THE CHRISTIANS
Two Chiefe
LESSONS,
Selfe-Deniall,
Viz. } And
Selfe-Tryall.

AS ALSO
THE PRIVILEGE OF ADOPTION
And TRIALL THEREOF

in three TREATISES on the TEXTS
following:

\[
\begin{align*}
\text{Matt. 16. 24}, \\
\text{Viz. 2 Cor. 13. 5}, \\
\text{John 1. 12, 13}.
\end{align*}
\]

By T. H.

LONDON,
Printed for P. Stephens and C. Meredith, at the
Olden Lion in S. Pauls Churchyard.
1640.
To The

HONORABLE
and truly Religious LADY,

the Lady ANNE WAKE,
Grace and Peace through Jesus Christ be multiplied.

Most honoured Madam,

Having had some years experience of Your zeal for God, love to the Truth, and members of Christ, continual exercising your selfe in religious duties, and carefull endeavour so to adorn your profession in foraine parts, that the name of God and his doctrine might not bee prophane by any of your family among such as are strangers to it, and having observed how your spirit hath been stirred, when you have seene the superstitions...
tious and idolatrous practises of other nations; and yet with much affability, and sweetness of carriage, applying your selfe to those people by all offices of courtesie & charity, seeking to gaine their affections, and credit to the Gospel; having also had speciall helps & encouragements of your Ladisships example and counsell to further my self in the wayes of Christ: I have emboldened myself to take this occasion to testify to the world, that I have great cause to bless God, that ever I had the happinesse to live under your rooffe. And well knowing how welcome Books of piety and devotion are to you, as a small acknowledgement of my dutifull respect, and thankesfullnesse for many favours; I here dedicate unto your Ladiship these ensuing Treatises of a grave and godly Author.

If the Copie had beene sent to the Presse immediately from the Author, it
Dedicatory.

It would have come forth more exact and perfect; but sure I am, if I or some other, had not taken some pains in the perusal and transcribing thereof, after it came into the Printers hands, it would have passed the Press more imperfectly than now it doth.

The Printer, tendering the Authors reputation, and the Readers benefit, hath beene at some cost to have it reviewed, and corrected; and one that was inwardly acquainted with the Author hath laboured with me in this taske; yet we durst not make so bold as to alter his phrase, or adde anything of our owne; onely we amended such errors as would have beene imputed to the Author through the oversight of the Scribe.

The matter handled therein, is of such importance, that I doubt not but
The Epistle

The publishing thereof will be very acceptable and useful to such as desire to be more thoroughly instructed in the way of the Lord, and in matters of their own salvation.

The two great and difficult lessons of Christianity concerning Selfe-denyall & Selfe-tryall, are here largely discoursed of, and such as would not willingly through Selfe-love, and Selfe-deceit, hazard their irreparable losse of their immortall soules, may learne in the first Tred, upon Mat. 16. 24. how to make their calling and election sure, upon what terms they may have interest in Christ, and benefit by him; what it will cost a man to be a Christian, and what he must resolve & dot upon to doe, to suffer, what good to forgoe, and what evills to undergoe, if he will be Christ's Disciple.

In the second, on 2 Cor. 13. 5. The duty
Dedicatory.

Diligent of Soul: examination, sundry self-deceits, rules of discovery, and helps to discern between true and counterfeit grace are laid open.

And in the third on John 1.12.13. The privilege of Adoption, and tryall thereof by Regeneration, is briefly and pitifully discussed.

Though I may perhaps be blamed by some for medling in another man's labours, yet if any poor soul shall reap benefit hereby (as I doubt not, but through God's blessing many will) shall more comfortably undergoe the censure of such as mistake my aims herein. Such as cannot keep pace with the reapers in the Lord's harvest, may yet do some good in the field by gleaning what others scatterd; & they that are not able to adorn the Spouse of Christ with curious needle-works of their owne making, or present her with
The Epistle

with rich robes, on bracelets upon their own cost, may yet be some way serviceable to her, in helping to dresse her, and pin on those ornaments; that others have beene at the paines and cost to provide for her. In the building of Solomons Temple, there was roome and usage for porters to carry burdens, as well as for curious Artificers, and Master-builders.

