THE
CHRISTIANS
Second Chiefe
LESSON,
Viz. Selfe-tryall.

2 Cor. 13.5.
Examine your selves whether ye be in the faith: prove your owne selves, know ye not your owne selves, how that Jesus Christ is in you, except ye be reprobates?

The intent of Saint Paul is to justify his Ministerie, upon occasion of that contempt, which by reason of the baseness of his outward estate was cast upon the same by the suggestion of false Apostles. This he doth in this place by appealing unto the consciences of his hearers,
hearers in respect of the worke of grace by his Ministry wrought in their hearts: so that the coherence stands on this manner; if ye have bin effectually called to the state of grace by no other means than by my Ministry, then notwithstanding the weakenes of my flesh, you must needs acknowledge mee a lawfull Minister of Iesus Christ. But so it is, that you have beene converted by my Ministry alone, and brought to the estate wherein ye now are, therefore ye must needs acknowledge me a lawfull Minister. Now for the further profe of this effect of his Ministry in them, he will them to consider whether they be in the faith or no.

Wee have to consider here two things. First, what they must looke after in themselves, viz. whether they be in the faith. Secondly, what they must doe that they may attaine to this knowledge, viz. they must examine themselves.

By Faith synecdochically we are to understand all the graces or vertues which are mainly necessary to set a man in the state of grace; one for all, and this carrieth the bell away from all the rest; all other graces springing from this as from a fountain. To be in the faith then is to bee effectually called to be partaker of the graces and vertues of Iesus Christ. To provethis is by an experimentall tryall to make enquiry; To examine is a word borrowed from Gold-smiths manner of tryall which they use, which is of all other the most accurate, by the touch and test. To prove and examine our selves is a worke of the spirit, whereby the soule reflecting and turning into it selfe, doth exactly weigh
weigh and consider in what estate it stands. The Commandement is doubled, to betoken the important necessity of the duty enjoyned, as which doth most neerely concerne a Christian.

The meaning of the words, if you take them together, may be thus: O ye Corinthians, since you make a question whether Jesus Christ spake in and by me, yea or not, doe but (for your conviction in this behalfe) take a survey of your owne estate, diligently examine your selves, whether ye be truly and effectually come out of thestate of nature into the state of grace, yea or not; by this you may come to some certainty touching the undoubted nuth of my Ministry.

That an effectuall conversion of soule is a sure testimo-

ny of the truth, and lawfulness of that Ministry by

which they are conversed.

This is gathered from the coherence and agreement betwixt the third and fift verse, it is also proved, 1er. 23. 22. If they had stood in my cornell, and had caused my people to heare my words, then they should have turned them from their evil way, and from the evil of their doings. No Minister can convert another, who hath not stood in God's counsel, that hath not beene sent by him, Rom. 10. 14. 15. Faith in a hearrer doth argue a Teacher sent of God; Acts 26. 18. I send thee, that thou mayest turne them, &c. Ephes. 4. 11. 12. Christ sends them Pastors for the repairing of the Saints. The repairing of the Saints is an argument of a Pastor given of Christ, 1 Cor. 9. 2. If I be not an Apostle unto others, yet doubtlesse I am unto you, for ye are the first of my Apostleship in the Lord.

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The reason is this, because the souls of men are not converted without the speciall worke of the spirit of Christ concurring with the outward ordinance. Now wee have no promise of the assistance of the spirit to accompany any teachers but such as God sends, Matt. 28. 28. I am with you (whom I send) to the end of the world, not with any other.

Wherefore the confuting of those sectaries among us who doe reject the ministry of the Church of England, together with the Ministers, as no Ministry nor Ministers, in regard of some defects accidental, not substantiall in the same. We for our justification referre our selves unto the whole armies of Converts, which are the glory and crown of many godly teachers among us.

There is a possibility revealed of God for a man to know whether he be called of God, or not; it is attainable for a man to know whether he be in the state of grace, or remaine still in his natural condition. This doctrine is inferred from the precept here given, Luke 10. 20. Rejoyce that your names are written in heaven: now there is no ground of rejoicing, but for that whereof wee may attaine a certaine knowledge, 2 Pet. 1. 10. Give diligence to make your calling and election sure, 1 John 3. 10. In this are the children of God knowne.

Because wee have recorded in Scripture speciall markes whereby wee may grow to a settled assurance touching our estate, Psal. 15. 1 John 5. 13. 2 Pet. 1. 10.

2 Because wee have the spirit promised to informe us that these markes are in us, Rom. 8. 16. The
the spirit of God beareth witness to our spirits, that we are the children of God. Caution.

Note that this knowledge is often intermingled with much doubting, Psal. 77, 8, 9, 10. Psal. 42:3, verse 5, yet in the end faith gets the victory.

To confute the Popish error which they teach,viz. That no man can be assured with such a certainty, wherein he may not be mistaken touching his salvation, as also that a man must doubt of it, and that it is presumption to grow to a resolution; a marvellous uncomfortable and desperate doctrine, we may say of the Authors of it, that they are miserable comforters.

2 For exhortation, to provokemen to use all means that they may be assured touching the welfare of their estates. Let mens diligence in looking to make sure inheritance, lands, mannors, whereof they have any promise, whet on us to bee much more careful; to get some security of God's favour, heaven and happiness. If they be so earnest for earthly blessings which they must forgoe; how hot and eager should we be in the pursuit of getting of an assurance of those spiritual good things which shall never be taken from us! Let the unspeakeable comfort that issues from this assurance, the endless joy that ariseth hence, make us carefull seekers of so great a benefit; if we were instantly to goe out of the world, wee would desire nothing more than some earnest penny of an heavenly inheritance; that which then wee would chiefly wish, let it bee our wisedome to make a timely provision for the obtaining it. But alas, how careless and negligent are we in this point? any
groundlesse surmises, idle supposals, foolish imaginations, will serve the turne, give a flubbered contentment. I hope well faith one, I trust, faith another, God is mercifull. Take heed of this presumption, which is as a broken tooth and a flinding foot.

Ezek. 3.

Every man by nature is apt to be deceived, and so misjudge himselfe souching his spiritual estate, to shunke alth well, when nothing else.

Thus much is insinuated in the Commandement, to try and examine, as if otherwise we were subject to mistake, Pro. 24.12. There is a way which seemeth right to a man, but the issues thereof are the ways of death, Acts 26.9. I also verily thought that I ought to doe many things contrary to the name of Jesus, faith Paul of himselfe in the state of Pharisisme. Those of whom we reade, Luke 13.26, which were shut out of the kingdom of heaven, no doubt thought themselves cocke sure while they lived, as we may see by their reply to the Master of the house, we have eaten and drunken in thy presence, and thou hast taught in our streets. So the proud Pharishee over-weening himselfe with his owne conceit, speaks confidently, giving God thanks, that he is not as other men are, or as the poore Publican; yet how is he (for all his good conceit of himselfe) rejected, and the poore Publican preferred before him? Luke 18. The Church of Laodicea givesteimony to the truth of this doctrine, in that her glorious vaine that shee makes, professing that shee is rich, increased with goods, and hath need of nothing, when as notwithstanding at the same time, shee is discovered to bee wretched
wretched and miserable, and poore and blinde, and naked, *Rev. 3.17.*

The grounds of this mistake are two. *First,* the heart of man in such things as concern his spiritual good, is not onely blinde, and so apt to be deceived, but also deceitfull, and that above all things, *Jer. 17.9.* it works by all means to deceive a man, yea and that in the greatest matter of moment, namely the salvation of the whole man. Who wonders then to see a man in regard of the good estate of his soule to grope at noone day as in the twi-light, to put light for darkenesse, and darkness for light, to put bitter for sweet, and sweet for bitter!

The second ground of mans mistake is the continuall endeavoure of Satan, whereby hee la-boureth nothing more then to be a lying spirit in the mouth of a mans owne heart; to corrupt the judgement, to make a man well conceited of himselfe, when notwithstanding hee is in the gall of bitterness, and the bond of iniquity; by this means is a man held most powerfully in the snare of the Divell.

Therefore we must at no hand beleeve our own seduced hearts, and perverted judgements in the matter of our salvation, nor grow assured that wee are in good plight, because our owne hearts tell us, all is well, and sing a *requiem* to us, and cry peace, peace; beleeve them not, they are the most notorious impostors, most cunning deceivers, such as have taken hands with the common adversary of our salvation, that so they may worke our eternall woe; they are those friends that speake peaceably.
ably to their neighbours, and yet lay up malice in their hearts. It shall be our wisedome to consider whether they speake by the direction of the spirite, according to Gods word; examine their pleasing suggestions by the law and testimony, if they speak not according to these, it is because there is no truth in them.

Destr. 4. That a mans spirituall estate is not always discernable to himselfe.

There are seasons when as the worke of grace is so overlaid, that a man can scarceley judge of himselfe how it is with him. This I collect hence, in that it is one thing to thinke that wee be in the state of grace, another thing by prove and examination to finde it so to be. We may be in the state of grace, and yet the same not so appeare to our selves, until we have made trial of our selves: the worke of Gods spirit is sufficient, whose manner of working is to us unknowne, John 3.8. as the wind, and to have this knowne unto us, we must try and examine our selves; in which examination, who doubts but we may often mistake? thus was David himselfe mistaken, Psal. 22. he judged himselfe forsaken of God in regard of his owne seeing, Psal. 31.22. I said in my heart, I am cast out of thy sight, Isa. 40.27. Jacob complained his way was hid from the Lord, Isa. 49.14. Sion complaines, the Lord hath forsaken me, and my God hath forgotten me, Isa. 50.10. there is a time wherein Gods children walke in darkenesse, and see no light.

The means of this misjudging ourselves are two-fold.

1 Than s cunning, that where he cannot prevale
vail to rocke men a sleepe in security, there he assuaults them with false feares, to make their lives uncomfortable to them, and drive them, if it be possible to despare; this is not the leaft of his stratagens.

2 A confusion in our judgement from the remnant of our corrupt nature whereunto we are other whiles for just causes given over of God; whereby wee are not able distinctly to apprehend the worke of grace in our selves, but euen deeme our selves reprobates when wee are highly in Gods favour.

The reason of this proceeding of God is, that so he may keepe pride and security from mens hearts, whereinto they are apt to fall, even when they taste most deeply of Gods favour; for by this concealment from a man what his estate is indeed, the Lord keeps the heart in humility, in a more frequent and reverend use of his ordinances, Word, Sacraments, and Prayer: and if it be wisedome in an earthly father that hee useth a concealement of his love, and what he will doe for his sonne hereafter; sometimes he casts a frowning countenance, makes him beleive hee will doe little for him, when he mindes him most good, and all this to keepe him in a childe-like obedience: so in like manner, why may we not conceive that the privy canage of Gods love to us may be of excellent use for our good: and so much I doubt not, but who­soever shall observe in themselves, they shall finde their hearts much bettered, and the graces of Gods spirit more quickned in them by such spiri­tuall exercises.

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Reason 2. The Lord may and doth often punish our by-past negligence and careless respect of his mercy to us, in not giving us a just understanding of the welfare of our estates, by withdrawing this his favour, he leaves us to our selves and our uncertain hearts, that so he may declare his justice in the deserved punishment of our sinnes; as also make us more careful to glorifie him by a thankfull usage of his favour in particular assurance of his love to us. Thus there is no reason that we should call into question the truth of this doctrine, which you see upheld by two such pillars as Gods glory and our good.

VSe. For the comfort of many of Gods beloved ones who are much discomforted in themselves, for that through Sathanas malice and their owne default, they are not able sometimes to judge of their owne estates, whether or no they doe belong to the election of grace. Learne a similitude from the trees and herbs of the field, which as they have their spring, wherein they in their glorious hue are comparable to Salomon in his royalty, so have they their winter, wherein their sap retireth to the root, the branches seeme to be withered, as if they were not the same, no life in them: so is it with the graces of God in mans soule, they have their spring and summer season, they have also their winter, wherein they seeme cleane blasted and decayed, as if there were no seeds of grace in their hearts; and as we must not call in question the vegetative power and life that is in plants and herbs, by reason of the little appearance thereof in the dead time of the yeere; no more must wee make
make question of the truth of grace in our hearts; in regard of the little shew that it makes to us, little beauty that we can discern of it. Do we not see that men may be so miscarried in their judgements, as to think themselves to be beasts when they are men, as we see in Nebuchadnezzar, Dan. Dan.4.30.
4. 30. why not much more in their spirituall estate, so to be misinformed, as to think themselves children of wrath when notwithstanding they are heirs and coheires with Christ Jesus? Let the examples of Gods deare ones, who have been thus misled, the equity and great reason God hath thus to exercise our troubled soules, which otherwise would be too calme and secure, be as a word spoken in due season to us, that are weary in this kinde.

That everyone that lives in the Church is bound seriously, and with great diligence to try and examine his estate, how it stands betwixt God and himselfe, in respect of the workes of saving grace wrought in his soule.

This is the maine duty intended in this scripture, and so directly issuing out of it, as that hee that runneth may reade it, Psal. 77.6. I communed with mine owne heart, and my spirit made diligent search; namely, how the estate of my soule stands, whether God hath cast me off, yea or not; or whether there be in me any markes of his favour; in regard whereof I may gather comfort to my selfe, Gal. 6.3, 4. If any man thinke himselfe to be something, when he is nothing, hee deceiveth himselfe in his imagination. But let every man prove his owne worke, and then shall hee have rejoicing in himselfe, 1 John 4.15. We are commanded to
to try the spirits of other men, whether they be of God, much more then to try and examine our owne spirits: whether they speake unto us in the name of the Lord, or from their owne deceitfulness.

