has enough” (pg. 141).

Spring, Gardiner

“The Distinguishing Traits of Christian Character,” The Northampton Press. Orlando, Florida. 2009.

“There is no necessary connection between conviction and conversion . . . The most powerful conviction of sin, therefore, is not conclusive evidence of Christian character” (pg. 27).

“The designs of infinite benevolence shall never be frustrated by the introduction of one unholy being into the kingdom of God” (pg. 31).

“Humility is a grace that is nearly allied to repentance. Repentance respects the nature and aggravation of sin; humility respects the person and character of the sinner” (pg. 82).

“Real Christians cannot live in the neglect of prayer” (pg. 109).

“It is true that he who is once a Christian is always a Christian; but it is also true that he who is not now a Christian never was a Christian” (pg. 129).

Spurstowe, William

“The Wiles of Satan,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2004.

“Second, as Satan is a spiritual being, he is also an intellectual being” (pg. 12).

“The devil may tempt us, but he cannot hurt us without our consent. He may persuade, but he cannot compel” (pg. 82).

“You have then three great encouragements: your Captain is stronger, your armor is better, and your reward is excellent and glorious” (pg. 98).

Steele, Richard

“The Character of an Upright Man,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2004.

“He who would be wise, let him read Proverbs. He who would be holy, let him read the Psalms” (pg. 1).

“A hypocrite can look men in the face, but an upright man can look God in the face” (pg. 7).

“An upright saint is like an apple with rotten specks, but a hypocrite is like the apple with a rotten core” (pg. 14).

“The hypocrite chooses sin; the upright man would have no sin if he could choose” (pg. 15).

“The bended knee is the outside part in prayer; the broken heart is the inside. To hear God’s Word is the outside part; to meditate on it is the inside” (pg. 19).

“Put Him often into your case and remember that, if ever you will live with Him, you must live like Him” (pg. 28).

“Question your act, but not your state; condemn your acts of sin, but do not condemn your state of grace, nor brew more tears than you need to drink” (pg. 50).

“God often delights in prayer when He seems to deny it and never denies His servants but when denying is better than granting” (pg. 57).

“An upright tree does not fall as soon as one that leans” (pg. 66).

“When we distrust God, we make Him man; when we trust in man, we make him God” (pg. 79).

“It is one thing to sin willingly, another thing to sin willfully” (pg. 89).

“A hearty love for integrity is integrity . . . Do not go so much to judge the minister as to be judged by the sermon” (pg. 99).

“The Religious Tradesman,” Sprinkle Publications.

Harrisonburg, Virginia. 1989.

“That every one who is capable of it should be constantly employed in some useful station of life, appears a truth so evident that little need be said to support it” (pg. 12).

“The industrious bees drive the useless drones from their little commonwealth; and indeed those deserve not the protection, that add not to the welfare of the public” (pg. 15).

“It is hardly possible that a person should continue absolutely unemployed for any long time; and he that is not doing what he ought, will be doing what he ought not” (pg. 16).

“A Remedy for Wandering Thoughts in Worship,” Sprinkle Publications. Harrisonburg, Virginia. 1988.

“When great men come into the congregation, then men look; but when the poor trembling hearer comes in, then God looks” (pg. 56).

“When thou art ripe for hell in thy own eyes, then thou art ripe for grace and glory in the eyes of God” (pg. 171).

“If [these instructions] be neglected, your distractions will prove your destruction” (pg. 239).

Stoddard, Solomon

“The Puritan Pulpit: American Series,” Soli Deo Gloria Publications. Orlando, Florida. 2005.

“The proper business of worship is glorifying God” (pg. 71).

“If you won’t praise the name of the Lord on earth, you must do it in hell” (pg. 87).

“It would be no loss to you if you never enjoyed the pleasure of sin” (pg. 88).

“The efficacy of the Word of God does not wholly depend upon the piety of him who dispenses it; men may preach profitably to others yet be castaways themselves. Man may call others to meeting yet not go themselves. So men may call others to heaven yet not go there themselves” (pg. 101).