Thus hoping, your Ladisship will pardon my boldnesse, in publishing this Booke under your protection, and countenance it with your gracious acceptance, I humbly commend it to your Patronage and perusall; and your Ladisship to the gracious protection of Almighty God.

Your Ladisships humbly devoted in all Christian service.

Z. S.
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Doctrine 7.

Selfe-denyall is a special means to make us Christs Disciples.

Selfe-denyall is to be expressed in three particulars.

1. In renouncing the authority of selfe, laying downe all as Christs seene.

2. In not expelling sufficiency in any thing, but Christ.

3. In not suffering our affections to hangke after them.

Reasons.

1. Because Christ and selfes service cannot stand together.

2. Because we owe Christ chiefeft service.

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2. It shewes the reason why many deny Christ in times of tryall, viz. want of Selfe-denyall.

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The followers of Christ must cheerfully undergo what ever affictions are allotted unto them.

This duty consists in three things.

1. Because of God's wisdom, and fatherly love, who sends them.
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Exhort. To the practice of the duty propounded in the former Doctrine: viz. exactly to try our selves whether in the state of Nature, or of Grace.

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2. We are many ways subject to be mistaken in judging our estate.
3. The irrecoverableness of the danger of being mistaken herein.
4. In other things men count it wisdom to try before they trust.
5. It is the main end of our time allowed us, to gain the assurance of a better life.

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All the faithful are the adopted children of God.

Reasons

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None are the children of God by Adoption but such as are so by Regeneration.

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Reasons.

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Errata.

Page 31, lin. 3, for stronge, read Glor. p. 80. lin. 16, for fell, r. fer, 1. p. 27, l. 1, for will so judge, r. rule to guide, p. 36, l. 3, for it is p. 49, l. 8, for gate, r. gate, p. 67, l. 3, for end, r. and, p. 31, l. 25, for one, r. one, for one's, r. one's, he resolved, p. 93, l. 8, for person, r. prude, p. 104, l. 21, for inforced, r. inferred, p. 139, l. 5, for by fall to, r. to all by, p. 125, l. 13, for threefold, r. fivefold.

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MAT. 16.24.

Then said Jesus unto his Disciples, if any man will come after me, let him deny himself, and take up his Cross, and follow me.

V R Saviour Christ, having told his Disciples in the 21. Verse of those troubles that should shortly befall himselfe and them, viz. That he must suffer many things at Jerusalem of the Elders, and chiefest Priests, and Scribes, and be killed,
The Christian's Lesson

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

In the Text are three things considerable.

1. The Preface.
2. The Dutie.

In the Preface there is

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

In the Dutie there is,

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

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

Now
Now to the Preface where I observe two points.
1. The Parties he speakes to, His Disciples.

That even the best of Gods Servants need reasonable Counsell and Advice.

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

Reason

In regard of their weaknesse.
1. The wisest man understandeth not every thing.
2. What we know, we oftentimes forget.
3. Though we know, and forget not, yet we are unconstant to follow that we know.
4. Though we know, and remember, and are not unconstant, yet our hearts are not so affected with the truth, as they should. Therefore, for all these causes we have need the best of us, of Counsell and advice; for what we know not it may reveal; what we remember not, it may recall; what we consider not, it may helpe; what we affect not, it may stirre up to, Acts 15:32. *Indas and Silas exhorted the brethren with many words, and confirmed them, (1) settled and grounded them better in the faith: Even, Moses had his hands held up, So we stand in need of favour Counsell.*