**Reason 1.** In regard of the infinite windings and secret turning in the heart of man by reason whereof it is become a most difficult thing for a man to know his owne estate truly. **Ier. 17. 9. The heart of man is deceitful above all things, who can know it?** it is a very ease thing to be deceived by it, a most hard thing to know it; therefore we must set our selves more earnestly to wotke, to try and examine our estate.

**Reason 2.** Because the estate of glory in the life to come, depends on the state of grace in this life, which may justly move us to increase our care to know whether we be in the state of God's calling, yea or not.

Now for that the practice of this doctrine is of excellent and most necessary use in the life of a Christian, I will therefore more largely pursue the same, as desirous to give direction how to perform this duty, so as it may be most for our comfort: And because I finde a spring of matter offering it selfe, I thinke it good to bound that which I purpose to say, within these two points.

1. In considering what be the false shadowes of the state of grace.

2. What be the essentiaall parts of him that is in the state of grace, together with the leverall marks of the same.

Among the false and appearing tokens and shadowes
of Selse-tryall.

I finde three that are remarkable, and above others to be encountered with, viz.  
1. The Civill man.  
2. The Formalist.  
3. The Temporary Professour.  

All these make goodly flourishes, carry themselves upon a persuasion of God's favour, think themselves somewhat, when they are nothing in the state of grace.

Concerning the Civill man, who first offers himselfe, as one who is most confident, though he have least cause, I propound these four things:

1. What Civill righteousness is.
2. What is the ground of it.
3. The glosse and deceit whereby it prevails.
4. A discovery of them in their kinde.

What is civill righteousness.

It is the practice of some outward duties of the second Table, joyed with either a slight performance, or the negligent omission of the duties of the first Table, that concern God and his worship. From thence we may conceive what the civil man is; namely, such a one as is outwardly just, temperate, chaste, careful to follow his worldly business, will not hurt so much as his neighbours dog, payes every man his owne, and lives of his owne; no drunkard, adulterer, or quarreler; loves to live peaceably and quietly among his neighbours. For an example of this kinde, take the yong man in the Gospel that came to our Saviour with this, All these have I kept. So likewise among the heathen we have famous many exam-
The grounds of civil righteousness are two.

Request 2. Remaining grace. That is, such a common work of the Spirit, whereby the corruption of man's nature is bridled, kept in, curbed; so as it breaks not out; the heart is not changed, or renewed, either in mind, will or affections, only there are barres and doores set to them in regard of the exercising and outward practicing of that whereof the seed and venom lies in the heart.

Gen. 25. 6. The Lord said to Abimelech; that he kept him, that he should not sin in defiling Abraham's wife.

The second ground is prevailing corruption; namely, when one sinnegeth triumph of another by reason of their opposite nature; for it when a man for vaine glory, and to maintain an outward reputation in the world without respect to God's commandement, abstains from many grosse sinnes; as also when a man flees from covetousnesse, and falls into prodigality; all one, as the Prophet speaketh, it is; as if a man should flee from a Lion, and a Bear meet him, Amos 5. 19.

What are the deceits whereby he beguiles himself?

Answer. He applauds himselfe on this manner; that he meth good dealings, and hath a good meaning, and hopes by this too do as well as the best; these indeed are worthy fruits of righteousness, if they were rightly practiced, but the civil man deceives himself.

First. In that he is utterly ignorant of that which
of Selfe-tryall

which he would most of all seeme to practice; for whereas good dealing, and good meaning, must fetch their direction from the knowledge of God's word, which is the onely sufficient Schole master to this purpose; The civill man doth measure it by the seeing either of his owne judgement, which is corrupt by nature, or else by the received customes of the world. Doe not many pretend in many grosse injuries, and wrongs done to God and man, their good meaning? Doth not generally the good dealing that is, among naturall men no longer keepe within the rule of righteousness, then while it concerns themselves? And when it toucheth a man in this particular, the greatest injustice shall be dawbed over with the untempered motter of good dealing.

Secondly, Even in those things wherein he is most glorious in his owne eyes, practising some shreds of righteousness, so farre forth as his natural light guided him; he fancies against God, in that he doth not that good which he doth in obedience to God, and out of faith in his word, without which whatsoever man doth, is but sinne in the doer, though good in it selfe, Heb. 11:6. Rom. 14. 23.

Thirdly. Consider this good meaning, and dealing in the great price of goodness whereunto it would seeme to attaine; you shall finde a manifest grosse transgression of the duties of the first Table. that doe more immediately concerne the worship of God; for doe we not see, that these men are most of them negligent, regardless of the ministry of the word, make little consci-
ence of an oath, if they be urged; brake the Sabbath, live in affected ignorance, and yet by virtue of this supposed good meaning and dealing, they thinke themselves blamelesse; what great and hainous sines doe they shrowd under this shelter, I referre myselfe unto the dayly experience of such as know anything in the conversation of these men; as the Lord would accept of any sacrifice, though never so blinde, lame, or maimed; offer this service unto thy Prince, and see if he will accept it. But shall it be a good plea for a traitour against the state to pretend his righteousness dealing with his fellow-subjects? No more will God accept of such a service, where there is high treason against his Majesty, though there be some petty duties performed to men.

2. Deceitfullnesse, in that he thinke himselfe a jolly fellow while he compares himselfe with the rabble and multitude that live in the open trangression of God's great Lawes; when he beholdes himselfe by a reflexion from them, he grows strongly conceited that it must needs be well with him for that he outstrips such swarmer's of offenders.

By this manner of reasoning, a man might conclude, the coarsest cloth that is to be fine; because, if you compare it with a Rug, it makes a faire shew; will not comparissons make those things that are naughty in themselves seeme good? Let that alone be held for good, that is good in it selfe, whose goodnesse is to be found in the nature of the thing; not in the respective reference only to that which is worse then naught. In a word,
word, what so bad in a kinde that might not bee justified, if it were lawfull thus to flash might not some naughty and sinfull men that live in the breach of some of Gods great commandements, hope for heaven, if a comparative righteousness would be accepted: for are there not numbers, though vile in their courses, and abhorred of God and good men, yet if you compare them, you shall finde whole swarmes of such as doe exceed them? Secondly, learn further the absurdity of this reasoning, and that by another similitude, taken from the cleane contrary practice of men in earthly things: if a man have some competency of wealth, he for the further enlarging of it lookes not backe, how many there be poorer then himselfe, so hee might think him selfe a rich man, but his eye is always looking how many richer there are then him selfe? why should wee not doe so in spiritual things, not to looke how many have lesse then wee, to consider rather how many goe before us, exceed us in the graces needfull to a better life. Shall it be no root of contentment for wealth, that we are richer then many millions in the world? and yet in matters of salvation, any thing shall serve the turne, to satisifie our hearts, that we are in better case then great troops who shall never see God in the life to come. In the running of a race, a man may leave many behinde him, yet lose the goal, so in the seeking of the Crowne of life, wee may oustrip a number, and yet misse of the salvation of our soules: we must therefore be careful to to runne, that we may obtaine.

Thirdly, if this righteousness would carry a
man out which leaves company behind in greater impiety, then the Pharisee should have had wrong, when the poore Publican was preferred before him, who notwithstanding was not as other men, extortionets, unjust, etc. Luke 18.

Fourthly, we must in judging our selves righteous, looke to the rule of God's lawes, which judge our inward thoughts: this was it which informed Saul, who without the law was alive, but when the law came, conscience revived, &c.

Third deceit. In that he conceives no wickednesse great that breakes not forth into open view, or at least into actual transgression; no man is naught with him, but he that is actually so.

Answ. 1. That saving grace doth not only cause a forbearance of the outward act; but suppresseth the first motions unto sinne, ki's them in the cradle, makes conscience of them as mortall sinnes, whose wages is death. Isr. 4. 14. How long shall thy vain thoughts lodge within thee? Acts 8. 22. Repent, that if perhaps the thought of thine heart may be forgiven thee, 2 Cor. 10. 4. The word of God brings every thought into the obedience of Christ.

2. A man's corruption may bee restrained and kept in from any actuall breaking out, not for any good that himselfe shall reapeth thereby, but for others benefit, for the good of society in generall, the good of some in speciall; Abimelch was kept from Abrahams wife, not for any favour to him, but for Abrahams sake. Labans churlish nature was sometimes restrained, so that he could not sometimes speake an unkinde word unto Jacob; not for his cause, but for a favour unto Jacob.

3. God
3 God doth judge of man's estate by the frame of the heart, that he mainly desires to be given to him to be renewed, that to be cleansed and rectified, that to be applied to wisdom, though there be never such a faire outside, a smooth carriage, a painted visage, yet if the heart be unsound, rotten, unregenerate, all is of no value before him. God seeth not as man seeth, neither would he have man judge as outwardly there is an appearance. There may be seven abominations in the heart when men speak favourably, Prov. 20:25, our corruption is signified by Wolves and Beares: shall we think a Bear no longer a Beare when he is chained up from doing harme or a Wolfe to be no longer a Wolfe, for that he is manacle to as he cannot stirre:

4 A fourth deceit is, he conceives himselfe in good plight, for that many that doe before him in profession, yet come behind him in practice, and fail, in many duties whereof he approves himselfe to men by his civill carriage.

As it is an evil that is much to be lamented, that such as doe profess religion, are not careful to adorn their profession with the fruits of righteousness. But for satisfaction to the civill man, he must know his errour.

First, he makes no difference of Professors considered or that there are, and shall be some, who shall have a forme of godlieness, but not the power thereof, who shall be shut out of the kingdom of heaven. Now what comfort can this be to a man, that he is in as good estate as others who shall never obtaine salvation for shall not unhonest religion
gion finde as good favour with God, as irreligious
ho.esty.

Secondly, I doubt not but in some particular
sins, some civil men have a greater command
over themselves, then many truly religious; Da.
uid was given over of God by falls to bloudy adul-
tery, whereat I doubt not, but many thousands of
civil men might plead themselves not guilty; yet
no question to be made but that, the one was the
childe of God, the other in the snare of the divell
held captive to doe his will: For the affection of
sinfull anger, many of Gods children are more apt
to offend by it, the temper of their natural dispo-
sition enclinig that way, then many civil men in
whom there is no worke of regeneration; and all
this no disparagement to Gods children, since the
Lord doth out of these infirmities in his wisedome,
make a sweeter confection that purgeth pride out of
their hearts, make them more watchfull, more
diligent in prayer, hearing, &c.

Thirdly, it is often the fault of world, who
bury many good things in the children of God,
those that be professors, if but one sinne (it may
be which the Lord hath left in them) humble
them shall appeare in their conversation, the un-
thankfull and censorious world continually eyes
and speakes of it, never mentioning the many good
things that be in them: on the contrary, if a civil
man have many evils, live in some groser sinnes,
yet if he have by vertue of a common gift of the
spirit, some one commendable property, that one
shall cure and commend all his other deinformities.
No marvell then if professors of religion, being
subject
subject to so unequall and partiall a judgement, be thought to be short of a civil man.

5 A fift deceit. A civil man doth therefore flatter himselfe, and grow too high in his owne opinion, and take contentment in his estate, because he doth no man any harme, he doth not willingly injure any man; makes no question but this harmelesse righteousness will justify him.

Answer. It deserveth commendation, that a man should so demean himselfe, as carefully to avoid the doing of wrong to another: yet the insufficiency of his estate appeares on this manner. If wee take a view of that righteousness which the Lord requires, we shall finde, that it is not onely in not doing harme, but in doing good duties; the omission whereof is damnable, Matt. 3. 10. Every tree which bringeth forth good fruit, is Hewen downe, and cast into the fire, Isa. 3. 16. Cease to doe evill, learn to doe well, Rom. 12. 9. abhorre that which is evill, cleave to that which is good, Matt. 25. Christ will proceed in judgement against wicked men, not onely for that they have pulled meat from his mouth, but also because they have not fed him: for looke as in an Orchard, it is not sufficient, that a tree doe no harme, but further that it may be counted: a good tree, it must be fruitful: so in the state of a Christian, he who is barret of good works, shall as well undergoe the judgements of God, as hee that is a practicer of wickednesse: wee doe not rest contented, in that our servants plead they have done us no harme, but in that they have brought profit to us: why should wee not thinke, that the Lord expects as much from us who are his ser-

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vants,
wants, as we do from ours?

Secondly, men do evaintly deceive themselves, when they thinke they doe no evill in not doing good; for the Scriptures doe account him as one that harms his neighbour, and doth that which is evill, when he doth no good: hee that is not with me, is against me, saith our Saviour, and hee that gathereth not with me, scattereth abroad: not to save when we may, is to destroy, as appeares by the Speech of our Saviour, Luke 6.9. when hee was challenged for curing a sicke man on the Sab- bath day, his answer was, whether is it better, to save life, or to destroy it?

6 A sixth deceit: In that they are well thought on among their neighbours, are of good credit and esteem, they have every mans good word, no man can say, blacke is their eye, and commonly they make no question but they are in good estate to Godward.

Answer. That a good report is a speciall blessing of God, that deserves to bee well accounted of, it is as oytment, and makes the bones fat. But a civill man must understand that a main thing that makes a report good, is when it comes from them that are good; such as seeke God, and endeavour themselves in his waies. Now let the civill man consider whether such persons doe give good testimony of them, for otherwise a man may be well thought of among those that are as himselfe, and yet bee far from that goodnesse which God approves of.