“People have no liberty to break any of the commandments of God without punishment. God’s covenant gives no toleration of sin” (pg. 169).

“We live in a corrupt age, and multitudes of men take a licentious liberty in their drinking, apparel, company, recreations, and unsavory discourses” (pg. 184).

“It is the duty of ministers to pray for the people; and it is the duty of the people to pray for their ministers” (pg. 220).

“It is strange that men that can’t bear the aching of a tooth yet make light of going to hell” (pg. 264).

“The Nature of Saving Conversion,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1999.

“Men become morally temperate and chaste by degrees, but they are not made converts by degrees” (pg. 4).

“If the heart of a man is inclined to believe, he hates unbelief” (pg. 24).

“God may smile on men here and frown on them in the day of judgment” (pg. 72).

“Noah’s intemperance, Lot’s incest, David’s adultery, and Peter’s denying of Christ are unanswered arguments that gross transgression is no evidence of a hypocrite” (pg. 103).

“A small bullet may kill a man as well as a cannon ball. A small leak may sink a ship. If a man lives in small sins, that shows that he has no love to God, no sincere care to please and honor God. Little sins are of a damning nature as well as great. If they do not deserve as much punishment as greater, yet they do deserve damnation. There is contempt of God in small sins” (pg. 111).

Teellinck, Willem

“The Path of True Godliness,” Reformation Heritage Books.

Grand Rapids, Michigan. 2006.

“For although we experience the same afflictions as worldly people, we are not afflicted in the same way, nor do we endure suffering the same way they do” (pg. 46).

“The oppression of the godly is not punishment for sin but fatherly chastisement for their preservation (1 Cor. 11:32)” (pg. 112).

“The prayers of the ungodly become a curse. The Christian will be even more motivated when he considers that a curse has been uttered against those who do not engage in the practice of godliness but brazenly continue to do evil, for their prayers will be cursed and regarded as sin (Ps. 109:7)” (pp. 270-271).

Topsell, Edward

“The Reward of Religion,” Edification Press. Culpeper, Virginia. 2013.

“Secondly by this we note, that to stick by our friends and to go with them from the Lord, is to commit idolatry” (pg. 98).

“Distribute liberally, give plentifully, live peaceably, walk humbly, for the wealth of the world doth not always last, neither the crown from generation to generation” (pg. 137).

“The Lord everywhere exhorteth to give to the poor, but he never bid the poor take where they found, unknowing to the possessor” (pg. 145).

“The godly are most merry when they are farthest from worldly company” (pg. 229).

Traill, Robert

“The Lord’s Prayer for His People,” Soli Deo Gloria Publications.

Grand Rapids, Michigan. 2016.

“On Christ’s head are many crowns (Rev. 19:12). His Father puts a crown on Him. God has ‘crowned him with glory and honor’ (Heb. 2:9). The church crowns Him (Song 3:11) with a crown of salvation. And every saved person puts on Christ’s head the crown of the glory of their particular salvation” (pg. 19).

“Now, of this number of the elect given by the Father to the Son, there is no subtracting from it, no adding to it” (pg. 23).

“Why are we commanded to pray for all men, though Christ did not (John 17:9-10)? Because we do not know particularly who are the elect, but Christ did” (pg. 35).

“As the Father was the giver of the elect, so the Son was the receiver of them” (pg. 36).

“Christ is the only representative of God to His church” (pg. 149).

“Patience under affliction is a grace that every saint has need of (as Heb. 10:36) and must use in all his race heavenward” (pp. 190-191).

“There are three ways of knowing things that God provides for us. Our senses, for sensible things; our understanding, for such things as do not fall under our senses; and faith, for such things that are beyond the reach of both senses and reason” (pg. 303).

Valentine, Thomas

“The Church’s Need of Jesus Christ,” Puritan Publications.

