selves which the Word passes. To explain myself: the Word of God saith of persons in a natural condition, "There is none righteous, there is none that doeth good." It saith also, "that every imagination of the heart of man is only evil, and that continually," Gen. iv. 5; Rom. iii. 10–12. And again, "The imagination of man's heart is evil from his youth," Gen. viii. 21. Now, then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the Word of God.

IGNOR. I will never believe that my heart is thus bad.

CHR. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the Word passeth a judgment upon our hearts, so it passeth a judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the Word giveth of both, then both are good, because agreeing thereto.

IGNOR. Make out your meaning.

CHR. Why, the Word of God saith, that man's ways are crooked ways, not good, but perverse; it saith, they are naturally out of the good way, that they have not known it, Psa. cxxv. 5; Prov. ii. 15; Rom. iii. 12. Now when a man thus thinketh of his ways, I say, when he doth sensibly and with heart-humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.

IGNOR. What are good thoughts concerning God?

CHR. Even as I have said concerning ourselves, when our thoughts of God do agree with what the Word saith of him; and that is, when we think of his being and attributes as the Word hath taught; of which I cannot now discourse at large. But to speak of him with reference to us: then have we right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves: when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes; also when we think that all