Secondly, such must remember, that to have every mans good word, is no signe of a man in Gods
Gods favour, Luke 6:26. Woe be to you when all men speak well of you: and many have the greater cause to suspect their estate in the general applause of men; then thereby to grow secure. The Pharisees may seem to have gained a great approbation from men, they were thought to be the only religious men of their times; yet how doth our Saviour censure them, even in that wherein they took most pride, namely, the esteeme of the vulgar, Luke 16:15. Ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed amongst men, is abominable in the sight of God; and that godly saying of a good Writer, may here have place. That in many things where men can finde no fault, God hath just cause to condemne.

Thirdly, the Scripture doth plainly lead us from the applause of men in the tryall of our estates, and teacheth us to a searching into our owne hearts, Gal 6:4. Let every man prove his owne worke, and then shall he have rejoicing in himselfe, and not in another: this made Saint Paul so lightly esteeme the judgement of men touching his estate before God, 1 Cor. 4:3. I passe. 1 Cor. 4:3. very little to be judged of you, or of mans judgement: that is his commendation, that God accepteth of him: his praisse is not from men, but from God, Rom. 2:29.

The second false shadow under which men doe shelter themselves, and rest in as a state of grace, when it is nothing lesse, is formal righteousness, where consider,

1. What it is.

2. What
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2. What be the grounds of it.
3. What be the deceits.
4. The discovery.

1 Formall righteousness is the practice of the outward duties of the first Table, joyned with a neglect of the duties of the second Table; and thereby giving way to some grosse corruption. We may see a pattern of this, Jer. 7. 9, 10. will you steal, murder, and commit adultery, and come and stand before me in this house, where my name is called upon? Prov. 7. 14, 15. the whorish woman conjaynes the paying of her vowes to God, her peace offerings with the breach of wedlocke, Matt. 23. 14. the Pharisees devoured widows houses, under colour of long prayers.

Touching the duties of the first Table whereunto the formalist attaines, they are these.

1. He is in resp of the outward man, a diligent repaire to the publicke assemblies, a hearer of the word, receiver of the sacraments; he will not sticke to goe a mile or two to the hearing of a sermon; all this was in Herod, in those that profess to our Saviour that they have eaten and drank in his presence.

Secondly, hee may be a means to draw on others, and to say with those, Isa. 2. 3. Come, let us goe up to the mount of the Lord, Ezek. 33. 30. Ezekiel's hearers though but formal, can say, every man to his brother; Come, I pray you, and heare what is the word that commeth forth from the Lord.

3 Hee may grow to get a great measure of knowledge, to be able to discourse to the purpose of
of Selfe-tryall.

of the Scriptures, and what is taught in the public like ministry, so we read of some, Mat. 7. 22. Mat. 7. 23. that have attained so much knowledge, that they have been able to prophesie, that is to preach in Christ's name, and yet mere formalists.

4. He may take up a solemn form of prayer, have his time and place for his devotion, Luke 18. Luke 18. 10. the Pharisee goes up to the Temple of purpose: to pray, and that the old Jews were very frequent in this, it appears, Isa. 1. 15. though ye make many prayers, yet I will not heare.

5 He may proceed to humble himselfe in fasting, joyne with others in the solemn exercises to that purpose, 1 Kings 21. Ahab thus abased himselfe, Isa. 58. 3. Wherefore have we fasted, and thou seekest not.

6 He may outwardly reverence the Preachers, of the word, as Saul did Samuel, Herod, John Baptist, give entertainment to them, as the Pharisee, Luke 14. who invited our Saviour, yea make words of love to them.

2 Grounds of this formal righteousness, declaring how a man comes to set up his rest in to deceitfull an appearance.

3 It is the devils policy, when he cannot draw men to a false worship of God, to set up Idols, then he laboureth mainly to detained men in the shell and shadow of an outward worship, to make them quiet themselves in this as all that God requires. Thus were the old Jews exceedingly beguiled, while they placed all religion in outward sacrifices; by this men are kept from the love and power of godliness, while they are so farre seduced by, R 3

Sathan,
Sathan, as to rest in the Paradise of a formall service of God.

2 Man by nature is devoted beyond measure to his natural corruption, so as what he wills, that he wills with his whole strength; so loath are men to part with their corrupt practices, that skinne for skinne; and all that a man hath, will he give rather then forgoe any part of that which he is by natural apprehension bent unto. Hence the Scripture teemnes the finnes that a man is more specially inclined unto, his right eye, his right hand, then which, what is not a man more willing to lose? hereupon the heart of man seekes, and having by seeking found such a righteousness, as wherein it may be something with God, and yet retain his owne selfe-liking finnes, by all meanes embraces this forme of service of God, takes great commitment in this; and such a one is this formall righteousness, which makes a faire shew, promising great matters both unto others, and our owne seduced hearts; and in this doe men willingly rest, as that which gives a dispensation unto some partial finnes, and yet carries a goodly appearance amongst men. This formall service of God will bring whole rivers of outward service, even the first borne of his body, for the finne of his soule, so be it he may retain his owne will.

3 The honourable and glorious things that the Lord hath spoken of outward services; the Lord describes the greatest worke to the Ministry of the Word and Sacraments, the opening of the eyes to the blinde, the working of faith, the cleansing of the heart, the salvation of body and soule, so to
prayer and fasting, how much dost the Scriptures attribute, making them the very means whereby the very treasures of heaven are opened, and all good things communicated to us! Hereupon the deceitful heart of man is so ravished by these worthy devices wrought by these ordinances, as that it makes no question, but if it shall serve God in those, all other things must needs follow of themselves, though a man be failing in other duties of the second Table, yet the excellency of these shall make a recompense, and give satisfaction to God.

3 Deceits. First, that for those outward duties performed, they endure persecution, undergo many mockes and taunts from wicked men, come into trouble for that they doe, being well done, and from hence they gather confidence, that their courses are approved of God.

Answ. It is no sure argument of the truth of a mans profession, that he endures trouble for it. No question but Indas had his part in those crosses that did accompany the preaching of the Gospel, and yet who doubts of the rottenness of his profession? but among others, Alexander, of whom we reade, Acts 19. chapter, 33. verse, that he was neere unto death for the Gospels sake, and yet of the same man (as Calvin thinke) doth Saint Paul give a heavy censure, when hee prays that God would reward him according to his workes, 2 Tim. 4.14.

Secondly, the worlds hatred of a Christian profession is not directly against it, as it is found and sincere, joyned with truth in the inward parts;
it lookes only upon that which sheweth it selfe in religious performances, that is the obiect of wicked mens malice, they pry not into the true of grace in the heart; but if a man doe joyne himselfe with the people of God in the holy exercises of religion, that is it which provokes their malice. In matters of enmity betwixt differing partie, it is enouge to endure the ill will of the one, but in show and appearance to joyne with the others; and so it is no true and infallible marke of a friend of God, for a man to say that he hath suffered in the cause of religion: the very outward face of religion, lets the divell and wicked men on worke.

Thirdly, there may be great deceit in suffering, wherein a man can have no comfort, as if it were an inseparable companion of sincerety: men may seake themselves, their glory, honour, and have worldly respects in yeelding their neckes to affliction for the Gospels sake. If any man (with out Saviour) will be my Disciple, hee must deny himselfe and take up his crosse and follow me, Matth. 16.24. Wee must looke that our suffering have a denyall of our selves and our owne affections, else they shall nothing availe us. A mans affliction for religious duties performed, is then only an argument of the truth of grace, when a man being toiled in them, lives only by saith in Gods word, and is not fed with the hope of glory, with an expectation of succour and reliefe from man.

2 Deceit. That many good men applaud them in their courses, yea godly and faithfull Ministers commend them, encourage them; now would they honour an imperfect profession of religion?
Answ. I. No doubt but it may and ought to be a good comfort to us, that we have the approbation of such as fear God in those ways wherein we walk: but notwithstanding it is a sure rule, that of another man's estate before God, no man can judge with a judgement of certainty; for whereas one man judgeth of another only by fruits of the spirit, what outward works of the spirit of grace is there, which the pride of men's hearts; and the dwell together, cannot counterfeit they will make a semblance of faith, of repentance: other men though good, yet mistake us even when they doe their best, it being beyond their reach to determine of another man's estate. The uprightness of any man's heart in the duties he performes, it is possible only to God and himselfe to know, Pro. 17. 3. The finer pot is for silver, and the furnace for gold, but the Lord trieth the hearts of men, and no man knoweth the heart of a man, save the spirit of a man that is in him, 1 Cor. 2. 11.

Secondly, we reason deceitfully, if from men's approbation of our courses wherein we walk, we conclude an allowance of our estate, that all is well with us, because something is deemed to bee upright. It is all one as if a dishonest person performing an honest action, and receiving just commendation for the same, should hence gather a generall resolution for his honesty. Good men approve us in our hearing the word, prayer, fasting, but good men will not approve us as every way good, because good in these: besides, the actions we performe in attending on ordinances, may be good in their nature, and yet wee may marke them
them in the manner of performing them.

Thirdly, we must know that good and godly Ministers in this profane and wretched age, are glad to apprehend and cherish the least blossoms of goodness that do shew themselves; are ready to encourage men in any good courses, by giving them their deserved commendations. Gods Ministers deal with Professors, as the servants of Ben-hadad did with the King of Israel; glad when they can catch but at a good word, heart but of the frequenting of a good exercise. Our Saviour hearing the young man making such a profession of his obedience, though it was only in regard of the outward man, yet it is said, he looked upon him and loved him: and so in like manner, why should it not be lawful for us to love and like a man accordingly; to testify our liking of those in whom we perceive any good beginnings, in pious and religious exercises? and yet this is no warrant for such to rest in those outward forms of religion, as if all were perfect in them.

3. Deceit. That there seems to be an agreement betwixt them and the most forward professors, they joyne in the same parts of Gods worship with like diligence; frequent Gods ordinances; why may we not from thence conceive all to be well with them?

Ans. 1. That whatsoever children of God will doe by virtue of sincerity in his heart, that same will an hypocrite doe out of the pride and vanity of his heart: the webbe of hypocrisy is most cunningly span, scarcely to be discerned but by him that hath the spirit of discerning more then ordinary.
nary. Compare the reformation of Jebo, with that of Jotham; and you shall see little differences he pretends as great zeal; is as hot in the rooting out of the idolatrous worship of Baal, as was Jotham in the like kind; had not Jebo discovered himselfe in setting up the idolatry of Icroboam, hee might have kept his credit: therefore an appearing outward agreement is not that which may give a hope that our profession is found, but we must have an eye to the integrity of the heart in the performance thereof.

Secondly, we have examples of some in Scripture, who have witnessed an universal agreement in their profession, even unto the parting from their lands and possessions, as Ananias and Saphira, and yet all proved in the end but counterfeit; so Judas, of whom no doubt but that speech had its truth. We have forsaken all, and followed thee: this concurrence in the same outward duties, did flow from hearts diversly affected, and accordingly in time it was apparent. It is a corrupt manner of reasoning, to conclude a total agreement from a partial, an inward from an outward. Let all Christians be exhorted and persuadéd, that they beware how they build upon this same seeming formal righteousness, that they doe not blest themselves in it as a state of sufficiency to salvation: as if greene leaves could make good trees, or formal profession good Christians; it will deceive them that trust it in their greatest needs: and for the better enforcing this exhortation, that it may more lively pierce the hearts of all formal professors, consider these motives.
1 The Scripture tells us that it is deceivable righteousness, 1 Thess 7:4. trust not in lying words, 1 Sam. 1:21. be ye doers of the word, not hearers only, deceiving your owne selves. Now what wisedome is it for a man to cast his salvation upon that which the spirit of truth hath witness'd, will in the end prove as those Brookes that Job speakes of, that faile men when they have most need of water.

2 The Lord doth of all other services, reject this formall righteousness, Psl. 50. 8. Isa. 1:14. My soule hates your new Moone, and your ap-pointed feastes, they are a burden to me, I am weary of them, verse 13. Incense is an abomination to me, &c. Who will then goe about to make his heart beleive that the outward usage of Gods ordinances will commend a man to God.

3 It is among the sines of these times prophesied, 2 Tim. 3:1-5. that in the latter daies shall come men having a forme of godlinesse, but not the power. Now wee ought to be so much the more careful to avoid it, as wee are more subiect to it, in regard of the prevailing of it, in the age wherein we live.

4 We must know that the end of all Gods ordinances, is the renewing of Gods image in us, the making of us new creatures, the fashioning of our hearts to his will, therefore we heare, pray, receive the Sacraments, that wee may have the graces of faith and repentance stamped in our soules. Now then when wee attaine not this benefit by them, we lose all our daies, the ordinances become as a dead letter, the vey sacrifice of fools.

The
The third Harbour wherein the soule of man rests it selfe is, Temporary Righteousnesse, such a service of God as carrieth a goodly shew for the time, but after vanishes away.

