THE
CHRISTIANS
First Chiefe
LESSON,
viz. Selfe-deniall.

MAT. 16.24.
Then said Iesus unto his Disciples, if any man will come after me, let him deny himselfe, and take up his Cross, and follow me.

VR Saviour Christ, having told his Disciples in the 21. Verse of those troubles that should shortly befall himselfe and them, viz. That he must suffer many things at Jerusalem of the Elders, and chiefe Priests, and Scribes, and bee killed.
killed, &c. The matter now comes to this: how Peter carried himselfe upon this occasion; Hee grieves that Christ should be deprived of honour, and of an earthly Kingdom, and that he should die, and therefore hee controls Christ, verse 22. Where he argueth either Christ's fearfulnesse, or rashnesse: either that Christ should not goe, or if hee went, that this should not be: Thus Peter would doe that, which would undoe the whole world. Hence Christ speaks to Peter, and checks him sharply; for he saw Satan in Peter tempting him; therefore as he reproves him, hee speaks again to the Apostles to fortifie themselves against the stumbling block Peter had laid, and he tells them what shall befall them, and himselfe too; for if the head be wounded, the members must needs feel it also; if you will be Christ's Disciples, you must take up your Cross, as Christ did.

In the Text are three things considerable.

1. The Preface.
2. The Dutie.

In the Preface there is

1. The Parties to whom,
2. The time when,

In the Dutie there is,

1. The Act, follow,
2. The Ground, there must be a Resolution,
3. The Means used, and they are,

Two-fold,

1. To deny a Mans-selfe.
2. To take up the Cross.

Now
Now to the Preface where I observe two points.

1. The Parties he speaks to, His Disciples.

That ever the best of God's Servants need Reasonable Counsel and Advice.

Hee said to his Disciples, q.d. Let not Peter deceive you, you must have Crosses, you must not dream of Crownes; therefore expect a Cross, for it will befall you. Hence come all those Exhortations, Heb. 3:13. Exhort one another daily, there is none excepted; this must not be seldom, but daily, and not hereafter, but now, while it is called to day. But what need is there of it? lest any of you be hardened through the deceitfulnesse of Sin. As who should say, there is great reason, for there are many distempers, we are bad of ourselves, and ready to be led away to Sin; therefore exhort. This is the reason of all those Caveats, 2 Pet. 3:17. Beware lest ye be led away with the error of the wicked: Hee exhorts also the like in other places. Beware, that implies there is a need, for the heart is open to many dangers. So Luke 12:4. I say unto you, my friends be not afraid, &c. It is friendly counsel, not to the wicked, but to Gods owne; the strongest bones need sinewes, an Armie cannot lack the least bone; the greatest Pillars have need of the lesse things: So in the Church, the strongest members in the same need advice, and support; the richest man must use the Market; so none can live, without the Market of the Society of Saints; and there is need of helpe to the best. Thus we see, even a Disciple, the best Saints need the helpe of others.
The Christians Lesson

Reason

In regard of their weakenesse.

1. The wisest man understands not every thing.
2. What we know, we oftentimes forget.
3. Though we know, and forget not, yet we are unconstant to follow that we know.
4. Though we know, and remember, and are not unconstant, yet our hearts are not so affected with the truth, as they should. Therefore, for all these causes we have need the best of us, of Counsell and advice; for what wee know not it may reveal; what we remember not, it may recall; what wee consider not, it may helpe; what we affect not, it may stirre up to, Act. 15.32. Indas and Silas exhorted the brethren with many words, and confirmed them, (i) settled and grounded them better in the faith: Even, Moses had his hands held up; So we stand in need of favoury Counsell.

Vfs.1.

It reproves the disposition of carnall men, that cast off Counsell, that turne the deafe care to it, that mock at it, that thinke they have no need of it; it matters not whether they have it or not. O this is a sturdy Resolution; what sturdy hearts have men now a dayes, that beat back the meanes of grace, and stand upon their Pantables: that say, let him keepe his breath to informe them that need it: I for my part will have none, wee are too old to be taught: haft thou no need? the wisest need it, and thou needes it; because thou sayest thou needs it not.

Obi.

But what hath he to do with mee? to play the Bishop in another mans Diocesse, and to row in another mans Boat, &c.

Aesm.

Every Saint hath to doe with one another, wee are
are our Brothers Keepers except we be Cains, and will have Cains wages: therefore hee hath to doe with thee, if hee love thee as he should.

But he is unfit; if a grave, wise, learned man should doe it, then it were somewhat: but what? for such a young uspart to doe it? he is unfit.

Wilt thou refuse physicke, because it comes in an earthen Por, and not in a silver Cup? or refuse a salve, because it sticks on leather, and not on velvet? so because a weake Instrument, though not so grave as others, offers helpe, wilt thou therefore neglect it? Doest not cast away Counsell, because of the weakeinesse of the Instrument, 1 Sam.2. Old Elies sonses despised Counsell, and why? the Text faith, God had a purpose to destroy them. It is an Argument God hath a purpose to destroy a man, when hee refuseth Counsell, Exod.10.28. When Moses had often spoken to Pharaoh, at last he cast him out, and bad him see his face no more, get thee gone, I will have no more of thee. Marke how Moses answers: I will see thy face no more; hee came no more to counsell him, but God came to plague him: therefore take heed thou that sayest, away with counselleing and preaching: Brethren, if that comes not, take heed left God come with vengeance.

Is Counsell needful for the best? This then may exhort us willingly to seek it, and submit to it, when it is offered by God. Nature teacheth lame and blind men to be willing to be led; wee are all weake, therefore let us leane one upon another; wee are all blind, let us therefore be guided. A child can happily tell the next way to a Towne, better
better then a man that is a stranger, now it were a
mad thing to say, it was a child that directed me,
therefore I will not goe that way, John 4. If the
people had not gone to Christ, because a woman told them
of Christ, but had said truth, it was a woman that
told us of it, therefore we will not goe, they had
never seene Christ. Therefore frame your hearts
to yeeld to advice, and bless God that ever hee
bestowed it, seeing it is so needfull.

Ob.

But if it were not sharpe , I could be content to
beare it, but it is so keene and crosse to my nature
to have such sharpe reproofs as he gives, that I can-
not brooke it.

Answ.

Oh it is the better, that Reprehension is best,
that stirs most, and sharpe reaprehension will most
stirre and affect the soule ; that Portion is best, that
stirs the stomack, and makes a man most sick : if it
stirs not, we say that Physick is naught, & the Phys-
ician foolish ; but if it hit the right humour, then
it is excellent: so it is best when the word strikes
home, and hits the humour, to give such counsel to
the Drunkard, that he drinke no more, because he
drinkes in Gods vengeance; oh this is wholsome
counsel, therefore consider it, it is the best to have
working Physick ; oh bless God for that reproof
that comes home cloest to the soule, though hap-
pily it be not so toothsome, yet it is wholsome:
therefore submit to any reproofs. It is a signe of a
good heart that is willing to heare, and stoope to
any advice: Even warlike David was counsell'd
by Abigail a woman, and he bless'd God for it,
and laid downe his weapons : so when thou goest
on in a wicked course, though it be a servant or a
child
of Selfe-deniall.

child that reproves thee, yet submit: David was above Abigail, and yet he submitted to her counsel, and blessed God.

The Time When: Then] when Peter spake to withhold him.

When any persons shall out of carnall respects, labour to with draw a man from God, then spiritual Counsell is most seasonable.

When Peter counselled carnally, then Christ counselled spiritually, Mal.3.16. When proud men spake stoutly, then spake they that feared God, that was a fit opportunity, Gal.2.5. When Peter had dissembled, then Paul withstood him, it is with the soule, as it is with the body; we are most careful where most danger is: In the plague time, when the aire is infected, we get Antidotes to keep us from the infection of the ayre: therefore let us get Antidotes of wholesome advice and counsell.

Thus much of the Preface.

Now we come to the Duty, which was the second Generall, wherein are these things 1. the Act. In which two things.

1. The Ground, If any man will.

2. The Nature of it, Come after Christ:

So that faithfull walking is a following of Christ. If any man will] hee leaves it not to any mans liberty, but directs what he should doe: if you follow Christ, you must Resolve on the matter.

There must be a sound Resolution to follow Christ, before it can be done, and soon it.
then it will thrive; but if not, all is to no purpose,

1 Pet. 4:1. be armed with the same mind, every man must have the same mind that Christ had, what is that.

Psalm 40:8. It is my heart to do thy will, Christ, though he foreknew the crosses that should come, yet it was his mind to do his Father's will, therefore put on this Resolution, as Armour of Proof, I will do any thing God bids me; and I will not doe it by fits and turns.

For the opening of this point observe two particulars.

1. What this Resolution is.

2. Why we must resolve before we practice; not to be fly-backs; oh it is to bee feared, that that man will be as dry leaves in Autumn, and as stubble before the fire, which wants his Resolution.

Ques. 2. 1. What makes up this Resolution, and this Will?

Answ. It is made up two things.

Answ. The judgement must be convinced of the goodness...
of Selse-deniall.

ness of the cause we have in hand; else if it bee but a humour, it will never hold in trouble; but when sound Arguments, sound Scriptures are all-eged, then the heart should be fully swayed; this is one part of Resolution, when the mind is thus settled, and the understanding thus poised, there is a great part of Resolution, 1 Cor. 2:2. I determined to know nothing among you, but Jesus Christ, and him crucified; he determined that, is, he judged thus, he had an Argument for it, Hebr. 11:25; 26. Moses judged affliction better than all the treasures of Egypt, his understanding was fully set down, and convinced of it; therefore get good Arguments, which may beare up the heart.

2. When the understanding is informed, then also the Will must work to make up a sound Resolution: The Will must say Amen, I will have it; it ratifies that which reason said, and now Resolution comes according to the nature of God, and so chosen by the Will, the best thing is most resolved upon. Now Christ is the best, therefore to be most resolved on. It is best to suffer for God, faith the Understanding, is it not? Yes, faith the Heart, it is better to have Christ in a Prison, or at the stake, then to be without him, say Heart, is it so Heart? then faith the Will, I will have it, come what will come to the contrary. The Understanding faith, the wayes of God are peace and pleasantness, I will therefore have them; and when the Understanding faith this, the Will also faith the same; this makes up a Resolution, Ruth 1. Naomi reasons with Ruth to persuade her to return, now she went for God, and for Religion; and therefore
all things to the contrary, being propounded verse 18. She was steadfastly minded to goe; God and misery was the best, and therefore she resolved here, this is Resolution. Now it is right, and the failing in any of these two breaks it; if a man say, I know and doe not Will it, that is folly: If a man say, I will, and have no reason for it, it is obstinacie, and not a found Resolution. And so when the Vnderstanding is informed, and the Will is not settled on it, it is only Consultation; but the Will faith, I will not have it thus: A man may be good in Consultation, but not in Resolution: when the Drunkard is convinced, it is an evill to be drunke; and so the Vlurer, but yet will be so still, and with the Addar turne the draccheare, and will continue in it still, and the Adulterer is convinced of his sin, when he goes in to the Adulteresse, hee shall never returne, here the Vnderstanding is cleare, but the Will comes not off, and so he will have his sinne still: so when the Persecutor is convinced, that persecuting Gods Saints is a sinne, and hates it, this is cleare to the Vnderstanding, yet the Will will be malicious still: the heaviest part is the Will. As in a Parliament Consultation, they must propound all to the King, and he must ratifie, and confirm it: now when the Will faith, I will not ratifie that, I will not leave that sinne, nor take up that duty, now all this while it is not ratified, till the Will come off. Away with these pieced and patched Resolutions and purposes, as to say, it were good, it were so, and I would all would doe so, and I could afford to bee so, but all the world would persecute mee: this is a Halfe-Resolution; away
away with these patched Resolutions, to have Res-
servations at every turne, it is nothing else but hy-
pocrisie, and dissimulation: say therefore, Is not
the sanctification of the Sabbath day, better then
the prophanation of it. say Heart, is not preci-
feness in a Christian course better then with the
Harlot to wipe the mouth, and say all is well? and
all truth, though the least, that God reveales, is it
not better then all the world. if it be, Will, doe
thou close with it, and say within your selves,
here are reasons cleare, let heaven and earth meet
together, though al the dust on the earth, and sands
on the shore, and spires of grasse in the fields were
Devils, I will have that which the word reveales,
though I die for it. This is a happy heart; when
the soule sees, the greatest good is holiness; and
resolves to have it, this is a sound Resolution.

Because the root and sprung of all our actions
comes from a Resolution, as a mans purpose is, so a
mans practice is. Resolution is the maine poize of
a mans actions; the hand of the Dyall goes, as
the wheels of the Clock turne it within, whether
right or wrong: so the hand workes, the tongue
speakes, because the Will and Heart worke by Re-
solution. I will have this, faith the soule; that is,
the Will, thechiefe faculty of the soule in resol-
ving; and then the heart goes; now then if action
be carried by resolution, then resolution must bee
first, Rom. 6:17. the Text faith, They obeyed from the
heart: when the heart resolved, it was done;
hence God so often requires the heart; for if that
goes forward, then all goes forward too: as in a
fortified Citie, the Castle commands all the town.
so Resolution commands the whole man, tongue, hand, and all; if a man will fail on the sea, he must have a steering to guide the ship: so of the failing of the soul in the world, if thou wilt fail aright, and come to the right haven, Resolution must be the steers, and that must guide all; so that the Argument stands thus, If Resolution be the root of every act, then it must goe before every act; but it is so, therefore Resolution must go before practice.

Use 1. Is it so, that Resolution must goe before practice in Christianity: then here is the reason that many come not on kindly, and follow not a Christian course stoutly. It should not be appearance, that should carry a man, but sound Resolution: while peace remains, men profess, but in time of trouble, for want of Resolution, they fail, they that lay not the foundation sure, and set not the Pillars fast, easily totter: so many reare up a brave profession, but ram it not fast, therefore they totter: oh, hee that totters, hath not that inward resolution to love God, and Grace above all, Rom. 1.

Rom. i. 18. generally the fault is not ignorance, that men fall off, but the Will breaks the bargaine, and faith, I will not be in prison, or be brought to the stake for the truth, and yet we will make great profession too. I will, say some, never be a Papist, &c. what a Resolution is this? the tongue speaks well, but what faith the Will? if that resolves not of it, it is nothing. If the King set not downe his hand to lawes, I have nothing to doe with them, they are of none effect: Therefore they are said to with.hold, and detaigne the truth in unrighteousness,
of Selfe-deniall.

Rome, i. 18. you know you should do righteously, but you will not; thus you hold downe the truth; many thinke to goe to heaven, and yet buy and sell on the Sabbath day, and thinke to goe to heaven with a sleepy profession, and yet never make this Resolution, but they are deceived.

It is a word of Direction, or Exhortation to us. Use 2.

Is Resolution so necessary? is that the way? then let us be wise to begin at the right end. Hee that will live a holy life, must labour for soundnesse of heart, the wicked had laid a net for David's feet, and hee had many troubles, but what then? his heart was fixed, Psal. 57. 6. that was his bottom, he held fast settledly resolved in God; let them doe what they could, yet hee knew what to do; so your heart will never be sound, till your heart bee fixed on God; thus a man must doe, if hee will walk holy: that of Daniel, Dan. 1. 8. Many tare-intanglements would have hindred him, but he purposed with his heart to walke with God, Ruth 1. 18. When she saw that she was stedfastly minded to goe with her, shee left off speaking to her, as who should say, spare your breath, I am resolved of it, the house stood fast, because it was built upon a Rocke, by Rocke is meant a sound settling in Religion; and he that hath this, he persevereth, Acts. 11. 23. Cleave to God with a decree of heart, it is not a matter of speculation, let the heart be there: oh, but what shall become of life, liberty, children and profit? If I may have these and God, then welcome; no, a soule that is gracious, will not doe thus, but it faith, If I have not these, yet my Deere is, God is mine, though I die for it; this
this is the right way indeed, Deut. 5:29. When God gave the Law, he passed by fearfully like a flash of fire, here was the Law given with judgment, then they fear, and trembled, then every one would be a Professor, and doe whatever he commands them, then they would heare it, and doe it: this they say: but oh, faith the Lord, that there were such a heart in them, to doe as they say, you say well, these are good words, but it is no hing without an heart, where is that found Resolution: oh that you had a heart to these things, that whatsoever comes, though earth shake, and Devils rage, yet having a heart resolved you may persevere, and hold out for ever.

Ques. 2. But how shall I get this Resolution?

Ans. A. Labour for two things, that so thou maist attain unto it.