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

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

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

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

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

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

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

Answ. Oh it is the better, that Reprehension is best,
that stirs most, and sharpe reprehenfion will most
flirre and affect the soule: that Portion is best, that
stirs the stomack, and makes a man most sick: if it
stirs not, we say that Phyfick is naught, & the Phyr-
sician foolish; but if it hit the right humour, then
it is excellent: so it is best when the word strikes
home, and hits the humour, to give such counflel to
the Drunkard, that he drinke no more, because he
drinkes in Gods vengeance: oh this is wholesome
counfelle, therefore consider it, it is the best to have
working Phyfick: oh blesse God for that reprofe
that comes home clofeft to the soule, though,hap-
pily it be not so toothsome, yet it is wholesome:
therefore submit to any reprofe. It is a signe of a
good heart that is willing to heare, and stoope to
any advice: Even warlike David was counfelled
by Abigail a woman, and he blesse God for it,
and laid downe his weapons: so when thou goest
on in a wicked course, though it be a servant or a
child
of Selse-deniall.

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

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

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

When Peter counselled carnally, then Christ counselled spiritually, Mal. 3, 16. When proud men spake stoutly, then spake they that feared God, that was a fit opportunity, Gal. 2, 5. When Peter had dissembled, then Paul withstood him; it is with the soule, as it is with the body; we are most careful where most danger is: In the plague time, when the air is infected, we get Antidotes to keep us from the infection of the ayre: therefore let us get Antidotes of wholesome advice and counsel.

Thus much of the Preface.

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

1. The Ground, if any man will.
2. The Nature of it, Come after Christ.

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

There must be a sound Resolution to follow Christ, before it can be done, and then

As who should say: If there bee a sound Resolution, it may bee then
then it will thrive; but if not, all is to no purpose, 

Acts 11:23. There is a fine passage, the Text faith, barnabas was a good man, and exhorted them to cleave unto the Lord, but how? with a decree of heart, as who should say, make a Decree according to the lawes of the Medes and Persians, never to be revoked, and called back, never to be removed from God, my God I must have, let honour and all fay: pray I must, though the worldly eat fixed and seaven, I will keepe a good confidence to the world's end: the Gospel shall prevaile with mee, come what will come: after this Resolution you will buckle to the truth, 1 Peter 4. 1. be armed with the same mind, every man must have the same mind that Christ had, what is that. 

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

For the opening of this point observe two particulars.

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

Quest. Q. 1. What makes up this Resolution, and this Will?

Answ. Answ. It is made up... two things.

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

2 When the understanding is informed, then
also the Will must worke to make up a sound Reso-
Eution: The Will must say Amen, I will have it; it
ratifies that which reason said, and now Resolution
comes according to the nature of Good, and so
chosen by the Will, the best thing is most resolved
upon Now Christ is the best, therefore to be most
resolved on. It is best to suffer for God, faith the
Understanding, is it not yes faith the Heart, it is
better to have Christ in a Prison, or at the stake,
then to be without him, say Heart, is it so Heart?
then faith the Will, I will have it, come what will
come to the contrary. The Understanding faith,
the wayes of God are peace and pleasantnesse, I
will therefore have them; and when the Under-
standing faith this, the Will also faith the same;
this makes up a Resolution. Rush. 1. Naomi reasons
with Rush to perswade her to returne, now shee
went for God, and for Religion, and therefore

C
all things to the contrary, being propounded verse 18. She was steadfastly minded to goe; God and misery was the best, and therefore shee resolved here, this is Resolution. Now it is right, and the failing in any of these two breaks it; if a man say, I know and doe not Will it, that is folly: If a man say, I will, and have no reason for it, it is obstinacy, and not a sound Resolution. And so when the Vnderstanding is informed, and the Will is not settled on it, it is only Consultation; but the Will faith, I will not have it thus: A man may be good in Consultation, but not in Resolution: when the Drunkard is convinced, it is an evill to be drunke; and so the Vlurer, but yet will be so still, and with the Addar turne the deceare, and will continue in it still, and the Adulterer is convinced of his sin, when he goes in to the Adulteresse, hee shall never returne, here the Vnderstanding is cleare, but the Will comes not off, and so he will have his sinne still: so when the Persecutor is convinced, that persecuting Gods Saints is a sinne, and hates it, this is cleare to the Vnderstanding, yet the Will will be malicious still: the heaviest part is the Will. As in a Parliament. Consultation, they must propound all to the King, and he must ratifie, and conferme it; now when the Will faith, I will not ratifie that, I will not leave that sinne, nor take up that duty, now all this while it is not ratified, till the Will come off. Away with these pieced and patched Resolutions and purposes, as to say, it were good, it were so, and I would all would doe so, and I could afford to bee so, but all the world would persecute mee: this is a Halfe-Resolution; away
away with these patched Resolutions, to have Res-
servations at every turne, it is nothing else but hy-
pocrisy, and dissimulation: say therefore, Is not:
the Sabath day, better then the prophanation of it.

