



Briefe Directions
unto a godly Life : where-
in every Christian is furni-
shed with most necessary Helpes
for the furthering of him in a
godly course here upon earth,
that so hee may attaine
eternall happinesse in
Heaven.



Ure it is, that it
was not thus with
man-kinde in the
beginning as now
it is.

God created man
happy, yet mutable ; but Satan by
deceit did cast him from that hap-
py condition; whereby besides the
losse of that felicity, he was plun-
ged into extreme misery, which
consisteth in two things.

First,

First, in sinne.

Secondly, the curse following upon it.

First, our sinne is not onely that first transgression of *Adam* whereby we are all guilty, but also that infection of soule and body arising from the former. Hence it is that the understanding is filled with blindnesse; the conscience wounded, seared, and defiled; the memory forgetting good things, or not remembering any thing aright.

The will captive, of no strength to good, but onely to evill; the affections all together disordered.

The cogitations about heavenly matters, are error, falsehood, and lies.

The wishes and desires of the heart are earthly, and fleshly. The outward behaviour is nothing else but a giving up of the members of the body as instruments of sinne.

The curse maketh him subject in this life for his use of the creatures to dearths, famine, &c. For his body,

body, to sicknesse and other paines.

In his sense for his friends to the like calamities; in his soule to vile affections, to blindnesse, hardnesse of heart, desperation, madnesse, &c. In both body and soule to endlesse, and easlesse torture in the world to come. Yet some may object that,

All are not in this case or estate.
To which I answer:

All are subject by nature to the same wrath of God; they which feelee it not, their case is no better, but rather worse than the other.

The onely sufficient remedy for the saving of man, is to satisfie Gods justice, which by sinne is violated. His justice is satisfied by suffering the punishment due to sinne, and by the present keeping of the Law. Therefore it is not to be sought for in our selves, nor in any other creature. It being appointed by the Father, was undertaken and wrought by Christ, and is sealed in mens hearts by the ho-
ly

Object.

Answer.

ly Ghost: but it may be demanded:

Object. How did Christ his redemption become ours? I answer:

Answer. God the Father, of his infinite love, gave him freely to us, with all his whole worke of Redemption.

This Divine Myserie is brought to light by the Gospel.

The use whereof is to manifest that righteousnesse in CHRIST, whereby the Law is fully satisfied, and salvation attained.

The remedy and the tidings of it is received only by Faith, which Faith is so to give credit to Gods Word, as he rest thereon, that hee will save him; and is wrought by the ministry of the Word, revealing this mercy and truth of God: and by these the holy Ghost enlightening him to conceive, drawing him to believe, and so uniting him to Christ.

The knowledge of the former things is not sufficient for him that will come to happinesse:
but

but this knowledge worketh.

First, he is drawne by the secret worke of the Spirit of God, to be perswaded that the Doctrine taught doth concerne him : hee hath wisdom given him to apply generall things particularly to himselfe: *Col. 1. 9.* as first, the Preaching of the Law, and the threatned curses of it; whereby he seeth himselfe guilty before God of eternall punishment and wrath.

Secondly, the Lord directeth him to enter into further consideration with himselfe, of and about his present estate, and consulteth what to doe in this his extremity; and that not lightly, but seriously, as a matter of life and death, *Ier. 8. 6. Luke 7. 15.*

If he be not able to counsell himselfe, hee asketh counsell of others.

Thirdly, from the former consultation, he commeth to this resolution, that hee will not returne to his old waies, but in all humility and

and meeknesse and brokennesse of heart, say with *Paul*; Lord what wilt thou that I doe?

Fourthly, by this meanes hee commeth to an unfained desire of forgivenesse, which alwaies proceedeth from a sound hope that God will be intreated of him.

This hungring after mercy, and longing after *CHRIST*, is very earnest and fervent, though in some with more timorousnesse than in other.

This maketh the Gospell to be glad tidings, and the feete of them that bring it to be beautifull to him.

Fifthly, with earnest, humble, and particular confession of his sinnes, hee poureth out prayersto God for the pardon of them in *Christ*.

Sixtly, he having found out this pearle, prizeth it as it is worth: and therefore selleth all that hee hath, biddeth farewell to his sweetest delights for the attaining of it; which

which affection is not for a moment, but is written, as it were, with the point of a Diamond, never to be rased out againe.

Seventhly, Then he commeth to apply the Gospell to himselfe, as before he did the Law, and sealeth up his salvation in his heart, reasoning from those gracious promises which God hath made to such as he is.

Thus by often and deep weighing the truth, unchangeablenesse and perpetuity of the promises, he commeth at length to be settled in Faith; this Faith uniteth him to Christ, and bringeth him to happinesse. And it is wrought inwardly by the Spirit, while men obey Gods Ordinance in the hearing of the Word, the outward meanes of salvation.

Now the markes of Faith to be seene in the beleever by himselfe or others: are

1. If he strive against doubting,
Indg. 6. 17.

2. If

2. If not feeling Faith, hee complaine bitterly of the want of it.

3. If hee seeke fervently to be settled in beleeving.

4. If he desire to search out the sinne which may possibly hinder him, and endeavour to expell it.

The maïne cause why so many doe want Faith, is the Divells bewitching and blinding of men, 2 Cor. 4. 3, 4. Wherein mans fault is, that hee openeth his eares, and giveth credit to Satans deceitfull suggestions.

For the preventing therefore of this danger, the Lord hath given watch-men to warne the people of the perill.

The reason therefore why men doe not avoyd it, is either in the Minister, that hee doth not warne them aright, or else in the people, that they doe not receive it.

In the Ministers :

1. If they teach not at all.

2. If

2. If they teach seldome.

3. If they teach, but not plainly to the capacity of the hearer.

4. If by Catechising they doe not teach the grounds of Faith in right and good order.

5. If they be not ready by private conference to satisfie their doubts.

6. If they have not a Christian care of giving good example by a holy and blamelesse life.

But the Ministers must consider their duty laid forth:

First, by Titles, as Watchmen, Labourers, *Matth. 9. 37.* Salt and Light, *Mat. 5. 13. 14.* Shepherds, *Ioh. 21. 15.* Good Scribes, *Matth. 13.* Stewards, *1 Cor. 4. 1.* Nurses, *1 Thess. 2. 7.*

Secondly, in Commandements, *Acts 20. 28. 2 Timoth. 4. 2.* For their better encouragements, they must consider:

First, the honour vouchsafed to them, to be God his Ambassadors.

Secondly,

Secondly, the comfort of this labour.

Thirdly, the good that they may doe.

Fourthly, the great reward prepared for them, *Dan. 12. 3.*

*The lets that are in the
People, are :*

First, if they esteeme lightly of the Gospel, preferring other things before it, *Luke 24.*

Secondly, if they imagine it an impossible thing to get assurance of salvation in this life.

Thirdly, if they think it, though not impossible, yet not any way necessary.

Fourthly, if they thinke it both possible and necessary, but too hard to come by.

Fifthly, if they be carelesse and ignorant.

Sixthly, if for feare of losing other pleasures, they forbear to seeke after this.

Seventhly, if they presume of
their

their Faith, living still in their sins.

Eighthly, if there were never thorow brokennesse of heart prepared to receive the Gospell.

Ninthly, if for feare of not continuing, they will not begin.

Tenthly, if they doe worke it upon themselves, but doe deale slightly with it.

Eleventhly, if they content themselves with sudden flashes that soone are out, and doe not seeke to be settled.

A naked and bare desire of salvation, now and then stirred up in a man, is not to beleeve.

First, true desire cannot be satisfied without it, and therefore giveth not over till it obtaine it.

Secondly, it maketh high account of it, as of a precious Faith; and valuing of it according to the worthinesse of it: He seeketh willingly and readily: He setteth his heart upon the promises of God.

Hee meditates on Gods Commandements, that hee should beleeve:

leeve : by these meanes hee com-
meth to be settled. Which done,
hee must beware of all occasions
that may unsettle him. Againe,
espially that he doth not give too
much place to fleshly reasons and
carnall doubtings, nor hearken to
evill suggestions.

BEcause the children of God
after they have believed, are
often drawne from their hold, and
caused to suspected themselves, and
so fall into much feare and doub-
ting that they are none of the
Lords, they must therefore learne
to strengthen themselves thus :

1. They must know that in
God there is no shadow of change,
and therefore that it is their weak-
nesse to entertaine such thoughts,
Psalme. 77. 13. For hee ought
not to cast away his confidence,
Heb. 10. 35.

2. Hee may perswade himselfe
that hee labouring after, and gro-
ning to rest his wearied heart on
the

the promises of God, shall never be wholly forsaken, though sometimes destitute of feeling. Now if any aske,

Why doth God suffer his children to fall into such feares? It is for this;

Quest.

Lest by a sudden absolute change, they should become secure or presumptuous.

Answ.

3. They must know that the roote of our comfort, is not in the strength of our Christian life, but in the free grace of God in Christ; and therefore the weaknesse therein ought not to bring us into doubting of our salvation. It may be weake, but it shall never be extinguished; for he that is new borne can never die.

4. They must call to mind that they be yet but children, subject to many diseases, and some of those, such as may take away sense of life; which must move us not to despair, but to seek wth al diligence for the cure of them: wheras if any object,

Many

Quest.

Many of the faithfull are brought to that passe, that being perswaded that they are reprobates, are neere unto desperation; they have a sense of God his wrath, and are in great anguish of conscience: how shall they stay themselves in this estate? I answer them.

Answ.

1. They may be assured of this, that they are not without hope of mercy, because they have not sinned against the holy Ghost; for they have not maliciously set themselves against the truth of God, they have not wilfully persecuted it against their conscience, but doe love the same and desire to be partakers of it.

2. They must learne to know from whom this delusion cometh, even from Satan who laboureth either to wring their hope from them, or else to weary their lives with heavinesse and discomfort. This he attempteth:

First, by spirituall suggestion, he
being

being a spirit, and helped also with the long experience which he hath had of this trade, and therefore fit; he being also full of malice, and of unsearchable subtilty, with exceeding strength, and therefore ready thus to trouble us.

Thus he inticeth us to sins, not onely which by nature wee love, but even to those which wee have no inclination unto; and when he hath thus fastened upon many a man, then he laboureth to dimme his knowledge and understanding, that hee may lay no hold on any truth that may comfort him, or make benefit of any promise.

Secondly, by outward objects and occasions forcibly perswading to sinne. Now because these things proceed rather from Sathan than from themselves, there is no cause why they should be discouraged.

Thirdly, they must call to mind that God calleth and encourageth us to trust and believe in him; and therefore it must needs displease

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him

Object.

him that they are removed from their faith, to give place to the spirit of error. And how if, they feele not the sweet taste of Gods grace?

Answer.

1. Yet they must not measure themselves by that they presently feele, when the soule hath lost her feeling; but by the time past, when they were free from temptation.

2. The fruits of their faith are often evident to the eye of others, when themselves cannot see them.

3. They must bee acquainted with the waies of God, who often doth hide himself for a season; that they may with more earnest desire seeke for his wonted grace, and with more joyfulness of heart praise him when they have obtained it againe. And if this hinder them, because

Object.

They cannot live as Gods children doe, or as he requireth; they are to bee encouraged herewith, that

Answer.

They are plants which take not the full perfection at once, but by little

little and little with daily watering and dressing : and that *Patience and constancie with a resolute minde to beare Gods triall, will bring a good end in all temptations.*

T Hat every Christian may see his estate to bee good, it shall be profitable to consider how farre an unbeliever may goe; and so whether hee hath gone further.

1. An unbeliever may bee terrified with his finnes, his conscience terrified by the spirit of bondage, *Math. 27.3.*

2. He may bee pensive after sin committed, *1 King. 21.7.*

3. He may finde joy and delight in the Gospell, and in the exercises of Religion, *Mat. 13.20.*

4. Hee may have a taste of the life to come with *Balaam.*

5. He may reverence the Ministers, and obey them in many things as *Herod* did, and yet never be sealed up to eternall life. Many that have made great and glorious shewes, and seemed to have beene

very forward, have after either in prosperity waxed wanton, or in afflictions wearie; nay, many which have shined as lights for a season, have fallen away even before trouble came. Many have had great griefe of minde, and so seeme unto themselves to have repented; but yet have deceived themselves, because they never furnish themselves with true faith, a pure heart, a good conscience, change of their life through the love of God; their hearts are not upright, nor they will not deale plainely with the Lord. But if wee would not lose all our labour, wee must goe further than any unrepentant person can goe; wee must never cease till we have more humility, sincerity and truth of heart, and certaine markes and testimonies of our Salvation.

They will heare the Gospell diligently: but we must lay our estate with it, and receive the print of it upon our hearts and lives, and
bee

be cast into the molde of it, and so finde it the power of Salvation.

They will refraine from, themselves, and drive out of their families many finnes.

But we must willingly be reformed in what part of our life soever we can bee justly challenged: and not blemish our profession in any thing.

Although the love of God & Christ, the worke of the Spirit applying them, and faith apprehending them, bee the chiefe cause of our conversion, yet because they are not so easily felt of us, as they are sure and infallible grounds in themselves of Salvation; therefore it is necessary to adde some other effects or rather properties of true faith, that do accompanie the love of God, and of Christ Jesus in us; and are the workes or fruits of the Holy-Ghost by the Gospel, which may more clearly bee perceived and discerned than

faith it selfe ; and will clearly testifie, that where these bee, there shall that be found also.

The first inseparable companion of Faith, is joy and comfort, glorious and unspeakeable, *Att. 8. 8. 39.* But it will be said, that

Object.

Some true believers are even sad and sorrowfull.

Answer.

Indeed they mourne and groane for a while after that which may make them merry for ever : and in this mourning they are blessed. *Math. 5. 4.* and their estate farre to be preferred before the laughter of the ungodly which is but madnes.

1. The childe of God being converted cannot but admire this change of estate, and even be astonished at the love and mercie of God : What should move him to bestow such happinesse upon so unworthy a creature, *Iob. 14. 22. Psal. 116. 8. 139. 34.*

2. This holy and reverent admiration must not bee onely at our first conversion, but ought every day

day to be renued in the Lord, who doth every day pardon our sinnes, *Psal. 118.8.* and doth also uphold us in our confidence and integrity.

3. The true believer feeling the love of God to bee shed abroad in his heart, hath also within him unfained love kindled towards God, *Psalms. 116. 1. Luke 7. 47.* Which love of God must shadow the love of all other things whatsoever.

4 Hee cannot but have his heart enlarged unto thankfulnesse, and praile God even in afflictions themselves, *Psal. 116. 12.*

5. There is begotten a holy and earnest desire to have more communion with God; even to enjoy his blessed presence, and to see his glory, *2. Corinthians 5. 1.*

6. The former grace maketh him to forsake this World, to become a stranger and a pilgrime heere, and so to have no more to doe in this World than hee needs must; Not that he leave the necessary

farie duties or forsake his calling, but that hee is not so tied to these things, but that he could willingly leavethem, and so being ready to die, is made fit to live.

7. Hee cannot but lament and be ashamed of his former unkindnesse to God, and is ready to be revenged on himselfe for it.

8. It cannot bee, but knowing out of what miserie hee hath escaped, and unto what happinesse he hath attained, he pittie others that are as he was, and wish and labour to make them as he is.

One means whereof is edifying conference. *Pro. 10. 21.*

IF any man hath tasted of that happinesse which commeth by a true faith, and doth therefore desire to keepe the same, and feareth the loosing of it, hee must for his confirmation :

1. Nourish within himselfe daily that high estimation and account making of his grace, he must think

it his chiefeſt happineſſe and moſt precious treaſure ; which they that doe, have their heart ever upon it ; they feare the forgoing of it, they regard it moſt of all other things.

2. He muſt both by prayer daily and oft beg this of God, and alſo ſeriously meditate on the gracious promiſes of God, their nature, truth, and perpetuitie : for want of this calling to minde of things, many do leſſe ſlip out of their minds thoſe grounds of faith by which ſometimes they have found comfort.

3. Hee muſt helpe himſelfe by ordinary and reverent hearing the glad tidings of Salvation preached unto him ; as alſo by the holy uſe of the Sacraments.

4. He muſt carefully retaine a viewing of his finnes by right examination ; the ſight of them will keepe him from taking offence at the Croſſe of Chriſt, nay the tartneſſe and bitterneſſe of his finnes, will

will make Christs death most sweet and pleasant unto him.

5. Hee must labour to settle himselfe even by the experience which he himselfe hath found of God his goodnesse towards him, and his working in him.

6. Hee may confirme himselfe even by the examples of others, who of weak, have become strong, and of such as hee is, have become such as he desireth to bee : by these meanes Gods children come to have a holy acquaintance with God, and to know his will towards them; the Lord disposing even their weakenesse unto their good, that they may by their falls bee humbled, and God by their upholding may be glorified.

One especiall thing is, alwaies to begin the day with deepe consideration of God his gracious favour towards us; which if we doe not, little can bee looked for in the day, but either unfavory lightnesse, and so to be deceived; or unprofitable

table care, and so to bee disquieted.

By that which hath bin said before, it is to bee observed, that although true faith bee in substance one and the same; yet that there are three degrees of it, it is plaine.

1. The first is the weakest and least measure, when there is as yet no assurance in the beleever, and yet inseparable fruits, and infallible tokens of it.

2. The second degree is when some assurance is wrought in the beleever at some time, but very weak; and is often to seeke and wanting, and recovered againe by entring into due consideration of his estate, and of the truth of God who hath promised it.

3. The third is the highest degree of it, though more strong and better settled in some than in other; and this hath assurance accompanying it for the most part usually, unlesse the beleever doe quench the Spirit in himselfe: Or
the

the Lord (to shew him that hee standeth by grace) doth leave him to himselfe for his owne glory, and the better establisshing of him afterwards.

It having bin shewed hitherto who are true beleivers: it followeth to shew how a beleever is to behave himselfe throughout his whole conversation.

1. Wherein is to bee layed down, first, the grounds of a godly life, *viz.* that it is grounded on faith, and proceeding from a pure heart.

2. The parts of it, which is to fly evill, and doe good.

VNfained faith, and a godly life, are inseparable companions.

1. First, godlinesse cannot be without true faith, *Iam. 2. 18. Heb. 11. 6. Gen. 6. 5.* the fountaine being evill, the rivers which runne from it cannot be good; so where faith is not in the heart, there can no godlinesse bee in the life; by which

which wee see how many doe deceive themselves, thinking they feare, love, and serve God; and yet have no faith, nor no constant desire of it.

2. Neither can faith bee without godlinesse, for as no man liveth godly which beleeveth not; so no man which beleeveth, can live wickedly; but as he is new borne, so like a new creature followeth newnesse of life and obedience; although this doeth not appeare neither at the first beginning of his conversion, nor in the vehemency of temptation, *Tit. 2 12*. Neither doth faith worke a bare wandring desire to please God, but it frames also the man unto it, and teacheth him in some true and acceptable measure to goe about it; and when it is overmatched with fleshly corruption, yet it raiseth sighings and strivings in the heart, till it bee subdued.

So that as they are deceived, which passe from a little sorrow
for

for sin, to newnesse of life, as they imagine, without faith, the beginning and worker of all new life : so they also are no lesse deluded that please themselves, thinking they haue faith, when their lives are not only filled with offensive actions, but also with custome & commonnesse in the same. For he that is honoured with the title of a beleever, must be knowne by the livery of an uncorrupt life : and the true servants of God dare no otherwise beleeeve their sinnes to be forgiven them, than they walke humbly before God and man.

VWhen faith is said to be necessary to a godly life, we must not onely understand by faith to be saved: but that the godly man must labour to believe, that all the promises of this life and of the life to come, (whether the great and principall, as of the graces of the spirit, or the smaller, as of bodily safety and preservation from dangers

gers so farre as they shall bee good for him) doe belong unto him: And besides he must beleeve, that both all the commandements which teach obedience, and the threatnings (because they restraine the contrary) are set downe for him particularly to bind his conscience thereunto, *Rom. 15. 4.* Thus hee must depend upon the whole word of God: many who have hope to be saved doe not thus: some sinnes they make no conscience of: some promises they looke not at; by meanes whereof they are not so well fenced as they might be; but hold the very promise of salvation it selfe very weakely. This cometh to passe partly because they are not taught these things aright: partly because being taught, they do not digest and work them upon their consciences. This bringeth doubting and unsetlednesse even to good Christians: therefore hee that beleeveth to be saved, must beleeve also that hee shall be sanctified,

fied, 1 Cor. 1. 30. that hee shall receive grace from God to bring forth fruits of amendment of life, and that he shall be inabled to cast off his old conversation, and also have grace to goe through troubles, and deliverance from them: for assistance and blessing in God, he must depend on God his Word; this is the obedience of faith, Rom. 1. 5. which if we have as a foundation to uphold and incourage us, it will greatly availe for the furthering of us in a godly course; by this we shall sooner wadethrough doubts, and grow out of feare; whereas otherwise wee faint and feare oftentimes, and be without helpe.

Many examples wee have in scripture of such as thus beleeeved, especially set downe in the 11. to the *Hebrewes*; Heb. 11. 16. 38. Gal. 2. 19. When men doe not thus walke in the strength of God his word, it causeth tedious troubles in them, and indeed the offensive lives of many, and the starting aside

side of sundry, come from this want. But it may be objected, that *Paul* himselfe seemed to want this, for hee found no meanes to performe that which was good, as he complaineth, *Rom. 7. 18.* I answer hereunto, that

Object.

He complaineth not that he had no promise of strength, or that hee had no faith in the same; for he saith the contrary, *Phil. 4. 13.* but hee complaineth that for all the hope of helpe that he had, yet the rebellion of his flesh did mightily strive and resist the spirit. And this must every faithfull man looke for while he live.

Answer.