1. Judge according to the Word, not according to the world, for otherwise you will misjudge, and not resolve, Psalm 73. David judging by the out-side of the world, almost stumbled and flipt: Therefore judge upon these two grounds.

1. Judge not by friends and neighbours, and the like, but judge according to the ballance of the Sanctuary, judge by the Word. It is a fine and pleasant thing to be in honour; yet it is but a lying vanity, faith the Word, there is but one thing necessary, Psalm 62:9. 10. If riches increase, set not thy heart upon them; at the day of death your riches cannot comfort you, therefore set not your hearts upon them, judge them by the Word, that faith, there is but one thing necessary.

2 Iudge
2. Judge not by the present view, but by the consequent, and consider what will be at that day; you thinke, liberty is sweer, but looke not at the present, but the glory of a good course is afterwards; marke the end, and looke at Dives and Lazarus, none would be in. Lazarus his condition now, in this life, who would not be a Dives now, to goe in brave fatten, and fare deliciously every day; but looke to the end, they both dye, and Lazarus goes into Abrahams boosome, that is, into heaven, and Dives to hell: whether hadst thou rather be Dives, or Lazarus now? I make no question, but all will say, it were better to be a Lazarus now; so judge of these things by the end, and consequence, whether is it better to study the word, and to lay downe pride, or to vaunt it, and play the Russian: one is praying, another is playing, which is easest: the one is not troubled, but merry, and that were best, if it would hold; but judge by the end, and imagine the day of judgement came, whether would you be then, a broken heart, or a Russian? 2 Thess. 1.7, 8. and to you who are troubled, rest with us, when the Lord Jesu shall bee revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, nor obey his Gospel. God come, and faith to the troubled, Rest: thou hast been troubled before ever eased; but as for him that ruffins it out now, the Lord Jesu will come with flaming fire in vengeance against him, on whom will God take vengeance? the text faith, on them that know him not. Now judge by the end, whether of these is best: say Conscience, whether wouldst thou have God
God find theesporting, or praying at that day is it not better now to bee troubled, then hereafter everlastingly to bee confounded: Judge with righteous judgement, it is tedious to bee with Paul in prison, but it is not tedious to bee with him in heaven: Judge therefore as the word judgeth, and ye shall not be deluded.

Q. But how shall I get my heart to it?
A. Looke up to God, and labour to set the highest price on God, and heavenly things; and that by two helps.

1. Daily suggest, and discover to thine heart a greater worth in spiritual, then in temporal things, there is some good in these things, but bee ready to convince thy heart, that there is more good in spiritual things: The Devil would fore-stall the Market, and set a higher price upon these things, then on spiritual; but labour thou to see more worth in Grace, then in other things; when thy covetous heart faith, I will be rich, oh then presently say, what inheritance is there like heaven: when thy voluptuous heart faith, I must have my pleasure; presently say, thou, what pleasure is there like the pleasure the soule hath in Christ, look at those joyes in Christ forever, that is better than all this, this joy is madness, thus when the soule would bee stealing away, offer the best things: would the soule have caufe? why it is better to bee bound in prison, then to be bound in unbeliefe; as a man when he goes to buy a commodty, hee desires to see the best things, Psal. 73. 25. Whom have I in Heaven or Earth, but thee O Lord? we have him here now in mercy, and we sh. I have him in mercy hereafter,
hereafter and in glory; and what would we have more than this? when Satan layes disgraces and discouragments upon good courses, and also miseries and vexations that come thereby, then be thou ready to shew more misery in bad courses; have reasons to cry downethose crackt commodities; and when he faith, to burne for the Gospell that is a miserable thing, then say thou, it is better to burne here then in hell hereafter. The Devil faith wicked men are brave men, yea, and they shall be damned too; the Devil faith as Ba-lack, thy God keepes thee from honour; but an yver him, if I had it, it might be my destruction. I am here troubled, but I shall be for ever comforted; therefore regard not what Satan shall buzz at the care of thy heart concerning trouble, and the like, but say thou, though I shall be troubled yet I shall be saved; thus let not Satan forefall thy heart with these temptations.

The next point is taken from the nature of the duty.

Come after me.

The Lord Jesus goes before, and is the Captaine of his Church, Heb. 13. 4. He goes before his sheep, Heb. 12. 1. and they follow him. Ps. 77. 13. We thy people, and the sheep of thy pasture will praise thee, Exod. 16. 1. The Lord was a pillar of Cloud by day, and a pillar of fire by night to lead them; that was a type of the Lord Jesus, who ever goes before his servants, Is. 5. 13, 14. as a Captaine of the Lords, Is. 5. 13, 14. How am I come; it was the Lord Jesus Christ.

Christ is a Captaine two wayes.
1 By his Spirit, Ioh. 16. 13. When the Spirit of Truth is come, he will guide you into all truth.

2 By his Word, the Silver trumpet which speaks openly and secretly, and the Spirit and the Word go together

Reaf. 1. Because he hath most right to it, Eph. 1. 22. he hath put all things under his feet, Heb. 2. 10. for it became him to make the Captaine of their salvation perfect.

2 He is fit for it, hee knowes where all the enemics are, he knowes the Devil, and the heart: he is most wise, and most powerfull; he is an ancient Captaine, and knowes how to deliver his; he can goe beyond any, he hath an Iron Scepter to crush his enemies, Psal. 2.

Use 1. Is Christ the leader of his Church? Then seek to him upon all occasions; never go into the field without a leader; let him goe with us

Psal. 85. 8. I will hear what the Lord will say. The Campe goes to the Generall for direction. Go to Christ you doubting hearts; you say, trouble is comming, but see what Christ faith, and follow him: learne the watch-word, Heb. 12. 2. Looking to Jesus the Author and finisher of our faith, when troubles come, look up to Christ, and lay our eyes are towards thee. Oh looke up to Christ to bee

Psal. 19. 125. I am thy servant, O give me understanding; so in all weakesse goe to Christ and say, I am thy servant, teach me to keepe thy

Heb. 12. 6. Commandements, Ios. 10. 6. Slack not thy hand; &c. when the Gibeonites had made a league with Iosuah, all the Nations of the land conspired against them, and mark whither they tend, to Iosuah to
of Selse-denyall.

to Gilgal, saying, slake not thine hand, but come and help us; so it is with a poore sinner, that hath made a league with Christ, all the rabble of Ruf-
sians follow him, sathan by temptations laboureth to intangle him, the world by scoffes and reproa-
ches labours to withdraw him from God and a
good coule; now send to Josuah to the Campe in Gilgal, send to the Lord Jesus Christ, and say, slack
not thy hand from thy servant, but save and help me, Psal. 80. 1, 2. Give care O Shepheard; of Is.
rael, but marke what followes, before Ephraim, Benjamin and Manasses, come and helpe us: the
meaning lyes thus, it is a phrase taken from the
Children of Israel in Warre, 3. lay Eastward, 3.
Westward, 3. Southward, and the Arke in the
midst. Now these three Tribes Ephraim, Benja-
min and Manasses, lay behind the Arke, and be-
fore then Christ riseth, before weake sinfull crea-
tures Christ stirres himselfe:

It is a word of Terrors to the wicked. What
will become of them that come in battle array a-
gainst Gods children with a rage that reacheth to
heaven, or rather to hell? Those that say as
A- hur, His. 8. are not my Princes altogether Kings.
Thus he counteth the day to be his; so it is with
many wicked and proud men, they thinke all the
world is theirs; it is true, your politicke wisdom
is greater then the godlies is, but poore Godman
such a one, and poore Goodwife, such a one, they are
simple, yea but Christ the Commander of the
Lords Holfes incamps about them; therefore let
me speak plainly, if there be any soule in this place
guilty of this, to that soule be it spoken, he is an

Use 2.

D 2 opposite
opposite to the Lord Jesus Christ, Isa. 37. 23. mark how the Lord takes it to himself when Hezekiah was spoken ill of, whom hast thou reproached; and blasphemed against whom hast thou lifted up thy voice, and exalted thine eyes on high even against the holy one of Israel, therefore at such a time let them know that they deal with a wiser than the wisest of them, and he will crush them hereafter if he doe not convert them there; you love Christ you say, but you hate his members because they are hypocrites; tush, that is a fancy; can a man say, I love your head well, and yet would chop off your arms? therefore hear, and heare, and feare for ever, and let your hearts shake and tremble, because you have opposed the Lord Jesus Christ, the Captain and Admiral of his Church, and wonder with your selves that you live; good Lord, that I that have been such an opposite should live?

1 Sam. 4. 7. woe, woe to us, for the great God is come into the Campe. Brethren, shall I tell you the meaning of it? The Ark was a type of Christ: now when the Ark was brought into the Camp, mark how the cry was, woe to us, for God is come into the Campe; these are the Gods that sent plague after plague upon Pharaoh; this was but a type of Christ, Ye therefore that sell your selves against the Israel of God, yee malicious contemners of Gods truth and goodnesse, it is a wonder that the great God of heaven and earth hath not consumed you; it was that Christ that had a rod of Iron to crush his enemies whom ye have opposed, therefore think not Gods Children are simple, for the more feeble they are, the more God will
will helpe them, Deut. 25. 17. Remember what Amaleck did unto thee by the way: Amaleck took advantage of them when they were weake, therefore remember Amaleck, and hee remembred him indeed, for in 1 Sam. 15. God bid Saul slay Amaleck and utterly destroy him; I doubt not, but God is the same God now as ever he was, God ruines opposers especially. God faith, I remember such a man opposed me, let plagues pursue, and vengeance overtake him speedily: God is just and true, therefore let him that opposed heretofore, persecute no more now; take heed now of medling with Gods weake ones, for Christ is their Captaine.

The last Vse is this, namely a word of comfort, Let the earth bee glad, and the Nations rejoiece for ever, be their enemies never so unquiet, be they what they can be, there is more mercy on Christs part to deliver you, then there is or can be malice on their side to oppose you.

Brethren, this is that which will stand by you one day, remember Christs is yours, John 6. 17, 18, 19. the sea raged, night approached, and their hearts trembled to see Jesus walking on the Sea, marke what Christ faith, it is I; as who should say, It is a tempest makes you shake, but it is I that deliver you; the night is darke to trouble you, but I am here to comfort you: the world is the Sea, the foule the Shippe, miseries the tempest; and when you see all these things threatening poverty and anguish, yet remember, it is I; art thou in prison? Remember I am there to deliver you, and as long as Christ is there to helpe you.
The Christians Lesson.

Stereole yor faces; who would not be a Souldier to have Christ his leader and Captaine? therfore see and consider, there is the Lord Jesus Christ, he is in misery to helpe and succour his.

It is a great com. §r. In temporall afflictions. fort in two Cales. 2. In spirituall temptations.

1. For the time of temporall trouble and afflicts, that place is pegrnant for this purpose, Micah 4.5. Every one will walke in the nam. of his God. The Philistines had their god Dagon; the rich man walke in the name of his god riches, but marke what the Text faith, we will walke in the name of our God for ever and ever. Your good god riches will be gone in misery and sickness, and when you have most need of comfort, where is your god riches now? but let us walke in the name of our God for ever; in the name of Christ who lives for ever. That also of David who slew Kings for their faces, Og the King of Bashan, for his mercy endureth for ever; how ever misery end, reth, yet his mercy endureth for ever. Therefore walke thou in the name of thy God; wicked men endure yet a while haling, yet mercy endureth for ever comforting of Gods Children. Let thy heart therefore be comforted with this.

2. In temptations, you are weake and have little helpe; but have an eye to thy Leader, what ever thy blindness bee, yet thy Leader can informe thee; that place is marvellous sweet, Isa. 58.8. Righteousnesse shall go before thee, and the glory of the Lord shall be thy rereward. Here the Lord Jesus appears like an armed man of Warre, and there
there are two parts in the Army, besides the body, the Van-guard and the Rear-ward, both these defend the body; so the righteousness of Christ is the Van-guard: Satan faith, thou hast sinned, Christ righteousness faith, I have suffered, now the righteousness of Christ goeth before, the guilt and punishment that is taken away; conscience faith, thou hast sinned, righteousness faith, Christ hath suffered. Then secondly, the glory of God that is in the Rear-ward, that is the glorious grace of God, taken out of that of the Romans, they were deprived of the glory of God, that is, the glorious Grace of God that shall be the Rear-ward. Saith the soul, sinne yet pustlers me, it is not subdued as it ought to be, yea, but the glorious grace of God will sanctifie that heart of thine. The righteousness of Christ is the Van-guard, the glory of Christ thy Rear-ward; there is righteousness going before thee, and grace after thee; therefore thine enemies shall be subdued. You see then marvellous comfort.

Now we come to the next point, following: 1
Follow me] that is, performe obedience to me.

Faithfull service and obedience is a following of Christ, or coming after him. His practice is a president to us, his action a copy for us to imitate.

The proofe of this point is evident, 1 Cor. 11. 1. 1 Cor. 11. 2. be ye followers of me, as I am of Christ, and therefore, Gen. 5. 24. Enoch was said to walk with God, Gen. 5. 24. that is, to doe as God doth. The Point is of great use, therefore give me leave to make knowne these things.

First,
First, In what we should follow Christ.

Secondly, How farre we should follow Christ.

Thirdly, The reason why service is following of Christ.

For the first, Namely, In what we must follow Christ.

And that is,
1. Partly as he is God.
2. Partly as he is Mediator.
3. As he is Man.

I will cast it into two conclusions which discover, 1. In what we must follow Christ, as he is God. 2. In what we must not imitate our Saviour.

1. We must know there are some inward properties in God that the creature cannot imitate the like. No creature can create, or be Infinite, or the like, and it is blasphemy to thinke it.

2. There be other qualities that God doth vouchsafe to leave an impression of in the creature, and the creature is said to imitate God therein, be holy as God is holy; and be mercifull as God is mercifull; but the Scripture doth not say, imitate God in Infiniteness, Matth. 5.48. 2 Pet. 1.4. a man must be partaker of the divine nature of God; the Lord is holy, and patient, be thou so too. Express the vertues of God, as that 1 Pet. 2.9. and therefore we must and ought to imitate Christ. A christian should so live, as men might say, God is holy, for his Saints are holy.

2. Look at our Saviour as hee is Head of the Church, there we must be like him in three things,
as a Prophet, as a Priest, as a King. He was a Prophet to teach others, so should we be, daily endeavouring to instruct and teach our families. He was a Priest to offer sacrifice, and so should we, to pour out our souls for others in prayer to God. He was a King to subdue sin and Satan, Revel. 11. 5. He hath made us Kings and Priests to God the Father. Christ is the King of his Church, so we have a part of his office. He was a Priest, so are we made spiritual Priests; He was a Prophet, so are we made spiritual Prophets. Christ hath made us Kings to dominate over our base discontents and corruptions; we should be Priests to offer our selves souls and bodies as a living sacrifice and acceptable, Rom. 12. 1. In all these we must imitate Christ.

3. Look at the Lord Jesus as he was Man, and whatever he did, as he was Man, we must (when the like occasion is offered) do the same, he being a child obeyed his Parents; if thou beest a child, thou must do so too; He humbled himself, so do thou; he used no guile, doe thou so likewise. Looke in what relation thou art in that he was in, doe thou as he did.

How farre may wee goe in imitating Christ? that also is to be scanned.

Three particular Rules will make it evident. You must imitate Christ in all those things formerly mentioned, you are Kings then; if you are Christians, you are Kings over all your sins.

Object. But is it possible to crush every distemper

Answ. Look as it was with Christ, he lay three dayes
dayes under the power of the grave, but he rose againe; so it may bee with thee; the violence of death may kepe thee under, but thou shalt get the better, having greater care to master these; though the stone of hard heartedness he rolled over, yet thou shalt rise againe. Thus we must do.

2. Wee must not doe it Universally only, but Sincerely. It is not possible for a sinner to come to perfection of exactness; but what he cannot do in exactness, he will doe in sincerity. A Scholler cannot write so well as his copy, but he will imitate his-copy. John. 5. 20. John 8. 50. I seake not my will, but the will of my Father; for the will of God should carry a faithful soule, he will not seek his owne will, but Gods will. 2 Chron. 25. 2. Amaziah did that which was good in the sight of the Lord, but not with a perfect heart.

3. Wee must follow him Constantly, Not by fits and starts; No, these aguish fits are nothing; if you belong to Christ you must doe it constantly.

Thus it was said of Caleb, Numb. 14. 24. the Text faith; he followed God fully; so it must bee with thy soule, thou must follow God so, that thou mayst attaine the end of thy hope. Thus Universally, thus Sincerely, thus Constantly, thou must follow Christ in the former Conclusions.

Because they have the same spirit that Christ hath, Rom. 8. 13. If the same spirit that raised up Christ from the dead be in you, &c.] Looke what spirit is in Christ, the same is in the Saints.