Consider,

1. What it is;
2. The grounds of it;
3. The deceits of it;
4. The discovery.

1. Temporary Righteousness is a work of the spirit, whereby a man being enlightened to see the priviledges that are in Christ for a time rejoiceth in them, yeeldeth some obedience to them; yet afterward he utterly falls away. It is a work of the spirit, Heb. 6.4. they that have it are said to bee partakers of the Holy Ghost. Whereby a man is illightened to see the priviledges that are in Christ and rejoiceth in them. ] Luke 8.13. the stony ground which represents the temporary professour receives the word with joy, yeelds a measure of obedience, Matt. 12.43. the unclean spirit is said to go out of a man for a time, wherein the temporary Christian is understood; now in the time wherein he departs, the temporary Christian, out of whom he goes, yeelds some measure of obedience, yet loas afterwards he falls away. So the righteousness of temporaries is compared to the morning dew, that vaniseth away with the Sunne; and that this is his estate to fall away is infinuated, Hebr. 6. Examples of this estate two more eminently known. Saul of whom in the beginning of his reign, we heare of many good actions, his wisdom in his patient bearing with those wicked
wicked men that murmured against him, 1 Sam. 10. 17. his humility in refusing to take the estate of a King upon him, ver. 22. his mercy in succouring the men of Iabesh Gilead, Chap. 11. his injustice in putting down the witches, 1 Sam. 28. 3. and yet afterwards fearfully did he fall away from God. The other is the example of that famous hypocrite Ichab, how zealous did he carry himselfe in rooting out the posterity of Ahab, and how did he in all pretend the worke of the Lord, how did he put to death all the Priests of Baal, and brake all the Images; yet dyes with this brand, that he departed not from the sins of Iero-boam:

2. Grounds. 1. That these men were never truly engrafted into the Vine Christ Jesus; they were never truly sodered, and united into Christ as parts of his mysticall body, whereof he is the head, and accordingly being never truly conjoyned unto him, no marvell if in time they be drawn dry, and become as branches unprofitable; that which they doe is by a common influence of the spirit of God enabling them unto some duties, whereby hee pleaseth to glorifie his name, and as that whereby wee continue and persevere in the state of grace, is our union and society with the Lord Jesus, whereby we become one with him, and none shall take us out of his hands; so that which makes the fruit of the spirit to wither and come to nothing in us after a time, is the want of this conjunction with Christ, because the seed of God is not in us; such are nourished not from the power which diffuseth it selfe from the head to the members,
but from some extemall cause and worke of the spirit, but out of the mysticall body of Christ.

2. There is a different manner of receiving the word; some receive it into the uppermost face of their hearts: others so receive it, that it sinks more deeply into the soule; takes a firmer rootinge; with some their knowledge swimmes in their braine, casts a reflexion upon the affections from the light that is in the understanding; others are changed into their knowledge, their knowledge doth exercise a commanding power over the faculties of soul and body. Now this different manner of receiving of the word makes a difference betweene Professours of whom some hold out, others fall away: this is the difference betwixt the stony ground and the good earth, Mat. 13. So that the reason why this righteousnesse fades and comes to nothing, is that, because it nor being stamped deepe enough into the soule, when temptations make an assault, it is not of ability to resift.

3 Decays. 1. He imagines himselfe in good case, for that he can rejoice in the word when he heareth it.

Answer. There is a threefold difference, betwixt the joy of the temporary and the Elect in hearing, the word. The temporary rejoicest in hearing of the glorious priviledges of the Christian estate, being convicted of the goodness and excellency of them, like as a man is affected with joy to behold with his eyes a Vine plentifully laden with grapes, or a field of corn that is goodly

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to sects, in regard of the large and plentiful crop, though he have no part in it; even such may be the joy of the temporary, caused not from any persuasion of propriety and interest in the things, but only from the glorious view and beauty of the things themselves: But as for the elect of God, their joy ariseth from an evidence of that assurance, they have of their interest in them, that they are peculiar to them, and that they are within the promises.

2. The joy of the temporary is a joy that ariseth from a slight taste that he hath of God's mercies and the Christian prerogatives; whereas the joy of the true converts springs from that good they finde even from a perfect nourishment that they receive, finding themselves justified and sanctified by virtue of that they have gotten in the ministry of the word. The Apostle in the words last spoken of the temporary professor, Heb. 6, gives occasion of this difference, for even as it is one manner of joy that a man conceives upon the tasting of good meate, when the same notwithstanding is never perfectly digested and turned into good blood; another when a man so joyes in that he tastes, as it is converted into perfect nutriment; such is the difference between the joy of the temporary and the persevering professor.

3. The joy of the temporary in the word is sometimes accidental; with respect to such circumstances as the word comes cloathed withall; as for the novelty and strangeness of it, so many are delighted to heare some points of divinity discussed which formerly they have not heard, there is love
of Selse-tryall.

love unto the Preacher in whom they are glad to see such excellency of gifts, as also in the pleasing deliv-ery, so Eze. 33. 32. Lo, thou art unto them as a very lovely song of one that hath a pleasing voice, and can sing well. But as for the joy of the elect, their joy is in the word of God, with respect unto the goodnesse that is in it for it selfe, for that beauties fake that shines in it; they behold an inward glory, Jer. 15. 16. Thy words were found, and I did eate them, and thy word was unto me the joy and rejoicing of my heart.

4. The joy of the elect in the word, is a joy that springs up by certaine steps, arising from the sense of misery, feeling of Gods anger, hungering after grace; for the heart of man humbled with this spirituall wretchednesse, abased and cast downe in the sense of his misery and wants, flies unto the sanctuary of the word, where finding gracious promises, and the loving nature of God described at large, recovereth it selfe; and out of the sweetnesse of Gods promises apprehended by faith, curing the wounds of our distressed soules, doth greatly rejoice in the same; the word becomes sweeter then the honey and the honey combe; but the joy of the temporaty is sudden, as a flash of lightning, and therefore deciphered by the sprouting up of the seed in the stony ground, Matth. 13.

5. The joy of the temporary is of a vanishing nature, it soone fades; as the corne that growes out of the stony ground withereth forthwith for want of earth, so is it with the temporaries joy, it is as the crackling of thornes under a pot, soon in, soon out; hereupon his delight is compared to him that
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comming into a pleasant garden, is delighted while he is within the smell: but the elect's joy is more permanent, continues longer; he hath a po-
sie of those sweet flowers, wherewith he refresh-
eth himselfe, even when hee is gone out of the
Garden.

Deceit 2. He pleaseth himselfe in this, that hee
hath some inward compunction of heart for his
sinnes, that hee is pricked in conscience, troubled
for sinne, feeles a horror in his soule; thence hee
conceives his estate to bee as the estate of Gods
children, since he is in this like them.

Answ. 1. If these gripes of conscience were in-
sallible notes of one that is in the state of grace,
then might Esaus weeping, Ahabs humbling him-
selxe, Judas his forrowong, plead an interest in this
estate, whom notwithstanding the Scripture hath
marked with the blacke coale of reprobation.

2 There is a worldly sorrow, as well as a god-
ly, both have sinne for their object, 2 Cor. 7. and
yet the one causeth death eternall. This sorrow
for sinne cannot give any man comfort touching
the welfare of his estate further then hee is assured
it is a godly sorrow, whereas more shall bee said
hereafter. The devils have a horror in their souls,
wherewith they tremble at the righteous judg-
ments of God; are afeard with legall terrours,
yet never a whit the nearer the state of grace.

3 The sorrow of those men doth not lye long
upon them, it is not of a lasting nature; but like a
vapour that now appeares, and anon vanisheth a-
way. Many are Sermon-sickke, as those that are
Sea sickke, exceeding ill at ease, queasie stomacks,
while
while they are on the Sea; yet the same men when they come on land, are as well as ever they were: so we have many who in the hearing of the word, seem to be much troubled, exceedingly cast down; yet the same men when coming abroad, they are but acquainted with the state of the world, their pangs of sorrow pass away: such was the sorrow of Felix, who while he heard Paul disputing of righteousness and temperance, and of judgement to come, he trembled. Acts 24, 25 yet no sooner was Paul departed, but his covetous heart prevailed over him: whereas the nature of the sorrow which may give a man comfort touching his estate, as that whereby he is advanced into the glorious condition of God's children, is an abiding sorrow, goes to bed, and riseth with us, as David witnesseth, Psal. 42, 3. my tears have beene Psal. 42, 3. my meat day and night.

4. If we consider the effect of these sorrows, whereby this temporary is stricken; they work no alteration nor change in his life; hee goes softly, cloathes himselfe with sackcloth, hangs downe his head like a bul rush, but so as hee liches up the vomit of his sinnes, keepes iniquity close under his tongue: Esaion even when hee cryed out for griefe, yet had this resolution in him, that when the daies of mourning for his father were past, he would be avenged of his brother by killing him; Gen. 27, 41. Gen. 27, 45. So Abab, even soone after hee had sorrowed for God's judgements denounced against him for his murderous oppression of Naboth, hee imprisoned Micaiah, 1 King. 22, 27. whereas the sorrow that accompanies him that is in the state of grace, brings
brings such a reformation of heart and life, as we 
may see in Paul.

Deceit 3. He hath good motions, holy desires
and inclinations, whereby he resolves for the best
waies, and what doe the most righteous more ?

Answ. 1. That good purposes, unless they bee
brought into praife, they are as an untimely
birth; no good comes to them in whom they are:
for even as that infant which is onely conceived
and never borne, is counted as if he had never
beene, so is it with these abortive and miscarri-
ing purposes. It is the very glory and perfection
of these good motions when they are beautified
with an actual performance of that which was
purposed, otherwise our hearts deale with us in
good purposes, as Sarah when he was to be born;
make a faire shew, as if they would come out of
sinne, and yet give backe, all is nought worth: our
desires in this kinde are no other then a man may
finde in hell mouth. What benefit was it to those
Lewes, John 6. 34. that they cryed out, Lord ever-
more give us that bread, when notwithstanding they
did not use the meanes to compasse it, as appeares,
verse 36. what good had Agrippa by being per-sua-
ded almost to become a Christian? or was Balaam
ever the nearer to heaven, for that hee desired to
dye the death of the righteous? why then doth the
temporary carry himselfe so stiffly upon his good
purposes and desires:

1 If wee take an account of those desires, by
comparing them with those that are found in men
sincerely converted, we shall finde many notorious
differences. Those desires of the temporary are

John 6. 34.
like them of the sluggard, who lusteth, but his soul hath nought, Pro. 13. 4. they are lazie, faint, without any violence offered to the corruption of our nature, but those of the converted are painefull, laborious, joyned with a most earnest using of the meanes; those in whom they are all called violent, Matth. 11. 12. yea, they are sain to presse forward, Phil. 3. to hunger after righteousness, Matth. 5 6. yea, secondly, these of the temporary feel no griece for the want of that they desire: but those of true converts are joyned with an inward most affectionate mourning towards him whom they desire; their foule faients, they are sicke after that they desire, Psal. 42. 1. Psal. 143. 7. Hearre me speedily O Lord, my spirit faileth, &c. Thirdly, those of the temporary (as all beginnings of grace) are fickle, vanishe away, come to nothing; these other are constant, hold out, give no rest to their eie-lids, till they have gained something wherein they may rest.

Deceit 4. That hee findes himselfe more forward then many of those that have beene ancient professeors; is more hot and earnest in many good duties, even then they of whose conversation no man had ever cause to doubt.

Answe. That the stony ground (by which one kinde of the temporary is to be understood) is marvellous forward in sending forth the blade, as it lyes not depe, but in the face of the earth, soit sprouts and shewes it selfe more speedily, Matth. 13, Mar. 4. So it is marvellous to behold some of these temporary professeors, how soon they are ripe, how violently forward; but according to those
those vi lent beginnings, they doe as loone fade
and wither away. It is with them as with men
that are over forward in the morning at their busi-
ness, in the afternoone constrained to give over:
it is an ill signe of perseverance in good duties,
when a man is forward and zealous beyond the
age of his christianity; and looke as wee must not
lay any great hope upon children that are witty
and forward beyond their age, so likewise wee
should not thinke any whit the better of ourselves,
by reason of our sudden over forwardnesse. Our
Saviour speakes of some who were last, who shall
be first, and first that shall be last: why may not
the hot and over earnest temporary suspeet him-
selpe for one of these?

2 We must in our forwardnesse consider wise-
ly whether nature hath not a hand in it as well as
grace, or beyond it. For I doubt not but when
some seeds of religion fall into the heart of a yong
man, or a man of a stirring spirit, they doe receive
a great impression of heat from the natural
warmth that is in him; he pursues things that be
contrary to him with greater intension, not of
zeale alone, but of zeale set on fire by the strengt
of nature. It shall be wisedome therefore for men
to examine and try their zeale and their forward-
nesse. Peter being a man of a fiery and sudden spir-
rit by nature. Religion was many times prepos-
terously set on worke by nature, and he made a shew
of more forwardnesse, and yet I doubt not but as
much, if not more subsance of zeale was in the rest
of the Apostles.

3 He may mistake ancient professors, when he shal
mea-
measure the substance of inward grace, by an outward blaze of forwardness. In many this forwardness out-runs judgment, wisdom, holy discretion, and accordingly makes a great show in the eyes of the beholders. In others soundness of judgment, wisdom, experience have overmastered affections, so as they are no whit lesse zealous, but more wise, discreet, better ordered; managing their practices with no whit abatement of sincerity, but with much more comfort to themselves, and good to others.

5. Deceit. That he finds the Lord rewarding him for that which he doth; sees some of God's temporall promises made good unto him, both in mercies communicated, and judgments withdrawn.

Answ. If this might give any assurance of the soundness of grace in the heart, then might Ahab put in for a part among the sons of God, of whom it is recorded that the Lord regarded his temporall and but seeming humiliation (for it was not with his whole heart) with a translation of the judgment that should have been inflicted from his days to the succeeding generation. So likewise Jehu went not unrewarded for that which he did in destroying the house of Ahab; his children were to sit upon the throne of Israel to the fourth generation. Yea further, such hath been God's justice, that he would not have heathen men doe any thing that he had appointed to be done without a reward. Wicked Nebuchadnezzar. Ezek. 29. 20. shall have the land of Egypt given him for his labour wherewith he served against it, because
because they wrought for me faith the Lord, and some of the ancient fathers have imputed the long continuance of the Roman Empire as a reward in God's justice given to the practice of civil virtues, wherein many of them were famously renowned.