NOW for the fountaine from whence a godly life doth proceed, it is from the heart, which therefore must bee purged and cleansed.

For this wee are to know, that the heart of man, before it be emptied, is a dungeon of iniquity; being

fore it be inlightened, a denhe of darkenesse; before it bee cleansed, a puddle of filthinesse: and that which Saint *James* speaketh of the tongue, may much more be said of the heart, that before it be tamed, it is an unruly evill. Now if such an heart bee the guide of our life, how monstrous and loathsome must that life needs bee? of necessity then the heart must be purged and changed.

This purging of the heart is a renewing in holinesse and righteousness by little and little of all true beleeuers, they being first delivered and freed from the tyranny of sinne and feare of damnation; for then doth sinne receive a deadly wound, and the power thereof is abated and crucified, which is shewed by the hatred of sinne, and a delighting in goodnessse.

Although this change bee but weake at the first, yet if it bee in truth, in will and desire, it is an infallible

fallible mark of Gods election and love towards him. This grace is often dimmed and even choked in many, because God doth strengthen and continue this gift of holiness and sanctification, as it is nourished, esteemed, set by, and as men doe stirre it up in themselves, by asking after it when they doe misse it, and provoking themselves to pray for such good affections and cannot bee satisfied without them; as *David* did, *Psal.* 43. 5. 103. 1. Thus we ought to cherish and blow up the sparkles within us, which will not ordinarily faile us, especially for any long time (except in time of temptation) unlessse it bee through our default and folly. As for the manner how this is done, wee are to know it is the proper and wonderfull worke of God by the power of the holy Ghost, *Acts* 15. 9. *Isa.* 11. 2. He that hath, with faith unfained, an heart sanctified, and purified from his naturall corruptions and wicked disposition;

disposition; as he is not to account it meane and little worrh, it being an euident worke of the Spirit; so neither is hee to stand at a stay in this, it being but the beginning of that worke which shall follow it: But,

Object.

How doth God purge our hearts, when as faith is said to doe it? *Acts. 15. 9. 1. Job. 3. 5.*

Ans.

Faith is truely said to doe it: because that men not yet assured of the happines of heaven, not knowing, nor feeling any better delights doe seeke after those which their blinde and deceitfull hearts doe dreame of here on earth.

But as soone as they are assured of Gods favour through faith, so soone are their hearts changed, and their affections set another way; so that faith may well bee said to purifie and cleanse the heart, *1 Pet. 1. 4.* but not as the chiefe and highest cause, for that is the holy Ghost; but as the instrument.

Thus from faith and a pure heart,
doth

doth arise a good conscience, a sweet peace, and holy security; having received from God a mind to know him, an heart to love him, a will to please him; and strength also in some measure acceptable to obey him.

From hence doth proceed that true repentance, which is a purpose of the heart, *Acts* 11. 23. an inclination in the will, *Psal.* 119. 44. 57. and a continuall endeavouring in the life, *Acts* 24. 16. to cast off all evill, and obey God both inwardly and outwardly, according to the measure of knowledge in every one.

So that this sound purging of the heart, is that strong foundation upon which only a good life comes to be builded. For God will have our whole heart, not a piece of it, for that is neither beſeeming his greatneſſe, neither fit for them to offer who receive ſo great good things at his hands; many indeed are hardly brought to this, and therefore

therefore all their faire shewes and colours doe vanish away, and come to nothing, for rash and hasty purposes are no sufficient foundations to beare up so great and weighty buildings, as the whole course of their lives to bee wholly passed.

But if men at their first imbracing of the Gospell, did give their hearts wholly to the Lord, then should God have more honour, and themselves more abiding comfort.

NOW having shewed the ground and roote of a godly life, viz. faith and a pure heart: it remaines to speake of the parts of it, which is a renouncing of all sinne, and a care to walke in a new life. And first of the former.

The party beleeving is brought to this power and grace, that he is out of love with all ungodlineſſe, and not with some part or kinde onely; but loatheth the whole course

course of iniquity, which was his onely delight and pleasure before: neither doth hee this in some good moode onely, or when some shame or danger approach, then to shew some mislike of it; but in good advisement hee is resolved to cast off such behaviour, as a loathsome and ragged garment, *Hos* 4. 9 *Eph.* 4. 24. *Math.* 16 24.

For want of this settled denying of our selves, divers never attaine true godlinesse: some never conceiving the Doctrine, others forgetting, and some scorning it, but the most receiving it coldly, and going about it preposterously.

Whereas the servants of God leave not sinne for a time, nor by constraint, for or company, and feare, &c. but being at utter defiance with it, doe abiure it for ever; *Nehem.* 10. 29.

But in all these they trust not to their owne strength: but daily considering what cause they have to doe so; how infinitely they are bound

bound to God to discharge it, become firmly perswaded, that God who hath made them willing, will also make them able to do it, *Phsl.* 4.13. *Rom.* 9. 31. and therefore, although they see not that helpe present with their eyes, yet they hope for that which they see not, and therefore wait patiently for it, till it can be granted them. Thus both both faith and hope being nourished and strengthened in them from day to day, they doe finde both will and desire, & strength (though imperfect) to accomplish to the peace of their hearts, that which they set upon and attempted. Indeed it is not obtained without striving, but it is no iust cause of discouragement to us, to take paine for so great a profit, when we are sure of it before wee goe about it : and if,

Object.

The faithfull doe not alwaies preuaile therein.

Answ.

As it is true that in some particulars they are overcome, yet that
doth

doth not cut off all comfort from them: for howsoever they doe not account light of any fall, yet those very fals turne to their gaine afterwards; for thereby they come to know themselves better, their prime pride is much asswaged, they have experience of God his grace towards them, and they cleave more nearer unto him after, and are more circumspect in looking to their waies: remembred alwaies that this belongs onely to the true beleever, who having the Lord for his teacher, is become both skilfull and able to doe this; which to the naturall man (in whom is no dram of goodnesse) is altogether impossible.

AS wee have scene that sinne is to be renounced, and in what manner; so we must consider the divers kinds of evils which are to be renounced: and they { *Forward,*
are of two sorts, { *or*
Onward.
{ *First*

First by inward evils, is not meant the native infection of the heart, but the fruits and effects thereof, *James* 1. 14. *Col* 3. 5. and that in such as professe Religion.

Amongst these, the roote of all the rest is infidelity, *Hebrewes* 3. 12. From hence growes out three armes or boughes, of the which every one shooteth forth as branches, innumerable worldly lusts.

1. Impious against God.
2. Injurious to Men.
3. Most hurtfull to our selves.

First, for those against God and his honour and worship in the first *Table*.

1. *Commam.*

Against the first Commandement; as (touching the Maiesty of God; (their hearts are full of blindenesse, covered with darke-nesse; so it goeth against them to be taught the true knowledge of the true God; it is death to them to be drawne out of their ignorance; they cannot abide to heare of his iudge-

iudgement day, *Iob 13. Acts*
24.25.

And whereas hee requireth, that confidence should bee put in him, for continuall defence, deliverance and succour in soule and body, they are carried with distrust, as with a whirle-wind. In adversity they are either overcome with a servile and desperate feare, or boyling with impatience, or else swelling against God in obstinacy and contempt.

In prosperity there is little or no thankfulness yeelded to God by them, their reioycing is carnall, and oftentimes they are made drunke with pleasures, so that they are lovers of them more then of God, and become insensible therby and past all feeling.

And as for the second Commandement; they rehell against the spirituall and true seruice of God, and that which they yeeld him is a will-worship, even that which fantasie, custome, or fleshly wisdom

2. COMMAND.

dometeacheth them, *Iob. 21. 14, 15*
Matth. 15. 9. Many are carried by
 superstition and blinde deuotion,
 into false worships ; and other
 which retaine the truth, yet in the
 use of religious exercises, their
 hearts take no delight.

3. *Comm.*

So also against the third Com-
 mandement through the course of
 their private conversation, their
 hearts are altogether vaine, pro-
 fane and dissolute, they have no
 pleasure in pleasing God, though
 it should be their meat, drinke and
 pastime ; his most fearefull iudge-
 ments they passe over lightly, so
 far are they off from expelling hy-
 pocrisie and other sinnes.

4. *Comm.*

And as for the Lords Sabbath
 and other good meanes appointed
 on the same, to season and change
 their hearts, they sensibly loath
 them, or find no favour in them, nei-
 ther is it any part of their thought
 to seeke any comfort by them.

Table 2.

After these wee may consider
 those

those unbridled worldly lusts, which carry men after the hurt of their neighbour.

What unreverent contempt and obstinacy appeareth to bee in the hearts of many against their betters, diminishing that authority, credit, and estimation which God hath given to them; so that place, yeares and gifts, are had in meane account of them: what unthankfulnesse in men to them which labour for their good and welfare either in corporall or spirituall things, &c.

5. *Comm.*

How against the good of their neighbours soules, many doe reioyce to see them, nay to make them fall into sin; what unappeasable anger, deadly hatred, and bitter seeking of revenge, there is amongst men, how readily occasions are taken in thinking evill of others, how lightly men esteeme of hurting others: how none almost will with *Abraham*, *Gen. 13. 8.* passe from their right to avoid dis-

6. *Comm.*

sention; how there is no meeknesse or mildnesse to forbear others, no burying of offences, no pacifying of wrath, no fellow-feeling of misery.

7. *Comman.*

How men let loose their hearts to filthy and unclean thoughts and desires, how they are inflamed through every obiekt that pleaseth them; how they delight to blow up those burning lustes, by all unclean talke, and to feede their adulterous eyes by wanton spectacles, and to resort to those places, where they may be incensed by all provocations, &c.

8. *Comman.*

What greedy and unsatiabie desire there is of gaine, nay of other mens goods, though it be by deceit and wrong, what repining at other mens gettings, what pilling and fleecing, oppression and usury in all estates.

9. *Comman.*

How rare those are that take well, and interpret in the better part, things done or spoken doubtfully, what mistakings, suspitions, surmises

surmises doe arise against our brethren ; even as *Saul* against *David* & *Jonathan*, 1 *Sam.* 22.8. Also what deriding there is both by word and writing, what flanders, and reproches, &c.

And lastly, how their desires tend not to good, neither lead them to God ; but are for the most part taken up in wishing somewhat of their neighbours to their hurt.

10. Comm.

The evils also that concerne themselves, are neither few nor small : in abundance of outward things, setting their hearts on them and delighting excessively even in the abuse of them, and ioying beyond measure in things transitory, which is the very pride of life.

Contrarily, fretting, murmuring and vexing themselves when they fall into extremity, or unto frowardnesse, or sullenness, when they are crossed or displeased, deceiving themselves with desires of things unprofitable, troubling themselves with curious meddling in

things impertinent, blind-folding themselves with foolish love of themselves, &c.

The lusts wherewith the hearts of men doe swarme, and are even burdened and loden, may easily perswade us, that it is divine power and grace from above that must purge these and such like unfavoury draffes out of them.

And yet these and many other such like are renounced as they come to bee knowne of Gods servants, and resisted, according to the wisdom which God hath given them; although in others they rule and raigne, and the obtaining of grace to doe this, is a speciall part of Christianity, *Ephesians* 4. 22. so that hee that exerciseth himselfe in observing these his foule and shamefull lusts, when hee hath beene led away, and deceived by them, which of them doe most trouble him, and oftest prevaile with him, and so by the helpes which God hath given him, doth resist

resist them, though but weakely and imperfectly, he need not doubt but that he is occupied in the godly life.

Thus all Gods children doe renounce and overcome their wicked lusts, though not all in the like measure, yet of the weakest they are hated and striven against, when they are once seene and perceived. All are not so meeke as *Moses*, *Num.* 12. 13. so faithfull as *Abraham*, so continent as *Ioseph*, *Gen.* 39 10. so zealous as *David*, nor so full of love as the woman in the Gospell: *Luke* 7. 47. yet those that be behind others (so it be in truth that they indeavour) are not to bee discouraged, for all beleevers have not their part in the same degree of mortification, some receive thirty-fold, some sixty, some an hundred, and indeed those who are most of all troubled for being behinde others, doe declare plainly, that they love the grace that they mourne for, and hate deadly the

corruption which they complaine and cry out of, they indeed that suffer themselves to bee ruled and led by their lusts, can no waies claime any part in a godly life, for he that is so minded, cannot be but carnal, estranged from God, and a bond man of Hell.

But the weake Christians that doe strive against those, and decline them in their measure, may stay themselves for their comfort on these three speciall graces.

1. That they have a cleare knowledge of their salvation.

2. That they account it as their chiefe treasure.

3. That they be setled forward in some plaine and good course of life, whereby they may grow in faith, and the obtaining of God, though with some striving. But if they walke destitute of any of these three, they shall bee snared much with feare and unquietnesse. These therefore must be earnestly laboured for, being of all things most necessary

cessary to be learned of such as have attained already to the knowledge of true happinesse by Iesus Christ: for as a man knoweth nothing profitable unto salvation before he believeth; so after he believeth, hee knoweth nothing profitably to grow on with comfort in his Christian course, without these three faithfully and carefully looked unto and preserved.

As for the greater increase of faith, knowledge, strength against sinne, comfort and such like fruits of the spirit; sometime the Lord doth withhold them, either because he seeth them in some respect not to bee good for us for the present, as 2 Cor. 10. 9. or else to try us, whether we love them so well, that we will seeke after them still or no; but for the most part, if we grow not, it is most iustly to bee imputed to our owne fault as our owne ignorance, sloth, favouring of ourselves in sin: or if these be not the causes, then it is our owne timerous-

timorousnesse and unbelieve, fearing that such grace as wee desire shall not be given unto us ; whereas wee ought to believe. Neither need we feare lest by believing this we should be too bold or presumptuous, for God hath promised it, and commanded us to trust in him, *Iam. 1. 6.* And if wee faile not in using the meanes, staying upon the Lord by faith ; assuredly hee will not faile nor disappoint us ; but wee shall have grace to guide our feet, to rise when we are fallen, to returne when wee are stepped out of the way, and to walke in most sweet safetie under Gods protection all the day long, *Deut. 33. 12.* And finally, our gaires shall bee such, as shall cause us to marvaile at Gods goodnesse, in giving us more than we would have asked.

Question.

A Question here may bee moved, how the mindes and hearts of the believers are taken up usually, seeing they renounce inward lusts?

Answer.

Their thoughts are according to their

their divers growthes and ages, which are three.

1. The highest degree is old age, or the experienced estate, which yet is not the perfect age in Christ, for that shall not befall us till the life to come, but a firme, constant, and settled going on to that perfection.

2. The second is the middle age in Christianity, in which as young men in wrestling, we have courage against our sinfull lusts, but yet like unto them who have many foiles, wee are oftentimes cooled in our courage, though wee sometimes prevaile, ever growing, though slowly.

3. The third is childhood or infancy, the lowest and the last, the which is principally discerned by an earnest desire of the sincere milke of the Word, and namely, of the promises of forgiveness of sins; which although some of these deare children of God cannot with full assurance lay hold of; yet this
their

their hungry desire after it (which cannot be satisfied without it) with a sensible feare to offend God, is a true signe thereof.

The first sort are such as through long experience, and much acquaintance, with the practice of a godly life, have obtained grace to guide themselves more constantly than others, and to keepe within bounds: they are much freed from this bondage, and seldome so grossely holden under of corrupt lusts as others: which estate, though it be to be aimed at of all godly people, yet it is not obtained but of such as have accustomed their minds to the heavenly course, and to whom good meditations and thoughts to shunne and avoid evill, are become a pleasure; and are as well able to discern the same by their understanding and judgement, as to have their will in good sort at commandment to follow the good and shun the evill. Now these have their mindes usually

ally set upon some one or other of the infinite heavenly instructions, which from time to time they have treasured up in their hearts: whereby, although they be not quickned up as they would, or desire to be yet they are held from much evill; they are often considering of Gods unutterable kindnesse; of mans mortallity, the momentary estate of all things under the Sunne, the blessed estate of the Elect, the endlesse woe of the damned, and such like; they are often beholding, and meditating of God, his Majesty, Power, Wisdome, Eternity, Justice, Patience, and long suffering, and of his care over them; but a great part of their daily thoughts is this, how they may have a good conscience in all things pleasing God, and how they may be prepared for the crosse; also how they may hold out constantly the profession of their hope unto the end with joy; how they may resist all occasions of evill; what lets they shall finde from

from without and within. And lastly, how they may order well their particular actions in their callings; that they may make a good account at the end of the day, and so at the last end.

Thus the first sort are exercised, yet not wholly freed from evill thoughts, and vaine desires, for *Paul* was not, 2 *Cor.* 12. 9. *Rom.* 7. 24. and God will make them see their weaknesse from time to time, especially to subdue pride in them, and to hold them under.

The second sort compared to young men, are neither so experienced in Christianity as the father, nor yet utterly unacquainted therewith, as the new-borne babes.

These are especially occupied in fighting against temptations, and resisting unruly lusts, *Ioh.* 2. 4. For knowing by the light of the Scriptures, what corruptions they have in them, they watch their hearts diligently, they pray against them oft and earnestly, they are alwaies in

in feare lest they should be overcome, and casting how they may avoid the occasions of sinne, so that sinne becomes odious unto them, yet not ever overcome of them, but often unsetled and distempered and as often renning the covenant with the Lord to please him better; sometime discouraged, but rise againe, glad to use all good helps, both publike and private, and having prevailed against greater corruptions, are earnestly set against the smaller, and such as seeme lesse dangerous; as the idle roving of their braine which do not directly so much carry them after evill, as hinder them from good, they are holden under some infirmities, that they may be more humble and not forget what they were in times past, so that this second age and growth in Christianity is a striving rather betwixt feare and hope, sorrow and joy, than a superiority over unruly affections; an estate standing in neede of counsell and help,

help, rather than fitted and experienced to counsell, direct & settle others: but the more sure they be of their salvation, the more expert they should be in the battell.

The third sort compared to little Children, who hang upon the brest and doe labour for knowledge of their Father in Christ, and desire the meanes of their spirituall nourishment, 1 *Pet.* 2. 2. their thoughts are taken up in these things, and their keeping themselves that they may not offend or displease their father; they are cheerfull while their small faith is upholden, by cleaving to the promise; and as uncheerfull when as faith faileth, moaning, and pining if it be long wanting: where they must take heede of two perills.

The first is, lest upon pretence of seeking continuance of comfort, they neglect their lawfull businesse; for Satan appeareth as an Angell of light.

The second, lest in want of comfort,

fort, they be driven to any distrustfull or desperate feare; for so the Divell appeareth as a roaring Lyon.

These must grow daily out of their childishnesse, misliking all such faults as they spy in themselves and purge themselves from them. With these the Lord dealeth most kindly, not shewing them all their corruptions at once, which were enough to dismay them; nor how many afflictions abide them, which were like to confound them.

Thus we may see in these three degrees, how for the most part the purged hearts of Gods children are taken up; the weakest of which doe farre differ from the secret'st hypocrite, which of all unreformed, ours come neereſt them.

THus having spoken of inward lusts and finnes of the heart, and shewed how they are disliked and renounced of all the believers:
The

The like is to be shewed of outward sinnes of the life, that they be abhorred and shunned also : which is the rather to be considered, because many boast they have true hearts to God, when their lives are wicked ; but to rejoyce either about their salvation, or the goodnesse of their heart : if their behaviour be stained with outward wickednesse, and their holy profession blemished with open and shamefull sins, is vaine : for none can be truly godly, that doth not indeavour to walke free from offensive evils, if hee doe know them to be sinnes, which may be shewed abundantly in the Scriptures by Doctrine, *1 Samuel* 7. 4. *Hos.* 14. 9. *2 Cor.* 7. 1. *2 Pet.* 2. 20. *Iam.* 1. 25. *Rom.* 6. 2. By example, *Ioseph*, *Gen.* 39. 10. *Moses*, *Heb.* 11. 24. *Zachew*, *Luk.* 19. 2. of the sinfull woman, *Luk.* 7. 37. These forsaking those sinnes which by nature they loved, and by custome they had long lien in, doe plainely shew

shew that they believed in Christ, forsaking their old finnes, though they were never so pleasant unto them.

NOtwithstanding the former Doctrine be most plaine for Scripture and reason, yet there are many that hope for salvation, and yet renounce not open finnes, and outward offences.

These are referred to foure sorts.

The first are grosse offenders, whom every vile person doth scorne, because hee doth see their hypocrisie by open and often committed evils, and hath Christian Religion it selfe in meane account for their cause; for prophane men when they see any walke sincerely indeed, & without just cause of rebuke, are little moved at their example, neither greatly reverence them, or take any good by the, but reproach them rather; but that is because they see so many, who, besides some outward appearance

of

of zeale, were little better in their lives than themselves, and therefore they are hardned to thinke so of all the rest; which wilfull blindnesse and hardnesse of heart, though it be a fearefull signe of God his vengeance to them, yet this in great part may be justly ascribed to the lives of those who professing godlines, in their deeds deny the same, 2 *Tim.* 5, 6. for whom it had beene better they had never made any profession at all, such as *Saul*, 1 *Sam.* 22, 18.

The second sort are such as being rude and ignorant, are altogether carelesse, flattering themselves in that grosse and brutish estate, who have many speeches also suitable to their lives, which lay open their hearts to all.

A third sort are such, as because they keepe within some civill course of honesty, and are free from grosse crimes, thinke themselves to be in very good estate, though their open faults be many: some of these (as also of the former)

mer) are sometimes pricked in conscience for sinne, or rather for the punishment of it, *Exod. 9. 27.* and some kind of change, *Mark. 6. 19. Hos. 6. 4. Mich. 6. 6.* they will sometimes make vowes and covenants to doe well, *Psal. 78. 36.* they will sharply reprove others, *Pf. 50. 16.* they have some sudden flashes of grace, & yet do want true godlineffe, and therefore have their sentence pronounced by our Saviour, *Matth. 21. 31. and 5. 20.*

A fourth sort of professors are such, as for their seeming zeale doe thinke so well of themselves, that they cannot brooke or abide any other that differ from them in judgement, they are taunters, raylers and slanderers of their Brethren; yea, most sharp and uncharitable and proud censurers of their brethren and betters; who are so soone ripe in their owne conceit, that none is meete enough or sufficient to teach them, some also inordinate livers. *Tit. 3.* worse in
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their dealings than men who professe no Religion, earthly, unquiet, and such like.