2. They
2. They have the same law and will to judge them; I will put my law into their hearts, as it is said of our Saviour, It is in mine heart to do thy will, Psal. 40. 8. So the Saints having the same Rule to guide them, the same spirit to enable them, they must needs have the same course. Look as it is with two Clockes that have the selfe same poizes, and the selfe same wheelles, they will strike both together, so it is with the heart of a Christian, the spirit of Christ is the poize of the heart, and his grace the wheelle, therefore he performs duties like Christ.

Let us learn a point of wisdom how to carry our selves. Remember who is your Leader. See the Lord Jesus going before you, and thence goe on comfortably. You know what Gideon said, Judg. 7. 13. Look upon mee and doe likewise: So Christ faith, however he be in the heavens, yet he speaks out of his word, Look on me and doe likewise. I was meeke, let the same minde be in you. You know what the Psalmist faith, I have set the Lord alwayes befor me, the word is in the originall, I have equalled him with my eye. So see Christ, equal him, and step no farther then he goes before thee.

Ob. But this is marvellous hard; what, to be fettered to nothing but the thoughts of Christ; how irksome is this?

Sol. It is no matter of bondage, it is liberty, John 5. 19. The Sonne can doe nothing but what hee seeth the Father do, was this the mind of our Saviour? let the same minde be in you. Let every one say, I can doe nothing but that which Christ doth before mee; and in all our acti-
ons, let this be the question, would Christ do so? then will I.

**Quest.**

But how shall I learn the will of God?

**Answ.**

In approving that which shall be acceptable to God, Eph. 5:10. See the pillar of fire, that is, the word of God, goeth before you. Would you know whether you may buy, or sell, or bowle on the Sabbath day? Ask, would the Lord Jesus bowle, or buy, or sell, on the Sabbath day? Would he drop into Ale houses? And if you knew these things and will not reform them, thou walkest no in the ways of Christ.

But we are weak and feeble.

Then plucke up those feeble hands, bee not sluggish, but press on as far as thou canst, and looke up to Christ. The child that knoweth not the way to the market, when he is weary, he cries, father, father, leade mee, and then his father takes him and carries him in his arms. Oh you little ones: you younglings in Christ, goe as fast as you can; follow your father; what Christ did performe, doe you; do not goe away, and say I cannot pray; haft thou the Spirit of Christ, and canst thou doe nothing with it? endeavour what you can; and when you cannot, seek to hell, and cry, my father help me; call on your Father, and he will carry you on Eagles wings, and though you have not then ability, you will have it afterwards. He that is free in duty, will be the better able to do it. Enquire which way Christ went, and goe that way to thy everlasting comfort.

**Use.**

It is a word of Examination. Here we may see whether we follow Christ or no. Therefore examine
of Selse-denial.

mine your selves whether it be so with you or no; whether we follow the steps of Christ where we may see whether we be Christians or no, if a man should call you an Infidel, you would be very angry; but now try your selves. Sec, if you follow Christ if not, you are no Christians, Judg. 13, 6, Judg. 11, 6. try as they did when they came for spies, they were thus tried by the word Shibboleth, they pronounced it Shibboleth, and so were found out; and there fell forty two thousand of them. So every man's tongue discovers him. Tri thy selfe by sincere obedience, canst thou speak the language of universal Obedience? if not, you are not true Christians. This word Shibboleth will discover you; can you walk as Christ did, then you are a Christian: but if you say Shibboleth, and have a lying profession, then you are no Christians. Set your hearts at ease, you were never true followers of Christ. And here are three sorts to be excluded.

1. See what will become of those that set themselves in desperate opposition against God such as are enemies to the Lord Jesus, Rev. 12, 20 Rev. 12, 7, 8. And there was warre in heaven, Michael and his Angels fought against the Dragon, and the Dragon and his Angels fought, &c. Michael is Christ, and his servants, they suffer: The Dragon is the Devill, and his instrument they persecute. Now on him you be, whose Souldiers you be. Paul did in many things contrary to the Lord Jesus, Acts 26. Acts 26, 9. he opposed his servants; and if thou doest thou art one of the Dragons servants; thou art not a follower, but a persecutor of the Lord Jesus, a
fighter against Christ, he went not that way. Dost thou oppose the power of the word when as it is preached; thou hatest and persecutest Christ, and art no follower of him. The word faith, it was of Christ's heart to do his father's will, that is, the good and ancient way; canst thou walk in this? but if thou failest thou wilt not walk in it; it is clear, thou art no follower of Christ.

Psal. 78.9.

2. Apostates, and Back-filers, Psal. 78.9. The Children of Ephraim being harnessed and carrying bowes, turned them back in the day of battle; so men forsook Christ being armed with bowes, that is, with God's Ordinances; They follow Christ so farre as they may keepe company with ease, liberty, and their old lusts; they will follow Christ to the Cross; and if he will come downe from the Cross, they will follow him; like Demas they will follow Christ so long as their pleasure lasts, Matt. 8.19. one came to Christ and said, I will follow thee whithersoever thou goest; wilt thou faith Christ; then thou must fare as thou findest; the birds have nests, and the Foxes holes, but the Sonne of man hath not where to lay his head; and when he heard this, he went this way, we heare no more of him. So many now a dayes seeme to be great Professours, but when times are dangerous, then farewell all profession. Men indented with the Gospell, and if the word pitch them higher, then they say as they John 6.60. this is a hard sayling, who can abide it? What so strict? To be pitioned to so nice courses: What never take up a gay fashion, but always creep into a corner, to deny a mans selfe, with a company of leather
of Selfe-denyall.

leather coate Christians, and to walke by such a strict rule: oh this is a hard saying. But they can follow their fashions, and courses of the world, and yet would be Christians, and followers of Christ. Christians away with them; shew me but one footstep of Christ in their courses; sure he never went that way. Shew me that ever Christ swore faith and troth, shew mee where Christ said, you must not be pure and singular: but must shunne the Puritan Cut. It was meat and drink to him to doe his fathers will, and thou art weary of it. Now thou art an Apostate, and not a follower of Christ.

3. Such as doe openly profess, but secretly work against the Gospell, that howsoever they are not backsliders, yet they are workers of Conspiracies in secret: With Judas kiss Christ, and kill Christ; sit at Table with him, and betray him, these are cunning hypocrites, that profess and betray Christ; for they have their lusts and secret haunts, Job 22.17, 18. they say to the Almighty, depart Job 22.17, 18. from us, the counsell of the wicked is farre from me. The counsell of the wicked is a secret purpose to depart from the command that crosseth their corruptions. The covetous man will have his wealth, there is a consultation in the affections, he will rather resolve to be unjust and sinfull, then to part from his wealth, if one should shew obedience to the King, and another should prove to his face that he hath plotted treason, it would be a trouble to him; so will you be called followers of Christ? what if it be proved you are a conspirator against Christ? Call conscience, It will tell
tell you, your hearts have often said, shall I forsake the comforts of the world, love and honour? No, I will not, Say you otherwise? but we will determine it so; arrange that man, let him be hanged, drawn, and quartered for a Traytour, and not the follower of Christ.

Use 3. Here we see Christian profession must be accompanied with paine and labour; it is hard to follow Christ. Follow me, it is no stand, and looke on me. Men are Neuters now a days, which stand and see which side is best, and there they will be. No, no, you must march courageously; Profession is marching, not seeing, and saying what newes; but you must goe out with God against the mighty. Matt. 2. 5. They said Christ should be borne in Bethlehem, but followed not the Starre; so many sleepy professors say, the times are dangerous, but follow not the Starre.

Use 4. It is a word of Exhortation. Who would not be a Christian? who would not be a Retainer to Christ? A household servant to Christ? goe on courageously. The world hath three motives to draw things. Honour, Profit, Pleasure; Now all these are here.

1. It is Honourable, a man shall doe as his master doth. A servant would not be a Scullian, but if his Master should say, you shall doe, as I doe, he cannot have more honour. So you shall doe but as Christ doth, to beare his colours; the world thinkes these silly simplicians, poore peacants, it is not a Gentlemans spirit. I tell you, they are the greatest puissants in the world, Psal. 45. 16. whom thou mayest make Princes over all the earth. Every one
one in Christ's Camp is a Prince; therefore who would not be Christ's follower for such honour?

2. It is pleasant and comfortable. You shall fare as Christ's fakes, all roast-meate, John 14. God will come and sup with them that follow him. There are no wants, but Rivers of pleasures and delights; the same dainties that Christ hath, the peace of God that passeth all understanding; the joy of the Holy Ghost, the love of God, all these are in us; but it is not so with the wicked; the Devil holds his drudges to hard-meate; the Adulterer hath his pleasure, and his conscience flies in his face. The wicked are the devils hackneyes; he hackneyes a drunkard to the Ale house, and a proud heart to hell; and then at his death-bed deals as men with their hackney horses; ride them all day, and then at night turne them out with galled backs. So he hackneyes the wicked all their life, and at their death he turns them to hell with galled consciences. But as for the godly, it is not so with them, but peace upon all that walke after this rule, Gal. 6.16. you that are led by God shall have peace with him; you that warre for Christ, shall have the spirit and comfort of Christ.

3. The profit that comes by this is better and greater than all other. The wages will make amends for all; Math. 19.27. what shall we have who have forsaken all? I promise you a great All, a company of rotten boates, and some nets. Yet mark what Christ answers, he will not dye in their debt. You shall sit with me in my kingdom, and judge the twelve tribes of Israel. Rejoyce all yee that walke
wakke with God, ye shal have an everlasting kingdom, and shal condemn the wicked, condemn those prophane drunkards, and cursed swearers, whom you have before reproved, and who have despised you. Oh what a happy condition is this? you shall bee persecuted, that is sharpe sawce to your meat; but what of that? a rich crowne of glory and immortality is layd up for you in the richest place, in the highest heavens, 2 Tim. 4.7.

Paul had fought a good fight, but a crowne of glory was layd up for Paul; and not only for him, but for all the soldiers of Christ, that looke for his appearance. The Lord sends me to press a Deborah, Judg. 5. her heart was with thofe that were willing; bee encouraged therefore brethren to come, you see your Captaine, you see your condition: oh say then, we will be soldiers, then resolve with Joshua, I and my household will serve the Lord. Away with that almost being a Christian.

As Agrippa said, when Paul preached to him; thou hast, faith he, perswaded me, almost to bee a Christian. Oh faith Paul, I would, thou wert not almost, but altogether as I am except these bonds. So many would bee almost Christians; but Brethren, doe you resolve upon the matter seriously, and be Christians altogether. If one be in a good family, happily he will wish his friend there also; so you that see what it is to follow Christ, oh with others to it. Have you any friends that are deare? Oh you tender Mothers, would you have those little ones saved? oh bring them up hither, traine them up to be soldiers of Christ, it is admirable being here. Oh husbands and wives, you have a care
care to leave Legacies to your children. Would you have them rich and honourable? Then bring them up in following Christ, that is best of all; bid adieu to all finnes and lusts, and come to Christ. Now who are those that offer themselves? who are true subjects? Who subscribes to this invitation? you see the honour, the profit, the wages, therefore bee followers of your Saviour, that you may bee everlastingly blessed by our Saviour.

But how may we doe it? The Meanes are two.

1. Deny selfe.
2. Take up Cross.

Open, 1. What is meant by selfe.
2. What to deny selfe.

1. What is selfe?
When a man placeth a kinde of supremacy or excellency in himselfe, or any thing hee doth or hath besides Christ; whereinsoever we place sufficiency or excellency besides in Christ, that is selfe. This is that which troubles all people, world and selfe doe every thing, and nothing well.

There are foure selves.

1. A mans life, for that is the best thing in nature. This is Naturall Selfe; A man naturally makes life the chiefest good, skin, for skin, and all will a man give for his life, Acts 19. 31. They de-

2. There is a corrupte selfe. Corruptions creep in upon the heart and fway and shew soveraigne

F 2 power
power there, for they command nothing but it is obeyed. Thus covetousness, looseness, and prophane ness it selfe. It is covetous, and malicious so farre as I am over powered with it. For the adulterer that seeks to obey his lusts must needs seek to obey himselfe, because he is under the command of his lust. So pride is especially selfe, selfe prays, preacheth, professeth; all selfe, that is sinne, and corruption, Jude 18. who walked after their lusts, their owne selfe-lying, and selfe-sweating, Rom. 16. 18. they serve their owne belly, their base glutonry was their selfe, they served it. So every ruling sinne is a corrupt selfe.

3. Abilities of gifts or learning which God gives, I call it Morall, or Civill selfe. Common graces are selfe to a civill man, because he counts them the best things he hath, 2 Cor. 4. 5. wee preach not Ourselves, faith Paul; so a man may preach selfe, when he preacheth learning it is preaching selfe. Mee learned, and mee judicious, &c.; So in conference, he would have it knowne that he is learned, and full of knowledge, that is selfe. So an hypocrite will pray with others, and not alone, this is selfe-praying.

4. A man may make even his graces and spiritual abilities selfe; when a man prances up himselfe, and expects sometthing from grace, this is a gracious selfe. He makes grace a God, herefils on that, not on Christ; the heart claps itselfe on the backe by this, and faith I can doe so and so, and expect to be saved, the having of these properly is not selfe, but when the soule sets a supremacy
of Selle-deniall.

macy and excellency in these; when a man will doe anything for life, lufts parts, gifts, graces and make as it were idols of them, and worship them. Now all these must be denied; and cast such a man into the Sea, he will shift for himselfe well enough I warrant you.

Question.

What is it to deny your selves?

The phrase imlyes three things.

1. When the soule renounceth the supremacy and authority of all these four selves, casts off the yoke as not its rule, when it shakes off all these, as having nothing to doe with it.

2. When it doth not acknowledge any fulnesse in them to believe what they promise: as when sin seems pleasant, and ability seems good, then the heart faith, it is not in them, there is no such matter, there is nothing in them that can give any content to the soule; the soule faith, it is not to bee had in these.

3. The soule refuseth to be subject to, or work for any of these as its Master, Cor. 6. 19. yee are not your owne, not your selves. Its not in our authority to doe what we will: not what Selfe will, but what the Lord will. The phrase is taken from a similitude, when a man renounceth to be under the government of another. I will not meddle with it, faith hee, this is to deny a thing: thus the soule deales with Selfe, and faith, the Lord onely hath authority over me, and shall command me, Matt. 26. 72. Peter denied Christ with an oath, that hee knew not the man; that is, Christ is not my Master. I know him not; So the soule faileth to Selfe, when in time of persecution life pleades, and faith, what shall
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shall become of me, the soule faith, I know thee
not, thou art not my Master. If lust tempts the soule,
anwer I know not my saine, I know not the man. Co-
etousnesse bids fell on the Lords day; but the
soule answers I know not covetousnesse; so Pride
lieth, why should I endure this or that injury:
Why should hee speake against me, &c. then
faith the soule, what care I for gain-saying, I know
not pride. Hoxa 14. 3. Alshur shall not save us, but
with the Lord we shall finde mercy; this is to de-
ny Selfe.

The points then are two.
A mans selfe naturally is a God to his soule,
For why else should Christ lay this weight on
them; as who should say; looke to it, for it will
crowde into diverse duties, this Pope-like sin will
rovv in every mans boate, it would be univerfall
in every estate; oh this selfe is in every man, and
swayes there. Therefore our Saviour gives cauti-
on concerning this, to which we are subject. But
the last, namely, the gracious selfe is not so much
intended here, though this be too. But especially
the three former are here intended, Psal. 12. 4. Our
tongues are our owne, who shall be over vs? the wick-
ed shall be against God, and will have no other
God then their owne selves. Reproose shall not
control them, our tongues are our owne, Wee
will hold our old course still, tell us not of swear-
ing, we will swear still, Matth. 15. 6. The Scribes
made Traditions the Rule, and themselves gods;
and thereby made the command of God of none
effect, that is, Unlording them, and lording it over
them. Conceits must rule, Jer. 2. 31. We are Lords,
we
we will come no more at thee. As who should say, thou thinkest to command us, but thy command shall not prevail; thus they Lord it, and will be above God and his commands, this is to be a god to himselfe, 1 Pet. 4. 1, 2, 3. they walk after the will of the Gentiles, not what God will, but what a Gentiles corrupt heart will command, that is done: thus you idle persons, and such as follow pleasures, and Cards, and Dice, on the Sabbath; God forbids you, but you will have them. Wherefore they be your Gods; and unlesse your will be satisfied, you fall out with heaven and earth, and all; this Selfe must be denied.