Crossville, TN. 2016

“But in heaven we shall see everyone and everything as glorious, all Kings glorious, the subjects glorious, all of them, the place glorious, none to be pitied, none to be prayed for, none to be envied, nothing shall detract from your happiness” (pg. 41).

“It is a weakness to have passions, a greater weakness to be conquered by them” (pg. 101).

“God first casts a man down, and then lifts him up, and so we come to hope. But a presuming man is first lifted up, and then cast down, and his hope vanishes” (pp. 104-105).

“That the Lord Jesus Christ does not always command like a King, but sometimes counsels like a friend” (pg. 129).

“He does not say that you must have so much faith as Abraham had, so much zeal as Phineas, so much courage as David, so much wisdom as Solomon, or else you can not be saved” (pg. 141).

Vincent, Nathanael

“Attending Upon God Without Distraction,” Soli Deo Gloria Publications. Reformation Heritage Books. 2010.

“But the worth of time is enhanced by the brevity of it” (pg. 4).

“I might also add another distinction: there is an attendance upon God in earth and one in heaven; the one is duty, the other is reward; the one is short, the other is endless” (pg. 38).

“The door turns upon the hinges to and fro, but still is where it was many years ago” (pg. 53).

“But God’s power is as irresistible as His wrath is intolerable” (pg. 102).

“Worship that is not of God’s institution is mere distraction; it is labor to no purpose, unless it is to ill purpose. When God is represented by images, He is grossly misrepresented” (pg. 120).

“In distraction we take God’s name in vain; the third commandment is broken, the transgressors whereof the Lord says He will not hold guiltless (Exodus 20:7). This may be called the first commandment with a threat, as the fifth is said to be the first commandment with promise . . . Only the third commandment specifies a threat for a particular action” (pg. 129).

“There are three things in reference to the world that distract thousands of hearts and cause millions of duties to be in vain. The first is love for the world, the second is care about it, and the third is fear concerning it” (pp. 162-163).

“Our Lord joined watching and praying together. Prayer without watching will be heartless; watching without prayer will be insufficient for your security” (pg. 193).

Vincent, Thomas

“The True Christian’s Love to the Unseen Christ,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 1993.

“The torments of hell will be intolerable by any, but they will be most intolerable by gospel sinners” (pg. 28).

“Get much hatred of sin and, accordingly, watch, pray, strive, and fight against sin as the worst of evils, as that which so much displeases your Lord” (pg. 83).

“Never look for any discovery of Christ’s love unto you while you go on in ways of sin, while you are in your natural estate” (pg. 110).

“Be diligent in the use of all means and ordinances, public, private, and secret, whereby you may maintain daily communion and fellowship with Him” (pg. 127).

“Fire and Brimstone,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1999.

“We may apprehend the everlastingness of this fire of hell, but we cannot comprehend it” (pg. 119).

“Although this punishment is not infinite in regard to the quality, yet it is infinite in regard to its duration; and therefore the torments of the wicked shall have no end” (pg. 121).

“From Christ’s tribunal seat, the wicked will be thrown into the fiery prison of hell, where they will be shut down and shut in, and that forever” (pg. 167).

“Godliness does not come by propagation, nor by education, nor by imputations, but by infusion; it is not a work of nature, but a work of God’s Spirit” (pg. 207).

“God’s Terrible Voice in the City,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1997.

“You were afraid to offend man, though a worm, and yet you have not been afraid to offend God, the King of the whole world” (pg. 177).

“Do your riches increase? Set not your heart upon them; make use of what God hath given you without such pinching and self-denial, which the Lord Jesus never commanded in his precepts of that kind. God never gave riches to save, but to use” (pg. 217).

“The Good Work Begun,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1998.

“This day of grace is any time in this life, and this life only; for there is no day of grace in another life” (pg. 38).

“Beware of coveting many books. Books are good helps if rightly used. Study well those truths that are preached weekly” (pg. 73).

Watson, Thomas

“The Duty of Self-Denial,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1844.