The life thus led, is not the life which God requireth, neither are those works which faith affordeth, so that howsoever God gathereth his Elect out of all these kinds, yet are none of them to be accounted as his, while their hearts abide stained with such corruptions, or their lives defiled with such treachery.

Against this that hath beene said, some will be objecting and asking, why such difference is made of men? have the godly no faults? are they without infirmities? are they not like unto other men in sinning? if it be so, why should they be shoaled from the others?

I answer, that as for differences of men, they are put by the Lord himselfe, both in name, conversation, and reward, *Psal.* 1. 2. and 50. 16. 1 *Thes.* 19. and the end of the Ministry,

Ministry is, to shoale' Gods Elect and beloved ones from the World, and to bring them to his sheepefold. Where it is demanded, if they be not partakers of the same sinnes that other men are? it cannot be denied, but the godly are somewhat infected with common corruptions, living where Satan is; and further, it is possible they may also lie still in the same loathsomenesse for a season; but yet so, as it appeareth plainly, that they were not given over like wicked men: for when they come to themselves againe, we see how strangely they are amazed at their offence, how they tremble to thinke what they have done, and can have no peace within themselves till they returne home againe after they are gone out of the way, and so are made more vigilant and wary against the like another time, the which of the wicked cannot be said; besides the falls of the godly are but when they are secure and take liberty

D berty

berty unto themselves, *2 Sam.* 11. 4. and give over to fence themselves as they are charged, *Heb.* 4. 1. and 3. 12. As for reproachfull and flagitious falls, we must know, that it is possible for us to be preserved from them, *2 Pet.* 1. 5. 10. so was *Enoch, Abraham, Caleb, and Ioshua*, with many others; but yet as many rare and deare servants of God have fallen into shamefull sins, so may we: for God suffereth his servants to fall so dangerously for these causes.

1. For the humbling of them.
2. That they see his exceeding bountifulnesse in pardoning so great finnes, and so love him the more, *Luke* 7. 47. *Iohn* 21. 15. and
3. That others farre weaker than they, yet faithfull, may be encouraged to beleieve that their finnes shall be pardoned, and their weake service accepted of him, as *1 Tim.* 1. 16. which otherwise might be discouraged. Out of these cases, if we hold fast our faith, and stand

stand upon our watch, wee neede not feare falling, for God taketh no pleasure to cast them downe who desire to stand, but to raise up them that are fallen, *Psal.* 130. 3. to helpe our weaknesse, to supply our wants, and to deliver us from such dangers as we feare, so farre as it is expedient ; or else make us able to beare them.

Now concerning infirmities, it must be granted, that because they have still a body of sinne within them, they must needes be subject to infirmities, and this is properly a sinne of infirmitie, when partly of knowledge, and more through frailty, an offence is wrought to the displeasing of God : and when of such a one it is committed, as because he hath his heart sanctified would not doe it ; and yet because the power of corruption at that time is greater in him than the strength of Grace, therefore hee was forced to yeeld to it, so that in these also the godly doe much

differ from all wicked : for it is their greateſt care that they may not fall, their greateſt ſorrow when they are overcome, and their greateſt joy, when they doe prevaile over their ſins; none of which are to be found in the wicked.

THe heart once purged, as hath before beene ſhewed, doth require great care for the keeping of it ſo in good plight afterward, *Prov.* 4. 23. which is done by watching, trying, and purging; wee muſt watch, leſt we ſhould for the want thereof be deceived with the baits of ſinne; wee muſt examine and try it, becauſe no man can watch ſo carefully, but that much evill will creepe in; and wee muſt purge out that filthy drolle of concupiſcence which wee finde by examining, that it ſet not our will on fire, to ſatiſfie and performe the deſires thereof, *Pſal.* 119. 9.

This indeede is no idle worke; for he that goeth about it muſt be

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content and glad to weane his heart from many unprofitable and wandring thoughts and desires: and so season them with holy and heavenly meditations. But wee may see by Scripture, *Psal.* 32. 45, 6, *Heb.* 10. 38. and by experience, (notwithstanding our affections be strong, unruly, and most hardly subdued) with what ease we may renounce and forsake them, and have power over our will and appetites, when our heart be thus renewed and kept mastered: Whereas the little acquaintance and ill governing of the heart, by letting it loose to folly, wandring and needlesse phantasies, is that which causeth it to be surfeited with all manner of iniquity.

Againe, if our hearts be not thus carefully looked unto, wee shall not have them ready to any duty. And from hence it is, that many mens hearts are swarving usually with vaine thoughts, even whiles they are in hearing and praying,

because they doe not constantly throughout the day watch over them: for the onely way to curb our lusts, is to looke to our hearts, by it we shall not onely have help and furtherance to worship God aright, but in our common actions, affaires and businesse, we should so behave our selves as would be a joy unto those that should behold us, and an ornament and beauty to the Gospell which wee doe professe.

Thus therefore wee ought to looke to our hearts in all that we doe, both keeping out evill that would enter, and purging out that which by stealth shall creep in, and not by fits onely, when the good mood taketh us (which as it is too common, so it is most dangerous) but alwaies, *Psal.* 1. 2. 1 *Eph.* 5. 16. which if wee shall doe, although our hearts being purified and cleansed but in part, our desires therefore cannot be all good and pleasing to God, but unperfect, that

that is to say, many of them evill, and many which are wholly mixed with evill and corruption; yet to have our hearts thus changed but in weake measure, so as it be in truth, is a benefit of greater value than the who'e World: and he that hath it, is by infinite degrees happier than the most glosing professor that wanteth it.

THus farre of the eschewing of evill: Now for the doing of good.

Where first, certaine rules must bee learned and observed, which because they are not followed, many that would gladly live well, attaine to it in no good sort to bring it in credit with others, but meete with many unsetlings, discouragements, and cooling of their zeale, yea oftentimes dangerous out-strayings, neither finde the going about it so pleasant as toilsome and tedious. Now the generall rules are these.

First, knowledge of dutie, with a delighting therein.

Secondly, practise of that which we know; which is that living by faith, or labouring to keepe a good conscience, so often commended unto us in Scripture.

For the first, wee must understand by knowledge, such an enlightening of the minde to understand the will of God about good evill, that wee have with it spirituall wisdome, to apply and and referre the same to the well ordering of our particullar actions; that wee rest not in seeing the truth only, but approve and allow of it, as that which is fit to counsell and guide us, but yet so as hee that hath most of this, may grow, and he that hath least, may not bee discouraged.

This knowledge must not bee weighed and esteemed of us as a thing common and of no value, but loved and liked, otherwise no fruit will follow.

For

For the second practice, is that seeking to walke worthy the Lord and please him in all things, *Colos. 1. 10.* which must bee both inward and outward.

Inward, when as in resolution of our mindes and desire and purpose of our hearts, we are prepared and ready to bee set on worke, and bee imployed in any good service to God or our brethren, *Psal. 119. 10. Acts 11. 12.* this must bee often blowne up in us; for if this bee lost through forgetfulnesse, sloth, and carelesse negligence, or over-whelmed with sorrow, feare, or such like passions, or dulled and made blunt in us through lightnesse and vanity, then are we unfit to honour God in any service.

Outward, when in our lives wee expresse and declare the same, by endeavouring at least to please God in one commandement as well as in another, *Act. 9. 3.*

Thus much of the rules. The

vertues which further us herein, follow.

First uprightnesse, when in a single, and true heart, we love, desire, and doe any thing, especially because God commandeth, and for that end, *Deut.* 18. 13. *Ephes.* 6. 14. *Ioh.* 1. 47. Many actions otherwise fervent enough, for want of this sincerity, are but froth (as were the hot enterprises of *Iehn* against Idolaters) and cause them who have long pleased themselves therein, to cry out of their doings (though admirable to the eyes of others) to say they were but hypocrisie, for many are the starting holes in the den of our hearts, and many waies wee can deceive our selves and others also by false pretences in good actions: we must therefore labour that howsoever our best actions are mixed with corruptions, yet wee may have the same reioicing with the Apostle, that in singlenesse of heart wee serve the Lord.

The second is diligence, whereby a man is ready to take all occasions and opportunities to the doing of some good, and to shunne idlenesse and unprofitablenesse, 1 *Pet.* 1. 5.

The third is constancy in nourishing all good desires, and holy endeauours, untill his latter yeares bee better than the former, and so finish his course with ioy.

By these two, great matters are brought to passe : and for want of these two, and through the contrary, sloth, and inconstant unsettlednesse ; euen the most of the godly doe not finde the sweet fruit in their life which is to bee found.

Fourthly in humility and meeknesse, all our duties must bee practised, if wee will follow Christ, *Matth.* 11. 29. These two are not particular vertues, which sometimes onely may haue use, but such fruits of the spirit as necessarily are required in all actions, so that

at no time humbleness of minde and meekeness of spirit may bee wanting. And therefore they are oft-times in the Scripture set down together, as *Eph. 4. 2. Co. 3. 2.* and so urged, as doth shew, that although there bee many goodly gifts in a man, yet if he hath not these, they shall loose their credit and beauty amongst those which behold them, and withhold their commoditie from him who wanteth them.

By all this that hath beene said, it is evident that the life of the believer is a continuall proceeding in the departing from evill, and endeavouring after duties, and a settled course in repentance, and a constant walking with God: not an idle and uncertaine stumbling upon some good actions, whiles a great part of his life is neglected and not looked after. But some may say here, wee have a desire to doe these things, but wee want power and ability. whereunto I answer that.

The

The best desire is in vaine, except wee have with it an assurance of God his favour, and helpe through faith; for it is faith that overcommeth all les, 1 Jo. 5. 4. this letteth us see, that he which hath saved us from the greatest danger of hell, will much more save us from the lesser, of being overcome of our corrupt lusts. And if any shall say, that

Saint *Paul* himselfe did not finde power to overcome the body of siane? It is evident

The holy Apostle did not overcome all rebellion of the old man, to the end he might alwaies have a marke of his unworthinesse and siane remayning in him, and thereby remember, that it was of onely mercy that he was pardoned, and the grace of God that kept him from falling away from him; and that for both these causes he might bee abased and kept humble under so great grace as hee had received: and last of all, that hee might

might from time to time finde sweetnesse still in the forgivenesse of his finnes.

But although hee was not perfect here as an Angell, yet was not he carryed of his lusts into grosse iniquities, for God his grace was sufficient for him; and so shall it be for us, if wee doe as oft and as earnestly desire it; for every christian in his measure may looke for the like grace that *Paul* had, even strength to performe in some good sort the duties which seeme so difficult and impossible unto him.

Which is not so to bee understood, as if every godly christian doth feelee or obtaine this (for that might discourage many) but to shew what God his children may confidently looke for, and how their estate may bee bettered, and their spirituall liberty increased. For many good people doe not know what their heavenly father hath provided for them, but
onely

onely receive so much light as whereby they see the way to his kingdome; according to the knowledge that they have of his will; thereafter they declare and shew it forth in their lives; but nothing as they might, or as some others doe.

THus of the rules and vertues which helpe us to the practice of a godly life. Now to shew wherein it doth consist.

The duties are these. First that pertaine to God.

Commandement 1.

For we must desire to know him as his word doth reveale him unto us, in his nature, properties, and workes, wee must acknowledge it is allowed, and in heart yeeld and consent unto the truth of those things which wee know of him, that then we may safely and boldly

ly beleeeve in him, and cleave unto him. Thus knowing our selves to be safe under his wings, we must grow to put our confidence in him: and from hence will arise another, even by hope to looke for that helpe which in confidence we assure our selves of from the Lord, and through this confidence and hope, wee must become patient in afflictions, and ioyfull in every condition of life. Further, because wee know all good things to flow unto us from God, therefore unto him wee lift up our hearts for the obtaining of those things which we want; unto him, we render thanks for all blessings received, and are affected with all our hearts and strength to love him more than all the world besides, and desire to enioy the more full fruition of his presence, in the meane time walking before him in all reverence and uprightnesse with a holy and child-like feare as doth become us.

Commandement 2.

Now besides these duties of holiness, which wee owe directly to the person of God meerely or spirituall and inward: there are other whereby wee worship him outwardly.

Where is to be knowne that hee will allow of no other meanes of worshipping him outwardly, than he hath appointed and prescribed himselfe in his word: As the preaching of the Gospell, and administering of Sacraments by Ministers lawfully called, publicke prayer, fasts, and thanksgivings, together with the censures of the Church. These in publike. In private, there are answerable to these, as talking & conferring of the word of God, in mutual instructing, admonishing exhorting, or any way else which is fit for edifying; in all which duties, as in many other, that are good and godly, great care must be had

had that they bee not performed lightly, rashly, falsly, hypocritically, and unprofitably, for that were abominable to God as a dead sacrifice; but contrarily, wee must use them with all high reverence, being prepared rightly before; well affected in the using of them, and aiming at the most profitable end which he hath appointed, that so we may be approved and allowed of him.

Commandement 3.

There is also a further duty, that not onely in time of his worship, but also in our common and usuall speech and actions, wee declare what a worthy and reverent estimation we have of the Lord. As by speaking all good of his name, word, and workes, and in our lawfull callings, by ordering and behaving of our selves wisely and graciously, that all which live with us may see that our religion is joy-
ned

ned with the power of godlinesse :
and that this bee done of us in all
estates and conditions of our life,
both in prosperity and adversity :
labouring also to perswade others
to the same. Now as in all things
God must be glorified, so more e-
specially in an oath, which must be
used as with high reverence, so in
truth, in righteousness, and in
the beholding of Gods workes
viz. heaven and earth, with their
furniture ; taking sweet feeling of
God his Maiesty and beauty which
shineth in them, reioycing with
reverence that he hath given us this
cleere glasse to behold his face in
(or rather his footstoolle) which
should move us therefore in all
our Actions to beware of hypo-
cristie.

Commandement 4.

Vnto all these is one more to
be added, *viz.* that upon the sea-
venth day all our workes bee laid
a side

aside as much as is possible, and the whole day to bee bestowed in his worship and service, and in things directly tending to the same.

Here for the avoyding of that tediousnesse in well-doing, whereunto our nature is prone, the Lord hath left us variety of holy exercises, *viz.* all publike and private duties, more freely to bee performed than at other times; which wise and mercifull regard of his over us, if it cannot move us to give our selves to practise this part of holinesse, (whatsoever our excuses bee) wee plainly shew, that our mindes are carnall, and that we do but favour our selves in worldlinesse or prophanenes, idlenesse, and ease when wee reason against it, as being too precise.

After the duties of holinesse towards God, follow those of righteousness to men, for these two are joyntly commanded of the Lord, and ought not of any to be

dis-joynd in practice, as they are of many; some delighting in the first, but neglecting the other; some following after the second, and destitute of the former.

Now the ground roote from which all these duties must spring, is love towards all men, even our greatest enemies. Vnto which must be joynd brotherly kindnesse to Christians, which is a holy and especiall love of one faithfull brother towards another, 1 Pet. 2. 7.

Commandment 5.

The first of these are such as be due betwixt inferiours & superiours mutually, viz. in generall, that inferiours in their whole course honour their superiours by voluntary subjection to them, as by Gods ordinance and appointment, and reverence them, both inwardly and outwardly; and likewise that superiours for their parts carry themselves towards them as brethren in
all

all curtesie, saving their authority; and further also, that they goe before them in all innocency and example of good life.

In particular, some as Superiours by civill authority as Princes, others as Magistrates and Ministers, to whom inferiours both subiects and servants must submit themselves in bearing their rebukes and receiving their corrections willingly and without resistance, and in yeelding obedience to all their lawfull commands.

And they, if they bee in higher place, are to provide that the people under them may live a godly, honest, and quiet life. If they bee Ministers, they are charged to be good and bountifull, iust and equal unto their servants. Some are Superiours by nature, as parents, to whom children doe owe very much, as forwardnes in imbracing their wholesome instructions, reverence and obedience unto the end, the disposing of their estate by

by marriage, or otherwise, that it be not without their consent, and readinesse to helpe their necessities &c. They are also bound to teach them from their youth, to keepe them from idlenesse, to traine them up in some honest and lawfull trade, to governe them wisely and kindly, to provide for their necessity of marriage, and to minister things needfull for this present life as they shall bee able, and as they may doe it religiously and lawfully.

Some by gifts, as chiefly the Minister, to whom double honour, reverence, and obedience is due, for his worke-sake, for hee is not onely a teacher, but a father.

Secondly the strong Christian, whom God hath endued with a liberall portion of knowledge, wisdom, experience, and other heavenly graces, more than others of their brethren : these the weaker must not iudge rashly, they must beare with their infirmities :
so

so those that excell in any other gifts, are to bee had in honour and account for the same : Some by age of the gray head and ancient in yeares, who of the younger sort are to bee had in reverence and esteemed, neither are we to neglect our equalls, but their dignitie and worthinesse is to bee regarded above their owne, *Rom. 12. 10.* These duties we owe unto the person of our neighbour, to which must bee added a care to maintaine our owne reverence and credit among men, by a course bebecoming our holy profession : now follow some duties towards his life.

Commandement 6.

First for bodily life, it is required that our neighbour sustaine no hurt by us or any of ours, as farre as we can hinder it, neither hee nor his, so as his life might bee made unpleasant, yea though hee should provoke us, yet we must suffer far rather

rather then bee angry in our owne
cause, seeme it never so weighty to
us, for that is no better than folly
and madnesse: nay, further, we must
be wise and carefull both in words
and in deeds, to cut of all occasi-
ons, and to avoyd all discord; yea,
though it be with departing from
some of our right, as *Abraham*
did, *Gen. 13. 7.* This innocencie is
accompanied with meeknesse, pa-
tience and long suffering. Also, he
that is harmlesse, is gentle, tracta-
ble, and soone intreated, peaceable,
communicable, and fit to bee lived
with: but yet besides the not hur-
ting of men, it is further required
that wee should doe them good;
and indeed our whole course
should be such, as that wee might
make easie as many mens burthens
as wee can: to men that are in mi-
sery, we must be pitifull and com-
passionate; as by shewing mercy
unto distressed servants and such
like, whom we might oppresse, as
being not able to resist us; by vi-
E siting

siting the sicke, and relieving all that are in neede ; and finally, wee must be helpfull unto all, to procure and maintaine their welfare, so farre as necessity shall require, and our ability can performe. This helpfulnesse hath adioyned unto it mercy and tender compassion, kindheartednesse and goodnesse, and such like amiable and commendable vertues.

Secondly, for the spirituall life of our neighbour, wee must give good example of life, we must take all occasions of winning men to God, of confirming them that are wonne, of peace-making, of reconciling such as bee at variance, of observing one another, and provoking to love and good workes : and finally, of instructing, exhorting, admonishing and comforting, and such like duties.

Commandement 7.

After the life of our neighbour in the next place we have charge of his honesty, or chastity, that by no means it be hurt or attempted by us: for the better obtaining whereof, it is required that both our mindes bee kept pure from uncleane lusts, desires, and thoughts tending to unchastnesse, and our bodies in honour, free from all executing of all such uncleane desires by any strange pleasure, which God condemneth, and therefore that all the parts of our body bee kept continent as well as the face, eies, eares, tongue, hands and feet bee carried from such occasions as may leade us thereunto: And this is commanded both to unmarried and married.

Commandement 8.

Another part of righteous dealing with our neighbour is, that they bee not iniured by us in their goods : so that where the case is plaine, [that any thing is another mans, wee cannot so much as lay claime to it; but God is despised of us ; but if there be a controversie, then in some cases we ought to forgoe some part of our right for peace sake ; but if the doubt doth arise by the subtilty of either party the damage ought to fall on them from whom it came, and if it be otherwise so difficult, that it cannot betwixt themselves be determined, let other men of wisdom take it in hand, or at the farthest, if suite of Law cannot bee avoided, let it be prosecuted in love. This must be observed in generall: but there are speciall duties according to the divers states of men ; for some are mterely poore men, and by
God

God his appointment, doe live by almes: others can in some sort partly maintaine themselves, but not without the helpe of others, by borrowing of them. And the third sort is able to lend, or to give, or to doe both.

1. For the first sort, they knowing that their poore estate is allotted them of God, they are to live in it with contentation; which contentednesse, will flow from the assurance of the favour of God in Christ Iesus; they must not grudge in any sort at the abundance of other men, but acknowledge them as the instruments and hand of God, whereby hee ministreth to their necessities, for the which also they must be thankfull, and take encouragement from thence to live godly and obediently, remembering also, that as much as they bee able, and their bodily infirmities of age, blindnesse, lamenesse, and such other will suffer them, that they shun idlenesse, and

all evill and unprofitable passing the time.

2 For the second sort, they must not borrow without need, as to maintaine themselves in play, or idleneffe, or simply to make againe of it either by Vsury, or by taking more dealing into their hands, than their ability will serve unto; and when they have lawfully borrowed, they must carefully purpose, and faithfully endeavour the restoring of that which they have borrowed at the day appointed, and that with thanks; the contrary whereof, is both a sione against God, being a kinde of theft, and an iniurie to those that have neede to borrow; for a chiefe cause of little lending, is evill paying.

3. As touching the third sort, those that are more able, they must regard both those duties which concerne giving and lending, and also those rules of righteous dealing, which they must follow in

get-

getting, increasing and using their goods, They must give freely and cherefully for charity and conscience sake, as the necessity of the poore requireth, and their ability will give leave.