Because every natural man seekes in himselfe and from himselfe help in whatever he doeth; he expects help from something of his owne, and this is one part of that Deity the soule puts upon himselfe, and makes Selfe a God, Isa. 10. 13. by my wisdom I have done it; he thinkes with his wisdom and power to doe all. His own power is his God; he is sufficient to doe it, and who can oppose it. He thinkes, no God can command him, but thinks he can doe what he pleaseth, Dan. 4. 30. Nebuchad. nezzar wares of Babel, which he had built, when he had gone up into his Tower, he doth not say, is not this Babel which God hath builded, but he faith, is not this great Babel which I have built; he thought he had all the power in himselfe, therefore after, when he was humbled by God, and had beene sent out a grazing amongst the beasts a while God made him see, Hee was the worker. Ver. 34. he saw then, God did what he would, but he thought before, it was in his owne hand; this
this is to be a God, and this is in the heart of every natural man. Life, Lufts, Parts, are the three Gods in the world, and in men's hearts. Drunkenness fwythes the Drunkard, fswearing is the chiefe commander over the black mouth'd swearer, the mony of the rich man is his commander. The vword of God, faith, Thou shalt not have this and that: but the heart faith, I must have it so, and will have it so, and it must be so; thus rich men will doe what they list, because they are richer then others: thus Riches is their God, and they make it the first cause, and their commander.

As men doe expect all from themselves, so they aime at themselves in what ever they doe; they make their owne persons the end of their actions; they doe homage to selfe and sinne, and looke not to the obeying of God: so everything is wrought for a mans selfe; Gen. i. 4. they would build them a Tower to get them a name; they would build it as Authors of itthemselves; and then the end, to get themselves a name. So selfe was in all that they did, and aimed at. So Dan. 4. 30. Nebuchadnezzar did build Babell for the honour of his name. Thus he made himselfe a God in building of it, and a God in the end, and aime of it; he workes all or himselfe, and for himselfe. Thus men make themselves gods, as all Rivers come from the Sea, and flow th their againe, so wethinke, all is done for us and by our selves. It is my parts, my gifts and my credit, all is mine, and all selfe. Many Selfe-lovers, that in the time of Queene Mary made a denyall of God, and sinned against Conscience and against Nature, and all for selves sake. It is because
because their God, Life and Safety commands it. So againe afterwards in Queene Elizabeths time, then they would turne againe, and say all is well: thus a naturall man is nothing but Selfe; so it is in every particular.

Because men naturally being blinde, do conceive their owne credit and excellencye to be the chiefest good; and this is the maine cause why we make our selves our Gods. Adam fell for this, he would faine be a God; man being next to God, and is the chiefest good of all other creatures, and sees all other creatures are inferiour to him, and therefore the soule of man being the chiefest good next God, and so missing of the right God, he makes that which he conceived to be the best, his God, that is, Selfe: this is the reason: God-selfe is best next to the God of heaven: so a man sets up Selfe above all, and it will be a God. When there was no King in Israel, every man did what was good in his owne eyes; when there was no King to rule them, then every man was his owne King; so every man is his owne God. Ephes. 2. 12. the text faith, They walked without God in the world. as the Prophet said, As thy cities are, so are thy gods, O Indah, Jer. 2. 28. So, as thy sinnes are, so are thy Gods, O thou wretch. God-Covetousnesse, God-Selfe, God-Pride is in every thing; the creature missing of Gods sufficiencie, will make his owne Selfe sufficient; and missing the commanding God, he will command himselfe.

It is a word of Instruction; here we see why wicked mens hearts are so opposite to the word of God, and are so troubled at it. It is because the God
God of heaven by the word would pluck away these Dunghill-Gods: hence comes an uproare in the towne and family, here is the reason, he would take away their Gods, Judg. 18. 24. Jer. 2. 11. Hath any nation changed their Gods, &c. They will not change their Gods, but maintaine them still; and can you blame them that they maintaine their Gods? So now when the God of heaven comes by his word, and plucks at God-Covetousnesse, and God-Pride, and God-Lufts, Oh Labans Gods are going, he must needs pursue them. So Demetrius his God-Covetousnesse was going, as well as Diana, therefore he stood stoutly for it. Great was his covetousnesse, the Text faith, Great was the profit that came to him by Diana, the profit was that that stuck in his stomack, and therefore he stood for Diana. And this is the reason why drunkards rail at the Ministers, Oh the cup is plucking from their nose, they would have their God Bacchus still, and therefore they are up in armes to maintaine it. If an English man should goe to the French King, and pluck off the Crowne from his head, do you thinke there would not be an uproare? So when the King and God Selve is uncrowned, Oh what an uproare is there to maintaine the Godhead of Corruption! Hence the power of the word is very troublesome to them; Oh they cry out they are undone. Judg. 18. 24, Micah thought, God could not but bless him when he had a Levite in his house; but when the Danites carry away his Priest and his Gods too, he follows them, and cries out very much; and they ask him why he did so? faith he, You have taken
taken away my Gods, and aske you me what I aile? They were his Gods, and he was the God-maker: so it is in the world, when the God-Sin, and the God-Selfe is packing away from them, then they play Miser, cry after their Gods, and they must by force be carried away, or else they will not be suffered. It grieves the drunkard to part with his God; this is the reason, why they cry out so; Oh these base courses are their Gods, and you take them away; that is the reason of all their stirre.

It teacheth Selve-Seekers, what to expect from the hand of the Lord: viz. The fierceness of his displeasure, the heavy hand of his wrath, and indignation, for he is a jealous God of his honour; and what greater wrong can you doe, then admire Selfe, and contemne God; to preferre the gift before the gaver, to preferre life before God, and to let sinne justly God out of his throne, if we could; and to set up a company of idols; nay, what greater dishonour can you doe to God, then to advance lust, and Deistie sinne, and let God be neglected? How dares a poore creature doe this. I fear enough to have these, but to thrust God out by them? How shall God beare and endure this at your hands? Dan. 4:31. While Nebuchadnezzar was vaunting himselfe, God sent him packing to graze among the beasts. What, strike at the Almighty? What, none else. Oh the wrath of God will be upon thee, while thou art so doing, and he will make thee see God is God, and he onely as he be worshippes. Acts 12:23. While Herod was admiring himselfe the Lord sent
sent vermine to devour his carcase; and he immediately died like a beast as he was. As if the Angel should have said, Is it good now to be a God? vengeance came presently from heaven. Oh you that be sinfull, and will still sell, and talke vainly on the Sabbath day, and praying at your doores still: Oh God will come and pull downe all these idolls of yours; yea, when you shall howle to him for helpe, he will send you to them for helpe; all you profane drunkards, and cursed swearers, the great God of heaven will come downe, and pluck away all your Gods here, and the Lord will bid you goo to your idolls for help, and then they will leave you in the lurch; and unless you leave them, God will send you and them to hell. Exod. 12. 12. Pharaoh was a stout-hearted man, and cared not for Jehovah, but God faith, I will smite him, and execute my fierce wrath upon all the first-borne in Egypt. Moses told him, Jehovah commanded it, but faith he he, What care I for Jehovah? I know him not: but marke what followed, God plagued him afterward for it. If there be any Pharaoh in this Congregation, let him know, the Lord will make him stoole; and he will pluck away all your idolls from you. Doe you thinke, he will be justled out of his throne? No, no; and that you shall know one day.

If a man will be my Disciple, let him deny himself;

Selfe-deniall is a speciall means to make us Disciples of Christ.

This
This is the way we must walk in, we must have no other Lord then Christ, and then, come after Christ, or else no following of him: but Denying all, makes a sound Disciple.

This truth is made knowne in three particulars. Our safety, sufficiency and the like must all be laid downe, before we can be Christ's Disciples. Our selfe, life, and all, must be laid downe at Christ's feet.

1. We must lay downe selfe. Acts 15. 26. It is a commendation to them, that they hazarded their life for Christ to doe what he would with them. Acts 21. 14. He had in a readiness, not onely to be bound, but to die for the Gospell of our Lord Iesus Christ; as who should say, What thou wilt Lord, life, or wealth, or what thou wilt, it is here, Lord take it. I will lay it downe at Christ's feet. Phil. 2. 30. Epaphroditus was commended for that he was nigh unto death, not regarding life, but gave up himselfe: so must we, give up ourselves, not regarding life, or any conceited excellencie of wit, learning, understanding, &c. all must lie in the dust: a man must be a fool, that he may be wise. 2 Cor. 10. 5. Casting downe imaginations, and every thing that exalteth itselfe, and bringing into captivity every thought unto the obedience of Christ. You say, I will never beare this. Oh you must down with these, they are reasonable thoughts, & must be captivated: so also our wills, they must down, God will not have you women, to take up these vaine fashions, you must deny them all. Acts 9. 6. Faith Paul, Lord, what wilt thou have me to do? I will lay
lay downe any thing; you must not have your wils, but lay downe all at Christes feet; and thou that wilt not lay downe every lust for Christ, shalt never have him. Christ prayed, that if it were possible, that cup might passe from him, but he would have his Fathers will be done. So we must doe what God will have us to doe; yea, all the violent affections of the world must downe. Mat. 18.9.

If thy eye cause thee to offend, pluck it out; out with all these right eyes: Oh you love them dearly, but out with them; and resign up reason, will and affections, as a man that failes by a cull, or the like, he must pull downe the top faile in token of submission; so we must pull downe our masts, or else the cannons of the vengeance of the Almighty will let flie against us.

1. As all must be laid downe at Christes feet, so we must not doat on any thing here below; admire not the world; neither expect any sufficiency from any thing, false, life, parts, &c. for to.

The way of man is not in himselfe. Therefore see the vilenesse of these things, and trust not to them, for they will assuredly faile: Isai. 10.11. And whatsoever shall goe to Nineveh, and goe to Tarshish, but God sent a whirlewind, and cast him into the sea, and then he had enough of following himselfe. Isai. 10.12. And therefore he concludes, They that follow lying vanities, forsake their owne mercy. This you shall finde, in following lying vanities, you shall forsake your owne mercy. Before Isai. thought it was best to goe to Tarshish, but after, he sayt otherwise. Therefore let us see our owne sufficiency in our selves, nothing,
thing, nor except any thing from it. Therefore because it is not in us to helpe our selves, let us lay all at the feet of Christ, and except no thing from Selfe sufficiencie, but all from Christ.

3. When we have renounced the authority of all these, and their sufficiencie, Then thirdly, Never love them more, let not thy affections be hankering after them; a servant if he be once out of a bad service, he never returns thither again. Matt. 4:20. They left their Nets and followed Christ. Matt. 8: When the Disciple would goe bury his father, Christ would not let him returne againe, Let the dead bury the dead, saith our Saviour: so let not us have our hearts hankering after them when we have rid our fingers of them, as Lot's wife did after Sodome; therefore looke not backe, but lowe not thy heart upon them; and if thou canst thus follow him, thou art a Disciple of our Saviour: but if you know anything that hath authority, or sufficiencie, or is to be loved besides Christ, in a fit opportunity you will forsake Christ, and stick to it; therefore, I beseech you, looke to it.

Because that Christs and Selfes service cannot stand together; to have Self in anything, is to put out Christ; no man can serve two Masters, the one will command one thing, and the other will command another; a man cannot serve the King of England, and the King of Spaine; for the King of Spaine commands to goe to Maffe, the King of England commands to serve the true God according to the Gospell; a man cannot fight for the King of Denmark, and the Emperor too; so Christ commands to kill your lufts, and you will keep them;
them; these two commands cannot stand together, there cannot be two Sunnes in one firmament, nor two Gods in one heart; therefore Sin must be first downe, before Christ can be up in the heart. If a man be a hired servant, he must not be at his own disposal, but at the disposal of his master; so if you be Christ's servants, you must serve him, but if you will live as ye live, and be free from his power, you cannot be his Disciples; but if you will have Christ to be your King, you must not doe what you live, but submit to him. Rom. 8. 7. For the wisdom of the flesh is not subject to the law of God, neither indeed can be; therefore avoid it, submit not to the authority of it.

Reason 2. As we cannot exercise our selves in the service of these, and Christ too; so secondly, another Argument is this, Because the duty we owe to Christ, is the maine, and chiefest duty. We must bestow the chiefest service on him; therefore unless we renounce all for Christ, we cannot be his servants, for he must have the chiefest service. John 21. 15. Peter stood it out, and yet after denies Christ. Marke how our Saviour tries him, lovest thou me more then these? Feed my lambs; as who should say, if thou lovest not me more then these, then thou canst not serve me.

Then the point is cleare, if without all denial all the authority of Christ cannot be acknowledged; if our hearts cannot be bestowed on Christ unless we trample on ourselves, then it is cleare, we must deny our selves before we be Christ's Disciples. The deluge of miseries hath over spread other countreys, and it is neere us; therefore
of Selfe-denyall.

fore it is fit to deny our selves, to prepare for a Cross.

It shewes us that it is not an easie thing to enter into Christ's service, or to persevere in the same, it is not an holy-day taske, or an easie matter, but very hard and difficult: this strait gate makes a man strive, and pincheth him sore; hee must strip himself naked to creepe in at this strait gate. You count it a matter of nothing to be a christian, I grant it is easie matter to be such as you be, to patter over a few prayers, which a childe of five or six yeeres old may doe; many a drunkard and civilian would goe to heaven, if this would serve turne, but alas, it is a harder thing then you are aware of; you must deny life and all, and not only some profits or pleasures in life; yea and have it not onely in a readinesse to be bound, but to die for the Lord Iesus, or to suffer any thing for him. Oh it is not an easie thing to deny a mans selfe; do they deny themselves that will not deny a Locke, a feather, or a vsine fashion? but can you deny life, liberty, lands, livings? is it easie to goe to prison? you that have your secret lusts, is it easie to leave them. Oh know, it is not easie to be a christian; you drunkards and adulterers, bid adieu to your lusts, your gods must downe, and it is not an easie thing to lay them downe.

It is a word of instruction also, to shew us the reason why many that seem to follow Christ, persevere not in a good course, but turne all into a smoake, such as have tooke prestes-money of Christ, and turne to the enemy the cause is, they went not the ready way, they did not Deny selfe, you therefore
therefore in conclusion, they deny our Saviour; they that take up the profession of religion, and forspake it when opportunity is offered, the reason of it is, they did not forspake themselves, therefore they forspake our Saviour; the way of Selfe-denyall Christ walked in, John 8.50. he sought not himselfe and his owne glory, nay, he emptied himselfe when he led captivity captive; he laid downe all; had not he denied himselfe, woe had beene to our soules; but he laid downe his life, and if you purpose to be his Disciples, you must lay downe life and Selfe too; this is the reason why those who in former times thought their money as good silver as anothers, yet they have turned away in the day of battell, and are become the deadliest enemies to Christ that are; here is the ground, Selfe stucks behinde, Math. 7. Strive to enter in at the strait gate, for strait is the gate, and narrow the way that leadeth to happiness; there is a strait gate before a narrow way, and because men goe not through the strait gate, they goe not through the narrow way; the strait gate is Selfe denyall, you must strip yourselves stark naked; hence one stumble; and another flaggers in the narrow way: the way is narrow, you must the strait gate, and so fall short of the narrow way. Idle travellers when they come in dirty waies, will breake a gap, and wandering a great way, and not finding the way, they are forced to come backe, and goe the same way they went at the first; so men will be Christians so long as they may keepe ease, the drunkard would goe to heaven; if he might carry an Ale-keg on his backe, &c. bite when they come to any
any difficulty, they breake a gap in a Christian course: it befals many a professor as it doth an idle buyer, he will be cheapening, but will not buy, because he will not come to the price: therefore take notice of it, you come to cheapen, you would have grace, and you would be saved, but you will not have it on Christ's tearmes, you will not deny your selves, which must be, if ever you be saved by Christ.

But how may a man know whether he hath selfe-denyall or not: how farre may a man have selfe-denyall, and deny selfe and all:

For the answer, two things are to be observed.

First, I will shew how farre this is in God's servants.

Secondly, I will come to the maine tryall, to shew who they be that deny selfe.

First, how farre selfe is in the Saints, by way of caution.

And the cautions are three:

First, the best of God's servants, those of the highest forme, and greatest strenght, they have some selfe in them, but they are not selfe, 

Phil. 2. 12. Phil. 2:12

All seek their owne it is a disease that will pester the best Saints more or lesse, 1 Sam. 5. when the Arke was set before that cursed Dagon, the head of it was broken downe, but the stumpe remained still: so that although the Arke, the blessed spirit of God hath bene in the heart of the Saints, and the neckes of their Dagon corruptions be broken, yet the stumps of Dagon remain in the best Saints. 