say Heart, is not precisenece in a Christian course better then with the
Harlot to wipe the mouth, and say all is well: and
all truth, though the least that God reveals, is it
not better then all the world. If it be, well, doe
thou close with it, and say within your selves,
here are reasons cleare, let heaven and earth meet
together, though at the dust on the earth, and sands
on the shore, and spires of grass in the fields were
Devils, I will have that which the word reveals,
though I die for it. This is a happy heart; when
the soule sees, the greatest good is holinesse, and
resolves to have it, this is a sound Resolution.

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

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

Rom. 1. 18. Generally the fault is no ignorance, that men fall off, but the Will breaks the bargaine, and faith, I will not be in prison, or be brought to the stake for the truth, and yet we will make great profession too. I will, say some, never be a Papist, &c. what a Resolution is this? the tongue speaks well, but what faith the Will? if that resolves not of it, it is nothing. If the King set not downe his hand to lawes, I have nothing to doe with them, they are of none effect: Therefore they are laid to with, hold, and detain the truth in unrighteousness,
of Selfe-deniall.

nesse, Rom. i. 18. you know you should doethou-
ately, but you will not: thus you hold downe
the truth: many thinke to goe to heaven, and yet
buy and sell on the Sabbath day, and thinke to goe
to heaven with a sleepy profession, and yet never
make this Resolution, but they are deceived.

It is a word of Direction, or Exhortation to us. Vs 2.
Is Resolution so necessary? is that the way? then
let us be wise to begin at the right end. Hee that
will live a holy life, must labour for soundnesse of
heart, the wicked had laid a net for David's feet,
and hee had many troubles, but what then: his
heart was fixed, Psal. 57. 6. that was his bottome,
he held fast fastly resolved in God, let them
doe what they could, yet hee knew what to do; so
your heart will never be found, till your heart bee
fixed on God; thus a man must doe, if hee will
walke holyly: that of Daniel, Dan. 1. 8. Many
fear-intanglements would have hindred him, but
he purposed with his heart to walke with God,
Ruth 1 18. When she saw that she was steadfastly
minded to goe with her, shee left off speaking to
her, as who should say, spare your breath, I am
resolved of it, the house stood fast, because it was
built upon a Rocke, by Rocke is meant a sound set-
ing in Religion; and he that hath this, he perse-
vereth, Acts 11. 23. Cleave to God with a decree of
heart, it is not a matter of speculation, let the heart:
be there: oh, but what shall become of life, liberty,
children and profit: If I may have these and
God, then welcome, no, a soul that is gracious,
will not doe thus, but it faith, If I have not these,
yet my Decree is, God is mine, though I die for it;

C 3
this is the right way indeed, Deut. 5:29. When God gave the Law, he passed by fearfully like a flash of fire, here was the Law given with judgment, then they feared and trembled, then every one would be a Professor, and do whatsoever he commands them, then they would hear it, and do it: this they say: but oh, faith the Lord, that there were such a heart in them, to do as they say, you say well, these are good words, but it is no hing without an heart, whereas it found Resolution: oh that you had a heart to these things; that whatsoever comes, though earth shake, and Devils rage, yet having a heart resolved you may persevere, and hold out for ever.

Quest.

2. But how shall I get this Resolution?

Answ.