They must lend also freely to such a borrower as is before described, not onely for the appointed time; but if necessity urgently requireth for further space, nay, sometimes to the forgiving either of all, or some part of it. That men may be inabled to this duty, they must be moderate in wastefull expences upon themselves, or others, where they need not, neither doth any charity binde them.

In suretie-ship they must not be rash, neither may we bee so hard, but to know and approve Christians, so farre as we are able to beare the burthen, wee may with good advice bee helpfull even in this kinde.

Now as for our common dea-

lings, wee must first see that our calling be lawfull, then that wee deale lawfully in every part of it, that righteousnesse may be preserved by us, in buying and selling, hireing and letting, and in partnership, &c. Care must be had, that one party alone be not regarded, but indifferency used (as much as may be) for the mutuall good of both: and therefore Usury, wherein the common benefit of both is not regarded, is altogether unlawfull.

Concerning Annuities, they are of two sorts, the one is a yeerely sum of money for yeeres, when the seller hath no such Annuitie, but as he hopeth to make it by his labour and commodities. The other is a certaine reunew, rent, or part of rent, which hee enjoyeth, and is willing to forgoe it.

The first kinde is full of danger, much like forchand bargaines about Hoppes, Corne, &c. which seldome ends without jirs and controversies, neither ought to

to be made, but of those who are both able to beare, and willing to stand to the uttermost of the hurt which may befall men; it is not therefore safe for those that are wise and peaceable, to meddle with this first kind of Annuities.

The second kinde is not unlawfull, howsoever it may be often abused on the sellers behalfe, by fraudulent and crafty dealing on the behalfe of the buyer, when hee taketh advantage of the others necessity, and so grinding and griping him worse than if he had tooke ten in the hundred; for the redressing whereof, it is to be knowne, that the buyer of such an Annuitie, if it be of a rich man, so as there be plain-dealing, may safely enjoy the benefit which the other offereth; but if it be of a poore man, or one that is in debt, hee must give the uttermost value without seeking advantage; a good token whereof he shall shew, if hee be willing to release him afterwards at his desire.

Finally, that all may come by and inioy their right, truth in words, equity in deeds, and simple meaning in purposes and thoughts, must be firmly and constantly retained; and where that hath not beene practised, full restitution is to bee made.

Commandement 9.

As to the person and goods of our neighbour; so to his name also, there are many duties belonging.

As that wereioyce in our neighbours credit, and sorrow for their infirmities, to hope with patience for better things, to cover their faults through love, of whom we have hope, yet not by flattery or dissembling, but by Christian admonition and rebuke, not to bewray a secret, when it may safely and without displeasing of God bee kept in; for every truth is not alwayes to be uttered, though all kinde

kind of lying and flaundering be at all times to bee abhorred; their faults we must not speak of after any manner, except first we have used all meanes that wee can to amend them, and then they are with a kind of unwillingnesse, and loving faithfulnessse to be opened; onely to such as are likest and fittest to reforme them, and not to please our selves therein; neither to admit of all reports, but those onely that have some certaintie. We are farther required to uphold and defend the good name of our neighbour, to give testimony also unto him by word and writing. And finally, It is our duty and uprightnesse of heart and kindnesse, to interpret all such sayings and doings as may bee well taken in the best part, rather censuring our selves truly, than others rashly; yet not to be foolishly credulous, as to iudge well of them which give open testimony of their badde and prophane hearts.

Commandement 10.

The last part of dutie towards our neighbour, is to acquaint our hearts with the thoughts and desires of his good; or whatsoever wee are in the five former commanded to performe to him, the same by vertue of this we ought to wish, desire, and delight in; and the contrary lustings must be cast up and avoyded of us. This duty (though it be little regarded of the most) ought to find the more care in us for the performance of it, because that the wel regarding of this will make us the better able to serve our neighbour in all the rest.

Hitherto of the duties of holinesse and righteousness: to which if we adde those of sobriety, which concerne our selves, viz. that wee moderate our affections in the use of lawful liberties, so that we serve not them, but they us, that wee may serve God the better, wee shall

shall have all things necessary to a godly life: from hence we may fetch light to shew us the way, and matter to season our hearts and lives, when we waxe empty, barren, and forgetfull.

Here for avoiding of error, wee are to know, that this godly life described, the fruits of repentance, and the living by faith, are but so many sundry manners of speech wherein the Scriptures doe lay forth the life of the righteous, or a Christian conversation: for the bringing forth of the fruites of amendment, or of repentance, is nothing else but for the person who is assured of Salvation through the forgiveness of his finnes, to turne unto the Lord, and to come under his government, from the power of Satan, and sinne, and in full purpose of heart to labour to be reformed from day to day more and more.

A godly conversation is even the
same,

same, viz. an endeavouring to live after the word of God, which teacheth us to believe, that he will enable us thereunto, and blesse us therein. So also living by faith, is no other but relying upon the word of God, with full purpose to be guided by it, either by resting upon his promises, or obeying his commandments : which life of faith, is a most glorious and rich prerogative : for by this wee are confident, and rest quiet about our Salvation from time to time : by this wee walke in newnesse of life in all the parts of it ; by it wee are assured in our prayers to be preserved, to have the rage of our strong lusts weakned : by this wee are delivered from many sharpe and bitter afflictions, and have grace to beare the rest with great meekenesse and patience ; by it we goe thorow our callings more easly. And finally, wee attaine to that quiet estate and sweet peace, which the carnall wisdom of man shall

shall never finde nor enioy : without this, any life is most miserable.

HAVING after a sort declared what the Christians or believers life is; it followeth to shew some reasons, why the believer should leade his life thus.

First, there is great cause why this should be sought for ; because by this God is highly glorified : for if he bee honoured by the conversion of a sinner, then much more by his life afterwards. It was a great part of *Salomons* honour, that hee gave silver as stones, and goodly Cedars as the wilde Fig-trees : this must needs bee a great honour to God, when hee giveth graces and possessions, which neither silver nor gold can purchase, and an habitation that neither Cedar nor Almond-tree can make resemblance of ; this honour the Lord hath in all ages from the outward conversation of his servants;
and

and yet their best things are within, and cannot be seene of men,
1 Pet. 2. 12.

2 Another reason why men should with full resolution, ad-dresse them selves to passe the time of their dwelling here with reverence and feare, is, the good that comes unto themselves by it, and the danger which they are in without it, *Prov. 2. 10.* for hee that hath set himselfe to seeke the Lord, and is willingly weaned from unlawfull liberties, and hath made his pastime to be well occupied, hee is alwaies safe; whereas for want of this, many fall where they little feared; for it is not enough that wee purpose no wickednesse nor evill, but we must be strongly armed alwaies with full purpose against it, especially that whereto wee are most prone, and wherein we have had by wo-full trialls, experience of our weaknesse; for while we doe commit none, yet we make a way for it

to enter into us afresh, while wee become secure and improvident.

This is manifestly to be scene in the example of *Peter*, of the Prophet of *Bethel*, of *Iuda*, who did all purpose well in generall, yet not fearing their frailty, nor arming themselves against the same, they were soone overtaken.

3 This also may move us, that no exercise of Religion nor godly meanes of the best sort can do them any good, who will not resolve themselves to come to this faithfull practice of a godly life? This is exemplified sufficiently in the Iewes practice, and proved in the Prophets complaints; experience also doth wittnesse the same; for wee see many frequent the exercises of Religion, who because they propound not with themselves, to be cast into the mould of holy Doctrine, and to be fashioned after it in their lives, doe get rather harme than good: whereas others at the same time, using the
same

same meanes, doe receive much blessing from God thereby, such woe it is that prophanesse of life bringeth with it.

This is not spoken for the discouragement of any, that they should give over the use of any good meanes, but to stirre us up all for to seeke the true fruit of them; for Gods deare children when they grow carelesse, loose the fruit of good exercise, when they waxe weary of reverent attending upon God (as all good things the flesh doth soone turne to wearinesse) and begin after the manner of men (with whom they live) to seeke their unlawfull liberty some way, not being circumspect enough about the keeping of the best things in price and estimation; the Lord seeing this, taketh from them the priviledges which they enjoyed before, hee dimmeth the light of their mindes, that they see not so cleerely, shutteth up their hearts that they delight not in the mat-

ters which were wont to be of greatest account and reckoning with them. By all which it may appeare, that much more they that worship him with uncleane hearts, never washed and purged, cannot receive into them the sweet and wholesome liquour of his grace, by what outward exercises soever they present themselves before him: and if this be the state of many who draw neere unto God outwardly; how fearefull then is their condition, who neither heare his word, nor are acquainted with his waies at all?

NOW because this streight course is not easily yielded unto, therefore somethings are objected against it, which must bee answered.

This life cannot bee led, or at least not with any ioy?

Object.

It may seeme so indeed, because that after they have begun this course, many have kept at a stay, or else

Ans.

else being driven backe, some com-
plaine of much tediousnesse, and
strong discouragements, fearefull
doubtings, and small comfort in
it; divers others account it a mo-
nish life. But for the Answer of all
this, wee are to know, that this
Christian life, consisting not in
some good actions, but in the kee-
ping of our hearts sincere, and up-
rightly bent to walke with the
Lord in all his Commandements
throughout our whole course, ac-
cording to our knowledge, is not
only possible, but required, as the
Prophet sheweth, *Pf. 1. 2. & 119.*
9. 97, 98. where he teacheth, that
he which is happy and godly in-
deed, endevoreth to this, that his
mind may delight in, and be posses-
sed of good matters, or rightly u-
sing lawfull, or carefully resisting
those which are sinfull, *Phil. 3. 20.*
The example also of *Enoch, Abra-
ham, Iob, Moses, David*, with other
godly men, who were not without
their infirmities no more than we,
doe

doe shew the possibility of this life; neither is it a state unpleasant to the spirituall man, whom the holy Ghost directeth, but easie, sweete, and comfortable, though it be a yoake to the corrupt lusts not yet subdued: for as every one excelleth another in the graces of the spirit, thereafter is his measure greater in the privileges of a Christian than others, and with more sound and continuall comfort doth hee passe his daies, and free his life from reproachfull evils; and the more that any godly man increaseth in goodnesse, and goeth beyond that estate wherein he hath sometimes bin in knowledge & high estimation of it, & the right use of the same, the more shal his life be filled with matter of sound & pure rejoycing.

Howsoever there were some in the time of those fore fathers, yet now wee see none live after that same manner.

Although the life of the most be
in-

Obiect.

Ans.

indeed very loathsome, yet their are so many godly lights amongst us,) the Lord multiply the number of them, and the graces which hee hath given them, a thousand fold, and bee highly prayed for them) with whom to live, is next to heaven it selfe. They do not only not faint or give over, but grow from untowardnesse to Gods service, to a holy cheerefulnesse and delight in the same, which growth is seene also in the duties to men as well as to God. These howsoever they be but few, in respect of them who set themselves to uphold the corrupt estate that the world hath ever been in; yet some such, God hath set amongst us, to farre more great and singular purposes, than many carnall eyes can see or discern: we must therefore be wise to discern them, ready to love their persons, and to reverence those precious things that are in them, and by frequenting their companies, learne to imitate their vertues.

You

You that urge this strict kind of life, doe goe to farre, and brag of hat which is not in you, not remembring how many have fallen which were more like to have stood than you; as *David, Peter, &c.* It is good for all to professe no worse than others doe, and so their fals shall not bee so much wondered at.

Obiect.

By the grace of God, bragging is farre from us, neither doe we go too far the word being our warrant; but we are not afraid to utter that which we know, nay we dare doe no otherwise, though it be against our selves as much as others, if wee shall set light by it at any time; neither are we any thing the nigher, but much further from falling, by speaking the truth boldly. If at any time we fall, wee looke to feele the bitter fruit of the same being assured also that we shall rise againe. In the meane time, God will have this holy life practised of others, whatsoever become of

Ans.

us; his truth remaineth for ever: the true worshippers of God must depart from iniquity, 2 *Tim.* 2. 19. As for the fall of *David*, *Peter*; &c. They arise from security, and the want of this watchfull course which is urged, and therefore should be motives unto us, the more carefully to looke to our selves, lest we also be overtaken.

Men cannot now live otherwise than they have done, especially after this manner; so that neither husband nor wife, nor one neighbour with another can be merry together.

As for change of estate, there is no cause why wee should feare, or be unwilling to change for the better: as for delights, there are none more sweet, than those which have ground in Religion: but those that cannot stand with a godly life, let them, in the name of God, be broken off, for they may as well be spared as the paring of our nailes, and therefore not sufficient to justle
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out a godly life, from the practice of any true Christian and Believer.

THe Christians life being thus described; now because it is upholden by meanes, it is fit to know what these meanes are, and how they may be used aright.

These meanes are such religious exercises, whereby Christians may be made fit to practise a godly life. They are partly ordinary, and partly extraordinary; and both of these either publike, or private. The publike, are such as be used in our open assemblies: ordinarily these are three.

First, the Ministry of the Word.

Secondly, the administration of the Sacraments.

Thirdly, the exercise of prayer, with thanksgiving and singing of Psalmes.

Of private, some are to be used alone by our selves, as watchfulness, meditation, and the Armour of a Christian, with experience.

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Some are to be used with others, as society of conference, and Family-exercises; some are common to both, as prayer and reading.

THe first and principall is the Word of God, read, Preached, and heard, as the Lord prescribeth. That this is a singular helpe, wee may see, if wee consider the truth, authority, sufficiency, and plainnesse (through the Ministry and translations) which is in the Scripture.

To speake therefore nothing of the benefit which it bringeth unto the unregenerate, unto whom it is of might to convert them. The uses are many and daily which the regenerate people of God have by it.

First, by it they are cleared from errour and darkenesse, about Religion and manners, and are made more sound in the knowledge of the truth, and see more particular-
ly

ly into the way and whole course of Christianity.

2. They grow settled and established in their knowledge from day to day.

3. They are by this quickened in their drowfinesse, cheered in their heavinesse, called backe from their wandrings, raised up when they are fallen, and counselled in their doubtfull cases of advice.

4. They are by it settled in a godly course, and taught to keep well when they are well, rather than to be fickle & inconstant in good carriage of themselves, as many are. For by it, as by a Sunne that giveth light in all places, they espy their weakenesse, and how they are holden backe when they are fallen, and which is the right way of proceeding: By it, as by a rule, they are taught to frame all their actions.

5. They are brought to bestow some time in profitable reading.

6. They are framed so, as they

become lights and examples to others: so that wee may boldly conclude, that the ordinary preaching of the Word, is a singular meanes provided for the perfecting of Gods Elect, and for their growing in a Christian life. And whosoever liveth where there is a good order of teaching with diligence, skil, love, and plainenesse; if he find not this fruit by it, it is because he is not attentive and reverent in hearing, hee is not prepared before to heare, or else doth not apply unto himselfe, nor willingly digest that which hee hath heard; but is surfeited of some dangerous qualities in his life, or corruptions in his heart; among which, this is a speciall one among the people, that as they thinke of the person that teacheth, so they doe of his Doctrine, and not otherwise.

AS for the Sacraments, they are helps necessarily adjoynd unto the former; for they doe visibly

ably confirme and ratifie that which the Word doth teach, and the covenant betwixt God and the believer made, is most surely sealed up and effectually on both parties by them.

First, the Lord for his part hath granted to every faithfull person, that he will never call his signes to a reckoning, but will be his God, and love him to the end through Christ; for the ratifying whereof, hee hath put to his seale: so that the Sacraments must needs remaine effectually to the faithfull, both for the strengthening of his faith in the promise, and also for removing of all contrary doubts which through weaknesse might arise. So on the other part, every believer for his owne part hath covenanted, to trust in God alwaies, to indeavour to walke before him conscionably, in righteousness of heart and innocencie of hands.

Now of the truth of his heart, the Sacrament is a signe; which he

having received, hath openly professed thereby, that he hath given and consecrated himselfe unto the Lord, and is now no more his owne to live as his carnall will would desire; so that either the present receiving, or the fresh remembrance of this, doth spurre him forwards to keepe his covenant, and incourage him against temptations, wearisomnesse, and all hinderances, especially believing, that strength in measure shall be given him of God to performe that which he hath promised and sealed. By all which we may see, that howsoever the Sacraments be unto the unbelievers, even as a mysterie or hidden thing, yet the believer having been soundly instructed therein, beholdeth much, both for the strengthening of his faith, and his incouragement in a godly life.

First, this may be scene particularly in the two Sacraments: for the faithfull Christian which hath beene baptised, as he by his ingraf-

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ing into Christ, is one with him; and therefore while Christ liveth, must live also: so he having thereby prepared union and fellowship with him, doth draw strength and grace from him, even as the branch from the Vine, *viz.* The power of his death for the mortifying of sin, and the vertue of his resurrection in raising him up to newnesse of life. So that Baptisme throughout his life, must needs be a forcible meanes to helpe him forward in a Christian course, as oft as hee doth duly consider it.

2. Likewise that the Lords Supper is an excellent helpe, we may see in three specialties: *viz.*

1. In the preparation to it.
2. In the present use of it.
3. In the time which followeth after.

1. The first consisteth in the triall, that every man ought to take of himselfe, concerning his knowledge both generall and particular, his faith in Gods promises, his di-

ligent indeavour for the removing and subduing of all sinne, and for readinesse in any duty, his love towards all men : and lastly, concerning his hungering after this Sacrament, and the benefit which God offereth by it.

These properties if hee finde to be in himselfe, hee is a fit and welcome guest to the Lords Table; but if through sloth, forgetfulness, darknesse, corruption and weakness, these graces be weakned, dimmed, and decayed, he may not rashly put forth himselfe in that case, but speedily seeke to recover himselfe againe, by searching the ground and serious renewing of his faith and repentance. Which things being so; it cannot be but that this kind of preparation must be a singular helpe to those that injoy it.

So likewise at the Supper it selfe, where hee may, and ought to meditate on the dainties of the banquet, and the love of him that ordained

ordained it; on the Communion he hath with Christ, and his graces; and on the outward signes what they assure him of; and on the Word preached, which sheweth him all this. When as by the applying of these things he cometh to be comforted and made glad, or rather to be revived and quickned in his soule with the spirituall dainties which by true faith hee feedeth upon; how can hee but praise and blesse the author of this banquet? how can he but be much heartned & set forward in a Christian course? It is also of the same force after the receiving of it, (where right use is made of it according to Gods appointment) through the remembrance and due consideration of the kindnesse of God therein offered and reaped, easily to carry on the servant of God in a fervent desire of all well doing, be heartened and strengthened thereunto, even as a man well refreshed with meat is made strong.

to labour : so that hee which is not made more able to conquer his lusts, and weaken the strength of sinne, and is not more heartened to the life of godlineffe by these Sacraments, doth abuse them, and seeth not Gods purpose in ordaining them.

THe publike prayers solemnly offered to God in the Congregation, and praising of him with Psalmes, is another of these publike helpes : for when besides our owne private supplications and thanksgiving, we have by the Lord himselfe appointed these also in publike, and that in so solemne a manner, the whole assembly consenting with us in the same, and God present among us to assist us, as he will, because the very ordinance of God doth promise a blessing thereto, as oft as wee are partakers of them, so that if wee come with reverence, feeling our wants, earnestly desiring and tru-
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isting to obtaine the things we pray for, together with true repentance, wee shall receive fruit of them accordingly, even that good refreshing, whereby in private we shall be more cheerefully bent to serve him.

So that neither any prejudicate opinion concerning the Ministers person (though hee be dumbe, or otherwise offensive) nor yet any rash judgement of reading a set forme of prayer, or any thing of the like kinde, ought to hinder us from these publike duties; neither ought the private helpes to be neglected of us upon any pretence, without the which the publike are but cold.

THe first private help is watchfulness: which is a carefull observing of our hearts, *Prov. 4. 25.* Diligent looking to our waies, *Psal. 39. 1.* that they may be pleasing and acceptable to God. The necessity of this help may appeare
many

many waies, for without this, sobriety is lost, 1 *Pet.* 5. 7. and the force of our prayers abated, *Matth.* 26. 1. and for want of this (as experience sheweth) many Christians are not acquainted with a well ordered and settled course, but out and in, off and on, never staid; and because of the contrary carelesnesse and security, many, not evill men are plunged into sundry noysome temptations, finde many wounds in their soules, and want many comforts in their lives; so that some are as untrusty as *Gebazi*, some as hasty, furious, and unfociable as *Nabal* was.

The manner of this watchfulness is set downe by the Apostle, 2 *Tim.* 4. 5. to be in all things, and at all times, and by all occasions, in all places, with all persons, and that constantly, so long as wee be in danger of temptation, *Marke* 13. 33.

All of us therefore that desire to walke with God in peace, must go about

about this duty to purpose, and set our minds and delight upon it ; our evill lusts, wherewith wee be full fraught, doe carry us headlong into sundry iniquities, in so much that wee can goe about nothing but we may feele (if we can discerne) that some one or other of them is in our way to hurt us, and at hand to molest and disquiet us : if we be occupied in spirituall duties, wee have shame and hypocrisie on the one side to hinder us ; dulnesse, wearinesse, untowardnes, &c. on the other side to breake us off. In things lawfull, we are secure & carelesse what the maner or end be : in evill, we have eyes open to see the seeming pleasure, or profit they promise, and reason to extenuate the danger ; but we have no eares to receive the strongest dissuasions that can be brought. We therefore must be kilfull to know these disordered lusts diligent to espy, prevent, and avoid them ; wee must abstaine and weane our
selves

selves from that which our hearts would naturally desire most, 1 *Pet.* 2. 10. wee must not dally with the baits of sinnes, wee must not be so bold as to venture upon all companies, to fall into any talke, or to take liberty in any desires without respect. And unto this care wee must adde prayer, as that which doth quicken and put life to it, so that it may be continued with much cheerefulnesse and little tediousnesse.