Paul that was a Lieutenant, or Colonel in Christ's campes, yet he had not learned this lesson without Ha booke,
booke, \textit{2 Cor.} x. g. we had the sentence of death in our selves, that we should not trust in our selves, it came off marvellous hard: Christ was faine to fling him off from his horse on the ground, that he might not trust in himselfe. Experienced Paul must learn: this selfe-deniall, there is some stumpes of this in every man.

2. It is marvellous stirring, and it will flip into the best of our services, to hinder our souls in duty: this selfe taketh greatest hold, and is hardly removed. In nature, though the fences be gone; yet there will be a pulse stirring so long as there is any life in a man: so in this body of sinne, this original flame spreads it selfe, how ever some base lusts fall off, yet the pulse selfe is on every occasion on hindering, \textit{John} 2 x. 18: they shall carry the whi her thou wouldst not, &c. although Peter was an aged Christian, after all troubles that had betided him, one would have thought hee would have lain downe easily, being one foot in the grave already, but our Saviour tells him, they should carry him whither he would not.

3 It not only stirs, but is also too strong for us many times. It is one thing to have the motions of it, and another thing to be overcome by it; therefore in the third place Selfe may carry a man to that which crosseth his desire: hence Abraham told a lye, David fained himselfe mad, Abraham feared his life, therefore speakes falsely: David feared his life, therefore expresseth foolishnesse in his practise. Selfe-sufficiency, and selfe-practise made Peter deny his Master, and yet notwithstanding all this, the Saints doe deny themselves. And the tryals thereof are foure.
of Selfe-deniall.

1. See what a price thou puttest upon life and safety, whether thou art not content to part with them, or whether thou partest with all that may cross thee: if thou puttest such sufficiency in life and parts, know thou art no Selfe-denyer. It is easier for a man to be frequent in service, that may further credit, but when it comes to the pinch, that either Baal must be God, or that Christ must be God, art thou then content to take the wall of Christ? then as yet thou art a god to thy selfe.

Acts 20.24. I counted not my life deare unto me, that I may finish my course to win the redemption of Paul's course is a careful perseverance for the glory of God, as who should say, had I put a price on safety. I had never beene able to discharge the duty of an Apostle, but it is not precious, as who should say, I weigh it not: hee that serves himselfe by serving Christ, makes Christ serve him, hee serves not Christ. Sathan accused Job thus, Doth Job serve God for nought? as who should say, hee doth not serve God, but himselfe in serving of God, hee serves his owne honour, that serves Christ for honour: he that doth service for riches, doth not serve Christ, but his profit and riches. When Pilate would see whether they would have Christ, he saith, Matt. 27.21. Will you that I let loose to you, Christ or Barabbas? as who should say, I shall see now whether your hearts are toward him, they reply, not Christ, but Barabbas, as who should say, we will have none of Christ. Let me make proclamation, will ye have the glory of God, or safety? shall I give to you the commodity of prayers or profit? whether shall I let loose to you meditation on
on the word of God, or prophaneesse on the Lords day? faith one, let me have profit, faith another, let me have prophane sports, take you your prayer, preaching, &c. faith another, if Popery come, I will be a Papist: yea faith the drunkard, give me my cups, and take you the repetition of sermons; what is this in English, but to say, we will have Barabbas? the case is cleere, you are drunkards still, and selfe-seekers still, what shall become of me and mine, faith one, shall we beg: shall not we follow our riches and our usfury, but begge for our living? yea better beg and burne too, then deny Christ, and live in any knowne sinne, as swearing, drunkenneffe, usfury, &c.

2 As we should see what we put most price up.
on, so in cold bloud, and sad consideration, try thy selfe whether thou art not willing to take notice of such truths as doe threaten the hazzarding of thy life; if thou canst not hearken to such because thou wouldst not suffer, the truth is, as yet thou art a God to thy selfe, Jer.2.11. Hath a nation changed their Gods for these that are no Gods? this is made as a maine affection they have to Idols, it is observable, none would change his God. Observe this in thine owne soule, pride, lust, &c. and art thou loth to change them: and art thou loth to heare it is unlawfull to sell on the Lords day, or to put thy money to usfury? Oh then there is a God at home: oh you are loth to change god-credit and god-profit. Many men say, it is good to pray, but I shall be sloer, and men will say, what are you turned Profesour? but men for credits sake will not doe it; here are your Gods: oh your God-credit sticks upon
of Selves-denial.

upon you, therefore you are loth to hear those
truths: oh undeceive your credit, John 12:42. Many
assented to the faith, but durst not discover it, lest the
Pharisees should cast them out: as who should say, the
truth is good, but if we profess it, the truth is,
there is but one way, we must be cast out: oh take
heed this be not in thee. It befits the soul as it did
Rachel, she stole Laban's Gods, and laid them under
her: she was content all should be ransackt for
them, but she bare upon the Gods, they must not
be scene: so hast thou an Idol of profit in thy pro-
fession, dost thou make profession a stalling-horse
for credit the case is certain, thou art an Idolater.

3 Consider what it is that gives thy soul content
ment in duty; no man spends his time, but he will expect some good: so see what it is that
sweetens thy service, dost thou eat thy bread with
joy, because God accepts thee? Eccles. 9:7. Is thy
heart sustained, because God accepts thee in prayer,
in hearing is this the sweet of thy labour? Is
this thy rejoicing, the testimony of a good con-
science? 1 Cor. 1:21. in the midst of reproaches, dis-
graces of thy name, malicious dealing to thy per-
son, dost this quiet thee? in the midst of all wants
is this thy rejoicing, even the testimony of thy
conscience? is thy heart here contented to let all
care and liberty to goe for Christ? if it be so, then
God is thy God, 1 Sam. 30:6. when Zilgab was
taken, and David's wives carried away, &c. yet
David comforted himselfe in his God, as who
should say, It is enough, God is mine; what ever
becomes of this life, I am sure of a better; but is it
so, that thou protestest Christ, onely because of the
applause
applause of christians, and when respect failles, doth thy endeavour fail? the case is cleare, thou art selfe still. The soule that hath God, cannot be content without God; but if thou flinge it away all, because thou hast not what thou wouldst have, thou art a God to thy selfe. The winde-Mill stirs no further then the winde stirs it, so the winde of applause stirs thy soul to pray, this is selfe, 2 Sam. 18.33. Oh my son Absalom, my son Absalom, &c.

It is a lively patterne of a selfe-loving soule. But marke how Joab takes him up in the 6 v. of the 19, chapter. Now I see who carried Davids heart; if you might have had your fine Absalom, it would have pleased you well though all we had dyed: so in the time of opposition dost thou sit like Rachel, and wilt not be comforted, because profit is no: and though Christ, and grace, and dute, be neglected, thou weightest it not; I say as Joab this day, I see it and know it. If grace had never beene communicated, if thou hadst thy Absalom of honour, it would have pleased thee: know for certaine, that that which thus contentes thee, is a God to thee. God was never God to thee yet.

4. The fourth note is most pregnant See if thou be content to give up all to Christ, give money, parts, profits, and praise, and let Christ doe what he will with them; art thou content to resigne up all into his hands, if Christ may be honoured with anything of them? art thou content to loose it? then hast thou denied selfe; if the heart resolves to let Christ alone with them, I have nothing to doe with any, then let Christ take life and parts, and whatsoever it be to procure his honour and praise: nay,
nay, a selfe-denyng heart is content Christ should take away his corruptions, and counts it a great blessing too. The soule hath nothing to doe with Prosperity and Liberty, therefore submits and obeyes Christ. Acts 2. 45. All these (faith the Text) that were to profess Christ, sold all, and none had anything of his own; so let that be the frame of thy heart, tell all, and say, I have no honour, liberty, or ease, but I give all to Christ, and let him do what hee will with them. In time of persecution, say liberty is not mine, let Christ dispose of all; this is a heart worth gold. But when thou hast some reservations, I will profess Christ, but hee shall yeeld to me in this, to give me life; this I will not part with in any case; this heart never denied Self. Therefore let us doe as Mephibothem, Let him take all, sith my Lord the King is returned in peace, 2 Sam. 19. 30. So is it here; if carnall reasoning be parting stakes with Christ, no, faith the soule, let him take all, sith God is mine in Christ. Lay now your hearts to this touchstone: dost thou finde these then thou art grounded on a good foundation; thou mayest be shaken, but shalt not be overthrown, but if in examination and tryall, thou canst not finde all these in thee; thou art a coloured hypocrite, varnished over for a while, but it will not hold, and in the end, thou and thy profession will vanish like smoake. Christ will purge thee of this Selfe, or else he will never doe good to thee.

It is thirdly a word of exhortation. Is this the course of a christian, to follow Christ? oh then be entreated in the name of Christ, to Deny Selfe, begin at the right way, enter in at the strait gate.
and you shall persevere in the narrow way, John 15.19. I have chosen you out of the world. Hee that will be a servant, must doe two things: first, he must renounce all other Masters; secondly, he must renounce his owne liberty, so we must renounce the masterdome of sinne and the world, and be content to be commanded by Christ, and then follow him: you cannot serve God and Mammon. Renounce all, and serve Christ.

**Question.**

But how shall we shake off Selfe? here wee are at a plunge, we should doe it, but how may wee not onely to plucke off our coats, but our shirts too.

**Answer.**

The meanes are three. First, observe the baseness of this condition, which may make us to renounce it. Which baseness and vilenesse appears partly in the nature of it, partly in the evil it brings.

First, the nature of it. It is the basest slavery, when a man will attend his owne corruptions. If Saul's bondage in Egypt and Babylon were but shadowes of this: a poore Negro that tugs under the Turks is a freeman to this. And the misery appears in three degrees.

First, sinne is the supreme ruder in every carnall heart: hence it is said to give lawes, Rom 6.12-19. 20. Servants to sinne, and free from righteousnesse: as who should say, righteousness hath no hing to do with thee. Temptance hath nothing to doe with the drunkard; the adulterer hath given himselfe to uncleannesse.

Secondly, Satan by sinne domineere over the soule, it is under his command, Ephes 2.2. they walks
of Selse-deniall.

walk after the Prince of the power of the air, as lulls
and Sathan would have them, so they lived; 1 Cor.
13.2. carried away unto dumb Idols as they were led.
Sathan is a slave to sinne, and thou art a slave to
him. It is a base thing to be a scullion, but to be a
slave to a scullion no man can beare.

Thirdly, he is a servant to a corrupt minde: we
are slaves to our owne soules, which are servants
to Sathan who is a slave to sinne. This evryselfe-
seeker doth, he serves his corrupt minde, servant
to Sathan who is slave to sinne, a slave to the serv-
vant of a servant. Heare this, oh ye contemners,
drunkards, usurers, &c. come and see your slavery;
you boast of your brave spirits, that you can break
the bonds of the word, but holy men, you thinke,
are drudges; what alwaies heare and pray e: to be
thus fettered all ones life time, this is a slavery.
No, no, you are the slaves, the drunkard must ask
the divell leave to be sober, a drunken divell leads
him by the nose to a smoky Alehouse: thou that
art proud, be meek if thou canst, no, no, thou must
ask a proud heart leave to be humble; there is no
difference betweene Sathan and thee, onely that
he is cooped up in hell, and thou art cooped up un-
der sinne. You freemen, I tell you, you are the ba-
sest vassals under heaven, let therefore the drudge-
ry drive you out of the house, and thinke with your
selves, shall I be led by my base corruptions, like a
foole to the stocks? will you be slaves to sinne and
Sathan? flye the country rather; now the service of
the Lord is perfect liberty, 1am. 1. 25. John 8. 32. the
truth shall make you free. Now is it not better that
the spirit of God which is freedome, should rule
you,
you, then Sinne and Slavery should guide you for shame labour to come out of this slavery.

Secondly, the evil that comes by this self-seeking, all the ordinances of God, as the Word, Prayer, Sacraments, you and they are accursed so far as you seek your selfe by them: they that preach for themselves, God curseth them and their preaching too; he that heares for Selfe, his hearing is accursed, for Selfe is the Master and commands thee, as a ship that is never so well furnished with tucklings, if it runne upon a rock, it splits; so though thou be never so frequent in all sorts of holy duties, if thy aime be naught, and you split upon the rokke of Selfe, all is accursed. Math. 6. 23, if thy light be darkenesse, how great is that darkenesse? that is, if thy conscience be deluded, thy case is sinnfull.

This evil that comes by selfe-seeking, appears in three things.

First, God entertaines no such sacrifice: why? it is that which is dishonourable unto God, and can he accept it, Isa. 58. 5. a company of hypocrites sought their pleasure, now faith God, canst thou call this a fast? Is this such a day as I have chosen? no, I accept no such service.

Secondly, God affords not, hee rewards not any such service: why should God doe the worke, and we take the praise? Math. 6. 3. they gave almes to be scene of men, but what followes? you have your reward, saith our Saviour, as who should say, you did it to be scene of men, and you were scene: I will not reward you, you serve not God but Selfe, let Selfe therefore reward you.

Thirdly, it takes away the comfort of a mans con-
conversation; this will shake the souls of many hypocrites at the day of death, after all the pains of outward performance of duty, because he sought himself: he sinkes in sorrowes, and all the Ministers in the world, and all the carnall friends under heaven cannot comfort him: when carnall friends come and tell him he hath done so and so, and hath beene an ancient Professor, and a good neighbour, &c. yea, faith he, I have served my selfe, and not God in it, therefore to hell I must and shall goe, because of this: this will breake the necke of many hypocrites, when an humble selfe-denying heart, though his abilities be but small, yet being humble hearted, his prayers shall be heard and accepted, when the prayers of many a glorious Professor that was an hypocrite, shall fall to the dust: as therefore you would have your prayers heard, flye away from this selfe-seeking.

Secondly, let us consider the good that comes by selfe-denying, that it may wooe our hearts to it. Now the good is double. First, it is the way to have our selves, and whatsoever is in us (not sinfull) our safety, comfort, sufficiency, credit, it doth not remove these, but only rejoyce them; it is a groundlesse suspition of carnall hearts, they thinke if they lay all at stake, they must take their leave of all, profit and comfort and all. No, denying of a mans selfe, doth not take all these away, but maintaines them. The onely way for a subject to be preserved, is to yeeld homage to his Prince, but if a man prove traitor to the Crowne, he shall be hanged for a traitor; so life, sufficiency, safety, are good subjects so farre as they
they serve God, but if they take the wall of God's will, and will be rulers, you may be hanged as traitors, whereas otherwise you might have beene honoured as subjects, Matt. 16.25. Hee that loseth his life, shall save it: the losing of a mans life is the next way to save it: it doth not take away pleasure to rejoyce evermore, though not in drunkennesse; it proves a greater good then if we had served Selfe: the denying of Selfe is the improving of Selfe, and the renouncing of sinne is the next way to get pardon of it: if we lay downe our wit, behold a greater wisdom to direct us: empty your selves of frothy vanitities, and you shall be wholly possess'd of the glory of Christ, who would not then change for a better: Come out of Selfe, and you shall have a Saviour, 2 Cor. 6.17.18. Come out of your owne power, and the Lord will bestow strength; lay downe God-selfe, and the great God will cheere you, Matth. 19.29. they forlook their fathers, and their nets, and marke what Christ adde, whosoever forsakes father or mother, wives or children, or lands for my sake, and the Gospels, shall receive an hundred fold; that is, you have taken delight in a carnall course, lay downethose, and you shall have a hundred fold more, deny that selfe-loosenesse, and you shall have joy unspeakeable and glorious; if you have left riches, you shall have unspeakable riches in Christ, and what can you have more?

Secondly, againe, if wee can deny our selves, God will not deny us, the time will come, we shall be ashamed of selfe-safety, when the time of perfection
execution approacheth, or when the day of death comes, and you are going the way of all flesh: where then is the glory and beauty of all that you expected? what now is become of your wit and policy that you doted upon? then all those parts and gifts, all that pride and stouterneffe, all will taile you, miserable comforters that they are: now the carnall wretch will say I prized life before Christ, now I must part from it, here now is all the comfort I can finde in these. I may go to hell. It is just, God should deny us, if we deny him. God may say, goe to those Gods whom you have honoured: goe now to your Cups and Qeanes, and let them pacifie your consciences: thus it is just God should deny us, because we have denied him, but if we deny our selves; God will not deny us.