“Proverbs 23:4: ‘Cease from thy own wisdom.’ It does not say cease from being wise, but from thinking yourself wise, Proverbs 3:7 and Philippians 2:3” (pg. 11).

“Selfishness is the reigning sin of the world. This makes the times have a bad aspect. 2 Timothy 3:1-2: ‘Perilous times shall come, for men shall be lovers of themselves’” (pg. 32).

“The mariner casts his anchor downward; the Christian casts his anchor upward within the veil” (pg. 93).

“He who is ashamed of Christ is a shame to Christ” (pg. 141).

“Thoughts are as passengers in the soul” (pg. 146).

“The shorter our life, the swifter should be our pace” (pg. 160).

“He who hung upon the cross shall sit upon the bench” (pg. 168).

“The Fight of Faith Crowned,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1996.

“Romans 6:23: ‘The wages of sin is death, but the gift of God is eternal life.’ Had the reward been by merit, the Apostle would have said, ‘The wages of God is eternal life’” (pg. 7).

“Sin had made us our crosses; God has made us our crown” (pg. 13).

“If you set the crown on Christ’s head while you live, He will set the crown on your head when you die” (pp. 21-22).

“Solomon said, ‘There is a time to be born, and a time to die’ (Ecclesiastes 3:2), but mentions no time of living, as if that were so short, it were not worth speaking of” (pg. 61).

“True religion begets tenderness” (pg. 125).

“To your working, join believing” (pg. 191).

“Heaven Taken by Storm,” Soli Deo Gloria Publications.

Ligonier, Pennsylvania. 1810.

“The earth is inherited by the meek (Matt. 5:5). Heaven is inherited by the violent” (pg. 3).

“Our work is great, our time short, our Master urgent” (pg. 4).

“If the Word be not regarded, it will not be remembered” (pg. 17).

“Prayer without fervency and violence is no prayer; it is speaking, not praying” (pg. 20).

“Another good reason we should consecrate the whole Sabbath to God and give Him double devotion is that God doubles His blessings upon us on this day” (pg. 36).

“As we must answer to God for idle words, so also for sinful silence” (pg. 38).

“God puts no difference between these two, slothful and wicked, ‘Thou wicked and slothful servant’ (Matt. 25:26)” (pg. 52).

“Ask with importunity. A faint asking begs a denial” (pg. 79).

“Though the sinner shall drink a sea of wrath, yet shall he not drink one drop of injustice” (pg. 83).

“Delight in the Word causeth profit; and we must not only love the comforts of the Word, but the reproofs” (pg. 122).

“Christians should be walking Bibles” (pg. 126).

“Jerusalem’s Glory,” Christian Focus Publications.

Ross-shire, Great Britain. 2002.

“How can it be said you have armed yourselves with the Truth, when you have not obeyed the God of Truth?” (pg. 100).

“The Mischief of Sin,” Soli Deo Gloria Publications.

Pittsburgh, Pennsylvania. 1994.

“Oh, what a venomous, accursed thing sin is that makes a merciful God take comfort in the destruction of His own creature!” (pg. 21).

“God is just not only when He punishes the guilty, but when He afflicts the righteous” (pg. 42).

“Let us pray rather for the sanctification of affliction than the removal of it” (pg. 43).

“When the spices are bruised, then they send forth a sweet savor. So, when Christ was bruised on the cross, He sent out a fragrant smell. Christ’s body crucifying was the breaking open of a box of precious ointment which filled heaven and earth with its perfume” (pg. 107).

“It is not enough to do what God has appointed, but as He has appointed” (pg. 128).

“Men do not go to hell without some kind of preparation” (pg. 128).

“The more bitterness we taste in sin, the more sweetness we shall taste in Christ” (pg. 133).

“Humility was never a loser. The emptier the vessel is, and the lower it is let down into the well, the more water it draws up” (pg. 134).

“Adam died by eating; we live by eating” (pg. 135).

“A Plea for the Godly,” Soli Deo Gloria Publications.

Pittsburgh, Pennsylvania. 1993.