Secondly, The temporary might in his well doing more comfort himselfe, as an argument of having grace in him, if God did not reward him in this life; he might look then for a reward at the generall Judgment, where God gives the reward of eternall life; but that God rewards him here in this life, the Lord signifieth that he will not be indebted to him; now he hath all that he must looke for.

To advise all Christians that they doe not rest in these imperfect motions that are common to the temporary; as that they have had some pangs of sorrow for sin; some fasting joy in the hearing of the word; some good desires, that they otherwhiles feel; these have beene in such as have afterward fallen finally away, and are branded with the blacke coale of reprobation. We must, as we would have comfort in our profession, both try these motions of what kinde they are, and when we have tried them, endeavour to be led forward to perfection. And for the enforcing of this Exhortation.

Motive 1. Consider first, That the estate of him that hath begun in the spirit, if afterwards he fall away, embracing this present world with Demas, his estate is worse at the end, then it was at the first, for looke as it is with water having beene once heat.
heat, if after it be cold againe, it is more easily frozen; so it is with men that have beene once warmed with the sunne-shine of grace, if after they grow cold, they are more easily frozen in their impiety, more hardned in the courses of sinne, Matt. 12. the end of that man, where there is Mark 8. a re-entry of Devils, after their ejection, is worse than the beginning, 2 Peter 2. 21. It had beene bet-ter for them not to have knowne the good wayes of God, then after they have knowne them to turne from the holy Commandements delivered unto them.

2. Our departing from good wayes after we have made progresse in the same, argues in us extreme folly, wee cannot enter the lists so much as of a temporary profession, but we must look to suffer many things, we must betryed to the meanes, deprived of much of that which the Flesh calls liberty. Now shall we suffer all this in vaine? shall we with the Israelites come out of Egypt, undergoe many sorrows in the wildernes, come to the borders of the land of Canaan, and then give over and faint by the way? Shall we doe, as hee that takes a long and chargeable journey to buy a commodity that is needful for him, and when he comes to the place, parts for a penny, and goes home againe without it? Ezek. 18. 24. If he turne Exek. 18. 4; away, all his rightcousnes that he hath done, shall not be mentioned.

3. Consider, That all the promises of God are entailed upon the grace of Perseverance, Matt. 14. 14, 11, 15; 24, 12, 13. Because iniquity shall abound, the love of many shall waxe cold, but he that endureth to the end shall be saved, Rev. 2, 10. be thou faithfull unto Rev. 2, 10. V
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Revel. 3:12.

the death, and [will give thee the crowne of life; vce.

be that overcommeth, shall not be hurt of the se-

cond death; Revel. 3.12. him that overcommeth will

make a p[l]ac[e] in the Temple of my God.

Wherefore let us at any hand be admonished
to search and try our Profession, not deceive our
selves; we may make a shew to others, and our
hearts may make us believe all is well; but let us
not trust them till we have tried them. It is the
foole that will believe every thing. Many have
set forward in good wayes, as Naomies two daugh-
ters, that would needs accompany her into the
land of Judea, saying, we will returne with thee
unto thy people, and yet how easilie was Orphes en-
treated to goe backe? So there are many Orphes,
that seeme as if they would travaile to heauen, yet
give over in the mid-way; let their examples be
admonitions tros.

Thus farre of the discovery of the false har-
bours of the Christian estate. Now I come to
the means of inquiry.

In the inquiry to be made for the direction of a
Christian in the duty of selfe-trayll, those speci-

cialles are to be discussed.

1. What graces are of the essence and being of
a Christian.

2. What their nature is.

3. What is the least measure of them; lest
then which a man cannot have, and be in the state
of grace,

4. What be the several marks of these graces
essentially necessary?

For the first, I find, that the Scripture doth in-
close
close all in these two duties, Faith and Repentance.


Acts 20. 21. Witnessing to Jews and Greeks, repentance towards God, and faith toward our Lord Jesus Christ. By these two we pass from death to life, from the power of Satan to God. Now the latter of these duties being unfolded, there are these three main branches of it.

1. Godly sorrow, 2 Cor. 7. 10. that is the beginning of it, and as it were the first step; whence it is said, to bring forth Repentance to salvation, ver. 10.

2. A change of mind, called the New Creature, a real change of heart, renovation of the spirit of our minds, implied in the word repent, which properly signifies a transmutation or alteration of the mind.

3. New obedience, Matt. 3. 8. bring forth fruits worthy of amendment of life, Rom. 12: 1. give up your bodies as a living sacrifice. So that the issue of all is, that to set a man in possession of the state of grace, there bee foure maine works of the spirit.

1. Faith.
2. Godly sorrow.
3. Change of minde.
4. New obedience.

Within these is comprehended whatsoever appertaines to the being of a Christian. Many complementall graces are further found in him, who is in the faith, as appertaining to his well-being: these and these only doe estate him in that blessed tenure of the sonnes of God.

V 2 Secondly,
Secondly, What these are in their particular nature.

Faith is a work of the spirit whereby we are enabled to apply to ourselves the promises made in Christ for our reconciliation with God. *It is a work of the spirit of God,* } Eph. 2:8. *It is the gift of God.* [we are enabled] Our wills are lifted up above their natural condition and ability by a special infusion of grace; for however faith be begun in the understanding, yet the perfection of it is from the will; this is apparent from the object of saving faith, which is not only truth, but also good, and good to us. [To apply to our selves] So *John 20:28.* Thomas shews himselfe to be a believer, when he faith, *My Lord, and my God,* Galath. 2:20. *I love by the faith of the Sonne of God,* who loved mee, and gave himselfe for mee. [The promises made in Christ] they are the matter whereabout our faith is exercised, *Rom. 4:21.* Abraham's assurance was settled upon the promise. [For our Reconciliation with God] this is the benefit of it, *that upon believing God is reconciled,* we have an attestation, *Rom. 5:11.*

Thirdly, what is the least measure of saving faith.

Answer. It is a constant earnest desire of the pardon of sin flowing from a humble heart, joyed with a conscienceable use of the means, I say, constant, to difference this desire from the moody passions that are in naturall men, to whom God disclosing the fearfulness of the vengeance to come, they doe for the instant desire a removeall of their sinnes. I say earnest, with respect to the fliggish
fliggish wishes that are in the unregenerate; as also to that fervency of desire which experience shewes in the godly, *Ps. 42. 2.* my soule is a thirst. *Psalm 42. 2.* for God. I say further, that it is set on worke by an humbled soule, a soule touched with his owne miseries, a wounded spirit, a broken heart, *Psalm 10. 17.* thou hast heard the desire, but it is the desire of an humbled soule, of the poore in spirit. Last of all, this desire expresseth it selfe in a carefull and diligent use of the means, whereby it may be increased, as Prayer, hearing the word, receiving the Sacraments. This is that faith which is teared by the smoaking flaxe; and bruised reede, *Matt. 12. 20.* which promise of Christ is, not to breake the one, nor quench the other. This to be in Gods acceptation, as saving faith appeares, in that God rewards this hurning desire with everlasting life, *Matt. 5. 6.* *Luke 1. 33.* *Luke 1. 33.* he fyls the hungery with good thinges, *John 7. 37.* *If any man thirst; let him come to me, and drinke.* *John 7. 37.* *Isa. 55. 1.* *Malachi 55. 1.*

*Ho every one that thirsteth,* &c.

Secondly, for that such desires are the grace it selfe desired; for if a desire unto sinne be the sin it selfe before God, as *Matt. 5. 27.* he that looketh upon a woman and lusts after her hath committed adultery with her; why shall not much more an earnest desire or the pardon of sin be an obtaining of it? an earnest desire to believe be accepted for believe it selfe:

Thirdly, where ever the spirit of God is working saving grace in the heart, there must needs be faith; but where ever such a desire is qualified is, there must needs be the spirit of God; for these desires
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desires not being the fruits of the flesh, must necessarily come from the spirit. And doubtless they are sent as, an earnest penny and pledge of everlasting life: yea, looke as a desire to live cannot come from a dead man, no more can the desire of the life of grace in us proceed from us, as we are natural men dead in sin. Thus we see what is the least measure of saving faith; lesse then which if we have, we are not believers, and consequently, not in the state of grace.

The third point is, what be the marks whereby this saving faith is discerned from the mock-faith that is in the world: The voice of God's spirit witnessing to us, and with us touching the pardon of sinne, from Satan's delusions, or natural presumptions.

The marks of true faith are first, that faith doth purifie the heart, Acts 15:9. The heart of man by nature is a sink of abominations, the very imaginations evil, and that continually: it breaths forth nothing but uncleannesse, hatred, selfe-love, worldliness, with whole swarms of evil thoughts: it is evil, and wholly evil, even in all the corners of the will, understanding, memory, affections, full of corruption, over-spread with the leprose of sinne. Now the office of faith is by vertue of strength from Christ, and grace from his fulness, as also in consideration of those promises whereunto it doth entitle the believer, to swepe the nasty corners of the soul, to stampe it in another mould. So faith enlightens the understanding, that was nothing but darkness, makes the will to incline and follow after righteousness, whereunto it was
was before most rebellious; sanctifies the affections, sorrow, fear, anger, &c. draws them from earth to heaven; infuseth into the memory a retentive faculty of that which is good, in respect whereof it was before as a riven dish. Wouldest thou then know whether thy faith be such as will abide the touchstone? weigh with thy selfe what strength it giveth thee to purge and cleanse thy soules; if none at all, then there is no truth nor soundnesse in it.

Second marke, that true faith where ever it takes place, it sends up strong cries and unspeakable groans unto the throne of grace, for the filling of the heart with saving grace, Rom. 8. 26. The spirit makes intercession for us with groanings which cannot be uttered. It is an infallible marke of the spirit, and consequently of faith, when our sighes and groans in the feeling of the want of grace, are such as fill heaven and earth, are unutterable, wee wish for more then we can express. Now then as we would be assured of the truth of our faith, let us consider whether the spirit of God hath taught us thus sensibly, and feelingly to pray, to call God Abba, Father, to have recourse with boldnesse to the throne of grace, hoping to finde mercy in time of need. If we want this spirit of prayer, it is an argument of our want of faith; for how shall they call on him in whom they have not beleved.

Third marke, that true faith followeth in order after the sight of sinne, humiliation for the same, hungering and thirsting after mercy: so in those converts, Acts 2. they were pricked in their consciences, and said, Men and brethren, this shall we doe...
to be saved? To Acts 16. The Laylour, his faith followes his humiliation; he came in trembling before them, and said, Sirs, what shall I doe to be saved? these legall humiliations are the harbinger of faith: as the needle goes before the thread, and the wind, fire, earthquake went before the full voyce, when the Lord spake to Elias; so the Lord rends the heart with the mighty winde and purging fire of his word, causteth an earthquake in the soule, and then he spakes peace to it, visits it with the light of his countenance, apprehended by faith. As we would therefore finde comfort in our faith, let us carefully consider the order how it is descended into our hearts; if it hath sprung up from a secure, untroubled, quiet spirit, that hath continually cryed peace, peace, we may at no hand dare to relie upon it. The spirit of grace and saving faith is as a calme after a boisterous storme, an honour that followes humility.

Fourth Marke. That onely is true faith that wrestleth with doubting; is assaulted with feare within, and terrores without; where Satan is continually laying siege, seeking how he may extinguish the same, casting into the soule many fiery darts of distrust and atheisme. A faith thus assaulted, thus annoyed, may gather assurance by these conflicts it hath with the devill, that it is from the spirit of God, not from any devilish or natural suggestion; for Satan doth not oppugn that faith that is of his owne, or the fleshes hatching.

Matth. 12.25. Every kingdom divided against it selfe, is brought to desolation, and Luke 11.25, when a strong man armed keepeth his Palace, the things
things that he possesseth are in peace. This com-
bate therefore betwixt believing and distrust must
needs grow from two contrary principles, name-
ly the spirit and the flesh.

Fifth marke; That only is true faith wrought by
the finger of the spirit, which comes into the
heart, and accordingly receives strength and
growth by the conscionable use of the ministry
of the Word, and Sacraments; that is, when a man
hath witnesse from his heart, that he receiving the
word with a good and honest heart, hath thereby
gotten this assurance of his salvation, by waiting
daily at the gates of wisdom; by taking heed to
his feet, when he enters into God's house, by
a serious examination and preparing of himselfe
to God's Ordinances; if by that means his faith
hath been bred and conceived in him, Rom. 10. 14.
Faith cometh by hearing, Ephes. 1. 13. In whom also ye
believed after that ye heard the word of truth, the Gospel
of your salvation, Acts 10. 44. while Peter spake
the Holy Ghost fell on them. So then if thy
heart will testify with thee; that thy faith hath
come conceived in the womb of the holy office
of the ministry of the Word and Sacraments, if
then thou hast had this assurance wrought in thee
by that thou feelkest thy faith nourished, encrea-
sed, gathering strength in the day of tempt-
ation; thou mayst resolve thyselfe of the truth
of it.