Thirdly, maintaine in thy soule the authority of the truth: thou feelest the evil of Selfe, and selfe-seeking, and the good of we-denyall, then let the commandement of God be above thee, let that be the supreme over thy soule, and be moved in the power of this. There will be a God for ever in thy soule, and therefore set up the truth, and let that be the spring of thy actions, and this will crush all privy pride and secret corruptions: he that will free himself from being an hired servant, must hire himselfe: and it was the policy of David, he went to Achish, and then he thought himselfe free from Saul, so give up thy selfe to the command of God, so Saul and Selfe will not seek after thee, because there is a greater God there, Rom. 8: 2. The law of the spirit of life hath made me free from sinne and death lookes to the word daily, let up the law of the
the spirit of life in thy heart, and it will free thee from the law of sinne and death; as now in conference, in reproving of sinne, a man would have his parts seene, but set up a command, reprove, and doe all in virtue of that, that Selfe may shake his cares and be gone, Gal. 5. 16. Walk in the spirit, and ye shall not fulfill the lusts of the flesh. Many times the Saints are much perplexed, because that Selfe preseth into duties, that they are weary of the worke; they cannot pray, but pride preseth in upon them, though Selfe stirre, yet fetch a command against it; attend not to the stirre of disemper, but take a command. If there be a flaw in the Evidence of a mans land, hee will keepe his land still, but he will mend his title; so if Selfe carry thee to dutie, keep dutie still, but mend thy tenure.

John 4. 44. The woman of Samaria comes into the City, and tells of Christ, now that was an occasion to them to heare Christ, but their faith was set upon the word of our Saviour: so goe to the truth, and take up dutie, not because Selfe egges, but because God commands. Looke how high an action begins, so high it will end: let Gods command rule us, and it will be to his glory.

Thus you have seen the first means, viz. Self-denyeall. Now we come to the second. Take up the Cross. You must not think to goe to heaven on a feather-bed: if you will be Christs disciples, you must take up his Cross, and it will make you sweat. By Cross we understand troubles, because the death of the Cross was the bitterest and most accursed, therefore it is put for all misery, trouble, affliction, and persecution. He must take up his Cross,
Grosse, that is, because it is his own. Every man hath his particular affliction by taking up is meant, a cheerfull undergoing of misery and affliction: God loves a cheerfull sufferer, as well as a cheerfull giver.

The points are three.

1. Every follower of Christ hath affliction allotted to him as a child's part.

2. Hence it is said to be the Saints diet, Psal. 80.5.

3. As it is their food, so it is their badge, Gal. 6. 17. I bear in my body the marks of the Lord Jesus. It is not a wooden Grosse as the Papists imagine that is a foolish dotation, no, but a whipped Apostle, and a scourged Apostle. I (says Paul) carry about with me the marks of the Lord Jesus.

4. It is the Way of a Christian, Acts 14. 22. We are the heirs of Christ, but we must be spit upon with Christ, and then we shall be saved with him.

5. It is their portion, In the world ye shall have tribulation, John 16. 33. The prison is their portion, ten days is the time, Satan by his instruments is the Taylour, each man hath his crosse.

It affords first an use of instruction. Is this so, that a follower of Christ is sure to be crossed; then afflictions are no argument of God's displeasure, for persecution is no argument of a man's bad condition, but an ensigne of grace and goodneffe. It was the folly of Job's friends, the folly of David, that he condemned the generation of the righteous.
Cant. 3. 5. I am blacke, saith the Church, yet comely; that is, blacke in persectuon, but comely in grace; though persectued, yet gracious; condeem not then the generation of the righteous. There is no Christian but hath his particular croffe: doth any reason on this manner, it is ill ground because men plow it? ill mettle because it is melted? no, it is a signe it is good, and that the Goldsmith will make it a vessell of honour because he melts it. Affliction is the plough, and persecution is the fire, the wicked make long furrowes on the backes of Gods servants, therefore it is a signe they are good ground, the rather because they are plowed. No man saith, a man is not a soouldier because hee is wounded; no, but hee will say the rather hee is a soouldier, because he is wounded; a childe the rather because corrected, sanctified the rather because persectued and afflicted.

You that make the people of God the ayme of your wrath, it is a word of terror unto you: know what your portion is; are the Saints corrected, then you will be condemned; they are troubled with wilde-fire here and there, and you with hell fire hereafter. 1 Pet. 4. 17. The time is come that judgment shall beginne at the house of God, what shall then be the end of those that obey not the Gospel of Jesus Christ. their eyes stand out with lust: I grant that, but what shall be their end? they are opposed to Gods house: you have the name of Christians, but you are none of Gods house; you can pour it after a satanickall manner, but what will your end be? if the S. of God be persectued, what will the end of wicked opposers and drunkards be? their end will pay for all; if the righteous scarcely
be saved, where shall the sinner and ungodly appear? Lazarus lived meanely here, you would thinke it hard to live so. Dives fared deliciously every day, end went in purple and fine linnen, who but Dives then? but marke the end, Lazarus died, and was carried by the Angels into Abraham's bosome, he was attended on by Angels, that is observable; how ever you scorne poore christians, yet I tell you, the blessed Angels attend upon poore christians, though they dwell in a smoaky cottage, and goe in a leather coat, therefore despise them not. The rich man dyed also (for all his riches) and what became of him? the devils dragged him to hell, and there he is scorched, and cryes to Abraham, but marke how he answeres him: Remember that thou in thy lifetime receivedst thy pleasure, as also Lazarus paine, but now he is comforted, and thou art tormented. Poore Lazarus that was afflicted, is now relieved; but thou hast thy pleasure, therefore thou shalt be for ever tormented, that was the end of Dives. If the father deale roughly with his childe, what will he doe with a traitor? if the righteous scarcely be saved, he is fain to pray for his life, and yet after all endeavours, he comes as Paul to the haven scarcely saved; if Abraham scarcely come to happinesse, oh where shall the ungodly appear? where shall the haughty person that will not come in appear? how shall thou look mercy in the face? Consider this, ye that forsged God, lest he teare you in pieces, and there be none to deliver you. You Alehouse-keepers, and Alehouse- haunters, God is there and sees you: if God correct those that live soberly, what will become
of thee that livest like a swine? God speaketh thus unto thee, oh thou drunkard, and thou adulterer, thou hast done this: I will set them in order before thee, and then the Lord will teare thee in pieces. You must not thinke to despise God and his servants, and goe away so; no, no, consider this lest he teare you in pieces, and there be none to deliver you; God hath rods for his owne, but Scorpions for the wicked; if God correct his servants that thrive under the meanes, what will become of those that despise the meanes? if a follower bee scourged, an enemy shall be condemned.

Come wee then to the second point, that is the duty: a man must not stand aside, but take up his Cross. By Crosses, I told you, was meant troubles and afflictions. This a man must take up cheerfully. Take up.

**Def. 2.** The followers of Jesus Christ must cheerfully undergo what ever afflictions are allotted unto them; they must not have them whether they will or no. Afflictions are a burden, and we must not only lift at them, but take them up cheerfully, as if Christ had said, if you will walk uprightly, you shall have many blocks that you cannot leap over, but you must goe away with them cheerfully. It is not onely here required, but it is elsewhere commanded. *Lam. 1:2.* Consit aIlijoy when ye fall into divers temptations; not some joy when ye fall into some temptations, but all joy when ye fall into all temptations: It is the excellency of a Christian to undergo afflictions cheerfully. God loves not onely a cheerful giver, but a cheerful sufferer.

**Lam. 1:2.**

**Matt. 5:11.** Whosoe ever speaketh all manner of word to small against
against you, it is observable, wicked men's tongues are tipped from hell, they speake all manner of evil, and as the Apostle Saint James saith, are set on fire from hell) and what then? must you go into a corner and howle: no, rejoice and be exceeding glad, or, as the word carrieth, a man should leap for joy; nay, it hath beene the behaviour of some worthies in former times that have beene in the forefront of the battell, Acts 20. 22. when it was foretold Paul that he should be bound at Jerusalem, make what he replies, behold, I goe bound in the spirit to Jerusalem: that is, he was willing to undergoe it before he had it; though troubles befell him, he went on cheerfully, Acts 5. 41. they went away rejoicing then they were counted worthy to suffer for Christ, Phil. 2. 30. not regarding life: the Saints should have it in a readiness, Acts 27. 13. we must not deal with our Cross as Simon did, Matt. 27. 32. they compelled him to carry it; but a Saint must carry his Cross cheerfully: the Mariners take soule tempests as well as faire gales, so wee that are saylers and soldiers must fare as we finde.

But what is it to take up a man's Cross?

The duty consists in three things.

1 It must be our owne. Let him take up his Cross: that is, the affliction which God hath allotted for our particular portions; we must not bring misery on our selves; there is no credit nor comfort in this. The text doth not say, let him make his Cross, no, it is made already: so long as we have the world and our own corrupt hearts, and as long as there are Divels in hell, there are troubles
troubles enough. It is folly for a traveller to goe through a slough when hee may escape it, so wee must not needlessly runne into troubles, but if it be allotted, we must travell in winter, and drinke of the cup of sorrow and affliction. The Patient that takes physicke, if there be five or sixe more sicke in his chamber, and there be divers potions sent, one man must not take every mans potion, but hee must take the physicke prescribed for him: so afflictions are potions, one hath disGrace, another poverty, every man must take his owne potion.

Ier. 10. 19. It is my sorrow, therefore I will beare it.

2 When we see the Receipt under GODs hand, wee must stoope, wee must put our neckes to the yoke, and our shoulders to the burthen, Heb. 11. 25. Moses chose rather the reproach of Christ, the crowne of thornes in Christs service, then all the gold in Egypt, nay for ought I know, hee might have wore the crowne of Egypt, he was not forced to it, the Text faith, he chose it rather.

3 We must quietly carry it, with a meeke disposition, nor snarling at the hand of the Almighty, nor yet disquieted with affliction, though it pinch him sore, but we must doe as David, Psal. 39. 9. I held my tongue and spake no word, because thou diest it. You know oftentimes the Parent makes the childe not onely beare the rod, but also kisse the rod, so should we, not onely beare afflictions, but kisse the rod, and willingly undergo them: the Text faith of Christ, hee went as a sheepe to the slaughter, and gave his necke to the smiter. Patience by force is nothing, but when it is done voluntarily, it is something. 1 Sam. 3. 18. ElI doth not fall out with
with God, as Jonah, (I doe well to be angry to the death.) But marke what he saith, It is the Lord hath bath done it. He takes those blows with meekness. We heare of no quarrelling at Job's hand, but, Naked (faile he) came I into the world, and naked shall I goe out; and blessed be the Name of the Lord, not a word more. Then you see, It must be suffered willingly, and undergone patiently.

The Reason is taken from the Wisdom of God, and love of a father that sends all these. When a childe will take no physicke, they use to say, Looke, it is your father that brings it, and will you not take that your father gives you? This is a great argument to persuade the Saints, his wisdome orders them, therefore bear them. John 18. 11. Shall I not drink of the cup which my Father gives me? There is the force of the argument. God prepares it, therefore drink it. So the Apostle reasons. Heb. 12. 9. Our fathers in the flesh corrected us, and we submitted: As who should say, We bore the afflictions of our fathers in the flesh, when they flew up on us in a passion, and they that were nearest, they sped worst; and shall we not rather bear, and be in subjection to the Father of spirits, and live? God would have us live. If the Patient be perswaded, the Physician hath skill, he will be willing to receive the potions prescribed by him: so our Father is our Physician, and a father will give the childe nothing that shall hurt it; let us therefore submit to what ever God layes upon us, whether
whether sweet or sour, we must not only have cordials which are sweet, but bitter potions and pills; Doth God provide it, and shall not we take it? Isa. 38. 15. What shall I say, he hath spoken unto me, and himself hath done it, I shall goe softly all my yeeres in the bitterness of my soule. God bids him set his house in order, he should die. God hath said it, faith the Text, and I will doe it.

Reason 2. 2. There is a great deale of good in afflictions, therefore take them willingly and cheerefully.

Lam. 3. 27. It is good for a man to beare the yoke in his youth. Who would not be curst that he might be cured? Afflictions are painfull, but there is good in them; a man is content to beare the knife of a Chirurgeon, to be healed. Matthew 19. When Christ measured out their condition, he faith, Ye shall have houses, &c. but they shall be with persecution. We eat salt to make our meat savoury. So afflictions are salt to make us relish the mercies which we receive, the better.

Reason 3. 3. Consider our great unworthinesse of mercy, and our worthinesse of judgement. Hath God taken away my liberty? He might have taken away my soule; I am persecuted, I might have been damned; hath God taken away my goods? he might have taken away his mercies. If then, there is the wisdom of a father to provide it; if good comes by it, and we have deserved it, then take it patiently, and undergo it cheerefully.

Question. But you will say, May not a man passe by the Crosse, and never take it? Should not a man rather die it, then take it up?

There
There is a twofold condition in affliction.

1. If a man be not called to it, it is a duty to avoid it; rather to shun the snare than to be caught by it: and this stands upon three commands at the least.

2. When a man is called to affliction, and God hath put him into the battell, that trouble and misery come, then to fling away the Cross is a fearful thing; the unbelieving and fearful are coupled together, and shall be coupled together in hell. It is that which God suffers not; you know that place. That he that denies me before men, that turns his back in the day of battell, and starts off when afflictions come, he that denies the Lord now, and will bear nothing for him, the God of heaven will deny him; he that plays fast and loose with Christ, and now he will be a Disciple, and now he will not; when he cries for mercy, God will say, No, no; you would not know me, therefore depart, I know you not: he that denies God in trouble, God will deny him in trouble.

But when is a man called.

1. When God stops all means, when there is no way to avoid it, then God calls to fight, and that even to the last man. Dan. 3. 16. The three Children when they could not avoid it, stood it out stoutly; we are not careful to answer thee in this, O King. But Elias, the stoutest man that earth bare, when he was threatened by Jezebel, and had a way to escape, he flew from Jezebel, 1 Kings 19. If the three Children had had the like liberty to fly that Elias had, they would and might have fled; but because there was no way to prevent it, they stoutly bore it.
2. But if the Lord doe give liberty, and set out a way that it is possible to avoid persecution, yet if by withdrawing, either dishonour will come to the truth, or if by it a man shall omit a duty on which the salvation of many soules depends, rather then a man should flie off from the truth formerly taught by him, and so disco rage others, let him die, and scale the truth with his blood, and rather die then dishonour the truth, and omit duty, and hurt others.

2 Tim. 4:16. At his first answer all forsooke him, they put him in the forefront, and left him there, they went one to this, and another to that; I love Paul, faith one, but my shop must be served; I love Paul, faith another, but the truth is, I must looke to my lands; Did these doe well in it. No, faith Paul, I pray God it be not laid to their charge. Thus we see, if the truth shall suffer any hazard by ou flying, though we can escape, yet in this case we ought not to flie troubles.

2. If duty be omitted: If a man be in place or office of authority, and forskes duty because of persecution, he sinnes fearfully.

3. Concerning the salvation of others; If a Minister hazard the good of his Congregation by flying, woe to him. Observe this rule, and it will goe a great way; all afflications that lie betwixt me and duty, undergo them, though hell gates were open: It is not necessary, a man should want a Cross, it is necessary a man should want sinne; rather die therefore then be wanting in service.
of Selfe-deniall.

Acts 20:24. I count not my life deare that I may finish my course with joy, as who should say, whether life or bloud, it is not necessary I should live; it is necessary I should performe duty. A traveller that must needs go home, be the way never so bad or dangerous, home he will so say you, to my duty I must therefore whatever befalls, it skills not. Yeeld then when God calls to suffer, and woe to that sole that will not bear it: a Cross ye must have, and you must take it up too, if you be a disciple to Christ.

If this be so, that these that will be followers of Christ, must take up his Cross, then this falls marvellous hard, especially upon two sorts.

1. Such as will dwell in the house of our Saviour, but the bread of affliction, and the water of teares will not downe with them, they must have dainties, or else nothing will downe with them; these are unfit for our Saviour. Doth any one take a servant on this proviso, that hee must never be corrected, and that hee must fare daintily, whatsoever his Master hath? Nay, no man will take a servant on these tearmes, yet this is the madnessse of many, you are content to be Professorss, but you must have dainties; you would be sordes, but you would not be corrected; no, God takes none but whom hee corrects. There is a generation that would bee Christians, but they would have no Cross: they christians: we have a name that wee are alive, but we are dead; if a man should tell you, you are none of Christss, you would think it very ill: whereas your conscience tells you, you are not able to beare the breath of the wicked in scornes and scoffes, how then will you beare the weight of all.
all the Cross; it is with such men as with Hurshai, they would be on the best side: if prosperity and peace for sake the Gospel, men for sake it, 2 Sam. 16.18. Hurshai comes to Absalom, and Absalom faith, Is this thy kindeness to thy friend? nay faith Hurshai, but whom the Lord and this people shall chuse, him will I serve: so if Poverty should come, if the Priests should aske men why they for sake their religion, many would many men say, but what religion the Pope and his shavelings shall chuse, will I be of: oh if persecution should come, this Cross will scare many thousands, Matt. 27.42. Ifhee will come downe from the Cross, we will believe him.