“A sinner’s praying is howling, Hosea 7:14, but the prayer of a righteous man is music in God’s ears” (pg. 12).

“As He cannot have more holiness, because He is perfectly holy, so He cannot have less holiness, because He is unchangeably holy” (pg. 44).

“He can destroy His enemies with the turning of an hand, Psalm 82:14; with a word, Psalm 2:5; with a breath, Isaiah 30:28; with a look, Exodus 14:24” (pg. 93).

“The further we are from God, the nearer we are to hell” (pg. 113).

“A sermon is never heard right till it is practiced” (pg. 161).

“We must not only hold forth our profession, but hold fast our profession. The crown is not given to him who fights but to him who overcomes” (pg. 189).

“It is a strange sight to see a busy devil and an idle Christian” (pg. 193).

“The plainer the diamond is, the more it sparkles; the plainer the heart is, the more it sparkles in God’s eye” (pg. 241).

“The sins men commit in haste they will repent of at leisure” (pg. 305).

“When a Christian loses those comforts which he cannot keep, he keeps that treasure which he cannot lose” (pg. 321).

“The Puritan Pulpit: the English Puritans,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 2004.

“Grace is like fire. It is the nature of fire to ascend” (pg. 9).

“God gives grace to one and denies it to another to show His prerogative. God is not bound to give grace to all” (pg. 79).

“The soul is God’s house that He has made to dwell in (Hebrews 3:6). The understanding, will, and affections are the three stories in this house. What a pity it is that this goodly building should be rented out and the devil become a tenant in it” (pg. 95).

“The soul’s immortality may be proved by this argument: That which is not capable of killing is not capable of dying” (pg. 97).

“What a wicked man fears, that a godly man hopes for” (pg. 111).

“Other physicians can only cure them who are sick, but Christ cures them who are dead” (pg. 178).

“Solomon said, ‘There is a time to be born and a time to die’ (Ecclesiastes 3:2). But he mentions no time of living” (pg. 186).

“The Word preached will not only make us knowing Christians, but growing Christians” (pg. 208).

“Keep your heart in times of prosperity. The fuller the moon is, the more remote it is from the sun; and oftentimes the more full a man is of the world, the further his heart is from God” (pg. 217).

“We judge men’s hearts by their actions. God judges men’s actions by their hearts” (pg. 221).

“The Doctrine of Repentance,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 1994.

“Repentance is a grace required under the gospel. Some think it legal; but the first sermon that Christ preached, indeed, the first word of his sermon, was ‘Repent’ (Matt. 4.17)” (pg. 13).

“For in the burial of the dead it is only a friend who departs, but in sin God departs” (pg. 24).

“In the first covenant it was, if you commit sin you die; in the second covenant it is, if you confess sin you shall have mercy” (pg. 36).

“Blushing is the color of virtue” (pg. 39).

“The devils never sinned against God’s patience. As soon as they apostatized, they were damned” (pg. 42).

“The very day a Christian turns from sin he must enjoin himself a perpetual fast. The eye must fast from impure glances. The ear must fast from hearing slanders. The tongue must fast from oaths. The hands must fast from bribes. The feet must fast from the path of the harlot. And the soul must fast from the love of wickedness” (pg. 5.

“It is not so much to endear us to Christ as to endear Christ to us. Till sin be bitter, Christ will not be sweet” (pg. 63).

“The children of God have relapsed into the same sin: Abraham did twice equivocate; Lot committed incest twice; Asa, a good king, yet sinned twice by creature-confidence, and Peter twice by carnal fear (Matt. 26.70; Gal. 2.12)” (pg. 79).

“The Godly Man’s Picture,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 1992.

“A man has no more power to change himself than to create himself” (pg. 13).

“There is no going to heaven blindfold” (pg. 25).

“Godliness is Godlikeness. It is one thing to profess God, another thing to resemble him” (pg. 32).

“The Lord wrote the law with his own finger, but though God took pains to write, men will not take pains to read” (pg. 65).