Sixth marke; That true faith brings forth con-
tentment in all estates: the believer, is as it were,
four square, turem him which way you please, he
falls even; no outward want or misery can unset-

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de his contented mind; he is as a man that having obtained his desired purpose, neglects all in comparison of that he enjoys; he rejoiceth in things spiritual, that the want of outward comforts doth not much trouble him, Psal. 4. 8. Thou hast given me more joy then they have had, when their come and wine and oyle abounded, Rom. 5. Wee rejoyce in tribulations, because the love of God is shed abroad in our hearts, the feeling of God's love by faith will raise our dejected soules in their greatest abasement, Philip 4. 11. I have learned in whatsoever estate I am, therewith to be content, I can be abased, and I can abound; I can doe all things through Christ who strengthens me; that is, while he lets me see the love of God towards me in the pardon of my sins. Thus doth faith raise a mans thoughts to the beholding of such priviledges as neither eye hath seen, nor ear heard; from whence the spiritual man looking downe-ward upon the mountaines whether of outward blessings or crosses, they seeme as mole-hills; the afflictions of this life are not worthy of the glory which shall be revealed, faith the Apostle, 2 Cor. 4. 17. and Moses by faith having an eye to the recompence of the reward neglected the priviledge that he might have enjoyed by being counted the sonne of Pharaoh's daughter, Heb. 11. 26. So likewise, Abraham, Isaac and Jacob, were contented with their pilgrims estate, because they looked for a better Citty.

To discover the faith of our ordinary Protestants to be no faith, but a meer natural presumption; for what else shall we conceive of that faith whereby
whereby men profess they believe in Christ, hope to be saved as well as the best, and yet their hearts and lives over spread with worldly and fleshly lusts; they are not washed from their uncleanliness; they send forth nothing but noisome and damnable corruptions. Shall we conceive that the day-star of salvation hath risen in their hearts, who are nothing but darkness in their understanding, having to be reformed in their will and affections, their whole lives a running with greediness to the excess of riot; is not this a counterfeit faith that works no more glorious fruits of reformation of heart and life: so likewise when men's prayers are only lip-devotions, uttered formally from the teeth outward, are they not an undoubted argument of the want of the Spirit, which makes men affected with their own miseries to pour out their hearts like water, to send up loud cries to the throne of grace.

As also that assurance of God's favour which many of unhumbled and insensitive hearts, not groaning under their own miserable condition doe brag of, may we not reject it as a deceitful staffe, that will in the end deceive them that lean thereon: So likewise that faith which never doubted, which is not incombred with distrustful thoughts; that faith which hath crept into men's hearts, either without the means or the word preached, and the Sacraments; or else by a flight and regardless usage of them; that faith which is constrained to feel all its contentment from the base and transitory things of this life, that hath no contentment without them, that is best acate in the hunting
hunting after them; all these kinds of faith we may by this doctrine discover as unsound, hypocritical, and only a seeming faith.

The second grace that concurreth to the frame of a Christian effectually called, is godly sorrow.

**Quest.**

What is it?

**Ans.**

It is a worke of the spirit, where a man is grieved and troubled for the transgression of God's Commandements; and out of this grief judgeth himselfe worthy to be destroyed, it is called the wounded spirit, the contrite and broken heart.

Ezek. 36:27,31: I say, It is a worke of the spirit, Ezek 36. 27, 31. I will put my spirit within them; then shall they remember their own evil ways, and shall loath themselves in their own sight, and judge themselves worthy to be destroyed. I say further that it is a grief with respect to the breach of God's law; to difference it from the legall sorrow that grieves at sinne with respect to the fearfulness of the punishment that is to be inflicted, and is only led with respect to that; this set on work by fear of the whip, that other by a child like love. Lastly, I add, that this sorrow makes a man his own condemner; and to sling the first stone at himselfe, 2 Sam. 24. Let thy hand be upon me and upon my fathers house.

**Quest.**

What is the least measure of it?

**Ans.**

This godly sorrow is twofold.

First, Inward alone consisting in this, that a man is truly displeased with himselfe for his sinnes as they are an offence to God.

Secondly, This inward sorrow is joyned with a bodily moving of the heart, which causeth weeping
ing; this last is commendable, and that whereunto men must endeavour to attain; even that their sinfull soules may send forth rivers of tears; but its not a necessary condition, as without which our sorrow is no sorrow.

First, for that tears doe proceed from the natural constitution of mens bodies. Where men have hot and dry bodyes, there griefe may be great where be no tears. So likewise where men have full and moist bodies, or their pores more open, there is more plenty of tears then of hearts grieves oftentimes.

So that we may resolve this question touching the least measure of godly sorrow; namely that it is an inward displeasure with a mans selfe for that he hath offended God, joyned with a grieue, that a man can grieve no more, this dislike of a mans selfe in regard of the breach of Gods law, and grieue for not grieving enough, is that which the Lord (if it be in sinceritie) accepts; as who respects more in this case the contrite and broken heart, then he blubbered checkes, who sees that a man may with dry eyes mourne heartily for his sinnes.

The sufficiency of this sorrow I prove, for that the Lord in all his services doth mainly insist uppon the disposition of the heart; so more especially in this, because thine heart did melt, I will gather thee to thy Fathers, The sacrifices of God are a contrite spirit: a broken and a contrite heart & God show wilt not despise, 1Sa.57.15. If the Lord dwell with him that is of a contrite heart and humble spirit, Isa.61. Christ was sent to bind up the broken in heart.

X 3 Secondly,
Secondly, wee have some examples of penitentaries, whose repentance God accepted of, and yet no mention of that degree of sorrow which expresteth it selfe by tears. Zach. Luke 19. came downe hastily, and received Christ joyfully, so Acts 16. Lydia, who if she had beene cast downe with any great measure of sorrow, could not so readily have given entertainement to the Apostles.

Thirdly, to grieve for that wee cannot grieve more then we doe, is to mourn for want of a grace when we doe cheerfully seek it, what is it but a branch of that holy hunger which hath from the Lords owne mouth a promise of satisfaction, Matt. 5. In a word therefore to conclude, the least measure of godly sorrow, lest then which there is none, is to be truly displeased with our selves, for that we have transgressed the law of so good a God, and withall to grieve for that we are not more deeply grieved.

The markes of this godly sorrow whereby it may be knowne, are these.

First marke, in regard of the originall, it springs from the due and advis'd consideration of the fatherly love of God manifested in Iesus Christ: the meditation of those unspeakeable mercies that are manifested in him, is the very fountaine from whence springs evangelical sorrow: for when we thoroughly consider what a loving Father wee by our finnes provoke, what a gracious and most affectionate Saviour wee doe by our iniquities, as it were, crucifie againe; this must needs make our stony hearts dissolve, and even melt like waxe in the
of Sefse-tryall.

Zech. 12. 10. they shall looke upon me whom they have pierced, and they shall mourn, as one mourneth for his only sonne: on the other side, the legall sorrow is occasioned by the seareful curses of the law, by the horrors of the vengeance to come, by the grisly face of eternall death; these pierce the hearts of natural men, and make them as one that travelleth continually with child, whence it is, that the Apostle makes the difference of the spirit of the law, from that of the Gospel, Rom. 8. 15. Wee have not receiv'd the spirit of bondage again to feare, but we have received the spirit of adoption, crying, Abba Father; so that godly sorrow is a child-like sorrow, whereby we are grieved that we offend a Father that is kinde and loving unto us.

That this sorrow in Gods children is mingled with a legall sorrow, so long as we live here, for as all grace is imperfect, so godly sorrow.

Second marke. That this sorrow is a continuall companion of Gods children, of a durable and lasting nature: for as sinne doth never leave us, but daily discover itselfe in many cursed fruits thereof, so this godly sorrow doth, or ought to follow us hard at heelese everyday, as wee sinne more or lesse, we are to have our portion of it, Psal. 80. 5. thou haft fed them with the bread of teares, and given them teares to drinke in great measure: and if wee must everyday aske forgivenesse of sinnes, then we must everyday have our sighes and groanes for them. Now the sorrow of the natural man, though a sorrow for sinne, yet how soone dyes it? it vanisheth away all in a moment, or if it be long, then

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then they sing to the sound of the Violl, they drink wine in bowles, eat the lambs out of the flocke; and the calves out of the midst of the flall, and anoynt themselves with the best oynments, that so sorrow and mourning may flee away.

Third marke. That godly sorrow is of generall extent: it mournes as well for small sinnes as great: so David, whose heart was smitten for cutting off but the lip of Sauls garment. For secret sinnes as well as for open, for such sinnes as men applaud and countenance, as well as for those they cry shame of, for that sorrow which is caused by the conscience we have of the breach of Gods commandement, makes no difference of sinne, whether open or secret, approved or disliked by men; since the conscience is equally bound, as well in the one as the other. Hence it is that Gods children doe weep in secret for such sinnes as none can accuse them of, and accordingly cease not to pray to bee cleansed from them, Psal. 19 12. O cleanse thou me from secret faults.

Fourth marke. This godly sorrow is knowne by the manner and meanes of the cure; there being no plaister for this sore, no balme for this wound, but the holy Scriptures; they, and they alone can comfort the soule distressed in that kinde: none can speake a word of comfort to him that is weary, but he that hath the tongue of the learned, Isa. 50 4. the broken hearted are sent for cure to the shepheard, Ezek. 34 4. these be the flaggons wherewith the Spouse of Christ is comforted when she is sick of love, Cant. 2 5. the Scriptures are called Scriptures of comfort, Rom. 15 4. as for worldly
worldly sorrow, that is healed and driven away by worldly means. So Cain did [r'd himself: his sorrow by building Cities, inventing musical instruments: so do natural men put away the legal fears wherein other whilst they are stricken, by merry companions, musicke and reveling, sports and recreations. Now it is otherwise with the godly in their sorrow that ariseth from the fear of God's displeasure; that travels farre and neere, runs through all variety of outward delights, finds no comfort in any thing but the word of God.

First marke. Godly sorrow is knowne by the companions of it, or as I may call them, the effects of it, 2 Cor. 7. 11. 1 Carefulness, that is, an earnest bethinking ourselves, joyned with diligence in the means whereby wee may avoid the sinne we mourn for. 2 Clearing of our selves, which is an endeavour to approve ourselves in the dislike of that we mourn for by the contrary deed done, Luke 19. 8. Behold, the half of my goods I give to the poor, Acts 16. 33. 3 Indignation, whereby a man is even angry with himselfe, loathes himselfe, is even weary of himselfe, Ezek. 36. 4 Fear, Ezek. 34. which is an awfull regard, whereby we are afraid both of the sinne, and of all the occasions of it, with respect to God's displeasure, Prov. 28. 14. Blessed is the man that feareth alwayes, 5 A vehement desire, whereby we are so affected, that we do not more strongly long for any thing, then to be preserved from that evill, by which we have fallen, and also to doe the contrary good, Psal. 119. My Philippians heart breaketh for the servant desiring the right com-

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mandements: 6 Zeale, when upon the consideration how we have dishonoured God by our sinne, we are so much the more desirous of his glory by all well doing; this is apparent by Paul, who was so much the more zealous in the propagating of the Gospel, as hee had beene furious in persecuting it. 7 Revenge, when a man shewes his displeasure against sinne, by punishing the instruments and occasions of it, Acts 19 19. they that used curious arts brought their booke, and burnt them before all men. So we reade of Cranmer, that thrust that hand first into the fire, which had subscribed the Popish Articles.

So that godly sorrow may be discerned by this traine of graces where with it is accompanied, that worldly sorrow wants, at least in the truth of them, though it may have some shadowes of them.

That we doe not content our selves to have sorrow for sinne, but labour to nde but, whether be a godly sorrow or not: by these marks we may grow to some resolution to discover to ourselves, that we be not mistaken in some legall affrightments or worldly griefes in stead of godly sorrows which is a speciall part of repentance. Looke what is that which letts our sorrow on worke, whether it be the terrible nature of Gods judgements, or the experience of his fatherly mercies. Consider of what comminance our sorrow is, whether of a fleeting nature, or more permanent, such as dwells with us, and doth not onely lodge with us for a night. Lookey whether it be indifferently, as well for sinnes secret as open; what thou findest to be.
be thy best cordial to comfort thee, whether God's word, or natural means but of all, advisedly consider whether thy sorrow be attended with the forenamed carefulness, clearing of thy selfe, indignation, feare, vehement desires, hate, revenge, accordingly thou mayest be comforted in thy mourning, or discouraged in resp & of thy estate.

The third grace that enshares a man in the state of grace, is change of minde.

What is it:

It is a worke of the spirit whereby the image of God is repaired in us, flowing from a hatred of sinne, and love of righteousness. It is a worke of the spirit, for so those that are thus changed, are said to be borne of the spirit, John 3. 5. By the image of God, I understand that conformity and agreement which is betwixt God's law, and the faculties of the reasonable creature consisting in righteousness and true holiness, Eph. 4. this is said to be repaired, for that being defaced in the fall of Adam, it is in part restored again: so as those who are thus changed, are said to be new creatures, to have a new spirit put into them. I say further, it flowes from a hatred of sinne, and love of righteousness, to difference it from those purposes that are wrung from men in respect of some grievous hand of God upon them, by the smart of the rod, by the feare of punishment onely.

So that a man that would prove himselfe whether his minde be changed, must consider whether the spirit of grace hath so altered the powers and faculties of soule and body, so as they are conteat to
to be subject to the law of God, renouncing their former ungodliness.

Quest. What is the least measure of this change.

Ans. A settled and a constant purpose flowing from a hatred of sin, and love of righteousness, whereby the heart resolves to repent, to become obedient to God, and to eschew his own sinful ways, this is the least measure of this change, whereunto if a man do not attain he is no changed.