It is further also to be marked, that because the servants of God have some speciall infirmities wherewith they finde themselves more troubled than with any other, they must be most suspicious of, and vigilant against them: and where they see Satan most likely to winde in himselfe, there they must carry a more narrow and streight eye, avoiding the least occasion that tends that way, and bestowing more time and labour in the rooting out of these corruptions, from
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the which most danger may be feared. As in troubles we must watch against impatience; in prosperity, against wantonnesse, because these are likest to ensue; and when wee have broke out of our constant course a little, and that our conscience begins to checke us, then wee must tremble to thinke of it, returne speedily againe, and wee must feare after, lest wee should offend.

This may sceme unto many to be too strict, that our hearts may not range where they list, nor our delights be fastened where wee please, but that all powers of our minds and members of our bodies must be holden within compasse. But unto those who are acquainted with it, and see what safe peace, and sweet joy it bringeth to their life, it is no tedious bondage, but a spirituall and heavenly liberty. On the other side, those that will not be perswaded to entertaine it, they must looke to live destitute of a chiefe

chiefe part of godlinesse; or if it be but now and then in some especiall actions and parts of our life regarded and looked unto, it will make the godly life in great part to be bereaved of her gaine and beauty.

The second private help is *Meditation*; and that is when we doe of purpose separate our selves from all other things, and consider as we are able, and thinke of some points of instruction necessary to leade us forward to the kingdome of Heaven, and the better strengthening us against the Divell, and this present evill World; and to the well-ordering of our lives. This heavenly communion with God and our selves, is that which the Fathers called their *Soliloquies*: which must be distinguished from the ordinary thinking of good things, and pondring of words and actions, which yet in the Scripture is called meditation, *Josh. 1. 8. Psal 119. 97.* for that ought never
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to be wanting, being a part of watchfulnesse, and is exercised together with prayer; but this is more solemne, when a man of set purpose doth separate himselfe from other businesse, to solace himselfe in these holy and heavenly thoughts.

The matter of this our meditation may be on any part of Gods Word, of God himselfe, on his workes of mercy and judgement, of our owne estate, of the vanity and misery of this world, and of the manifold privileges which wee with the rest of Gods children enjoy: but especially of those things which wee have most especiall neede of.

The great and necessary use of this duty, may well appeare even in the heart of good Christians, in which there is much naughtinesse; so many rebellions, and loathsome filchinesse, that it maketh some despaire of reforming it, and therefore they cease to endeavour it;
yet

yet if such noisome poisons be suffered to lurk and remaine in them, they will not only as sower weeds choake the plants of grace within us, but also grow up themselves, and bring forth most noisome and dangerous fruit, as by wofull experience men feele and try. Now for the weeding of these out of the ground of our hearts, there is no meanes so availeable, as the considering oft, and deepe meditating: *viz.* to finde out what swarmes of them doe lodge in our hearts; also to bring them into a vile account, to be weary and ashamed of them, and so to entertaine better in their roome: for although by the Word wee know our corruption, by conference we revive the remembrance of them, and by reading we doe both; yet all this will be but of small force, except they be joyned & seasoned with medication. For our hearts are so deceitfull, that if once wee can but commend that which is
good

good, and speake against evill, we are ready to thinke that our estate is right marvellous good; whereas yet, if there be not in the heart a hatred of the one, and love of the other, we doe but deceive our selves. Now, when wee doe often gage these hearts of ours, and sift our thoughts, and deale truly (in accusing or excusing) as wee love our soules; though wee finde sinne to sit neere and fast glued, yet by Gods assistance and blessing we shall breake off and chase away these cursed swarmes of prophane thoughts and desires; we shall become better armed against them afterwards, and our heart being thus mollified, and relenting, wee shall furnish them more graciously with holy thoughts, and heavenly desires, and draw them into more neere and heavenly communion with our God; taking heede of the sugred baits of earthly delights, and transitory pleasures of this world. In summe, the fruit and bene-

benefit which by our meditation and private prayer wee reape, is so great (the Spirit of God changing our hearts thereby from their daily course and custome more and more, and bringing the heavenly life into more liking with us, and making it more easie and sweete which with the men of this world is so irkesome and unsavoury) that none can expresse and conceive it, but hee which hath felt the same. Therefore it is that the men of God, who are most commended for their piety, both of old, as *Moses, David, Paul, &c.* and in our times also, are most taken up of this exercise; and others that are strangers to it, though they be good Christians, want much fruit which by it they may reape.

The lets which are enemies to this duty, they are of two sorts; for either they are such which hinder men altogether from going about it, or else such as keepe them from taking any good thereby

when

when they enter into it. Of the former sort there are three.

1. The first is when a Christian knowing this duty to be required of him, goeth about it, but hee is so empty and barren that he hath no matter to bestow the time and his cogitations about. Now for the remedy of this, there shall be rules and examples set downe hereafter: but in generall, it shall be expedient for him to propound unto this his meditation these foure things.

1. First, of his unworthinesse, vilenesse, finnes and corruptions

2. Secondly, the greatnesse of Gods bounty in his deliverance.

3. Thirdly, how he may be guided throughout that present day, according to the rules of direction, especially in the hardest points.

4. Fourthly, of the severall parts of the Christian armor which God hath appointed for his strengthening.

2. The second impediment of
this

this sort, is an unfit mind unto spirituall and heavenly duties, through some unsetlednesse, slothfulnessse, or other corruptions.

Now the best remedy for such a one, is to meditate of his present unfitnesse, loosenesse of heart, and earthly-mindednesse to count it an heaue burden to accuse his heart, and so to bring it to relenting, by considering how farre off it is presently from that mildnesse, humblenessse, heavenlinesse, and readinesse unto duties which have beene in him at some other times: but let no man give any liberty in any sort to his evill heart, when it is turned away from cheerefulnessse and willingnessse in any part of Gods service to goe forward therein, for that were to bring him to utter bondage.

3. The third let is, want of opportunity by reason of necessary businesse taking up the time; or for want of convenient place, as it falleth out to sea-men, and those that

that have small and poore houses : concerning which, it is not to be denied but that there may sometime fall out such businesse as may excuse us in the omission of this duty; and this must be remembered that the ordinary duties of our callings must not put this dutie out of place, for if they doe, it is through unskilfulnesse, or untowardnesse of them who commit this fault : one of them is appoynted of God to goe with the other, and both of them stand together in upholding of their inward peace. If any man be rich, hee hath the lesse cause to be holden from it by worldly care; if they be poore, they have the more need of it to moderate their care, that it exceed not, nor carry them to unbeliefe : but if any intend, or pretend extraordinary businesse, they must take heede that they seeke not cloakes for their sloth: yet if any have necessary lets indeed, hereby they shall appeare to be fruitlesse if at any time God
be

be remembred some other way as shall be most convenient, and this duty supplied when the hindrance is past.

Of the second sort of lets which may be called abuses, there be especially two.

1. The first is to use it sleightly, and so to make a ceremony of it: the remedy whereof is to hold our mindes with taking delight in it; for this, and all other good helpes will be unfavoury unto us, except wee should fasten a love and liking on them.

2. The second is when although we be desirous to use meditation, yet our heads are so full of trifling and wandring fantasies, or worldly matters, that we cannot mind heavenly things: the cause of this is the letting loose of our hearts all the day disorderly, without watching over them, or keeping them within an holy compasse. For the remedying of it, wee must therefore carefully set our selves against the

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the corruptions of our hearts, labouring to dry up those swimming soies with the flame of heavenly and fervent affections; wee must tie up our loose hearts throughout the day from their deadly custome of ranging after vaine, fond, and deceitfull thoughts, dreames and delights; this whosoever doth or not at all, or seldome, or coldly, they lose a great part of their sweet and blessed living here, not injoying the tenth part of those privileges and liberties, which God hath provided for them in their Pilgrimage.

The Rules of direction in meditating be these.

1. Hee who desireth to have helpe by meditation, must weigh how slippery, fickle, and wandering his heart is infinite waies to his exceeding hurt; and that hee must of necessity appoint some set time to check, reclaime, and weane it from the same, *Jerem. 17. 9. Psal. 55. 17.*

2. Hee must watch over his
G heart

heart (having beene so often deceived by it through his whole life) and have it in suspicion, that so it may be more fit to be drawne to such heavenly exercises, and attend unto the same.

3. This being observed, let him draw matter of meditation and prayer from his owne wants and infirmities, from Gods benefits, from the changes and mortality of this life, &c. especially of that which is most availeable for this present.

4. If hee cannot doe that, let him reade some part of the Scripture, or other booke fit to season and well affect his minde, that so his mind may be quickened to the performance of this duty.

Particular meditation concerning duties to be practised.

No man shall be fit to governe himselfe aright before men, if hee doe not usually acquaint himselfe with, and frame himselfe after that Christian course, first before

fore God. Yet no man must rest in private exercises of Religion without a wel-ordered life before men. Every part of our calling must be so carryed, as wee may have peace thereby; if a man be fallen, hee must not lie still, *Ier.* 8. 6. but returne unto God, though with difficulty, *Exod.* 33. 8. the breach must be made up in our consciences; which if wee doe, God is not farre off, *1 Sam.* 7. 7. *10.* *12.* 22.

If wee rejoyce onely in prosperity, it is a signe that Gods benefits, not his favour, makes us merry. It is a good thing to rejoyce in the Sabbaths, and in the communion of Saints; yet wee may not rest there, but in this, that God is our portion alwaies, *Psalms.* 110. 57. *2 Cor.* 5. 16.

In crosses wee must use great sobriety, otherwise wee shall be unsettled by them; to this end wee must prepare and looke for trouble before it come, and in it we must meditate of the best privilege that

God hath given unto us, 1 *Sam.* 30. 6. *Psal.* 77.

Wee seldome keepe unlawfull commodities, or rejoyce too much in lawfull, but the Lord doth crosse us in them. The most vexations in our life become annoyances unto us through our owne default; in that, wee either prevent them not when wee may, or beare them not as we ought, or make not use of them as wee might doe. When matters of more importanee than our Salvation is come in place, let us be occupied in them with more fervency than in that: but not before. The practice of godlinesse is a rich and gainfull trade, *Prov.* 3. 14. but if it be not well followed, it will bring no great profit. To haue a willing minde to be well occupied, and matter about which wee may, and time to bestow therein, and freedome from lets theretfrom, is an estate much to be made of; and yet for the most part, they which have almost

most all outward incouragements,
cannot tell what to do with them.

Whatsoever measure of graces
wee have gotten, yet it is certaine,
that God hath much more for us
than we can thinke of, if those be
the matters which wee have in
greatest price; but being set light
by, and the meanes neglected
which preserve them, they die.
That is a good estate, when wee
have not onely joy in heaven-
ly things at the first hearing of
them, but increasing in joy, as our
knowledge and experience increa-
seth; and when wee are not onely
delighted in these present duties of
Gods service, but also as joyfull to
thinke of them which are to come,
accounting that the more they be,
the better they are. The more sure
thou art of God his favour by
faith, the more humble thou art
also, *Matth. 15. 27.*

They are worthy of great pu-
nishment who set light by the
plenty of that grace, the crummes

whereof Gods hungry servants do
set great store by. When wee are
afflicted, and the wicked spared,
our estate seemeth to them most
vile; when we are both in prospe-
rity, they seeme more happy;
when they and wee be both affli-
cted, then they account our estate
happier than their owne, but espe-
cially when they are afflicted, and
we spared, *Ezod. 14 25.*

Wee may not assigne the Lord,
in what place, state, condition, or
in what company wee would live,
but as strangers wait on him, even
as the hand-maid on her Mistresse,
for whatsoever hee will allow us :
wee are ready most commonly to
be called away by death, before
we be fit, or have learned how to
live. Looke what care, conscience,
zeale, love, and reverence, estima-
tion of good things, thou haddest
when first thou embraced'st the
Gospell; the same at least retaine,
and be sure thou keepest still after-
wards. The more knowledge that
thou

thou hast, take heed thou beest not more secure; for thus it is with many at this day, who therefore doe smart for it.

Wee shall not enjoy the grace which wee had at the first, except wee be carefull now to keepe it, as wee were then to come by it.

Keep downe carnall liberty, and the spirituall liberty shall be great, and rest on God, and it shall make thee overcome the hardest things.

Wee must remember to serve and walke with God by daies, not by weekes and moneths onely, *Psal. 90. 12.*

As Husband-men wait for their fruits, so should we for that which wee pray and hope for, and that would make us joyfull when wee obtaine it.

If we can rejoyce at the conversion of a sinner, then are we Christ his friends, *Luke 15. 6.*

It is a folly, yea, a madnesse, to be heaue to the death for any earthly thing, when yet a man

desireth nothing more than life

All our life ought to be a providing for a good end, and a keeping away of wo which cometh by sinne.

The flesh would faine please it selfe in some unlawfull liberties, when we have pleased God in some duties; but a wise man will keepe well when hee is well. The more grace we perceive in any man, and constancie, the more hee is like to God, the better wee ought to love him, *Ioh. 13. 23. Psal. 15. 4.*

Where there is wilfulnesse in sinning, there is great difficulty in relenting, and also no power nor boldnesse in believing. Many beginning well in godlinesse have fainted and quailed, or beene justly reproached before their end, that others may the more feare their owne weaknesse: where new knowledge is not sought, there is the lesse favour in the use of the old; and when men make not good use of the old, the seeking

king of the new is but noveltie.

Men having experience of Satans malice and continuall dogging of them to doe evill, it should teach them to trust better in their armour, and lesse to themselves.

Where we suspect that corruptions grow, if wee goe not about to pull them out, and plucke them up, they will be too deeply fastned in a short time.

Though man pray and meditate, and keepe a better course in his life than some doe, yet if hee doe it but slightly, that the flesh prevaileth much in hindering the well-performing of it, all will soone come to nought; it may be perceived in the sway it beareth in other parts of the life, and then let it be speedily amended.

It is good so to taste our selves with duties, one or other, at all times, and in all places, that so doing, wee may cut off occasions of much sinne.

Let no sinne be slightly passed

over or omitted, for when it cometh to remembrance in trouble, it will be an heauey burden, and pinch us to the heart.

THe third private helpe is the armour of a Christian: concerning which foure points are fit to be knowne.

1 First, what it is, and which be the chiefe parts of it.

It is that spirituall furniture of the gifts and graces of the holy Ghost, by which God doth deliver his from all aduersary power, and bring them to the obedience of his will, 2 Cor. 10. 4. the parts are set downe, *Ephes. 6. 14.*

1 Whereof the first is sincerity, which is the generall grace, whereby a Christian is made simple, and without fraud, or hypocrisie bearing sway in him, both towards God and his neighbour, *Psal. 32 2. Matth. 5. 8. Pro. 30. 6.*

2 The second is righteousness; which is that gift of the Spirit, where-

whereby our hearts are bent to all manner of goodnesse, and righteous dealing, approving of it as most excellent, desiring fervently, and delighting in it, and that because it is good, and disliking, and hating of all naughtinesse and evill, *Pro. 28. 1. Psal. 1. 7.*

3. The third is the shooes of peace, which is, that having received the Gospell, and found the sweetnesse of it, wee are now thereby as they who are ready to take a journey shod and prepared, ready to deny our selves, and to take up our crosse and follow Christ; through this our pilgrimage, *Rem. 5. 1. Luk. 22. 33. 57. Phil. 4. 7. Ioh. 16. 33.*

4. The fourth is the shield of faith: which is to build our persuasion on God his faithfull promises, that Christ Iesus is ours: and that God hath given him to us, to obtaine forgivenesse of our sins, and salvation by him, yea, and all other good things also meete for

for this present life, *Colos. 1. 33.*

5 The fifth his hope, which is a joyfull longing, and stedfast desire and looking for the performing and accomplishing of all those mercies, temporall and eternall, which God hath promised, and wee by faith are assured of, *Luk. 2. 30. Pet. 1. 13.*

6 The sixth is the sword of the Spirit, which is to be well instructed in the sound and living knowledge of the Scriptures, and to digest the same, and also season our understanding within us : in such wise that wee may know the will of God, and have the same in remembrance in the things which most concerne us, (as we can :) that thereby wee may at all times, and in all cases, be readily led by it, *Psal. 119. 105.* Where it is to be remembered, that hee which hath most knowledge, if hee be not guided by that he understandeth, hee knoweth nothing as hee ought, *1 Cor. 3. 18. Prov. 3. 6. Job. 13. 17.*
The

THe second generall point is the necessity of this armour, viz. that wee should cloath and furnish our soules, with every part of it: which is so great, that the right Christian life cannot stand without it: for to venture upon the manifold tribulations of this life without the shooes of preparation, is as much as to goe bare-foot among thornes, or to runne naked upon the pikes.

To be destitute of this shield of faith, is the undoubted way either to despaire utterly, or else in deadly presumption and security, to drowne our selves in perdition.

To leave off the brest-plate of righteousness, is to expose himselfe into the danger of every temptation; for hee that doth not from time to time afresh indent with his heart against all unrighteousnesse, he may look to be carried into those unlawfull actions which shall

shall bring disgrace to himselfe,
and his holy profession also,
1 Cor. 6. 4. 5.

Hee that hath not the sword of
Gods Spirit, so that hee be able to
say in temptations, it is written
to the contrary, shall never be
able to cut in sunder those bonds
of sinne, wherewith hee shall be
compassed.

He that hath not all these gir-
ded to him, with sincerity and
truth, shall but deceive himselfe
and others also.

Hee that hath not true hope of
salvation, to keepe life in his soule,
how can hee be void of fainting,
irkesomnesse, heavinesse, distracti-
on, dumpishnesse, and sundry such
discouragements? Or how can he
have any cheerefulnesse in his life,
or contentednesse, that hath not
this hope of passing his afflicting
daies, under the wings of God his
protection?

So that wee may well affirme,
without this compleate armour of
God

God, that the Christian life cannot be continued.

THe third point is, how this Armour should be put on. For the answer whereof wee are to know, that it is not wholly wanting in any true Christian: for every true believer at his first conversion, is made partaker (though in weake measure) of all things appertaining to life and godlinesse, 1 Pet. 1. 4.

What then meaneth the Apostle when he biddeth us put on this armour? His meaning is, that wee should not have it as men in the time of peace have their bodily armour hanging by them, unfit for use; but as souldiers have theirs in battell; we must be sure, that in all places, and upon all occasions, we have it with us so farre as wee are able, we must lie downe, and rise up with it; because our battell lasteth all our life long, and our enemies be deadly, and all our
strength

strength is by our armour.

Now to put on, and also to keepe on, and to have the feeling of every part of this armour, (faith against distrust, hope against fainting, uprightnesse against hypocrisie; knowledge against the deceitfulnesse of sin; righteousness, against all kinde of iniquity, and the preparation of the Gospell of peace, against crosses) to have, I say, this armour in a readinesse, we must use continuall watching, hearty prayer, and frequent meditation about them, *Matth. 26. 4.*

Here is to be observed, that the sword of the Spirit hath two branches, viz. that knowledge which wee get out of the letter of the Scripture onely, and so have it but by rule; and the knowledge which wee learne by prooffe and triall for the bettering of us: for as in all trades and sciences there is great difference betwixt the experimentall knowledge of them, and bare or naked skill of them; so is there

there great distance betwixt one that hath onely attained so much knowledge as will enable him to give account of his faith, and him who hath had the prooffe of this knowledge, how it hath beene effectuall in him. Hee considereth, observeth, and applieth the things which he heareth, seeth, and doth, to his owne use : and by things past thus duly regarded, hee learneth and getteth wisdom to advise and guide him for the present, and for the time to come.

This is experience, which maketh us wise in all things that are profitable to godlinesse and eternall life.

The observation of the reward of evill will make us avoyd it ; and experience of the fruit of a godly life, is the best meane to continue it : our owne triall how afflictions may be easeliest borne, and come to best end, is our best rule forever after. The example wee have in *David*, *Psalme*. 120. 1. *1 Sam.* 17.

34. *Psalm. 77. 10. Psalm. 37. 37.*

In summe, as in all Trades the beginning is hardest, and experience bringeth facility; so it is in the practice of Christianity. Woe-full therefore it is, that in this, of all other, men will not labour for experience.

4. The fourth generall fruit is, the benefit of this armour, which is not small, for hee that putteth it on, and goeth cloathed with it thorow the day, though the Di-vell, and his instruments, doe assault by craft and deceit, or by force and might, hee shall mightily prevaile against them, and preserve himselfe; he shall be able to live with comfort in all estates that God shall set him in, and in all places which hee shall bring him to; and change by no occasions, but hold out untill an end be made of all difficulties and uncertainties.

Object.

We may serve God well enough without putting on this armour after so strict a manner.

It is true indeed, that a Christian serving God may be ignorant of this armour; but hee cannot then say, he serveth God well enough; because that kind of life must needs be wandering, unsettled, and not to be rested in.

Ans.

At least it is not expedient to impose so heavie a burthen upon weake Christians.

Obiect.

The childe of God is no sooner borne, but he desireth to continue in that estate of life and salvation, to please God in all things, and to maintaine peace and joy within himselfe; all which is effected by the use of this armour.

Ans.

NOW to come to those helpes, neither by our selves alone, or others also (for the other kinde shall have another place) these are prayer and reading. First of Praier.

Prayer is a calling upon God according to his will; it hath two parts, Thankesgiving and Request, whereunto is added the Confession of

of finnes. Thankesgiving is that part of Prayer, in which we being comforted by some benefit, which in favour God bestoweth upon us, are drawne to love and praise him, and shew forth the fruits thereof.

In this direction, there are to be observed three things, and three motives unto them.