Oh there is a company of dissembling hypocrites that will lay to our Saviour, if it be an imprisoned Saviour, they will none of him, but if no persecuted, never saved, if not beare the Cross, never looke to weare the Crowne, either both or none.

2 Those dissembling hypocrites, that now and then profess through a little walk-way; they stoope and lift at the Cross, but yet when it comes to the up-shot, they cannot beare the burnet; these come to the fire of affliction to be warmed, but not to be scorched, as he said, they cannot burne for religion. When Paul was in bonds, hee would not have them ashamed of his chains; this is a thing marvellous frequented. The Papists have a foolish dreame, that their Cross, their airy Cross will scare devils; that is but a dorage, but this Cross will (I had almost said, scare the Divell) I am sure will discover devils, that is, hypocrites; bring them to the Cross, and you shall see them fall before it like lightning.

First
First for Officers, if there be an Alchouuse comes to be indited, when it comes to a dead lift, he will lift, and say, it is pity you keepe such ill orders in your house, I would it were no so; mee thinkes it shoule be otherwise, that you should not doe so, living under such meanes, therefore I wish you would amend, &c. he gives them warning, and let them looke better to it hereafter; he wisheth them well, &c. but he sees, if he should crosse the drunkard and blasphemer, oh then the Crosse would come; the drunkard would forfake his shop, and he should lose custome: upon this consideration, he flings off all duty, rather then have a Crosse.

Secondly, come downe againe to carnall Ghospeliers, you shall see them lift at the Crosse: tell him of praying in his family, and family duties of religion, and then he will pray now and then, and he will set his house in some order, but he feeleth the Crosse comming, his carnall friends will say, how now: what you turn’d puritan: and the very breath of carnall friends stops him, and then hee lekes to shift for himselfe, and one stands out and cavils, and faith, why should we pray? oh that is not the matter, there is another thing in the way, there is a Crosse: you thinke will follow after: doth thou thinke thou art the disciple of Christ all this while? all the followers of Christ take up their Cross, but you take not up your crosse, therefore you are none of the disciples of Christ: what argument of uprightness have you?

All grounds of soundnesse are referred to two heads.

1. Hatred of sinne.

2. Love
2 Love of Christ.

Now lay but these leuell: first, for hatred of sinne, who so ever hates sinne, as sinne, hates every sinne, therefore in himselfe especially, as also in any other, and he that hates will destroy it: now examine when thy place requires it, thou dost nothing against sinne, dost thou hate it? where hatred of sinne is, there will be a killing of sinne, but thou lettest it live, therefore thou hatest not sinne.

Secondly, for the love of Christ: can you say, yea, thou love Christ, when your hearts are not with him, Judg. 16.15, when Christ and a customer comes in competition, and you despise Christ, what doe you love then? why, it is plain, thy profit: therefore thou must seek grace, for as yet thou hast none. Whosoever hates poverty more then sinne, or loveth honour more then Christ, is no follower of Christ, but these men are so, therefore no followers, nor no disciples of our Saviour.

Ye 2.

For consolation, is it so that the followers of Christ must cheerfully undergo the Crosse, then here is comfort to those that doubt of sincerity: wouldst thou know the truth of grace: then try thy selfe by the crosse, as thy suffering ist, so is thy sincerity, see if thou canst take up the crosse: there are many metals will beare the touch-stone, but the fire will try them best: so thou mayest deceive the worlds eye, but the fire when that comes, will beare witness of thy sincerity, if thou dost shrink in the wetting, if thou canst not stand in the mouth of the cannon, then art thou no follower of Christ: if the beame bends not under the building, then it is
is heart of Oake; but if it bend, it is fappy: so if thougivest way to the weight, holdest with the Hare, and runnest with the Hound also, woe to thy soule, thou art not right, 2 Cor. 6.4. in all things approving ourselves as the Ministers of God: what is that approvement? it is when a christian is able to beare with all weathers as a free horse makes way of all. It is reported by the shepheard, that those sheepe which are found, are made good by the cold, but they that are not, dye: so it is with the sheepe of Christ, there be many of the rascal crew, when winter comes, when the sharpe chill cold ayre of persecution comes, they fall off: to keepe ground here is an argument of a good sheep, but if thou breest loose because of persecution, thou art a coward, because thou bearest not the Cross, Luke 21.13. this shall be to you for a testimony, who should say, the world knew not whether you loved mee indeed, but this will cast the balance, when there is no credit to honour a man, but a bare Christ, then to be content to suffer, this will give the testimony.

But is it not possible for a Peter to deny Christ? and for an hypocrite to dye in the profession of Christ?

Yes, and yet the truth is true, and that see in these rules, that you may discover an hypocrites sufferings from a Saints.

1 An hypocrite is content to beare much, but when you fret him to the heart-veyne, he is dead: he that beares through pride, will beare any thing but contempt, Luke 8.13. Matt. 13. 21. yet hath he not root in himselfe, but dyeth for a while, for when
when persecution or tribulation ariseth because of the word, he is offended; there is an opportunity of temptation, and season of sorrow: a proud man's hold is credit, take away credit and honour, and he is gone, but all comes alike to a saint.

2 It may be possible, that a good man may bee over-borne with troubles, and an hypocrite may be thus: but a sound Christian when hee recovers himselfe, that he hath gotten his fence, hee takes shame, and is courageous afterward; but a carnall hypocrite, what he hath done, he will defend, but he considers not arguments that may make him to take up his Crosse, he takes a brow of brasse, and out-faceth all; and will beare any thing that is against him, but they that joyn with him are loved, and his arguments are commended: Peter did not stand on reames, but he remembred the words of Christ, and wept.

3 Both may dye in the maintenance of the truth, and yet both may differ, for a sound Christian labours to credit the Gospell in dying, he takes up the Crosse of Christ, for Christ's glory; but a carnall hypocrite hath his base aymes and ends. A man may dye through pride, as a Russian, rather then he will beare the lye, he will fight it out, hee doth not maintaine his life, but his base lust. Papists will come over and play the traytors, that they may be canonized for Saints: a man may dye without love, but a gracious heart suffers for the love of the Gospell.

Ref 3. If you will be followers of Christ, take up your Crosse, lay your neckes to the blocke; hee that is able
able cheerfully to take up the Cross, he is the only christian.

But may not a man rejoice in Christ?

Yes, and we must mourn that Christ is dishonoured by ungodly men. A man should rejoice in Christ, and mark what that is, do as Paul did, Gal. 6:14. God forbid that I should glory in anything, save in the Cross of Christ. Welcome Christ's Cross, as they did, Acts 5:41. they went away rejoicing, that they were accounted worthy to suffer for Christ. But can such men rejoice in Christ that cannot abide his presence? art thou content that Christ should looke over thy shoulder, when thou art railing and cursing, because the Dice fall cross to thee? art thou content God should strike thee downe dead, and call thee to judgement in the midst of thy game and swearing? I doubt not but all thy fellow-gamesters would run away if they could; should a man tell you, you should redeem the time because the days are evil, would he not spoyle your sport? do you not then hate Christ? If a man should pray but halfe an houre, you would think it death: but oh the cards and dice can bee fated at many houres; as who should say, Christ came to pardon sinne, that we might commit sin. God will send such men and their practices to hell, is this the rejoicing in Christ? will you rejoice in Christ? then rejoice in disgrace for Christ?

How may we doe this?

The meanes are five, that a man may be fitted to take up his Cross.

When we set out in a christian course, suppose the worst that can befall, that whatsoever doth befall
beful you, ye may be able to undergo it: this hath quaffed the courage of many a Christian, when they heare and reade, they promise to themselves they shall have, ve here, and when their expectations faile and are crossed, their hearts fail. He that soweth observe not the winde, and the traveller doth not observe the dirty wayses, *Matt. 10:34.*

*Think not that I come to send peace, as who should say, he not taken with that dreame that you shall have peace, that you shall have dainties, know this, troubles and persecutors must come, and then it this befall you, you will say, there is nothing come but that I looked for, Luke 14:28.*

*Hee that will build a tower must first count the cost: so count the cost, you must part with your right eye, and right hands, it will cost you decre to be a Christian indeed.*

2 Conclude what ever shall befall you, will be but first, small, and secondly, the issue will bee good: first, small; and that first in the time and continuance, secondly, in the thing and substance, but small in time and continuance, all tribulations are but short, it is but a day of trouble, *Psalm 50:15.*

*Isa. 26:20 Come my people, enter into thy chamber, and shut thy doore about thee, hide thy selfe as it were for a little moment, untill the indignation be overpast: it is but for a moment, life is but a bubble if wee lose it: and secondly, the substance that wee lose, if we lose honour, it is but the breath of man; if we lose wealth, it is as nothing; why dost thou set thine eyes upon that which is not? Pro. 23:5.*

Secondly, as the affliction will be but small in respect of time and substance, so consider the issue.
looke beyound afflication, and marke the good of it, 
and ever judge the Crosfe according to Gods judg-
ment of it, Heb. 10. 34. you have in heaven a better, 
and more enduring substance: would not a man lay 
out an hundred pounds to have it doubled? you 
do not lose riches, you shall be rich in grace. Mofes 
had an eye to the recompence of reward: had but 
Jofeph thought his imprisonment would have 
brought him to honour, hee had borne it gladly: 
had Dauid thought the losse of Ziglag would have 
brought him to his kingdom, he would have en-
dured it; so Rom. 8. afflictions are not worth the 
crowne of glory: the crushing of the grapes makes 
wine, so when a proud heart is crushed, he is hum-
bable. 2 Cor. 4. 17. there is a crowne of glory laid up; 
when the Lord is pursuuing with misery, thinke the 
Lord is preparing a crowne: be not poring on mi-
sery, here is misery, but here is helpe too, Luke 21: 
19. In patience possess ye your soules; as who should 
say, resolveth on this, doest nor put your hand on your 
fore, no, the Lord will recompence all. 
3 Looke every day to crosse your corruptions, 
and then your crosse will seeme easie indeed, 
1 Cor. 15. 31. I dyed daily, if a man had a great many 
petty deaths, the great death would not trouble 
him: many a Saint is more quiet in persecucion, 
then he that persecueth: the Porter lifteth a little and 
and a little, at last he gets up his burden. 
4 The next meanes is out of Heb. 12. 2. Looking 
Heb. 12. 20 
to Iefus, &c. when thou seekest a Crosfe, see Christ 
too: looke up to that power, and begge of him, and 
receive of him that which may be helpefull. This 
looking to Christ affords in couer three wayes: 
M 2 

first,
first, Christ despised the Cross, and what became of it? He now sits at God's right hand. Was Christ smitten, and shall not thou be disgraced? arm thyself with the same mind, 1 Pet. 4:1. If it were so with Christ who had no sin, what will it be with thee who hast sin? Secondly, Christ is with thee in trouble, Isa. 63:9. In all these afflictions he was afflicted. Joseph was imprisoned, and God was with him. The childe chooseth to bee with his father, though it be in a smoaky cottage, so if God be with thee, be quieted, John 16:33. In the world ye shall have trouble, but in me ye shall have peace: thou art in prison, but in Christ enlarged, here weake, but in Christ made strong. Thirdly, remember that Christ hath promis'd to take all trouble from thee, 1 Pet. 5:7. Humble your selves therefore under the potent hand of God, that he may exalt you in due time thou art poore, let Christ beare the care, and as long as Christ beares the care, why should not wee beare the crosse? Christ will be with thee in fire, and deliver thee in seven troubles, Job 5:19. Porters lay something betwene the burthen and their shoulders, so lay the promises of Christ upon thy shoulders, lay mercy under the Cross: if a man beare a burthen quietly, he carries it easily, so looke to Christ, and beare thy burthen willingly.

5 Lastly, consider, if thou wilt not take up a Cross, God will give thee a curse. You will not have your credit crossed, drunkards must not speak ill of you; take thy sinne then: all the sins of those drunkards and swearers are thine, if thou reprove them not, and the curse of God with them, the venge-
vengeance of God will breake thy backe. DIVUS would not have the Crosse; take thy pleasure, saith God, and the worme that never dyeth, Iam. 5. 3. the rich men would have their wealth: take your wealth, saith the Apostle, but it is cankered, and it will witness against you. Every sixe pence will come as so many witnesses: witness (faith this shilling) I was plucked out of the mouth of the poore, you will have a wealthy talent, and you shall have wrath with it. You that are now careless, you fear to sanctifie a Lords day, you will not be crossed, God will bid you go to your neighbours to be saved, for them you loved, and them you obeyed; whether then will you have the Crosse of Christ, or the rage of the Almighty, rather beare the Crosse of Christ, then the indignation of the Lord of hosts;

It is a ground of instruction, if the servants of Christ must beare the Crosse, then who bee they that make it? It is an undoubted argument of a soul that is an adversary, that sets himselfe in battell array against the Almighty. They are the Saints of Christ that beare the Crosse, therefore they are the slaves of Satan that make it: it is a great character of the divell, he is an accuser of the brethren: and an undoubted argument that they are of the divell, that lay heavy burthens on the backes of Gods servants, Phil. 1. 28. It is to them a token of perdition, but to you of salvation: to be persecuted is a signe of your salvation; but to persecute the faithfull servants of God, is a token of perdition, as a man that hath the plague tokens, we say, The Lord have mercy upon him, and we give him over for dead, and the
the bell tolles for him; so seest thou a mans that after a satanichall manner cuts and carves our crosse: it is a token of perdition, and there is scarce any hope of such a soule, Gal. 4. 29. 30. hee ayymes at the story concerning Ismael and Isaac, he persecuted Isaac by railing. Contemp, disgraces, reproches be persecutions, &c as Ismael persecuted Isaac, so it will be to the worlds end. But what saith the Scripture? Cast out the bond-woman and her sonne: you are severed from the Church here, and you shall be separated from God hereafter. As it is an argument of a Saint to beare a Cross, so it is an argument of a devell to make a Cross.

**Doct.** Let him deny himself, and take up his Cross. First, deny, then take, both deny and take.

Selfe-denyall is a speciall means to fit the soule for suffer Ing. Therefore these two goe hand in hand, he that is a selfe-denyer, will be a cheerfull sufferer, it is not onely here expressed, but in other places mentioned, Rev. 12. 11. there is a description of a man that shall conquer; they overcame the Dragon, because they loved not their lives unto death; that is to say, they were contented to lay downe their lives, Luke 14. 33. when a man hath laid downe himselfe, then he may follow our Saviour, 1 Cor. 7. 29. he makes this the armour, wherewith a Christian should be furnished against the day of tryall: the time is short, what remains the text faith, Let him that is married, be as if he were not married: that is, let him have all, but let him deny all. When Peter denied his life, he never denied Christ any more; so when Jacob denied his stout stomacke, he never forsooke the message of God any more.
How doth this selfe-denyall bring in this spiri-
tuall ability of undergoing the Crosse of Christ?
Here we will give you the arguments. Observe
you the causes of forsaking the Crosse of Christ,
which are two:
1 When the Crosse is too keen or sharpe.
2 The weakenesse that is in us; that we are not
able to beare it. Now selfe-denyall removes both
these.
1 That selfe-denyall takes away the keenenesse
and sharpenesse, and the argument is this. It selfe-
denyall keepe the Crosse from pinching; then it is
a speciall means to take away the sharpenesse, and
so to make us beare it; the first is cleere, therefore
the second must follow. Then that it may appeare
that selfe-denyall takes away the sharpenesse, ob-
serve, that the Crosse doth not take away any spi-
rituall thing: trouble and persecution doth not take
away faith; if a man were in a dungeon, he might be
faithfull; the fire doth not consume the metal, but
take away the drosse; so outward things are only
consumed, the other are not touched; now then
since the sharpenesse lyeth in outward things, selfe-
denyall beats back the blow, so that it cannot
trouble him: the only way to take away the fire,
is to take away the fuel; so when the fire of per-
secution is flaming, selfe-denyall takes away the,
fuel, on which affliction should burne. Now it
doth this the same way.
1 A selfe-denyling heart doth basely esteeme of
these base things; so much as you prize a thing, so
much you are grieved for the losse of it; a woman
that marvellously esteemes her childe, when shee
loseth
If men would esteem jewels as pebbles, the jeweller would be no more grieved for the losse of them then for pebbles; so he that esteemeth his honour, (as the ambitious) his life, as the naturall man, his honour and his life are his Gods; take away his God, and he finkes; but a selfe-denying heart placeth no worth in these; if riches be gone, there is but a shadow gone; if life be gone, there is but a bubble broken, Acts 20.24. Paul counted not his life dear, as who should say, if he had counted his life dear, he had not finished his course with joy. A rich man cares not to lose five pence, so faith Paul, I count not my life deare: all men forsook Paul, save onely the house of Onesiphorus, yet this troubled not Paul, because he had this selfe-denyall.