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

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

1. Judge not by friends and neighbours, and the like, but judge according to the balance of the Sanctuary, judge by the Word. It is a fine and pleasant thing to be in honour; yet it is but a lying vanity, faith the Word, there is but one thing necessary, Psalm. 62:9, 10. If riches increase, set not thy heart upon them; at the day of death your riches cannot comfort you, therefore set not your hearts upon them, judge them by the Word, that faith, there is but one thing necessary.
2. Judge not by the present view, but by the consequent, and consider what will be at that day; you thinke, liberty is sweeter, but looke not at the present; but the glory of a good course is afterwards; marke the end, and so looke at Dives and Lazarus, none would be in. Lazarus his condition now, in this life, who would not be a Dives now? to goe in brave suitin, and fare deliciously every day; but looke to the end, they both dye, and Lazarus goes into Abrahams bosome, that is, into heaven, and Dives to hell: whether hadst thou rather be Dives, or Lazarus now? I make no question, but all will say, it were better to be a Lazarus now; so judge of these things by the end, and consequence, whether is it better to study the word, and to lay downe pride, or to vaunt it, and play the Russian: one is praying, another is playing, which is easierr the one is not troubled, but merry, and that were best, if it would hold; but judge by the end, and imagine the day of judgement came, whether would you be then, a broken heart, or a Russian? 2 Thess. 1.7,8. And to you who are troubled, rest with us, when the Lord Iesus shall bee revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, nor obey his Gospel. God come, and faith to the troubled, Rest: thou hast been troubled before ever easel; but as for him that ruffins it out now, the Lord Iesus will come with flaming fire in vengeance against him, on whom will God take vengeance? the text faith, on them that know him not: Now judge by the end, whether of these is best: say Conscience, whether wouldst thou have God
God find theesporting, or prayiag at that day is it not better now to bee troubled, then hereafter everlastingly to bee confounded: Judge with righteous judgement, it is tedious to bee with Paul in prison, but it is not tedious to bee with him in heaven; Judge therefore as the word judgeth, and yee shall not be deluded.

Q. But how shall I get my heart to it?

A. Looke up to God, and labour to set the highest price on God, and heavenly things; and that by two helps.

1. Daily suggest, and discover to thine heart a greater worth in spiritual, then in temporal things, there is some good in these things, but bee ready to convince thy heart, that there is more good in spiritual things: The Devill would fore-stall the Market, and set a higher price upon these things, then on spiritual: but labour thou to see more worth in Grace, then in other things, when thy covetous heart say, I will be rich, oh then presently say, what inheritance is there like heaven: when thy voluptuous heart say, I must have my pleasure; presently say, thou, what pleasure is there like the pleasure the soule hath in Christ. Look at those joyes in Christ forever, that is better then all this: this joy is madnisse, thus when the soule would bee stealing away, offer the best things: would the soule have cale: why it is better to bee bound in prison, then to be bound in unbelief; as a man when he goes to buy a commodity, hee desires to see the best things, Psal. 73. 25. Whom have I in Heaven or Earth, but thee O Lord? we have him here now in mercy, and we shal have him in mercy hereafter.
of Selfe-deniall.

hereafter and in glory; and what would we have more then this? when Satan layes disgraces and discouragements upon good courses, and also miseries and vexations that come thereby, then be thou ready to shew more misery in bad courses; have reasons to cry downe those crackt commodities; and when he saith, to burne for the Gospel that is a miserable thing, then say thou, it is better to burne here then in hell hereafter. The Devill faith wicked men are brave men, yea, and they shall be damned too; the Devill faith as Balaam, thy God keepes thee from honour, but aniser him, if I had it, it might be my destruction. I am here troubled, but I shall be for ever comforted; therefore regard not what Satan shall buzz at the care of thy heart concerning trouble, and the like, but say thou, though I am here troubled, yet I shall be saved; thus let not Satan forestall thy heart with these temptations.

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

Come after me.

The Lord Jesus goes before, and is the Captaine of his Church, 106. 19. 4. He goes before his sheep, 106. 10. 4. and they follow him. Psal. 72. 13. We thy people, Psal. 79. 13. and the sheep of thy pasture will praise thee, Exod. Exodus 16. 11. 13, 21. The Lord was a pillar of Cloud by day, and a pillar of fire by night to leade them; that was a type of the Lord Jesus, who ever goes before his servants, 106. 5. 13, 14. as a Captaine of the Lords, 106. 5. 13, 14. Host am I come; it was the Lord Jesus Christ.