“It is foolish to pray against sin and then to sin against prayer” (pg. 91).

“The world is but a great inn where we are to stay a night or two and be gone” (pg. 109).

“A child of God keeps two books always by him: one to write his sins in, so that he may be humble; the other to write his mercies in, so that he may be thankful” (pg. 132).

“It is one thing to love our mercies; it is another thing to love the Lord. Many love their deliverance but not their deliverer” (pg. 132).

“A Christian in this life is like a good face full of freckles” (pg. 140).

“While Christians are debating, grace is abating” (pg. 144).

“The godly fear and do not offend (Psa. 4:4). The wicked offend and do not fear (Jer. 5:23, 24)” (pg. 178).

“If men would step aside a little out of the noise and hurry of business, and spend only half-an-hour every day thinking about their souls and eternity, it would produce a wonderful alteration in them and tend very much to a real and blessed conversion” (pg. 207).

“They who fear danger more than sin will commit sin to avoid danger” (pg. 211).

“The wicked hate the godly for their piety. It is strange that they should do so. Do we hate a flower because it is sweet?” (pg. 212).

“The hardness in a wicked man is like the hardness of a stone, which is an innate continued hardness. The hardness in a child of God is like the hardness of ice, which is soon melted by the sunbeams” (pg. 228).

“The Great Gain of Godliness,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 2006.

“If anyone ask what Christ died of, it may be answered, He died of love” (pg. 10).

“Fear is as lead to the net, to keep a Christian from floating in presumption, and faith is as cork to the net, to keep him from sinking in despair” (pg. 15).

“A heathen exercising much cruelty to a Christian, asked him in scorn what great miracle his master Christ ever did? The Christian replied, ‘This miracle, that though you use me thus cruelly, I can forgive you’” (pg. 43).

“Sin begins in the thoughts; first men devise sin, then act it” (pg. 81).

“We judge men by their actions; God judges them by their thoughts” (pg. 85).

“The wicked think the godly are not worthy to live in the world (Acts 22:22) and God thinks the world is not worthy of them (Heb. 11:38)” (pg. 132).

“Three things may cause boldness in prayer; the saints have a Father to pray to, the Spirit to help them to pray, and Jesus Christ as their Advocate to present their prayers” (pg. 145).

“All Things for Good,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 1998.

“God is more willing to pardon than to punish. Mercy does more multiply in Him than sin in us. Mercy is His nature” (pg. 15).

“There is a great deal of difference between falling into a temptation, and running into a temptation. The falling into a temptation shall work for good” (pg. 38).

“When you love the world, you love that which is worse than yourselves” (pg. 93).

“He who is effectually called has a visible change wrought. Not a change of the faculties, but of the qualities” (pg. 115).

“What is the reason that one man is called, and not another? It is from the eternal purpose of God” (pg. 124).

“If it be God’s purpose that saves, then it is not free-will” (pg. 125).

Winslow, Octavius

“Help Heavenward,” The Banner of Truth Trust.

Carlisle, Pennsylvania. 2000.

“Grace is the germ of glory; glory is the highest perfection of grace. Grace is glory militant; glory is grace triumphant. Thus the believer has two heavens to enjoy, a present heaven experienced in the love of God in his heart, and a future heaven in the fulness of joy that is at Christ’s right hand” (pg. 2).

“The Son of God gave not angels, of whom he was Lord; nor men, of whom he was the Creator; nor the world, of which he was the Proprietor; but he gave himself” (pg. 7).

“I think that our bliss will be so complete, our joy so full, and our glory so resplendent, we shall scarcely be conscious that there is another saint fuller, happier, or more glorious than ourselves” (pg. 60).

“There is no statement clearer in God’s Word than this, that to enjoy heaven we must become heavenly” (pg. 117).

“For it is not your hold upon Christ, but Christ’s hold upon you, that insures your safe and certain passage over” (pg. 163).