It loosens a man's affections from delighting in anything here below, Luke 14.26. A selfe-denying heart hates wife and children so farre as they hinder him from Christ: he that loosens this knot, may easily untie it: love a thing immoderately, and be grieved for the losse of it excessively; a foolishe speech cast upon a proud person, how discouraged is he at it? but a selfe-denying heart cares no more for it, then for the barking of a dog. what can prison take from him? he hath given his liberty to Christ before; he that casts the dust on the dung-hill, cares not though the winde blows it away, but a selfe-denying heart counts all things dung, and therefore he is not troubled, if he lose all to gaine Christ. It is with a selfe-denying heart as with a dead man; he feeleth nothing, Gal.6.14. He is crucified to the world, and the world to him: if you will take away
away glory, and lay shame upon him, he feelis it not; he is dead to the world; if you disgrace him, he cares not; you touch not him; it is easie for a man to loose that he hath not; now a selfe-deny- ing heart, that hath honour, is as if he had no ho- nour; if you take away his joy, he is not troubled; he is as if he had it not; he hath lost nothing, be- cause he left all before in affections.

3. It takes away that boisterous disposition whereby he opposeth the Providence of God, that brings the Crosse. We by pride oppose the providence of God, bringing the Crosse; therefore we are troubled with it; now selfe-deniall takes away this; therefore all the trouble is remo- ved. First, the bird beats her selfe, therefore she is troubled with the Cage; the colt is un-tamed, therefore troubled with fetters; when he is tamed, he may live well with the fetters: so as that which makes affliction tedious is our wayward heart, till God have weaned us, then a dungeon is as good as a house.

Secondly, selfe-deniall takes away that weakness that is in us to bear the Crosse, & that twowayes.

1. It makes way for deriving of spirituall gra- ces; this made the Martyrs so constant, that the Maccarens cried out, they were weary with kill- ing; it came not from flesh and blood, but from selfe-deniall; he that is constant to deny his owne strength, the strength of the Lord shall supply him; the Lord is able to support him: now a selfe-denying heart makes way for this strength, he is nothing in himselfe; therefore Christ is all in all in him. Phil. 4. 13, I can do all things in Christ who striveth.
Phile. 4:13. Strengtheneth me. There is a vextue given from Christ to a self-denying heart to beare trouble.

2. It brings refreshing from Christ. Two things there are in common reason to beare a burden.

1. Strength.

2. Cheerfulness.

So self-denial gives strength and sweetnesse; we may easily swallow these pills, because they are sugered. Luke 1:53. He hath filled the hungry with good things. Isa. 57. He reviveth the spirits of the humble. The traveller must have a bait; so God gives a sweet bit which is a daily bait, that a self-denying heart may goe on his journey with comfort, as he speaks, 1 Sam. 1:8. Am I not better to thee then ten children? So Christ faith to thee; Am I not better to thee then a thousand credits? Thus the soule is refreshed.

Is it so? that self-denial is a speciall means to take up the Cross? Then the use is threefold.

1. Of Instruction. We see why men flie off from Christ, and give him the backe in the day of trouble; they are full of themselves, and therefore flie off; their credit, honour, life, &c. These must not be parted from. Job 4:5, 6. It is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. Many a man that hath made a great profession, when the wet comes he shrikes basely; he denied not himselfe, therefore he denies the Cross, and that crushes him. It is with us, as with a wilde colt, an untamed horse; he is not able to bear the spurs, but flings off the rider, but if he be rid hard, he will beare any burden, because his stour stomacke is come downe; so is it with a proud
proud heart, that is full of himselfe; when the burden comes, then the covetous man wincth, and would renounce God and his Gospel rather than he will bear misery; but a selfe denying heart is willing to take up his Cross, because he hath laid down himself; hence come those cal nall shifts; men see some bear the burden, and they wish well to it; but faith one, I have a family to care for; those are to be honoured that do so, but it is otherwise with me; the great ones are fittest, they have no trades to look to; and the poor ones have no riches to look to: oh you have somewhat to lose, there is the business; then be like thou hast no mercy to loose; thou hast not denied thy selfe, therefore thou art no follower of Christ. Take thy Gods and perish with them; thou wilt not suffer, because thou hast thy selfe, therefore thou shalt burn with thy selfe in hell.

2. It is a word of Examination. We know not for what times God hath reserved us; then hee we may see, who are able to stand for Christ. If there be any man that denies himselfe, and takes up the cross, he shall have the crowne. But are thou able to deny thy selfe or not? Art thou now a Professour, and wilt be a forsaker of Christ? We are not greater then our fellow-brethren we know not how some misery may betide us; Is he likely to suffer the losse of his blood, that will not suffer the losse of a base lust. Will he beare the point of a spear, that will not part with a little credit? Judg. 7. 5. When Gideon was to fight with the Midianites, those that were afraid we bade them returne, and they went almost all away. Now, God
God gives them another trial, they that lapped, went; and they were three hundred. Therefore in the Psal. 110. it is said, Christ shall drinke of the brooke by the way; That is, he shall take a lap by the way, and goe cheerfully to his worke: if the Lord should try us thus, all that are fearfull to suffer, would flye into the Low-countreys: there would be but a few, if God should say, by those that sit at the world, by those I will defend my Gospell, how few would there be! for men will part with nothing: take a company that live in the Church, they are (many of them) not able to beare the power of the word, thou that wilt not part from a lust, how wilt thou be able to part from thy blood? Now, what shall we thinke of those that will not have commodities crossed? Rather loose conscience then six pence; how shall we thinke these will loose their estates, their blood and life?

It is a word of direction. Namely, we are to advise, how to prepare our selves for the fiery tryall; begin the right way, and perseverre constantly, be marvellous empty, and then be fit to beare trouble; men thinke to out-brave misery; one, faith he, resolved of it, he will die, that he will, before he will be a Papist; No, this bold boasting is an argument, thou wilt not beare the crosse when it comes to the tryall, commonly these men flie off in time of persecution. But the duty God commands is this, looke into thy heart, and take notice what is most delightfull to thy soule; Is it honour, ease, credit, &c. Is thy life dearer unto thee? Examine this wisely in the best of thy me-
meditations, and when you have found what is dearest, then bring your soules to a holy contempt of it: what a man tramples upon, he is content another should tread on: soldiers when they come into the field, doe accustome themselves to hardnesse: the truth is brethren, we know not how soon God may call us to suffer; were the enemies on our borders even now, how would you beare it: would you then be willing to renounce the honour you have esteemed, the riches you have embraced? then renounce them now, and you will not be perplexed when you leave them. If Satan goes against you, and pursues you, and faith, if you follow these courses, you must part from these and these comforts, if you take this way, you must looke for misery, you must looke to be despised of father and mother, and brother and kindred. You must never looke to come to preferment, &c. now, will you be fenced; renounce all aforesaid, doe you tell me of honour, faith the selfe-denying heart, let honour looke to it selfe; but say to him, what will become of your liberty: your liberty will be gone, faith the soule, let liberty looke to it self, I will looke to duty: this is once, and all that is required at my hands.

But when a man hath taken up his crosse, how shall he follow Christ, troubles are so tedious?

Let him take up his crosse and follow.

Afflictions should not, say cannot hinder the obedience of the faithfull.

The text doth not say, let him take up his crosse and leave me, no, but take up his crosse and follow me; as who should say, perfection will stand with perfe-
perseverance in obedience, Christ and a cross accord. Num. 14:24. the Lord himself speaks of Caleb, that he followed him fully. the children of Israel, when they came out of Egypt, were driven into the wilderness, and were in crowds of extremities, famine on the one side, the enemy pursuing on the other, yet Caleb followed God fully, nothing hindered him from following God. Ps. 44:17. 18. 19. Thou hast cast us into the place of Dragons, and covered us with the shadow of death, yet we have not forgotten thee. etc. Dan. 6:10. when the King had made a decree and sealed it, was Daniel daunted? did he fall asleep? no, he set open his window, though all the canon shot was about his ears, though the decree was sealed and gone out, yet Daniel was the same man. Acts 4:19. when the Scribes and Pharisees were violent, the Apostles were resolute. when they had been forewarned, they answered, whether it were fittest to obey God or man, judge ye. and in the 29. verse, the bolder they were in persecuting, the bolder they were in suffering. Birds will sing in storms, so God's birds will sing cheerfully in the greatest storm of persecution.

But how can this be: is it not so, that by persecution occasions of good are taken away, and sometimes life is taken away, and if men do not live, how can they follow Christ?

I answer two things.

1. Opposition may stop the outward actions a man would perform, but the inward gracious disposition cannot be hindered; they cannot take away his heart, he hath as great a heart to love duty,
ty, and when a mans actions are by force hindered,
God accepts she will for the deed, 2 Cor. 8.12.

2. Though a man cannot follow God in one
kinde, yet he may in another, though some graces
may be hindered, yet others will be furthered, and
that is the duty God requires at that time, Lam. 1.4.
Let patience have her perfect worke, that is, God puts
a man on severall tryals, sometimes in person,
sometimes in disgrace; now patience playes at all
weapons, and when she hath borne all, shee con-
quers all. Looke, as it is with souldiers in sum-
mer, they goe into the field, and in winter they lye
in Garison, yet they are souldiers still; so some
duties are summer-duties, as hearing and the like;
these are in the time of prosperity, but when the
winter of persecution comes, and besiegeth the
heart, then God calls for patience. You heare the
word, that is a summer-duty, but when you are
scattered asunder, God requires patience, and selfe-
denyall, yet in both we follow Christ. If a Saint
should dye, yet he forsaikes not obedience, for hee
hath followed Christ as farre as hee can; Christ
could goe no further then death, after death a man
is considered as a conquerour, then the battell is
ended, Heb. 12.4. To have not yet resisted unto blood.

John 21.18. The Lord Christ the Generall of the
field, knowes how to dispose his servants; when
Peter was young, God sent him to preach, when he
was old, he sent him to dye, when hee could not
preach.

But how far can this be; doth not affliction
hinder a man?

It should nor, say it cannot, and that for three
 grounds.
1. Because God allowes of starting at no time; the Law bindes at all times, to all times, is an old rule in Divinity; there is no time wherein sinne is to be granted; our condition may alter, but duty is that which God ever calls for; poverty may take away riches, but no condition should take away duty, but some duty is to be performed, though not this nor that, yet a good conscience is alwaies to be preserved; there is a necessity for a man sometimes to have afflictions: God gives them, but God never gives a necessity to sinne: it is not necessary to be rich, but it is necessary to be holy in all manner of conversation. 

2 Pet. 1. 15. 

Secondly, the more opposition a man hath, the more resolute he should be; for then there is most need of courage: the Captaine requires most courage in the battell, and in harvest, if a storme be comming, we worke hardest, so a man should bee most constant in the time of trouble. Jude 3. Contend for the faith. Contention implyes opposition, the more trouble, the more courage God requires. Sound saving grace will never slip away, in the greatest opposition, then is the time for love to doe most: a brother (faith Salomon) is borne for adversity: love is like lightning, it is most fiery where it findes most opposition: so when love is in most opposition, it is most violent in resolution, Acts 4. 20. We cannot but speake the things wee have heard, as who should say, we have a warrant from God, therefore we cannot but doe it, and in the second verse, the same man being cured, the Scribes and Pharisees were grieved at it, the Disciples having taught concerning Christ, and the glory that came to the Gospel: the
the Scribes and Pharisees thought to crush the business, now faith Peter, verse 9. If we be examined concerning the good deed, as who should say, you Scribes and Pharisees use to convert people for good deeds. Therefore be it knowne unto all you men of Israel, as who should say, you Pharisees would have Christ hidden, therefore all yemen of Israel, be it knowne, that by the name of that Jesus whom ye have crucified, this man standeth whole, thus zealous was he, though converted: the spirit of the Lord is a kingly spirit, therefore it will make a man leap over all blocks, Ruth 1:16. Naomi having allledged many arguments to dissuade Ruth, marke how she resolves, intreat me not, for thy God shall be my God. the more love is opposed, the more violent & resolute it is: there are no trees fall by a storme, but those that are rotten, those that are good grow the faster, so it is with a heart that loves Christ in sincerity, he beares downe all.

3 Afflictions are so farre from hindring, that they further obedience, there is no thanke to the Cross for it: in it selfe it is a kinde of poison, but this Cross that would hinder a man, the power of Christ over-powring it, helps a man, and that in two particulars.

1 Because the Cross weaneth a Christians soule from the love of those things here below; he that prided himselfe in gay coats, present before him all the fine feathers at his death bed, and ask him, will you goe to heaven in these? then hee hates them, affliction takes away the love of all, Gen. 28. the dainty Damosell shall licke the earth in time of famine, the soule in affliction cleaves to O God:
God: when the wheel are scourd, they goe the better, so affictions take away the lust of immoderate pleasures and desires, Job 36.10.

Three things affictions are.
1 Thy open the eye.
2 They bare the care, a poore mans tale may now be heard.
3 God commands a loose heart to stoope by them: when the three children were in the fire, it burned their bonds, but hindered not their walking, so affictions burne our lusts, but hinder not our walking with God.

2 As affictions are made usefull and beneficiall to Christians, in respect that they weane them from the love of the world, and scourge off corruption. So also secondly, because the Crosses stir up our graces, affictions let an edge on graces, Acts 17.16 his spirit was stirred with indignation: it is with grace, as it was with Sampson, when the Philistines were not there: he slept, but when they were upon him, he rent all in pieces; so our graces are asleep, if misery come upon us, it provokes us to shake our selves: all the men in a ship are quiet in a calme, but in a great tempest all are busie, every man is stiring, one runnes to the pumpe, another to the sterne; so all the while we are in a calm, patience lyes still, but when we are tossed, if there be any grace, then it will be stiring. Faith laces hold, patience beares, it is admirable to see what men wil doe in sickness: it is a common Proverb, there would be admirable good men, if men were as good alwaies as they are in sickness. Take a great persecutor: and let but God let in a veyne of vengeance,
of Selse-deniall.

vengeance, O then what resolutions are these? but when that is gone, all promises fall to the ground.

It is a word of instruction, hence persecution is a plea for exactness: no poverty can excuse a man from duty; if no affliction can hinder from following of Christ, then no affliction can give excuse for not following of Christ; it is no plea to say, my neighbour hindered me: when Peter denied Christ, he did not say, Lord, I was in great fear, I loved thee well, yet denied thee basely; we heare no such matter, but he wept bitterly, he saw his sire, and was ashamed of it; this should be our course, Phil. Phil. 4:8.

If there be anything that is honest, any thing that is pure, thinke upon these: a man might reply, the cause is good, there are honest things, but trouble accompanies them; what of that? yet if there be any thing that is pure, thinke on that; yea say some, the practice is pure, but it is reprochfull: now faith the Text, there is no pretended inconveniency that should be a hinderance in a christian course! doe not thinke of reproaches, but if there be any thing honest, any thing pure, thinke on that. All you Israelis that scoffe at purity, if Paul were good, ye are naught, Heb. 13 4-5. When we are married; we must looke to our families; no faith the Text, avoid covetousnesse, doe not say, the cause is good, but my family must be looked to; drunkennesse should be hated faith one, but then I should love my custome. It is good to pray, for the Scripture faith, Pour downeth thy wrath on such as call not on thy name, but it takes up time, and I should bee scoffed at, and counted a Puritan, and therefore I pray have me excused. I cannot excuse you, for is

O 2 there
there not a God to be pleased, as well as a customer when the heavens shall burn, and the works thereof be consumed, doe you thinke this will excuse you, to say, I would have prayed, but my Master would have beat me, my neighbours would reproach me, &c. If you feare your neighbours more then God, then get you to hell with your neighbours, and then let them succour you; these are not sufficient excuses, therefore delude not your consciences; will you tell God, a crosse troubled you? he will tell you, you should have taken it up: had Christ said to us, I wish you had been saved, but then I must be spit upon and crucified, but that I will not, woe had been unto us, had not Christ beene forsaken, I had beene damned, doe not think to drive the bargain to the last farthing; let God be honoured, though I troubled, this is right; but to say let God be honoured, but I will not be troubled: ah poore wretch, haft thou any share in Christ? he that suffereth not with Christ, shall not have glory with him: therefore as you desire to have comfort, lay away these figge-leaves, that will not availe to shelter you. Because thou wilt not take up a Crosse, thou shalt not have a Christ to save thee.