1. The first motive is knowledge and due consideration of some particular benefit received or promised us, 1 *Sam.* 25. 32. *Gen.* 24. 27. *Luk.* 17. 15. Without these three can be no true and heartie thankesgiving, howsoever in words there be a protestation for fashion sake.

2. The second is joy and gladnesse of heart, for the benefit which wee thinke of, or call to minde, *Psalme.* 116. 1. 2. Except wee finde this sweetnesse in the mercies, no duty of thanks can in good sort be performed by them.

3. The third, is a perswasion; that the benefit for which we give thanks;

thanks, commeth to us from God
his fatherly love.

This is a farre greater cause of
goodnesse than the benefit it selfe;
Psal. 116. 5.

1. The first duty is a continu-
ance of our love to God, *Ps. 126. 1.*

2. The second is a desire to set
forth his glory, and in words to
professe and confesse his good-
nesse; for if wee love the Lord, we
cannot but be carried with this
ravenous desire, to advance and mag-
nifie him, *Psal. 116. 12. and 111.*

3. The third is a further pro-
ceeding in obedience and walking
worthy his kindnesse: this one if
be wanting from the rest, maketh
them all lame, and maimed, and as
odious to God as the mortlings
which were offered to him in sa-
crifices, *Deut. 6. 10. 11. Psal. 50. 16.*

If in this manner wee should
frame our selves to thankfulnesse,
it must needs be a mighty and for-
midable meanes to mollifie the hard
heart, and to hold under the strudy
corrup-

corruptions of it, so that they may be subject to God; yea, even when strong provocations doe draw to the contrary.

Thus much of Thankesgiving :
Now for Confession. Confession is an acknowledgement of our selves to be guilty, and worthily to have deserved Gods wrath for our grievous offences; together with a free and humble bewailing of them before the Lord : such as are unknowne to us in a generall manner, but those which we do know (according to the nature of them) particularly.

To the right practice of this, there are foure things required.

1 The first, that wee feele our sinnes odious and burthensome to us.

2 Secondly, that we accuse our selves of them to God.

3 Thirdly, that we stand at his mercy, having deserved condemnation.

4 Fourthly, that wee abase our selves

selves thereby, and so are weakened, and our pride abated.

All these are in the confession of *David. Psal. 51.* of *Daniel 9.* of the Prodigall son, *Luk. 15. 17.*

Now this confession being from time to time often made unto God, will not suffer us to goe farre, and lie long in any sinne, but hunt it out before it be warme and nestled in us; and therefore it must needes be of great force to strengthen us in a godly life.

The last part of Prayer, is Request; it is that part of Prayer, wherein wee earnestly poure out our suites unto God, in contrition of heart, according to his will, with comfortable hope, that through Christ we shall be heard, and therefore forsaking the sinne which might hinder our sute.

In this duty also there are foure things to be observed.

1 First, that wee shew this contrition of heart, by being pressed with feeling our wants, unworthinesse,

thinnesse, miserable estate, and manifold miseries, earnestly desiring to be pardoned and eased, *1 Sam. 1. 15. Luk. 18. 13.*

It this be so (as will soone follow upon right confession) wee shall neither pray in l.p-labour, which God abhorreth; nor thinke ourselves too good to wait Gods leisure, if at first hee grant not our requests, but continue them as he commandeth.

2 That wee aske onely those things as wee have a word for, and in such sort as hee hath promised them, *1 Iob. 5. 14.*

3 That wee quicken our selves to come in faith and confidence, and oft-times to come chearefully to this duty, *Jam. 6. 1. Iob. 16. 24.*

Now to the end we may come with chearefull delight unto this duty, let us consider the fruites, which are especially three.

1 First, that by prayer wee are made in a sort acquainted, and familiar with God, and know his mind.

mind and will, and how he is affected to us, being admitted to speak unto him, *Iam. 4.8. Ioh. 16.26. Rev. 3.10.*

2 Secondly, that it giveth life to God his graces in us, which before lay halfe dead; as wee may see in the example of *Ester*.

3 Thirdly, it reacheth out to us in our greatest neede, the good things and gifts of God which our selves desire, *Matth. 7.7.*

4 The fourth and last property of prayer, is, that wee bring not with us the sins which will turne away the eares of God from hearing us; such are any sinnes not repented of, but lyen in, secretly at the least, and not renounced, *Prov. 28.19. Psal. 7.4.*

These are the parts of prayer, which if they be reverently and humbly adjoined together (as they ought) accompanied with the fore-mentioned properties; if we be fallen, they will raise us up; if wee be heavie, they will comfort

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us;

us; if we be dull, they will quicken us; they are a present remedy to the oppressed heart, a preserver of the godly life, a giver of strength to the weake, an especiall meanes to make a man live in every estate wherein God hath set him: therefore prayer must needs be a strong and mighty help to the godly life; for if we pray well, and keepe our selves in case fit to performe this duty, we shall not need to feare in our life any great annoyance.

THe next helpe is reading; the generall rules for it, are these:

1 First, that the bookes of God be not laid aside and neglected, but read on as oft of every one as may be: otherwise much unsavourinesse, unquietnesse, unfruitfulnessse, and uncheerefulnessse, will follow even in the best.

2 That all filthy, lewd, and wanton bookes, yea, needlesse and unprofitable be avoided.

3 That in the Scriptures there

be a constant going on in order, and not here and there a Chapter: and of other Authours, rather let one or two be read well and often, than many sleightly.

Now as concerning the manner of reading.

1 It must be with hearty good will to learne and profit by it, desiring God to prepare us with reverence, &c.

2 We must settle our selves for the time to be attentive, and so to abandon the wandring of the heart as much as may be.

3 Wee must be carefull to apply that which wee reade wisely to our selves; as perswading our selves that all duties are commanded us, all sins forbidden us, and all promises to be believed of us: likewise wee must looke that all exhortations, and admonitions quicken us; all reprehensions check us; and all threats cause us to feare. If reading be thus used, it will many waies appease the conscience;

inlighten the judgement, inlarge the heart, relieve the memory, move the affections, and in a word, draw the whole man unto God; and therefore must needs with the rest be a singular helpe and furtherance to a godly and Christian life.

Hitherto of ordinary helpes, extraordinary are especially two.

1 First, Solemne thanksgiving.

2 And secondly, fasting with prayer more than usuall adjoynd.

The first is, when in some rare and unlooked for deliverance out of desperate danger, wee doe in most fervent manner yeeld praise to God for the same, and rejoyce heartily in the remembrance and consideration of it, tying our selves in a renewing of our holy covenant more firmly to the Lord: and testifying both these by signes and unfained good will to our brethren. All which are to be seene most clearely and lively in
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that most famous example of *Ester* and *Murdecaj*, *Ester*. 9. It is to be used according to the occasion: when the occasion of it belongs to a whole Church, and is publickly performed: it ought to be accompanied with the preaching of the Word, for the quickening of the assembly. If the occasion be private, it is to be used privately, with Psalmes, praising of his Name, and speaking of his workes, and reading Scriptures tending to that end.

The second extraordinary help is fasting: and this is a most earnest profession of deepe humiliation in abstinence, with confession of sins and supplications (for the greatest part of the day at the least) to God, to turne away some sore calamity from us, or for the obtaining of some speciall blessing.

It must be used according to occasions, as the other; but neither must be taken in hand, without true repentance.

Now if we weigh the force and use of these exercises, how the one raiseth up a joyfull recording of God his wonderfull kindnesse; the other bringeth us low for our owne vilenesse, more especially remembered. Both of them doe exceedingly draw our hearts to more love and obedience to God; wee must needs confesse them to be effectuall meanes for the setting us forward in a godly life.

NOW that a believer is defined, the godly life described, and the helps thereunto adjoynd: It remaineth in the next place, to direct the weak Christian in the right use and applying of the meanes. For those duties of godlinesse are not left to men sometimes to be practised, and at other times to be neglected, nor generally only, but particularly in all their actions; and every day, and thoroughout the day, to be looked unto and regarded. The meaning is not.

not, that the selfe-same particular actions and duties should be every day, but yet that all evill be avoyded every day, and such good done, as in our calling and life shall be occasioned.

1 First therefore to declare that the believer must have direction for his life every day out of Gods Word, it is manifestly proved out of these places of Scripture, *1 Pet. 1. 17. 4. 2. Heb. 3. 14. Luk. 1. 75.*

2 The Scripture doth commend unto us a certaine course to walke in with God, and a particular direction of our lives as may be seen, *Psal. 119. 9. Prov. 10. 9. Gal. 6. 16.*

And doe further require the same to be daily kept and followed of us, *Prov. 21. 14. 1 Tim. 5. 10. Psal. 119. 97. Psal. 71. 15. Act. 24. 16. &c. 24. 7. Psal. 145. 2.* Therefore Christians must be guided by some daily directions in the leading of their lives.

3 Furthermore, so many parts of a daily direction as will suffici-

ently direct a man, be enjoyned in the Word of God to be daily used, as in the parts of it, and the helps unto it. In prosperity, *Iam.* 5. 13. *1 Thes.* 5. 19. *Iam.* 2. 23. In afflictions, *Iam.* 1. 5. *2 Chr.* 20. 34. *Lam.* 3. 27. *Psal.* 32. 6. *2 Sam.* 15. 26. *Luke* 9. 23. *Dent.* 33. 12. *Matth.* 26. 41. Among the helps for Prayer, *Psal.* 55. 16. & *119.* 164. *Pro.* 6. 22. For watchfulnesse, *Psal.* 119. 97. For reading, *Iosh.* 1. 8. and as for publike hearing, *Prov.* 8. 33. *Acts* 2. 46.

4 Besides, if wee consider the danger that followeth the neglecting of this direction, by taking unlawfull liberty, that will be a reason to stirre us up unto the imbracing of this truth; for, first we are caught presently with the deceitfulnesse of sin, some way or other, *Mat.* 26. 41. *Heb.* 3. 13. *2 Tim.* 4. 5. *Prov.* 28. 13.

2 Secondly, G O D himselfe, though he keepe his children from many evils while they desire it,
yet

yet if they be secure, hee leaveth them to themselves, and doth punish their sinne as hee doth other mens, 2 Sam. 7. 14. 2 Chro. 16. 9. Prov. 10 9 Psal, 89. 3. and we all know that Satan watcheth all opportunities to hurt us, Matth. 13. 5. Matth. 12. 44.

To these reasons may be added.

5 That this daily direction is the best meanes to keepe us well, while wee be well, and to raise us up being fallen.

6 That the very ten Commandements, in joyning duties towards himselfe generally on fixe daies in three commandements, and especially on the seventh in the fourth, buttowards men on all daies, doe lead us to this daily direction.

7 That God hath forbidden such differences to be made of daies, as that in one wee should be carefull, in others carelesse, Gal. 4 10. Col. 2. 16.

8 And lastly, that our whole and daily conversation must be in heaven, *Phil. 2. 1. 27. and 3. 20.*

Therefore as a man that hath a long journey to travel, will not count this sufficient direction to goe on Eastward, or Westward, or such generall rules, but will take a particular note of Townes and passages : so ought wee to learne wisdom, that having a great pilgrimage to passe, wee content not ourselves with generalls, but follow those certaine particulars, which may helpe us forward in the kingdome of heaven.

NOW it followes to shew what this daily direction is. It is a gathering together of certaine rules out of Gods Word, by which we may be inabled every day to live according to the Will of God with sound peace.

And therefore the following of such direction, is a faithfull and constant endeavour to please God

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in all things, every day as long as we live here, to the peace of our owne conscience, and to the glorying of God. In the description is to be observed :

1. That it is called an endeavour only, because perfection is neither required of God, nor to be looked for of the best Christians. Thus such places, as *Psal. 119. 1. Luk. 11. 28.* which seeme to require perfection, are to be expounded by those that speake of endeavour, as, *Chro. 28. 7. Hos. 6. 3. Act. 24. 16.* But this endeavour is an inseparable fruit of the feare of God, and must be in our hearts continually.

2. That this endeavour must be hearty, not constrained, or hollow, but constant, that we faint not, but hold out therein.

3. Whereto it tendeth, viz. to please God in all things, *Luk. 16. 13. Col. 1. 10. Heb. 13. 18.*

4. Lastly, that this must be daily, and continue to the end, *Act. 24. 16. Pro. 4. 26. Act. 26. 7. 2 Cor. 1. 13.*

The necessary parts of the daily direction are these eight.

First, every day wee should be humbled for our sinnes, as through due examination of our lives by the Law of God wee shall see them, *Psalm. 5. 3. Ephes. 4. 26. Job 1. 5.*

2 Every day wee ought to be raised up in assured hope of forgiveness of them by the promises of God in Christ; this is never separated from the former, *Act. 2. 38. Hos 14. 2. 3.* that word in the petition this day doth teach us so much.

3. Every day we ought to prepare our hearts to seeke the Lord still, and keepe them fit and willing thereto, *Heb. 3. 12. Deut. 5. 29. Mat 22. 37. Pro 4. 18.*

4 Every day we must strongly and resolutely arme our selves against all evill and sinne, fearing most of all to offend God.

5 Every

5 Every day wee must nourish our feare and love of God, and joy in him more than in any thing, and endeavour to please him in all duties as occasion shall be offered, *2 Thes. 3. 5.*

6 Every day our thanks bee continued for benefits received, and still certainly hoped for, *Lam. 3. 23. Psalm. 118. 7. and 103. 3 1 Thes. 5. 18.*

7 Every day wee ought to watch and pray for steadfastnesse, and constancy in all these, *Ephes. 1. 5. 17.*

8 Every day hold and keepe our peace with God, and so lie downe with it, *2 Cor. 1. 12. Phil. 4. 4. 1 Thes. 5. 16.*

These are all necessary, as without which we can never be safe, we can never taste of true joy. But here two extremities are to be avoided in conceiving of them. One, that wee thinke it not sufficient to regard these duties, some one time in the day; for wee must have this pre-

present with us, and our hearts seasoned with them thorowout the day. The other is, that wee doe not take occasion from hence to shakeoff our callings, or neglect any part of them; for in our ordinary and meanest workes, we may and must serve God, by doing them in faith, not for carnall respects only: and avoiding the common sins that prophane ones joyne with them.

CONCERNING outward actions, no certaine rules can be given in particular, because they are variable and infinite; yet some outward duties there are, although not necessary to be done daily, yet commonly to be observed, very profitable and helpfull to live well and happily, by settling us in the practice of a daily direction; such are these that follow.

I That wee walke with God, that is, that as soone as wee have broken off our sleepe, wee set God before our eyes, and our hearts up-
on

on him, resolving to walke with him that day, *Prov. 6 22*.

This accustoming our selves to good thoughts, at our first awaking, by setting our hearts upon some holy and heavenly things, would be a good entrance to the well spending of the day, and a preventing of sundry evils.

2 That in solemne manner (if it may be) before wee enter upon other affaires, wee offer up our morning prayer to God, confessing our especiall finnes, remembering his particular favours; requesting both pardon for things passed, and assisting us with blessings for time to come, especially for that day, *Dan. 6. 10*. For the helping forward of this duty, it is fit that some holy meditation be joyned with it: this being joyned with a hearty renewing of our covenant wil so season us in the morning, that wee shall retaine the favor, and hold the strength of such a gracious beginning, all the day after.

3 That

3 That then (if it shall be most expedient) we with our minds still kept well ordered, betake our selves to our calling and vocation; wherein wee must not so much minde our profit, that wee coole any grace thereby, or quench holy affections in us. That wee must have a calling, see *Gen. 3. 19. Eph. 4. 18. 2 Thes. 3. 6.* That wee must labour diligently therein, see *1 Cor. 7. 20. 1 Thes. 3. 6. 10. Pro. 13. 4. 11. & 18. 9. & 24. 30.*

But that the walking in our calling diligently may please God, we must so use earthly dealings, that wee neglect not spirituall duties; wee must avoid worldly mindedness on the one part, as idleness on the other: both of which we shall be encouraged unto, if wee consider that it is the Lord who setteth us in our callings, and hath promised to be with us, and to give us good successe in them, and to help us to beare all tediousnesse therein, and further, that hee willeth us to doe

doe all such duties for his sake, in such manner, as if wee did them to him; and from him to looke for a reward, *Iosh. 1. 8.*

4 That in all companies we be- have our selves as wee are taught of God, and as it becommeth us, especially so as wee leave no ill fa- vour behinde us. Wee must not therefore rush unadvisedly into it, as most men do, but determine be- fore to doe good unto others, as we be able, or to take good of others as occasion is offered, *Col. 4. 6. Iosh. 1. 8. 1 Tim. 4. 12.* we must take heede of dauges to come by the fruitlesse and hurtfull talking and behaviour, which in most companies wee shall meete with- all.

Occasions of good speeches must not only be taken, but sought and waited for, *Act. 26. 28.*

If the company be so desperate, that there is no place for God, yet wee must keepe our selves from their unfruitfull workes of darke- nesse,

nesse, by giving of apparent tokens of our dislike, leaving them also as soone as wee can, and shunning them afterwards as much as wee may conveniently.

Amongst others, wee must be ready seasonably to give, or Christianly to receive reproofe, exhortation, comfort, &c.

1 In particular for our recreations, wee must first looke to the time, when it is needfull.

2 The kinde, that it be honest, and of good report.

3 That wee forget not God, in the use thereof.

4 The manner, that it be with moderation of affection every way

5 Our associates, that they be such as wee may have comfort of.

6 Our end, that wee may be fitter to the duties of our calling.

In bargaining and other covenants, they ought to be without hollownesse, deceit, undermining, and such other unconscionable dealing; that so wee may be simple,

and our meaning good, our words plaine, our agreements reasonable, our promises kept, our covenants performed, advantages not rigorously taken, &c.

Finally, we must observe and reverence the graces of God in others where wee see them, and by that meanes labour to chase away from us frivolous and hurtfull fantasies, faintnesse, discouragements, and wearinesse of well-doing: That we may hold the profession of our faith with joy unto the end.

That when wee be alone, wee have the like care of our selves; that our behaviour be unblameable, and that our thoughts be either about things lawfull with moderation to dispose them, or spirituall with delight to enjoy them, or else evill, with hatred and detestation to overcome them.

I As first in things indifferent, we must take heed that we doe not busie our selves in other mens matters needlessly, 1 Tim. 3. 15. 1 Cor. 10. 24.

2 Second-

2 Secondly, that in our owne we be not drowned, that our love and delight be drawne away from better things, *1 Tim. 6. 9.*

1 In things holy, wee must beware, first, lest by the common using of good duties, wee come to have them in lesse reverence, *Matth. 6. 6. & 15. 8. Matth. 24 12.*

2 Secondly, that we thinke not overwell of our selves, for that we doe somewhat more in the service of God than others, *Phil. 3. 14.*

3 In things unlawfull, we must carefully beware, that while wee thinke of our finnes, or other mens, with intent to grow in hatred of them, we be not even by that occasion tickled with some desire, or drawne into some secret liking of them, as many are.

4 We must never in solitarinesse be unoccupied, because of that danger which ensueth, as examples doe teach, *2 Sam. 11. 2. Gen. 3. 1. Matth. 4.* and our owne experience confirmeth; who are no soone

alone

alone and idle, but swarmes of vaine, foolish, noysome and perilous thoughts and desires are soliciting and offering themselves unto us.

5 That we use our prosperity, and all the liberties which are lawfull, of this life, soberly, and so as wee labour to be better by them. How hard this is, it appeareth by experience, wherein it is so found, that the more a man hath of these earthly commodities, the lesse he is enriched with spirituall graces; and as they are increased and multiplied, so this decayeth and is diminished. Few by earthly things are drawne on and encouraged to the love of the heavenly; which yet is the end that the Lord hath in giving them; few doe as they did, which are mentioned, *Act. 9. 31.* Most make riches their strong towers, *Pro. 18. 11.* whereby they are imboldened to do many things wilfully, which otherwise they durst not.

Now

Now that wee may eff. & this, not withstanding all difficulties, we must consider that inordinate love which is in us, to the liberties and blessings of this life; and this wee must by all meanes possible weaken and abate; to which end, First we must often and earnestly weigh how momentary and fleeting all things under the Sunne are, and how uncertaine hold wee have of them, *Eccles. 1. 2. 1 Cor. 7. 29. Luke 12. 15. Prov 23. 4.*

2 Secondly, wee must consider seriously of the danger that cometh to us by them: in which regard they are termed in Scripture snares, thornes, choakes, because they intangle us, pricke, holding and smothering the maine graces of God in us, that they bud not out and fructifie, *Math. 13. 21. 1 Tim. 6. 10.*

3 Wee must often record, that these earthly things are not our owne, but borrowed, and so as they may every day be requi-

red

red againe of us, *Luke* 16. 12.

4 Wee must remember what hurt they have done, as by causing distractions, unfettlings, &c.

5 We must often meditate upon examples of such as have enjoyed the like, or greater commodities, and what have beene their end.

6. It will be good to visite as others, so those also in their sicknesse, which have had these outward things, that so we may both see how little they can helpe at such times, and also be put in mind of our latter ends, which cannot but something weane us from this world.

7 That we be ready to receive our afflictions meekely and patiently, *Lam.* 3. 33. *1 Cor.* 11. 31. *Jam.* 1. 2. *1 Pet.* 1. 6. *Rom.* 5. 5. Afflictions we must expect, *1 Pet.* 4. 12. *Rom.* 8. 29. *2 Tim.* 3. 12.

Howsoever therefore wee be of our selves ready to shrinke backe at the hearing of them, *Iob.* 11. 8.
Heb.

Heb. 12. 11. yet wee must prepare our selves to beare them meekely, and cheerefully, and that in our youth, *Lam.* 2. 27. knowing that Satan will be ready to seeke our mischief even by crosses, *Iob* 1. 6.