Now this settling and disposing of the heart to the ways of God to be the former life of a changed estate, it appears, in that God's children are deciphered by it, Acts xi. that they with purpose of heart cleave unto the Lord, 2 Chron. 29. 3. Icholaphat set himself to seek the Lord, Psal. 119, 57. I have determined to keep thy word. A constant purpose to be changed is in God's acceptation, as also in its own nature, a change that argues a man in the state of grace; for if it be the fruit of a man's corrupt nature, not to have so much as a desire, or will, that inclines to this change, but even wholly averse and untoward; then surely for a man to see so much of his own misery, and to be persuaded so far of the good estate of him that is changed, as unfeignedly to purpose a change, it must needs be the proper worke, of the spirit, Luke 15. In the Prodigall sonne the very purpose of a change is both accepted and commended, as the change itself.

Marks. Markes of this change, otherwise called regeneration, or new birth.

First
First Mark, That it is total, a whole change, casting a new forme upon soule and body; the whole man; for as the corruption did over spread all the powers of man, so in the resturation the spirit of grace is as large in repairing as sinne was in defacing, whence the man thus renu'd is called a new man, a new creature; is said to arise from the dead; and accordingly the Scripture makes it a worke of the whole man, 1 Thes. 5. 23. The God of peace sanctifie you throughout, this is expressed to be the whole spirit, soule and body. The minde must be chang'd, Col. 3. 9, 12. The will, John 8. 47.

affections, Col. 3. Memory, Psal. 119. Conscience, all sanctified more or lesse. The kingdom of heaven, that is, the worke of grace is compared to leaven, in regard of its diffusive, and spreading nature; it alters the whole lump, Matth. 13. hence the work of grace is set out by a comparison from the light; for as that according to the measure of it enlightens all the house at once, not first one place of it, and then another, so is it in the renewing of the soule, it receives the spirit of grace into every part, with one al of the spirit.

To conclude therefore, looke as the ointment that was poured on Aaron's head ranne downe even to the skirt of his garments; so the holy anointing with the oyle of grace, drencheth even the lowest and basest parts of soule and body, working in them a change of grace.

Second Marke, That it enableth us by faith in God's word to overcome the world; makes the man in whom it is, a Conquerour, so as he gets the victory over the corrupt lusts of his owne heart,
and the enticements that come from the world or the devill, 1 John 5. 4. All this is born of God overcomes the world. So then a speciall property of him that is changed is, that he hath strength infused into him, whereby he withstands sinfull motions in the heart; fashions not himselfe to the world, resists the devill. By our natural condition we are servants to our corrupt hearts; they have an entire command over us, so as, we both obey them, and have no power to do otherwisse. Now where the spirit worketh this change, there finne reignes no longer, so as we should obey it in the lufts thereof, neither do we give our members as weapons of unrighteousnesse unto sin, but we give ourselves unto God, as they that are alive from the dead, Rom. 6. 12, 13, as thou desirist therefore to know whether thou art changed or not, so consider how thou prevaillest in crucifying thy corrupt affections, beating backe satans and the worlds temptations.

Third Marke, That the change of grace is wrought and receives increase by the means that God hath sanctified to that purpose; and that is his word, John 15. 3. Now are ye clean through the word that I have spoken to you, John 17. 17. Sanctifie them through thy truth; thy word is truth, 1 Pet. 1. 23. being born anew, not of mortall seed, but of immortall, the word of God, Psalm. 19. It is the law of God that converts the soule. So then see how this change is wrought in thee; Is it effected by the power of Gods word? or proceeds it from other sinister respects? as seare or favour of men, want of means to doe otherwise, danger in thy
thy estate. That change which is wrought by these means, is not a change of grace, but of nature.

Further, the Word is the means whereby this is increased. We have the testimony of Peter to this purpose, 1 Peter 2.2. As new born babes, Peter 2.1 desire the sincere milk of the Word, that we may grow thereby.

Fourth Marke, That this change is known by a dissimilitude from the properties of a natural man; to which purpose consider how the Scripture describes him.

First, that he minds earthly things; is wholly taken up with the care of them. Rom. 8.5. He Rom. 8.9 favors the things of the flesh; and that so, as the things of the spirit are unsavory to him. Rom. 13.14. he takes thought for the flesh, to fulfill the lusts thereof.

Secondly, Hee opposeth the will of God, by refusing to become subject to it. Matt. 23.37. I Mat. 23.37. would, but ye would not. Psal. 50.17. hates to be ruled. Psalme 50.17. formed: and in the room of God's will sets up his own lusts. Tit. 3.3. We in times past were disobedient, see. Tit. 3.3. wing divers lusts.

Thirdly, He hath no delight in God's ordinances. Is. 21.14. They say unto God, Depart from us; for we desire not the knowledge of thy ways. Fourthly, He hates him that reproves him; he cannot brooke him that crosseth his corrupt coulies; the scorner loves not him that re-bukes.

Fifthly, Hee loves not the company of good men for their goodness; but all his delights in natural
naturall men, in whom there is no seed of grace; the scorner will not goe to the wife. For further practices and properties of naturall men, consider Ephes. 4. 18, 19. Tit. 3. 3. 1 Pet. 4. 3. And now, as we would be assured of our change. Consider how we differ from naturall men in those wayes and courses wherein they are described unto us. Are we not such as minde earthly things? but set we our affections on things above, Col. 3. 1. are we not such as withdraw our hearts from being subject to Gods law, but desire to be ruled and guided by his will, not our owne; his lawes to be our Counsellours, Psalme 119. are we not such to whom Gods ordinances are a burthen, we having no favour in them, no delight; but doe we desire by all meanes to be exercised in them, are they the joy of our hearts, and doe we claim them as our heritage, Psalme 119. are we not such as hate them that reproove us for our evill wayes: but doe we rather love them, yea desire that our heads may be broken with their balme; are wee not such as shun the fellowship and meeting of Gods Saints, but all our delight is in them, Psalme 16. 2. Then we may assure our selves that we are truly changed from the state of nature into the state of grace, Rom. 12. 2. men are knowne by this to be changed, by the renewing of their minds, while they fashion not themselves like unto this world in the practices and properties of men of the world, 2 Peter 1. 4. the faithful are said to bee partakers of the divine nature in this, for that they fleethe corruption that is in the world.

Eist Mark. That where ever this change is there
is a great difference in the manner of sinning be-
twixt him who is changed, and the unregenerate
man; so that howsoever both be overtaken with
the same sinne, yet if a man observe himself in
the disposition of his heart before, in, and after
sinne committed, he shall be able to resolve him-
selse whether he be in the state of nature, or in the
state of grace, for the regenerate man is troubled
before the sinne, as also in the act of sinning, not
doing either with a full consent of his will; which
so farre as it is remued, resists; so farre as it is cor-
rupt, provokes unto evil; neither yet lying in the
sinne without recovery of himselfe: whereas the
unregenerate man sinnes with full consent of will;
and that because he is all flesh, no spirit: as also
sleepe in his sinnes. Hence bee those different
voyces, the naturall man saith, I do the sinne I
would, and will to doe; but the regenerate man
saith, he doth the sinne he would not, Rom. 7. this
marke of the new-born Christian wee finde,
1 John 3. 9. Hee that is of God sinneth not, neither
can he sinne, because he is borne of God. Sin he must
needs; but sinne he cannot, either as wholly con-
senting unto it, or lying in it, so as he riseth not by
repentance. By this we may grow to a tryall of
our selves, whether we be borne again, yea, or not.

**Object:** Naturall men have this trouble and re-
luctancy before they sinne, as Pilate.

**Answ. 1.** This sight that is in the regenerate,
is of the will with itselfe; but in naturall men it
is of the conscience with the will; the conscience
proclames sinne to be sin, which the will would
with were no sin.

**2. Secondly,**
Secondly, This trouble is incident to natural men only in great sins, such as the light of nature condemns, not in smaller.

That by this Doctrine, we may discover sundry persons that live in the Church, yet not to be living members of it, neither to bee partakers of the new birth; as namely all such persons who are but partially changed; their understanding illighted with a good measure of knowledge, but their wills most perverse for the act of obedience; others are servants to their own vile affections, in whom sin exerciseth a plenary and full command, that give ease to the wickedness of their own hearts; others whom not conscience of God's word, but some outward respects doe change; others who run with natural men in their ways, imitate their practices; others wallow in sin without contradiction from their own hearts; all these we must exclude from the state of grace, as men that are not yet renewed, by the spirit of God.

The fourth grace is new obedience.

**Question.** What is it?

**Answer.** It is a work of the spirit, whereby a man that is already justified doth by virtue of grace received bring forth fruits worthy of amendment of life. [It is a work of the spirit.] Ezek. 36. 27. I will put my spiritwithin you, and cause you to walk in my statutes. [Of him that is already justified] that is, acquitted of his sins, and made righteous in the sight of God, Rom. 5 1. &c. 6. 1. &c. After the doctrine of justification follows the doctrine of
of new obedience; to let us understand in what order they are in the Christian estate. [Doth by virtue of grace received from Christ,] John 15:4. Isb. 15:4. As the branch cannot bear fruit of its selfe, except it abide in the Vine, no more can ye except ye abide in me, Phil. 4:13. I can doe all things through Christ who strengthens mee. [bring forth fruits worthy of amendment of life.] Such workes as doe befit a man altered and changed, that professeth another course of life, there are those duties that concern God or man comprised in the Scriptures, Philip. 1:11. they are termed the fruits of righteousness. So that he that would approve himselfe to his own soule to be a practicer of new obedience must consider whether he adorne his profession with the performance of such religious duties, as the Lord commands.

What is the least measure of it:

It is an unfeined and constant endeavour to do the will of God. I say, an endeavour to difference it from the legal obedience which is the strict performance of such duties which God commands according to the rigour of his law. In this the endeavour through God's mercy is accepted for the deed done. I say, an unfeined endeavour, to difference it from the glorious shew which hypocrites may and doe make. Lastly, I say, it is constant, with respect to the endeavours of the temporary, which are soone out of breath, and die before they come to perfection. Now that this unfeined and constant endeavour is accepted as the deed done it appeareth, first in the example of Abram, of whom the Scripture saith, Heb. 11. that
that he offered up his sonne [Isa 53:7] yet it is plaine
that he did not sacrifice his sonne, the Lord by an
Angell from heaven forbidding him; whereby
we gather, that in God's acceptance he was offe-
red up, for that there was a faithfull endeavoure on
Abrahams part.

Secondly, The godly and upright men are said
Psal 119. To doe no iniquity. Now we know this,
that there is none that sinneth not. Onely for
that the just man endeavoureth, and doth his best
to do no iniquity he is accepted of God, as he
did none. So of David it is reported, that he sinned
only in the matter of Uriah, when as notwith-
standing he sinned many wayes else, in his raging
anger at Naboth; in cockering his children, and
likewise, in his unjust dealing with Absalom;
but yet for that in all these David's heart was faith-
full in endeavouring to doe God's will, they are
not taken notice of, being buried in God's accep-
tance, who measureth obedience not by the ef-
fect, but by the affection of the doer.

Thirdly, The Lord is said to deal with his
as a father with his child in the matter of obedi-
ence, Mal.3:17. I will spare them as a father spa-
resh his owne sonne that serveth him. Now if a man
lets his sonne a taske enjoyning him to write a
Copy, if hee sees that hee doth but his best
deavour, he accepts it, comendeth and encourag-
geth his child; even so doth the Lord deal with
us when he perceives a faithfull labouring on our
partes to do what hee commands, hee accepts
in this case that will doe the deed, and accordingly
rewards it.
What be the marks of new obedience?

They are general or special. General. That in new obedience it is only the conscience of God's commandments that sets heart and hand on works, not any other external motives; obedience not springing from the word, is (as one calls it) wild Oates, Psal. 18. 22. the ground of David's obedience was this, all his laws were before me, and I did not call his Commandments from me, Psal. 37. 30. The mouth of the righteous will speake wisdom, for the law of God is in his heart, Job 22. 23. as the ground of turning to God, (faith Eliphaz) receive I pray thee the law at his mouth, and lay up his words in thine heart. Many performe good duties, that are moved thereto by fear of punishment, displeasure of man, fear of discredit, with a desire of praise, that they may be seen of men, as loath to sustaine damage in their outward estates; all these do not render to God that new obedience that the Lord requireth, the Lord delights not in such sacrifices, the performers can have no assurance that herein they please God.

Second marke. That it carries a respective eye to all God's Commandments, it doth not call out any, and leave the rest, but all the knowne will of God, so far as the judgement is convinced, the heart endeavoureth to practise, Psal. 119. I shall not be confounded when I have respect to all thy Commandments. Zacharie and Elizabeh walked in all the Commandments of God; Heb. 13. 18. wee trust we have a good conscience in all things, desiring to live honestly. And great reason is there for this equall
equal eye to be had to all God's Commandments, since they all lay a bond upon the conscience; and the majesty of the Commander shines as well in the one as in another. Now that a man may the better examine his obedience, I will propound a five-fold difference of God's Commandments, by which the heart of man is apt to deceive itself.

Commandments are first, either such as concern the outward man, as keeping the Sabbath, just and righteous dealing amongst men; or inward, as confidence in God, cleansing of the heart from evil thoughts. Now new obedience must equally respect both, 1 Cor. 6. 20. Glorifie God in your bodies, and in your souls.