“This much we know, that heaven is not a state, but a place; not boundless space, but a locality; not the dwelling of a host where we shall sojourn a while as guests, but our Father’s house, where we shall be children at home forever” (pg. 182).

Compilations

“God’s Call to Young People,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 2001.

“Briefly, the godly seed are to be sure an instructed seed. Knowledge necessarily lies in the foundation of true godliness” (William Cooper, pg. 5).

“So the godly propagate their godliness” (Cooper, pg. 12).

“Is it not the most reasonable and fitting thing that the great God, who made you, and on whom you depend for all, should have the very prime and best of your days and strength?” (John Barnard, pg. 58).

“Repentance is a work that must be done or we are undone forever. Either our sin or our souls must die” (Jonathan Todd, pg. 174).

“The Puritans on the Lord’s Supper,” Soli Deo Gloria Publications. Morgan, Pennsylvania. 1997.

“Let us pray that, as Christ was crucifixus, so He may be cordi-fixus. That is, as He was fastened to the cross, so He may be fastened to our hearts” (Thomas Watson, pg. 146).

“The higher our affections are raised towards heaven, the sweeter joys we feel” (Watson, pg. 180).

“Farewell Sermons,” Soli Deo Gloria Publications.

Ligonier, Pennsylvania. 1992.

“If you compare sin and punishment together, there is no proportion: for sin is a transgression against an infinite God; punishment but an affliction upon the finite creature” (Case, pg. 51).

“The least truth forsaken knowingly, and the least error embraced knowingly, becomes a great sin; and a little error makes way for a greater” (Newcomen, pg. 286).

“The Puritans on Prayer,” Soli Deo Gloria Publications.

Morgan, Pennsylvania. 1995.

“What we win with prayer, we wear with thankfulness” (Preston, pg. 12).

“Riches set the devil to work, but prayer sets God to work” (Preston, pg. 18).

“Now he who has a pure heart is not he who has simply nothing else, who has no sin mingled, who has no dross mingled with his wine, but he who does not allow it to rest there” (Preston, pg. 112).

“But a more full definition of prayer is this: Prayer is a duty performed unto God by sensible and believing souls in which they ask for things according to His will in the name of Christ, with thanksgiving for what has already been received” (Vincent, pg. 136).

“Two things are done in prayer against Satan. By our confession of sins this accuser is silenced; by petition, grace is obtained to withstand him” (Vincent, pg. 150).

“Those who are strangers to prayer are in danger of meeting with a deaf ear when cries are extorted by calamity” (Vincent, pg. 157).

“Therefore the Lord calls us to pray always, Luke 21:36; to pray everywhere, 1 Timothy 2:8; to continue instant in prayer, Romans 12:12; and in everything, by prayer and supplication, to make our requests known unto God, Philippians 4:6” (Vincent, pg. 159).

“‘He never prays ardently that does not premeditate devoutly’” (Lee, pg. 250).

“Precepts, promises, and prayer are connected like so many golden links to excite, encourage, and assist the soul in spiritual duties” (Lee, pg. 258).

“A great reason why we reap so little benefit by prayer is because we rest too much in generals” (Lee, pg. 267).

“Puritan Sermons, 1659-1689, vol. 1,” Richard Owen Roberts, Publishers. Wheaton, Illinois. 1981.

“The motion of the iron toward the loadstone is slow while at a distance, but quick when near: and when it but touches it, it clings so fast that, unless forced, it will never part; and when it is parted, it will, to the farthest part of the world, retain the virtue of its touch. So the soul: while at a distance from God—it moves slowly; but as the Father draws, it runs; and when once it comes to be graciously united, the apostle asks, ‘Who shall separate us from the love of Christ?’ (Rom. viii. 35)” (Annesley, pg. 575).

“He that loves God with his heart, and not with his whole heart, loves something else, and not God” (Annesley, pg. 577).

“Man would more naturally love God than himself, were it not for sin” (Annesley, pg. 579).

“Those that pray best, love God best” (Annesley, pg. 591).