For preventing whereof, wee must every day arme our selves against the feare of such troubles as may come, and against impatency, by such as already are come upon us, *Luke* 9. 23. *Jam.* 5. 10. 11. and that not only in great troubles, but even in those which are common.

This, if wee doe with observation, wee shall get experience, and by experience hope, that will not cause shame, *Rom.* 5. 5. *Psal.* 102. 1. Otherwise, if wee neglect this, every affliction will unsettle and bring us out of frame, in which estate we shall be both utterly unfit for any service of God, and also unmeet for any Christian society with men; and so both adde new troubles unto the former,
and

and make them which God sendeth upon us farre more grievousthan otherwise they should have beene.

8 That we constantly keepe the exercise of prayer & thanksgiving in our families, and such other helps (as Reading, Catechising, Conference at times convenient) to maintaine the knowledge and true worship of God, and of true happinesse amongst us; to have prayer twice in the day is little enough, *Psal. 55. Dan. 6. 10.*

1 First, our necessities doe require this daily serving of God, though we be of the best sort.

2 Secondly, thy family being a little Church, there should be a trimming up and a fitting for the publike worship, especially seeing that experience teacheth that all is little enough.

3 Thirdly, by this meanes wee have communion with the Lord, and therefore we should often and cheerefully performe this duty.

4 Fourthly, wee should cause
I our

our conversation to favour of the Lord and his graces, whereas otherwise earthly dealing; will cause earthly minds.

5 Lastly, wee have many examples, *Gen.* 18. 16. *Ish.* 24. 15. *Alt.* 10. 2.

9 The ninth and last duty, is, that we doe at, or before our lying downe, looke backe and view the day passed: that where wee have had blessings, we may be thankfull, and proceed in the like course after: where wee have faulted and failed, we may reconcile our selves to God, and so lie downe in peace, *Ephes.* 4. 26. 27.

The use of all these duties is, that every day we weane and withdraw our hearts from any noisome baits or provocations, as suff. r us not to arise in the morning, to walke through the day, and to lie downe at night in peace and safety under Gods protection, of which wee must be carefull alwaies, but especially when unusuall occasions fall,

fall out which may unsettle us.

THe Rules formerly described, if they be well followed, will be sufficient to bring a Christian (though not to perfection in this life) yet to such an estate as he shall finde rest to his soule daily, which others shall want. Yet because many dangers will be in the way that may hinder the weake, therefore it will be profitable to know the letts and hindrances which may hold us backe from peace with God; that so we may learne how to prevent them before they come and hurt us; or else how to rise when by them wee are fallen; or how to turne into the way when by occasion we are gone out.

Now the maine and chiefe letts are the Divell, with all his force, subtilty, and malice, and our evill hearts, so farre as they are unreformed; and by meanes of both, all things in the world, though not in their owne nature, but by them

made occasions to us of falling, and offending God.

First, for the properties of Satan, and his attempts against us in generall, he is a mighty enemy, and cruell; for which cause he is called a great red Dragon, and the accuser of the brethren, and also subtile, and vigilant, and malicious: as he is strong, so hee besetteth all people (though he be little observed) and most of all Christians, whom he is openly and resolvedly set against. He doth not onely kindle the conscience that is within us, and our owne lusts, setting them on fire to doe the evill which wee are inclined unto; but also baiteth the outward things with poison, which wee deale about, that he may dazell our eyes, and cast us from our hold; that is, that wee may not keepe still in the Christian course. Our hearts cannot so soone be ranging (though it be never so little) but he is ready to meet with them,

them, and set them forward in some evill, fastening our affections upon it before we be aware : wee cannot be about any outward thing, but hee is ready to serve us with it, knowing how to use all outward objects to our hearts. Yet for all this wee ought not to be dismaied ; for howsoever these things vex us, yet by Gods grace they shall turne to our good, to make us set more store by Gods protection, and more circely to keepe under his wings. Hee hath not left us unarmed, for his owne strength is for our defence and preservation, *Colos. 1. 11.* So that howsoever wee may not presumptuously abuse, yet wee may with boldnesse sue unto him for helpe ; neither ought wee to feare that for our infirmities we shall be shaken off, when as God hath made knowne his Will to the contrary, *Luke 15. 6.* Rather they must remember that they are the children of God, and therefore shall not be

unnaturally forsaken, or left to themselves in their neede, and necessity, but may perswade themselves, that waiting on God, these combates shall rather turne to their further exercise, than to their deadly overthrow. Thus depending on God in all evils, they must by experience get wisdom.

In particular, the assaults of Satan are either against our faith, or else against godlinesse in our life; first of the former.

HOW many having discouragements, he presseth down the weake faith of new-borne Christians, appeareth by that which our Saviour saith to *Peter*; *Luke 22. 31.*

Sometimes hee terrifieth them with their owne wants, ignorances, infirmities, and unworthinesse: some with shame of fearefull falls, which it seemeth to them they are unlike to avoid: to which end he bringeth to their remembrance
such

such good servants of God as have fallen in like manner before them, and feareth them, that for all their care they shall never hold out in their faith and holy course of life unto the end; but either by afflictions, or other provocations, they shall be turned backe. By all these meanes hee laboureth instantly to deprive them of all hope and confidence, that they may conclude resolvedly, that they have no faith.

For the resisting of these assaulkes, they must grow better acquainted with the nature and property of God his promises, viz. how true, unchangeable, and perpetuall they be, even as God himselfe is; they must prize them above all other things, and send up earnest prayers to God daily, and oft, for this faith to be rooted in them: they must give daily attendance upon the Ministry of the Word, ready also to receive helpe privately from those which are experienced, meditate on Gods promises, such as

are *Matth. 7. 7. & 9. 20. Luk. 22. 31.*

Now, when by Gods blessing upon their diligence they have gotten some stay or rest unto their soules, they must beware that they are not carried on the other side to presumption, or too bold trusting in God, without a certaine ground of his promises: for by this subtilie, Satan doth prevaile with many, and by that meanes bringeth them to desperate and dangerous falls.

BVt if hee cannot prevaile so farre by his suggestions, and temptations, as to bring us to utter unbelieve, nor yet to presumption: yet hee will labour to hinder us, that wee shall never be rooted nor established in faith; wee shall not feele the sweetnesse of it by possessing it daily: in which kinde he doth so farre prevaile with most, even of the faithfull themselves, that they are often-times so discouraged, as they have scarcely
any

any great use of faith in respect of that which they might have. Which deceit of our adversary we must wisely espy, and labour to arme our selves against it, as, *Psal.* 22. 4. 5. and 27. 1. *Iob* 13. 15. We must take heed that our hearts be not stollen away with worldly things: wee must preserve and cherish an high estimation of the Gospell: we must deny all worldly wisdom, that we may be wise to the Lord, and keepe our faith as we would our life.

THe like malice doth Satan shew in hindering believers from godlinesse of life. For as he laboureth to keepe the unregenerate altogether, from practising godlinesse, viz. by keeping in them a heart so accustomed to evill, that it cannot submit it selfe to the will of God in one thing, as well as another, by holding them in presumption, by keeping them from serious consideration of their estate

and actions, by dissuading them from counting the godly life best : and finally, by snaring them in dangerous opinions, sottish ignorance, or else in hollow, loose, and wilfull mindes ; so hath hee prevaile so farre even with Gods people, as to hinder them from proceeding in godlinesse, and that chiefly by these meanes.

1 By keeping them in want of some good things, without which they cannot constantly proceed in a godly life ;

2 By pressing them with some evill.

3 By unsettling them through occasion of things lawfull.

Of the first kinde are three maine letts.

1 First when Christians are holden from a constant course of godlinesse.

2 When they fall from their first estate, or first love.

3 When they want a sufficient ministry. Of the first sort, there are

are many which thinke it not meet to tie themselves to any direction of leading their life; but are content with some generall care and good meaning; than whom these are not better, which for a season keepe some good order; but by little and little they fall to doe it slightly: even for fashion in a great part; and rather through custome, than with delight and comfort; and all because their hearts goe not with their actions constantly, neither doe they regard or looke to their consciences in one thing as in another, that they might be kept in peace.

The Remedy against this, is faithfully to endeavour every day to be well settled, according to the rules formerly mentioned. We must especially labour by faith, even to feede upon the promises, which God hath made for the preservation and protection of his children; heartie prayer must oft be used, and watchfulnesse against
our

our especiall infirmities; It must be continuall, together with oft and due consideration what a precious treasure this kinde of life is. And if through negligence we doe fall, we must not lie still in hardnesse of heart, but returne to him as to our Father, and hee will heale us: and though wee cannot presently have that confidence which sometimes wee have had, yet let us returne, though with some shamefastnesse, even standing as farre off, with the Israelites, *Exod. 33. 8. 10.*

THe second speciall Let arising from want, is, the leaving of our first love: for at our first conversion, when the exceeding love of God in Christ is shed abroad in our hearts, so as it maketh our selves admire; this constraineth us to love him againe most fervently and dearely; his Word and Ministers, with all our brethren, most sensibly and heartily: and this in Scripture is called our first love, *Rev. 2. 4.* Now

Now, when this shall wax cold through dulnesse, slothfulnesse, and forgetfulness, &c. it must need be a hainous thing in the sight of God, who looketh that our works should be more at the last than at the first, as our knowledge is more, and experience greater, *Rev* 2. 21. Yet this cometh oft to passe both in Ministers and people, to their great shame, though otherwise they keepe some course in serving God, *Rev*. 2. 2. which they shew by wearinesse, or at leastwise, little pleasure taking in the publike Ministry, neglect of private prayer, conference, Mutuall exhortation, &c. untowardnesse in good workes, abating of their love to the brethren, imbracing the world, entertaining of ill-companishipp, with heart-burning against the Ministers that tell them the truth. By these and such like signes, many doe shew how much they have lost their first love, whereby they give great occasion
of

of discouragement to the weak, and of lamenting to the best.

This was fore-told by our Saviour Christ, *Matth. 24. 12.* where also hee shewed how hard it is to keepe, and harder to recover our first love. Thirdly, admonishing all sound hearted Christians to looke heedfully, and carefully to nourish and preserve that holy, pure, and first spark of grace kindled in them, against all that may come in the way, to quench and put out the same. And although the worke be hard, yet wee have the Commandement of God for our warrant, and his promise for our encouragement; therefore ought we not to faint or slacke for any impediment, but set our hearts daily to count it our greatest worke, to keepe our first love.

THe third let of this kinde, is, the want of an ordinary and sound Ministry of the Word of God, whereby the way to salvation and godlinesse is plainly and in good

good order, with love and diligence taught so oft in the weeke, as the people can conveniently attend upon the same. This is the light of the world, and the Sunne which warmeth all the creatures of the earth with his influence; so that those which enjoy it not, must needs be as the shadowed places, which either bring forth nothing, or that which is fowre and unsavoury. How the Divell hath laboured in all ages and Nations, to hinder the passage of this Gospell, may easily be perceived, if wee peruse well the Acts of the Apostles, and other Histories of the Church: how he doth prevaile, our owne eyes and eares can witnesse: The remedy therefore is for such as want, to relieve themselves with it, where they may with most conveniency enjoy it, and to sue earnestly, that they may live under it, (which should be more generally granted of God, if by fervent prayers and other Christian indeavours,

vours it were sought for.) When they doe enjoy it, then must they prize it above all that they have, or ever can enjoy in this world; for those which esteeme lightly of it, must heare what the Scripture speaketh of them, *Matth. 8. 11. 12.*
Amos 8. 11. 12.

These are the chiefe letts that men have by wants; whereunto may be added those troubles which some good Christians have through feare of their owne wants, though without cause. For remedy whereof (that they be not swallowed up through deadly heavinessse) they must take unto them godly boldnesse, to consider that there is great cause of rejoycing, even in that for which they are heavie, *viz.* in their feare, care, hungering and thirsting, *Pro. 28. 14.*
Matth. 5. 3. and therefore they ought rather to be thankfull for that they have, than utterly to be discouraged for that they want. Of small beginnings come great pro-

proceedings; of one little sparke, a mighty flame; and the tall Okes were sometimes but small Akorns: hee hath well begunne, that hath in truth begunne; and hee hath much, who feeleth that hee wanteth much.

THe second kinde of generall Lets are, the unmortified affections wherewith believers are oppressed. Concerning which in generall, it will be profitable for every one to marke with what hee is most incumbred, and most easily overcome of, and by what occasi-ous he is readiliest drawne to them; that hee may the more diligently and wisely labour to prevaile against them.

In particular, one kinde is feare and doubt of persevering by means of afflictions, &c. This doth easily take hold of weake ones; therefore the Scripture fore-warneth of it, *Matth. 10 28. Phil. 1. 28. Iob. 16. 33.*

This,

This, if it doe prevaile, cannot but feeble utterly the powers of their minds; and so with-hold the instruments of the body from practising well any kind of duty.

The way to remedy it, must be sought for in the Scripture, *Psal.* 30. 5. *2 Cor.* 4. 17. *Heb.* 12. 11. *2 Cor.* 9. 10. *Iam.* 1. 3.

Another unmortified affection, is, pride, and over-weening of themselves: examples whereof we have, *Rom.* 3. 17. *1 Cor.* 4. 8.

This maketh men waxe weary of learning, remisse of their diligence and care for good, to account meanly of those which are loose and irreligious; or else fall into sects, schismes, and heresies, or at least bring themselves in an accursed melancholy and solitary life.

The remedie is laid downe, *Rev.* 3. 17. *1 Cor.* 3. 18. and 4. 1. *Psal.* 119 12. We must diligently examine and consider our waies, till wee have found out our sinnes
unto

unto true humiliation; wee must compare our selves not with the worst, but with the forwardest Christians, and holiest examples.

Another unmortified affection is sloth; the remedy to finde out the roote and fountaine of this mischief, and so remove it, *Prov. 1. 32. & 14. 12.* Encouragements we have from God, *Iosb. 1. 9. Eph. 3 19.*

AMongst other unstaide affections which are inward lets of godlinesse, suchie or peevish forwardnesse is not the least; when men are fretting against persons or things that doe crosse us, though it be but trifles. Thus many are caught upon the sudden, which at other times could easily withstand greater provocations, as we may see of *David*, if wee compare *1 Sam. 24. 7.* with *23. 13.*

This is a high offence to God, a needlesse trouble to our selves, a bereaving us of godly wisdom, yea, and of common reason also.

There-

Therefore wee must make diligent search, and inquire whether wee be prone to these servile passions, or no, and so if wee doe labour to prevent it; but if wee be at any time overtaken with it, then we must (as soone as may be) set our selves apart, seriously to consider of the unseemelineffe of the thing, &c. untill wee can shake it off, and after take more care that it returne not againe upon us.

Another troublesome affection is, that men through ignorance or unbeliefe, grow weary of proceeding in a Christian life, or at least in speciall duties thereof: the danger of this may appeare by the contrary forewarnings, *Gal. 6. 9.* *1 Cor. 16. 13.*

This Satan laboureth to effect by reproach, &c.

Wee must therefore get assurance, that God his grace shall be sufficient for us, *Match. 11. 31.*

Many other affections there are of the like nature, and alike to be shunned

shunned; as unjust anger, heart-burnings, loosenesse and lightnesse of heart, rashnesse, hastinesse, lumpishnesse, and melancholy, with divers such like; the beginning and first rising whereof, although our owne hearts doe breed, yet the strength of them is of Satan.

Besides the fore-named evill Affections, there are other worldly lusts, wherby many Christians are much disguised, as namely carnall pleasure, and inordinate desire of riches.

For the first, many are drowned in sensuality, and the fottish pleasure of the body, so that they become even blind and impotent: for when a man giveth his heart liberty to desire stollen waters, and to count them sweete, not casting them up, and arming himselfe against them as he ought; and giveth his eye leave to feed it selfe with vanity, by little and little his prayers become weake, and unable to drive out such fottishnesse, but it lodgeth

lodgeth in him, and so is made a slave unto it. An example we have of *Sampson*, *Judg. 15*. Nay, some goe so farre, that they are senselesse at the sight of it, when as they should tremble to behold in what state they are : for their prayers are dead, their burthen of Conscience importable, their losse of grace unspeakeable, the griefes of the godly unutterable, and themselves become as fooles in Israel, and spectacles to the prophane world to move pastime.

1 First, for the avoiding of these mischiefes ; we must make it our greatest care to abide in the favour of God, and hold fast the assurance of it from day to day.

2 Wee must be willing to submit our selves to the yoake of Christ.

3 Wee must hold in our lusts and imaginations, as it were, with bitt and bridle, that they range not after hurtfull and poisoned baites.

4 We

4 We must shun and avoid all the occasions and objects of such mischief. And especially, we must be suspicious and fearefull of those sinns to which wee know our selves to be most prone and inclined.

THe other worldly lust is noy-
some care about the things of
this life, which is a common evill
under the Sunne; for it creepeth
upon men so secretly and subly,
that hardly shall one perceive the
danger of it untill wee have taken
hurt by it: yet the danger is dead-
ly, for where worldlinesse fastneth
upon a man, it devoureth godli-
nesse, as if there had been none be-
fore; it suffereth no good thing
to grow by it, but choaketh it, and
overshadoweth any gift of God
whatsoever, and so changeth even
good men, that they are not aware
of it, that they become most unlike
themselves, 1 Tim 6. 10.

By this, men in worldly dea-
lings become greedy of profit, rash
in

in making, and carelesse in performing of covenants; too much loosenesse, earthly rejoycing, and fretting when we thrive not; overlaying our selves with worldly dealings, so that no time is fit for better uses.

For the redressing of this, foure things are required :

1 Let every man looke carefully that no man be hurt, or sustaine any losse or danger by him, 1 *Thes.* 4. 6. by this he shall be freed from all the sins against our neighbour, commanded in the eighth Commandement.

2 His care must be not only to doe no hurt, but also to doe good to those whom wee have to doe with, *Rom.* 13. 8. as to the Minister in maintenance, to our family in provision, to the poore in reliefe, &c.

3 Heede must be taken, that riches hurt us not, that they be not meanes to draw us unto sin, *Eccles.* 5. 12.

4 We

4 Wee must provide that wee be bettered by our wealth towards God his service. *Dent. 28 47.*

As for the poore, they shall best testifie that they are not tainted with this sinne, if they hold fast innocencie, contentation, and thanksgiving. Reasons to move us to the avoiding of covetousnesse, are,

1. First, because wee cannot enjoy them long, but either they shall bee taken from us, or we from them; and yet this short time is also uncertaine, *Luk. 16. 2.*

2. Because they are not our own but borrowed, *Luk. 16. 12.*

3 If wee bee not faithfull in the smaller, it is an argument, that wee will be much lesse in the greater.

4 Because wee shall give an account, as of all other things, so especially of our getting, using, and forgoing of our goods and commodities, *Matth. 25. 14. Luk. 6. 2.*

T Here is a third kinde of lets, whereby many beleivers are
K hindred

hindred from going on in a godly course, *viz.* All kindes of outward things which of themselves are not evill, but are made by Satan, occasions to hurt and wound our soules.

1 Afflictions though sent of God for our great good, as is to bee seene, *Heb. 12. 7. 11. Psal. 119. 71. & 1 Cor. 11. 13. 1am. 1. 2.* Yet are by Satan and our owne corruptions, made occasions of impatience, fretting, pensivenesse, and many other evils; against which we must arme our selves before they come, that then our unruly passions may not break out so impatiently, *Iohs 16. 33.*

2 So in prosperity he subtilly maketh drunken our hearts with love of our good, puffes them up with pride and high mindednesse, &c

To these dangerous evils shall the godly themselves bee drawne, except they carefully prevent them.

It is therefore a speciall point of

wisedome, in time of peace that we beware that wee leane not upon outward things, for then wee shall easily bee cast downe with every blast of adversity.

3 Another occasion of unsettling our hearts are household affaires, and things that concerne our maintenance, by the unwarie use whereof, men become unquiet, wayward, distracted, and unlike Christians.

A wise man therefore will unburden himselfe of these multitude of worldly dealings, which wil not suffer the minde to bee freed, and will so subdue his affections, that he may have them in order as well in one thing as in another.

4 By change of company, dwelling, and acquaintance, men receive much hurt, *Gen. 19.30.*

5 The sight of godlinesse to be contemned, and licentious courses to be maintained, is a great scandal *Psal. 73.*

6 Familiarity with the wicked

ked is of great force.

Many other occasions there are by our senses conveied unto us, against which wee must daily strive by keeping on our Armour, standing on our watch, following that direction which God hath given, and depending on that grace which hee hath promised; ever remembering that we doe not cast off feare of danger, for occasions of sinne shall never bee wanting, no, not in things lawfull and good; nor Satan waiting upon them, with secret extenuations of sinne, and hiding the punishment.

NOW because there being so many lets in the waies of godlinesse, and those so hardly passed, and difficult enterprises are alwaies commended by the good that followeth them; it is necessary that the great priviledges which belong to a godly life should bee explained; that so the godly may know their owne happinesse, and
thrive

strive to enjoy it; the wicked may see what great good things they deprive themselves of; and to all men the Christian life may bee in better account, which now of all sorts is too much underprised, and so neglected, and of some contemned and scorned.

To omit therefore all those benefits which are common to them with the wicked (although these also are farre more sweete and savory to the godly than to others) and those also which are proper to some of the faithfull in respect of their callings, those onely shall bee named in which the wicked have no part nor portion, and yet all the faithfull may possesse, one as well (though not so much) as another.

These are either such as are given us in this life to be enjoyed for our encouragement, or else those which God hath in store for us in the life to come.

THe first and chiefest of them which are given us in this life, is, that all true Christians may know themselves to bee beloved of God, and that they shall bee saved. 1 *Ioh.* 3. 1. & 5. 13. *Ioh.* 1. 12. and that by better evidence than any man can have of the things hee holdeth in this life. This is not so well knowne at the first, but after experience gathered of the unchangeable love of God towards us, our confidence is increased; yea the longer wee enjoy this privilege, the better wee know it; neither can it be lost wholly or finally.