Secondly, they are either the greater Commandments, or such as are of lesse importance, as the speaking of a vain word, idle mirth; Christian obedience must have an eye as well to the one as to the other, Matt. 23. 23. these ought ye to have done, and not to have left the other undone.

Thirdly, Commandments are differed according to the two Tables: some concerning duties to God, others respecting duties to men. Accordingly who ever would have comfort in his obedience, must obey God in both, not strict in the one, loose in the other, Isa. 58. 7. 8. and 14. duties of the first and second Table are both enjoyned; not only to keepe God's Sabbath, humble thy selfe with fasting, but also the practisse of mercy and justice among men.

Fourthly, the Commandments of God are either such as concern our generall calling, as we are
are Christians, whereby we call upon God, heare his word, seek the good of Jerusalem; or our personall calling (i.e.) that estate and condition of life wherein we are placed to serve God in serving of men, as to be a Magistrate, or Minister, a Matter of a family, or servant. Now wee must obey God not onely in the duties of our generall calling, but also of our particular; that is, a professour must not onely be a hearer of Gods word, a receiver of the Sacraments, but he must looke, that he be a good governour of his family, to wife, children, and servants. Josh 24.15. I and my house will serve the Lord.

Fifty, commandements of God either respect the common sines of mans nature, or the personall infirmities whereunto either by the temper of their bodies, place where they live, or persons with whom they live, men are more subject, then to others. This difference I ground, as also the practise of our obedience to God in it, on the 18. Psl. 18.15. Pshalme, where the Prophet protesteth, verse 23. I was upright also with him, and have kept mee from my wickednesse. To conclude then, as wee desire to have comfort in our obedience, as a testimony that we are in the state of grace, wee must be careful, that wee cast an equal respect to the whole revealed will of God.

Third marke. That new obedience, where it flowes from the seede of grace in the heart, is joyned with perseverance, continuance, holding out in the good wayes we walke in: so that howsoever there be through our weakenesse and Sathans malice, actuall infirmities, yet there is alwaies an habituall
The Christian Lesson

Phil. 119. 112.
Pro. 13. 17.
Luke 1. 75.

The habitual disposition of the heart for well-doing, Phil. 119. 112. I have applied my heart to fulfill thy statutes alway, even unto the end, Pro 23. 17. Let thine heart be in the feare of the Lord continually, Luke 1. 75. We are redeemed out of the hands of our enemies, that we should serve God in holiness and righteousness all the daies of our life. New obedience must not be onely in a good mood, and then given over, but it must be steady, constant. Now we shall make tryall of the constancy of it. If we doe not lose our hold even when we are provoked by many occasions and temptations unto evill, then to forbear, and cleave close to the Lord, is an argument of the truth of our obedience, in regard of continuance. It is nothing to be chaste where we have no allurements to unchastity; nothing to be meeke, when no injuries to distemper us, nothing to be good among good, so are men that are starke naught: but to be good among evill, to be meeke in the midst of wrongs and injuries; to be chaste among unchaste provocations, that is the true means of discovery. Out of temptation, sinne forbears us, not we it; and a Christian is no more for obedience, then he is in the day of temptation: if then he faint, it is because his strength is small, or nothing at all. Noahs renowne was, that he was righteous in that wicked age. Lats commendation, that hee was chaste in Sodom; Iosephs chastity for ever approved, for that it held out in the day of temptation; the Philippians, that they did shine as lights in the midst of a crooked and perverse generation, Phil. 2. 15.
of Selse-trulyll.

Secondly, tryall of our constancy. If wee hold out, not dismayed with the many discouragements that Satan and wicked men shall cast in our ways, Heb. 10. 32. &c. It was the glory of the obedience of those Christians, that they did undergoe many afflictions, losse of goods, content to be made a gazing stocke, and yet in all they clave close to their profession, knowing that they had in heaven a better, and an enduring substance, 2 Cor. 6. 8. Paul justifies his constancy in his Ministry, in that he went through good report, and evill report.

Thirdly, the constancy of our obedience is knowne, if, when all outward helps and furtherances are taken away, we keepe our integrity, perseverance in good duties. Many men make a faire shew while they are propped up with some good helpers, who afterwards fall away, as if they had never beene the men. The people served God all the daies of Tofsua, and the Elders that had seene the great works of God that hee had done for Israel; but when he was dead, they corrupted their waies, Judg. 2. 18. 19. Ithoash was to lee to, a good King, while he was tutored by Ithoiada the high Priest; but after, when flatterers came in the roome of good Ithoiada, hee became a wicked Governour, 2 Chron. 24. 17. So are there many wives good with good husbands, servants orderly, live within compasse with religious masters, children while backed with good Governours; but all these removed from them, they faile in the practice of those former duties wherein they have given good hope: so then by these notes we may discern our obedience.
ence, whether such as will deserve to be counted as of a continuing nature that fades not, if being thus tried it holds its own.

Fourth marke. That this obedience is of a multiplying and growing nature, it doth not stand at a stay, but strives and gets strength: it is still pressing forward in consultation daily how it may prevail against his own corruptions, encrease in holiness: for this growth the Apostle prays, Col. 1:9. that they might increase in the acknowledging of God, so 2 Thes. 1:3, 4. We give thanks, that your faith increaseth exceedingly, and the love of every one of you towards each other aboundeth, Psal. 92, 13. Such as be planted in the house of the Lord, shall flourish in the house of our God, they shall still bring forth fruit in their age, Psal. 84, 7. they are saip to goe from strength to strength, till they appeare before GOD in Sion. On the other side, such whose obedience is not found, it decreaseth, withers away, comes in the end to nothing.

Thus far of the general marke to try our obedience.

Now for the particular. These are some special works of the spirit, which are honoured above others in this, that they are badges of the estate of grace. Among others, I select these.

Marke 1. To love a good man as hee is good, and beares the image of God, is such a part and branch of new obedience, as whereby a man may be assured, that the Lord hath marked him out to eternall life: for naturally we hate all goodness, as that which is a secret condemner of
of Sels-e-tryall.

of us, and is opposite to our nature. So that when we love the Brethren for goodness sake, it is an argument that we are crept out of our natural estate, 1 John 3:14. We know that we are translated from death unto life, because we love the brethren; he that loveth not his brother, abideth in death, 1 John 4:7. Beloved, let us love one another, for love commeth of God, and every one that loveth, is born of God, and knoweth God, 1 John 5:1. Every one that loveth him that begat, loveth him also that is begotten of him.

Now left our hearts deceive us, we must be wise to try, whether we love good men for the goodness that is in them, or for some carnall respects; as either for that there is an agreement and similitude betwixt our natural inclinations, or for some civill qualities, natural dexterities that we observe in them, as pleasing to us, or for their bounty to us, or for their outward greatness in the world. Observe therefore thy selfe, whether thou love goodness, where it is stripped of all these fleshly respects.

Secondly, consider whether thy love be diminished or increased, according as thou seest the worke of grace, to receive either abatement or increase.

Thirdly, whether thou dost dislike, and takest no content in such men as have no seed of grace in them, though otherwise furnished with many outward pleasing conditions.

Marke 2. Meekenesse of spirit, whereby wee can beare injuries and wrongs, without desire of revenge; can forbear and forgive, as Christ forgave us, Col. 3:12. As the elect of God, put on meeknesse.
The Christians Lesson

Mat. 6:14: 

Nesse, long suffering, forbearing and forgiving one another, if any man have a quarrell against another, even as Christ forgave you, so also doe ye, Mat. 6:14. If you forgive men their trespasses, your heavenly Father will also forgive you.

Mark 3: A merciful affection to those that be in misery, doth argue a man to be in the state of grace by new obedience, Isa. 58:10. If thou poure out thy soule to the hungry, and refresh the troubled soule, then shall thy light rise in obscurity, and thy darkness be as the noone day, Mat. 5:7. Blessed are the merciful, for they shall obtain mercy, Lam. 3:17. The wisdom that is from above, is knowne by this, that it is full of mercy, Phil. 7:1. We have great joy and consolation in thy love, because the bowls of the Saints are refreshed by thee, brother, 1 John 3:17. Who so hath this worlds good, and seeth his brother have need, and shutteth up his bowls of compassion from him, how dwelleth the love of God in him?

Vf. 

This serves to discover sundry persons in the practice of new obedience, whose obedience is not approved of God: as first, such as are set on worke in the good they doe, by outward respects, as fear, favour, and praise of men.

Secondly, such as obey God in sundry good duties, but reserve some speciall sinnes, wherein they live and lye; dealing here as Saul did in the spoile of Amaleck, who destroyed all the vile things that were nought worth, but the best things he spared; so many men cast out of their conversation many sinnes it may be that are of little account with them, and yet reserve the chiefe sinnes; this partial obedience is not sound.

Thirdly,
Thirdly, Such as will be in good ways for a
time only, and then return to the vomit of their
sins.

Fourthly, Such in whom there is no increase,
and growth in the worke of grace, who are as
dwarves in the course of Christianity.

Fifthly, Such as have not hearts replenished
with a love of the brethren, a holy meekenesse of
spirit, a Christian compassion in respect of other
mens infirmities and miseries, all these are disco-
vered from hence to bee unfound in the grace of
new obedience.

A generall use for exhortation. That conside-
ring the necessity of the duty, the means of
tryall that have been discovered, as also the dis-
covery of the false harbours wherein Christians
are apt to deceive themselves; all such as have
any thoughts of their salvation, would address
themselves to an exact and diligent enquiry, how
the case is with them, whether they be naturall
men, or such as are begotten againe to a live-
ly hope. And for the whetting of the dull and
slow spirits of men to this business; let us con-
miser.

First, that we can never have any sound rejoy-
cing, till we have made this point sure; all sound
comfort doth spring from this, that we are esca-
ped the state of damnation, and are assured that
we are come into the glorious liberty of the sons
of God, Luke 10. 20. Rejoice because your names
are written in heaven, Gal. 6. 4. We must prove our
selves, before we have any rejoicing in our selves.
How wavering is the joy of carnall men; how is
the
the end thereof heaviness! how suddenly is
their mirth turned into mourning, when they doe
but thinke of their estates, as they remaine in the
gall of bitterness, as not being assured of God's
favour. Whereas the assurance of the welfare of
our spiritual estates, in that the Lord loves us, that
we know that our Redeemer liveth; this shall be
of force to make us to lift up our heads with com-
fort in the midst of a sea of sorrowes, as it did ho-
ly Job, Job 19.25.

2 Secondly, Wee must be so much the more in
strict all, as wee are more subject to bee deceived.
How often doth the Scripture call upon us, not to
be deceived, Ephes. 5.6. Let no man deceive you
with vain words, Gal. 6.7. Be not deceived; they
that sow to the flesh, shall of the flesh reap corruption.
1 Cor. 6.9. Be not deceived, neither fornicators, &c.
shall inherit the kingdom of heaven, 1 Cor. 15.33.
Bee not deceived, evill words corrupt good manners.
Now our easinesse to bee misled in judging our
estates appeareth first, in that there are infinite ma-
ny by-ways by which men may miscarry, Matth.
13.3. &c. There are three errors in the hearing
of the word, why may we not bee deceived by
one of them?

Secondly, In regard of the similitude to the
state of grace; they seeme almost all one, these
by ways are spun with so even a thread, as that
a man, till he seriously try, cannot know the dif-
ference, Matth. 7.26. The house built upon the
sands makes as faire a shew as that built upon the
rocke, glister as gloriously in a sun-shiny day, no
difference to be discerned.

Thirdly,
Thirdly, In respect of our own selfe love; which blindes our judgements; this would persuade us that the least appearance of grace is grace it selfe, that every outward performance of a good duty is the fulfilling of the law; as in the young man, Math. 19. 20. Seeing therefore we are exposed to so many ways of seducements, so easily surprized by an errour in our wills, we must be the more diligent in the tryall.

Thirdly, Consider the irrecoverable and remediless danger if we mistake, and be not upon sure ground, we err, and err to destruction; other errours may bee helped by an after-wisedom; this is irrecoverable; other mistakes may endanger or endamage us, but not undo us; this carries with it the destruction of soule and body for ever, Math. 7. 23. Such ascouded Math. 7. 23. themselves jolly fellows while they lived, they thought themselves great professors; yet being deceived in this kind, the reward of their errour is, I know you not, depart from me. If a man lay all his estate on a purchase, he will looke that the title be good, examine his evidences, advise with his learned counsel, and all for that, if it should prove naught, he is utterly overthrown. Why are we not as wise for our soules; that seeing our whole estate of future happines depends upon the truth of grace wrought in this life in our hearts, we be carefull to sift, and examine ourselves?

Fourthly, Consider that in our naturall wisedom, (which in all things in this life will not trust to anything but what we have tryed) a man usually will not use a weapon to fight withal, but he
he will try it, not willingly take a piece of mony, but try it; not entertaine a servant, but try him; nothing almost that we deale withall, but we desire tryall; and yet how is it, that we can rest in a faith, a repentance, and never try them? examine them according to those rules that the Scripture hath given in that kinde, shall we be so scrupulous in the gew-gawes of this life, and for the heavenly graces of the spirit not make the same inquiry?

Fifthly, Is it not a maine end of that time which the Lord allowes us here, that we should gaie the assurance of another life? possesse our soules with a found faith, godly sorrow, true change, sincere obedience: doe we not then misse of the maine end of our life, when we rest in the counterfeit appearance of these graces?

Let us therefore in the name of the Lord be exhorted, that in the consideration of these premises, wee doe carefully set apart some solemne times, when we may use our best endeavours to prove our selves whether we be in the faith.