“Do, therefore, in religion as you do in other things. For example: if you meet with a physician, all your discourse shall be something about your health. If you meet with a traveler, you are presently inquisitive about the places he hath seen. Why should not Christians, when they meet, converse like Christians?” (Annesley, pg. 592).

“Endeavor to love God out of duty, when, to your own apprehension, you cannot love him out of grace” (Annesley, pg. 621).

“It is not the having or possessing of the world’s goods, but the over-loving of them, that bespeaks you wordlings” (Gale, pg. 661).

“Remember, your best riches consist in the poverty of your desires. Make use of prosperity to prepare you for afflictions” (Gale, pg. 665).

“Puritan Sermons, 1659-1689, vol. 2,” Richard Owen Roberts, Publishers. Wheaton, Illinois. 1981.

“God never appointed a sabbath for the satisfaction of corrupt nature,” (Case, pg. 26).

“God sancifieth us, when he makes us holy; we sanctify God, when we acknowledge him to be holy” (Case, pg. 29).

“God did not give us his word only as a landscape, to look upon; but he delivered it to us, as a father delivers a stock of money to his son, to improve” (Watson, pg. 59).

“Meditation without reading is erroneous; reading without meditation is barren. . . . The reason we come away so cold from reading the word is, because we do not warm ourselves at the fire of meditation” (Watson, pg. 62).

“To speak more distinctly: this obedience to parents may contain in it these four things: 1. Reverence: 2. Obedience: 3. Pious regards: 4. Submission. The three first of these may be reducible to active, and the last to passive, obedience” (Adams, pg. 305).

“The sincere parent’s prayer may reach his child in every practice of its life; in the womb, as Rebekah’s did hers; and in the world, at the ingress with Zachariah’s, progress with Job’s, and egress with David’s, who made his petition more fervent with fasting; and when the parent is leaving his children, as Isaac” (Adams, pg. 323).

“Such who are the true disciples of Christ, partakers of the true spirit of Christianity—they have learned to be content” (Jacombe, pg. 549).

“The saint’s little is better than the sinner’s all” (Jacombe, pg. 564).

“A little sufficeth nature, less sufficeth grace; but covetousness is never satisfied” (Jacombe, pg. 567).

“It is not necessary our estates should be very large, when our lives are not likely to be very long” (Jacombe, pg. 569).

“When a mercy is common in our eye, we set it too low; when an affliction is singular in our eye, we set it too high” (Jacombe, pg. 575).

“Paul had learned in every state to be content; we have scarce learned in any state to be content” (Jacombe, pg. 586).

“Some things must be done and practiced by sinners, that they may attain this blessedness of forgiveness. (1) They must get conviction of sin. (2) They must make confession of sin. (3) They must by faith make application of Jesus Christ. (4) They must forsake sin. (5) They must make supplication and earnest prayer unto God for pardoning mercy. (6) They must forgive others” (Vincent, pg. 637).

“Puritan Sermons, 1659-1689, vol. 3,” Richard Owen Roberts, Publishers. Wheaton, Illinois. 1981.

“It is the disposition and duty of the righteous, to be deeply afflicted with the sins of the places where they live” (Jenkin, pg. 110).

“We must bewail the sins of our bitterest enemies, as well as of our most beloved relations” (Jenkin, pg. 113).

“It is the duty as well as the disposition of the righteous, to mourn for the sins of others” (Jenkin, pg. 121).

“Either resemble Christ, or lay off the name of Christian” (Jenkin, pg. 122).

“If the glutton diggeth his own grave with his teeth, the designing flatterer digs other men’s with his tongue” (Hurst, pg. 190).

“Puritan Sermons, 1659-1689, vol. 4,” Richard Owen Roberts, Publishers. Wheaton, Illinois. 1981.

“Above all, preface your hearing with prayer—as praying is the last thing the minister doth before he preacheth, let praying be the last thing you do before you go out to hear” (Annesley. pg. 181).

“Be severe to yourselves, but be charitable unto others” (Annesley, pg. 193).