Ob. Some of Gods Children after they have beene thus perswaded, have fallen to doubting againe.

Ans. True Christians are renewed but in part, and therefore some are by the subtilty and malice of Sathan brought to the neglect or carelesse using of the meanes whereby faith is confirmed, and so to doubting; and many not so offending,

offending, doe too too easily give place unto distrust, thereby depriving themselves of this great priviledge.

This priviledge is the greater because of the unspeakeable glory and everlasting joy which it bringeth with it, whereas other delights are but fleeting and momentarie.

Which greatnesse will easily appeare if wee well consider the unspeakeable woe and horror of such desperate persons as feelee the want of this happinesse either here, or in hell.

After God hath vouchsafed the faithfull this honour, that they may know themselves to bee beloved of him here, and that they shall be saved hereafter; hee doth not then leave them, but is alwaies with them, and hath a speciall care of them above others, nay, when he is angry with others. *Rom. 5. 5. Psa. 30. 6, 7. Luk. 13. 34. Dan. 32. 10*
 K 4 I Tim.

1 Tim. 4. 10. *Matth.* 10. 30. *Psal.* 1. 3. & 23. 1. *Rom.* 8. 31. & 23. 1 *Sa.* 2. 3. *Psal.* 1. 1.

He esteemeth them not onely as his household servants, but as his friends, *Ioh.* 15. 15. his Sonnes and heires. *Rom.* 8. 17: his precious treasure, *Exod.* 19. 5. yea, he honoureth them so farre, as hee calleth them and maketh them kings; *Exo.* 19. 5. All which is both certaine and constant unto the faithfull, but it is not so with the wicked; so that by this it appeareth, that the estate of the poorest child of God, is farre better than the best of the ungodly, yea, better than themselves sometimes would have asked, or thought of.

THose who are thus cared for of God, receive grace from him to live according to his Will, that at death they may enter into his glory; for he teacheth them to be fruitfull in good life, and also to avoide the foule offences.

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As for the first, viz. a holy life whereunto God enableth his by his owne power, it is a great prerogative, in that they need not account the Christian life combersome, unsavory, heavie, and tedious, as many do; but an easie yoake light burthen, and pleasant race: this is in the Scripture called blessednesse, as *Psalm. 1. 2. & 84. 2. Luk. 11. 14.*

Many indeed there are, even good people, w^{ch} in great part goe without this priviledge; but the cause is, that they draw not by faith daily strength from Iesus Christ to subdue their lusts, but trust either to their owne strength or in other meanes, untill being frustrated of their desire, they either fall into great vexation, or else plaine security and loosenesse. For the remedy whereof, they must labour to be stedfast in faith, not yeelding unto distrust, but learne to know that God who hath taken care of his, will not leave them in their infirmities,

mities, but according to his all-sufficient power will succour and deliver them, which if they once believe (as God requireth we should) then shall they see themselves mightily staid and upholden until they bee set at great liberty, and that it was the divell who before held them in feare and bondage.

Ob. We dare not believe that God will give us such grace, except first wee could overcome our speciall corruptions.

Ans. Wee have no strength of our owne to any such worke, but wee must obtaine it by faith which is also commanded us. *Ioh. 3. 23.* and till we doe so, we shall be holden from our right by the craft of Satan.

AS for the second, viz. that the faithfull are taught and enabled of God to avoid great falls and reprochfull evils; that is plain *Pro. 19. 23. Ps. 119. 10. 11.* And the examples of *Enoch, Abraham, Mo-*
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ses, Iosbua, Samuel and Daniel, Job; with others who for the time of their neer acquaintance with God, committed not any such hainous trespasses, as were common staines and blots in the lives of others.

By this so excellent and invaluable a priviledge, the doing of good becommeth meat and drinke unto the faithfull, so that they can serve God even in a good and ioyfull heart in all things, *Dent. 12. 18. & 28. 47.* minde heavenly things without that tediousnesse which is seene in others; performe earthly busineses with heavenly minds, and alwaies rejoyce before the Lord.

Not that they have no rebellion in them; for they find a strife alway & are in part led captive of it, that they might not triumph before the victory; partly that feeling their owne weaknesse, they may more wholly depend on God; and partly that their future victory may appeare more glorious: but all this while

while, though many wounds be received, the Christian is never so vanquished, but that recovering againe by the power of God, hee goeth on with stedfast joy.

A Further Liberty is, that if the godly doe by any occasion fall from their settled course into any offence, whereby their consciences are wounded and accuse themselves; they may returne againe unto God, with certaine assurance of being received of him, *Iohn 2.2*. Without this priviledge, there were but small encouragements for any Christian, because of our often falls.

Therefore the Lord doth not onely permit us to doe thus, but calleth and waiteth for it, yea, he is highly offended, if wee doe not, *Ier. 8.4*. and for the effecting of it hath given charge to the Pastours, as *Eze. 34.3*. and to others, *Gal 6.1*. how great a priviledg this is, they know full well who have experience

ence of an afflicted conscience, to whom no tidings can be more glad some than this, if it be rightly applyed. It draweth from such many thanks and praises, and so bringeth much honour to God.

But this must be warily and wisely received, that wee neither take occasion hence to imbolden our selvesto sinne, or content our selves with sleight repentance: for Gods mercies must be instantly sought for, and then his favour may not be doubted of, as appeareth by that example, *Eze. 10. 1.*

So that here two extremes are to be avoided, *viz.* that neither we presume upon sleight and hollow repentance, nor languish in desperate and unfruitfull sorrow, but in sound humiliation hope stedfastly for pardon, and say to our soules, as *David* doth, *Psal. 43. 5.*

The same that is spoken of a full sinnes, must also be understood of dulnesse, idlenesse, unprofitable barrenness of the heart; and such other

other corruptions which are wont to quench the worke of God his Spirit, and to be the seed of many cursed evils. The Lords will is, that from hence we should expect in faith as well strength to weaken them; as mercy to forgive them.

THe very helps themselves which God hath given to us, to further our salvation, are great priviledges, & so to be accounted.

As that by Prayer we may have accesse unto God to breake our minde, lay open our grieve, and that with confidence : and that by watchfulnesse, wee may escape those dangerous snares of Satan, wherein so many are intangled, and that wee may in the end of every day make up our accounts with joy, and keepe all streight. For unto these, and such like helps, God hath promised a blessing, and we must by faith looke constantly for the same; for there is no fruite of the best helps if wee
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use them not in faith, *I am* 1. 6.

These are great priviledges, and howsoever of many through earthlineffe, sloth, and way-wardnesse of their hearts they be not so esteemed; and therefore either not used, or else formally or slightly; yet wee should account the more of them; as being so glorious, that the dim eyes of prophane persons cannot behold them: and praise God the more, who maketh them so sweet and gainfull unto us, which unto so many are very gall and wormewood.

A Nother great priviledge is, that the Lord teacheth his, how to carry themselves, and keepe their integrity in all estates of life.

As first, in peace and prosperity, when a man hath riches, Honour, health, friends, delights, and pleasures, &c. This is a slippery estate in which no man of himselfe can stand, and therefore is an occasion
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of falling to most men, but God teacheth his to stand in this slippery way.

For, first, when he causeth the Doctrine of contentation, sobriety, and the contempt of this world to be taught unto them, then hee draweth their hearts inwardly to attend unto it, believe it, love and practise it. Besides this, God causeth them oft to set before their eyes the daily changes of all things under the Sunne; and by the oft and deepe consideration of these things as they observe them, their lusts are appalled, and the pride of life is greatly abated in them, *Psal.* 102. 22.

So that by these means the Lord so frameth his, that they desire no more, nor no longer than their heavenly Father seeth expedient; to use these outward things, as if they used them not, and yet so to use them as that they may be helps to themselves and others in the way of godlinesse.

All which is not so to be understood, as if every believer had this grace, but that God hath bequeathed, and doth offer this to all, though onely they have it, which doe esteeme of it and seeke for it, in faith at Gods hands.

SO likewise in regard of afflictions, the prerogative of God his children is great; first, he holdeth many tribulations from them, which otherwise by their sinnes they doe plucke upon themselves, *Psal. 32. 10, 11.* which must needes be so, because afflictions spring from sinne, and therefore where sin is greater or lesser, the afflictions will be proportionable.

The truth of it, *viz.* that they may be freed from many troubles, is plaine, because so many doe fill themselves with inward troubles of minde and conscience, by giving place to their unbridled affections, which bre:de many perturbations, and by taking license
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to themselves in things which are not seemely. They bring also many outward troubles upon themselves by their sins, as shame, poverty, diseases, evill children, &c. All which may often be avoided by the grace of God, if sinne were taken heed of and resisted, and if by labour and watchfulnesse the unruly heart were subdued.

Whereby the way, we may observe how unwisely they doe, who shun the sincere practice of religion, that they may be freed from troubles, when as Religion doth free a man from so many.

AS the faithfull are freed wholly from troubles; so when they are in, God delivereth them out of many, when as the wicked remaine in theirs, *Pro. 11. 8.* Examples both of the Church in generall, and of the faithfull in particular, are sufficiently knowne to all that know any thing in the Scriptures: all which are recorded,

ded, not to shew onely that the faithfull have beene delivered out of trouble (for that were no singular thing, but common for the wicked) but that they are delivered in the fatherly love of God, as appeareth by the meanes which they used; as prayer, fasting, &c. This the wicked have never, nor alwaies the godly.

Ob. The Fathers had particular promise for their deliverance, but so have not we.

Ans. In the maine and chiefeſt things, God hath spoken as plainly and fully to us, as to them: wee may alwaies assure our selves, that God hath a most tender and fatherly care over us, and that hee will shew the same in the time of our need, either by delivering us if he see it good and expedient, or else by giving us that grace which shall be sufficient for us. The not teaching or not believing of this doctrine, causeth much uncheerfulness & discontent in our troubles,

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as grudging against God, unlawful shifting, carnall feares, &c. whereas, if it were otherwise, much heavenly comfort might be reaped in our lives, which now is wanting.

When it pleaseth the Lord to lay any afflictions upon his, they may assure themselves it is for their exceeding good; which perswasion if it be settled, and the contrary power of carnall reason, checked and suppressed, we shall have wisdom to looke for afflictions daily, and be ready to receive them from God thankfully, and meekely, this wisdom must be sought for of God, *Iam. 1. 5, 6:*

Now, if wee would take good by afflictions, we must first receive that word with full assent, which is, *Rom. 8. 28.* All things worke for the best to those which love God: and then consider seriously how great reason there is, that wee should yeeld up our selves, our wills, and all that wee have unto
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God his will, and thinke that good for us which God thinketh good; for God sendeth afflictions to his Children,

1 First, That they may have experience of his love in delivering them.

2 Secondly, that they may have prooffe of their faith and patience.

3 Thirdly, that they may not bee condemned with the world.

4 Fourthly, that they may bee purged from their sinnefull dross.

5 Fifthly, to weane them from this world. If these things bee knowne and beleevd of us, wee shall find them so to our exceeding comfort; and though sometimes in triall we may seeme to bee neglected or forgotten, yet wee shall see at length that it is nothing so.

Ob. If afflictions shall turne to our good, then wee need take no further thought about them.

Ans. That promise doth not warrant us to be careless; for if we behave our selves wilfully, blockishly

ishly or foolishly in afflictions, they will turne to our great hurt and vexation: but if wee mingle that Scripture with faith, it will cause us to receive all crosses from God as sent in love; not to murmur at them, but thankfully and patiently, and also with examination of our selves, if so bee that any sin hath brought evill upon us; and then we shall have prooffe of Gods grace in us, experience of his favor towards us, preservation from many sins, increase of humiliation and thankfulness, preparation for the bearing of greater, with some comfort at least in the end, and hope in the midst, which shall not make us ashamed. When we finde not this doctrine savorie and sweet to us, nor the use of it in our afflictions, let us not charge or challenge the Lord for it, but consider what we have lost by unbeleeffe.

NOW besides all the former priviledges severally, there is one that respecteth them all of great

great price, and that is, increase and growing of all those graces: for God giveth to his greater every way, than they would have sometimes either expected or asked, Col. 1. 9.

An example whereof we may see in Moses, if we compare his later times with his former, and in the Apostles. This priviledg, if it be duly considered, addeth great courage, and yeeldeth much comfort to Gods children: when they shall know that this grace is offered them of God, even that like plants they should grow and increase in Gods House, and as the Sunne they should shine more and more untill Midday.

And howsoever the Divell rayseth many occasions of fainting, sloth, deadnesse of spirit, and earthly mindednesse, neglecting of meanes, &c. yet may wee not be discouraged, but presse forward, depending on Gods promise, and following his direction.

A Shee that maketh a good beginning, shall increase & grow in goodnesse, so he that increaseth daily, shall make a good end at length: for all true believers shall continue to the end in a good and godly course, *Psa. 37. 37. Phil. 1. 6, Iob 6. 39. & 10. 28.* which as in it selfe it is a great priviledge, so is it the greater in that God maketh it knowne to his children, and draweth their hearts to believe the same, even when they see no ground for it in themselves, *1 Pet. 4. 5. 1 Iob. 5. 13. 1 Thes. 5. 9.*

This is a treasure invaluable, mightily reviving & gladding the hearts of Gods children, and encouraging them with cheerfulness to follow the godly life, and all meanes of proceeding in it. For they which take occasion from this doctrine to waxe slothfull, worldly, idle, vaine, &c. they know not what it meaneth, but pervert that which they know not, to their owne destruction.

The truth and certainty of this priviledge is not to be doubted of, though wee see good men at their death to shew small tokens of grace and of a happy departure : for there may be many impediments, and howsoever it may seeme, yet this is certaine, of a good life cometh a good death, *Psalms. 37. 37.* Sometime indeed for correction of some sin, or for example, the Lord may send such a death as is lesse comfortable, as in *Iosia, 1 King. 13. 24.* and in the Prophet that was sent to *Ieroboam* : yea, sometimes a good Christian may offer violence to himselfe, not knowing what he doth; yet being formerly of a holy and unrebukeable conversation, he is not to be judged according to that one action, how unwarrantable and dangerous soever in it selfe.

Much lesse ought persecution to seeme so grievous, as that it could not stand with a good estate, and finall perseverance, especially seeing we have much encouragement

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to the suffering of it, by examples, promises, and predictions in holy Scripture.

This perseverance then being so precious, and yet so certaine, let us then nourish the hope of it in our selves daily by keeping in us a willingness to die.

2 By frequenting meditation of the vanity of this world, and all that therein is, *Col. 3. 1.*

Thirdly, by holding fast our rejoycing in Christ, *1 Cor. 5. 31.* by mortifying of sin, and keeping our hearts from the love of it, *Col. 3. 5.*

Lastly, by inuring our selves, to beare small afflictions, and so to deny our selves, that we may the better undergoe greater when they shall be sent.

NOW that whereon all the former doe depend, and whereat they aime, is the unspeakeable glory which was prepared for us before the beginning of the world, begun in this life, and to be fully and perfectly enjoyned, in the life

to come. This for our capacity is shadowed out by many earthly comparisons and resemblances of those things which doe most delight us, as honour, treasure, riches, beauty, friends, pleasure, joy, inheritance, &c.

Our company there shall be Christ, with his holy Angels, blessed Apostles, Prophets, Martyrs, Confessors, &c.

The habitation it selfe is permanent and everlasting, and so are all the treasures that are enjoyed therein.

The estate of Princes is not to be compared with that happinesse. All the glory which was in this world, even before the fall, was but a shadow in respect of this; the glorious and unspeakeable joy which Gods children have here is great, 1 Cor. 2. 9. and making a day of their life, better than a thousand of other mens, Psal. 84. 10. yet this is but a taste of that which is to come. For then all teares

shall be wiped from our eyes ; for sin and death shall be no more.

This priviledge added unto all the former doth sufficient commend the happy condition of Gods children, especially to those that know these things to belong to themselves, and find the comfort of them. But this effectuall Knowledge of Gods will, to apprehend them by faith in particular, is a particular gift of God to his Elect; not enjoyed of any other, no not of the greatest and most judicall Clarke and Divines, *Matth. 13. 11.* which doth indeed make this gift more precious, in that Gods children have grace to draw down all good from God in his promise; which naturall men cannot doe; for flesh and blood giveth not this to any. But God draweth his children to the knowing and believing of it: First by his Word, and secondly by their owne experience, which bringeth most neere and familiar communion with God by his

his Spirit, from whence springeth most unspeakeable joy.

THese being the great Priviledges which our God hath appointed for his, and called them to partake of; most lamentable it is that many should be so ignorant as not to desire to know them, so carelesse as to reject them, so obstinate as to tread them under foote, and so to leade a life full of misery for want of them.

The Christian life is termed in Scripture, a pilgrimage, a sowing in teares, &c.

Object.

Therefore we had need of, nay therefore we have these priviledges; for otherwise wee could never undergoe the tribulation which wee shall meete with; and the afflictions do rather increase than diminish their happinesse.

Answer.

We see no such glorious things in Christians.

Object.

These are spirituall things; and therefore not easily discerner, being especially inward; besides, wicked

Answer.

men will not acknowledge that glory which they see; because it reproveth them.

Againe, these priviledges are more inward feeling than outward appearance. Moreover there are many infirmities in the lives of professors, which the world doe more gaze upon, than upon their Christian conversation otherwise. But yet their lives be glorious before God, and shining lights to them that can see and discern, whilst they that carpe at them shall be most loathsome and abominable.

Against the former Directions many things may be objected both by carnall cavellers, and also by weake Christians.

Of the first sort is, that there needeth no other directions to bee prescribed besides Gods word. To which there needeth no other answer, but that by the same reason all preaching were needlesse; which if it bee as it should, is out of the
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Scriptures : but besides there is great need of such a Direction as this to be penned, by reason of the great weakenesses which are in Christians, some being slow of capacitie, others short of memorie, others very soone unsettled for want of good direction, are ashamed or unwilling to open their griefes, or else have no fit man to shew them unto: so that besides other great harme which followeth the want of direction, they are deprived of much communion with the Lord, and comfort that ariseth from it.

IT is further objected, that no such direction can bee observed daily.

But if it were impossible, why doth the Prophet call them blessed that follow such a course? *Psal. 1. 2.* and affirme so much of himselfe, *Psal. 119. 97.* many such examples also wee have amongst us, even in this age, who doe not make themselves

selves strangers unto God, to heare from him, or to send vnto him now and then; but to walke with him daily, as all are commanded to doe. Nay, many there are, who of experience have found this way not only possible, but easie to them, and full of comfort; who should indeed be patternes unto others; for the best practisers are the best teachers: neither can any idle professour looke for such ease and comfort as the painfull Christian that hath beene taught by long experience. **I**T will be said, that howsoever it be possible, yet it is very toyle-some and inconvenient, depriving men of pleasure, and hindering labour.

But the truth is, there is no pleasure or comfort in the world, like unto it: that is the sentence of the holy Ghost, *Psalms. 119. 99, 100. Prov. 8. 11.* Neither is this meant of serving God at times, but continually, even all the day long, *Psal. 119, 10. 23. 97.*

And

And whosoever hath any knowledge and experience by practice, what reward there is in serving God, doth justifie this to be true: for why also should so many Christians part with all sinfull pleasures which they might enjoy with others, and spend so much time and paines in Gods service, if it were so irkesome?

It is not indeed a pleasure to all; but to the upright in heart, it is the onely delight, though in this life there be some resistance; nay, it seasoneth and sweatneth all earthly liberties, also making them truly pleasant to the godly, which to others are mixed either with burthen some tediousnesse, or hidden poyson.

Neither would this hinder labour and thrift; for all godly thrift, Christian gaining; and lawfull prospering in the world, doth arise from hence; even when a man goeth to the workes of his calling with a minde at peace with God,
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commending his affaires to Gods providence, aimes at his glory, lookes at his promise, and so waits for a blessing: and for want of this, many in great toile and paines find no successe nor blessing of God; and others that seeme to prosper have their wealth but as *Indar* had his sop, and the *Israelites* their quailles, to become their bane and poyson.

AS causelesse also is their feare, who say, that the following of this direction would breake off all society and fellowship amongst men. For this would breake off none but evill fellowship, such as it were to be wished were abandoned all societies of Christians; which if it seeme strange, it will be onely to such as the Apostle *Peter* speaketh of in his first Epistle, 4.4.

BUt it is fit to satisfie the doubts which weake Christians are like to propound.

As first, how they may attaine
and

and keepe this Course ?

For the answer whereof, thus much :

1 There must bee an earnest desire wrought by the consideration of the necessitie of it.

2 There must bee a strife against untowardnesse and sloth.

3 All earthly affections must be moderated, and not clog us.

4 There must in faith be expectation of fruit farer above the labour.

5 It will be good at the first that doubts which arise be imparted to others of experience; and that the proceeding be marked, that wants may be supplied, and good things continued.

This if wee doe, the matter will not seeme so difficult and tedious unto us; neither are lawfull callings any lets unto this Christian course. For holy exercises and lawfull businesse, a heavenly mind and earthly dealing, may very well stand together.

Some

Some are also moved, with the Scroffes that they shall meete withall in the world.

But they neede not be troubled so as to goe backe, but rather to set forward thereby, *Dent. 82. Iob. 16. 33.*

The end of all this is, that such as have received the Gospell, and that have not beene carefull thus daily and perpetually to walke with God; if it was of ignorance, they must not be discouraged, but onely shew that ignorance was the cause, by amending now upon knowledge. If it was of evill conscience against their knowledge, their sin is the greater, especially if they have fallen from the first love: Therefore time it is, that they should returne and seeke peace with God, maintaining the same by carefull watching over themselves throughout the day, that they offend in nothing.

F I N I S.