

thee, if thou wilt follow them, thou shalt come safe to thy journey's end.

3. Now the advice that I am to give thee in brief is this. Before thou set the first step in the road that leads to Jerusalem, thou must be firmly rooted and grounded in the love of God and faith in Jesus Christ; moreover, whatsoever sins thou findest in thy conscience, thou must seek to purge them away by hearty, sincere repentance. This being done, begin thy journey in God's name; but be sure to go furnished with two necessary instruments, or companions, viz., Humility and Charity, both which will unite in the before-mentioned speech, which must always be ready in thy mind; I am nought, I have nought, I desire but only one thing, and that is our Lord Jesus Christ, and to be with Him in peace at Jerusalem." The meaning and virtue of these words, therefore, thou must have continually, at least in thy thoughts, either expressly or virtually. Humility says I am nought, I have nought. Love says I desire nought but Jesus Christ. These two companions thou must never part from, neither will they willingly be separated from one another, for they accord very lovingly together; and the deeper thou groundest thyself in humility, the higher thou raisest thyself in charity; for the more thou seest and feelest thyself to be nothing but a worm, with the more fervent love wilt thou desire Christ, that by Him who is all thou mayest become something that may be acceptable to God.

4. Now this same humility is to be exercised, not so much in considering thy own self, thy sinfulness, and thy misery (although to do this at the very first be good and profitable), but rather in a quiet, loving sight of thyself in the infinite, endless being, and goodness of God, in His Son Jesus Christ. He which beholding of God's love must be either (through grace) in

a feeling knowledge of Christ, formed in thee in the new birth, or at least in a full and firm faith in Him. And such a beholding, when thou shalt attain to it, will work in thy mind, a far more pure, spiritual, solid, and perfect humility than the former way of beholding thyself, the which produces a humility more gross, boisterous, and unquiet. For by seeing the love of God in Christ Jesus, thou wilt both see and feel thyself not only to be the most wretched, filthy creature in the world, but also in the very substance of thy soul (setting aside the foulness of thy actual sin), to be nothing but a mere worm; for truly, in and of thyself, and without Jesus Christ, who really and in truth is all that is acceptable to God, thy soul is a horrible image. And until thou receivest the image of Christ, and feel thou hast His love (notwithstanding thou hast done, to thy own thinking, never so many good deeds), yet in truth thou hast nothing for thy comfort; for nothing will abide of good in thy soul, and satisfy it, but the love of God in Christ. Therefore, cast all other things behind thee, and forget them, that thou mayest have that which is best of all. And by thus doing thou wilt become a true pilgrim, that leaves behind him houses, and wife, and children, and friends, and goods; and makes himself poor, and bare of all things, that he may go on his journey lightly, with joy, and without hindrance.

5. Well, now thou art in thy way, travelling towards Jerusalem, the which travelling consists in walking inwardly, and (when need is) outwardly too, in such works as are suitable to thy condition and state, and such as will help and increase in thee this gracious desire that thou hast to be united to Christ in Jerusalem. Let thy works be what they will, thinking, or reading, or preaching, or labouring, etc., if thou findest that they draw