Christ is a Captainetwo ways.
1 By his Spirit, Joel 16:13. When the Spirit of Truth is come, he will guide you into all truth.

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

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

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

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

Psal. 85:8. I will heare what the Lord will say. The Campe goes to the Generall for direction. Go to Christ you doubting hearts; you say, trouble is comming, but see what Christ faith, and follow him; learne the watch-word, Hebrews 12:2. Looking to Jesus the Author and finisher of our faith, when troubles come, look up to Christ, and lay out eyes are towards thee. Oh looke up to Christ to bee guided, Psal. 119:125. I am thy servant, O give me understanding; so in all weakenesse goe to Christ and say, I am thy servant, teach me to keepe thy Commandememts, Isaiah 10:6. Slack not thy hand; &c. when the Gibonites had made a league with Joshua, all the Nations of the land conspired against them, and mark whither they tend, to Joshua
to Gilgal, saying, slake not thine hand, but come and help us; so it is with a poore sinner, that hath made a league with Christ, all the rabble of Rudesians follow him, saith by temptations laboureth to intangle him, the world by scoffes and reproaches labours to withdraw him from God and a good course; now send to Joshua to the Campe in Gilgal, send to the Lord Jesus Christ, and say, slack not thy hand from thy servant, but save and help me, Psal. 80. 1, 2. Give ear, O Shepherd, of Israel, but make what followes, before Ephraim, Benjamin and Manasses, come and help us: the meaning lyes thus, it is a phrase taken from the Children of Israel in Warre, 3. lay Eastward, 3. Westward, 3. Southward, and the Arke in the midst. Now these three Tribes Ephraim, Benjamin and Manasses, lay behind the Arke, and before them Christ riseth, before weake sinfull creatures Christ stirres himselfe:

It is a word of Terror to the wicked. What will become of them that come in battle array against Gods children with a rage that reacheth to heaven, or rather to hell? Those that say as Ashur, His. 8. are not my Princes altogether Kings. Thus he counteth the day to be his: so it is with many wicked and proud men, they thinke all the world is theirs; it is true, your politique wisdom is greater then the godlies is, but poore Good man such a one, and poore Goodwife, such a one, they are simple, yea but Christ the Commander of the Lords Hosts incamps about them; therefore let me speak plainly, if there be any soule in this place guilty of this, to that soule be it spoken, he is an opposite
opposite to the Lord Jesus Christ, Isa. 37. 23. mark how the Lord takes it to himself when Hezekiah was spoken ill of, whom hast thou reproached; and blasphemed against whom hast thou lifted up thy voice, and exalted thine eyes on high ever against the holy one of Israel, therefore at such a time let them know that they deal with a wiser then the wisest of them, and he will crush them hereafter if he do not convert them here; you love Christ you say, but you hate his members because they are hypocrites; tush, that is a fancy; can a man say, I love your head well, and yet would chop off your arms? therefore hear, and fear for ever, and let your hearts shake and tremble, because you have opposed the Lord Jesus Christ, the Captaine and Admirall of his Church, and wonder with your selves that you live; good Lord, that I that have been such an opposte should live? 1 Sam. 4. 7. woe, woe to us, for the great God is come into the Campe. Brethren, shall I tell you the meaning of it? the Ark was a type of Christ; now when the Ark was brought into the Campe, mark how the cry was, woe to us, for God is come into the Campe; these are the Gods that sent plague after plague upon Pharaoh; this was but a type of Christ, Ye therefore that sell your selves against the Israel of God, yee malicious contemners of Gods truth and goodnesse, it is a wonder that the great God of heaven and earth hath not consumed you; it was that Christ that had a rod of Iron to crush his enemies whom ye have oppoised, therefore think, not Gods Children are simple, for the more feeble they are, the more God will
will helpe them, Deut. 25. 17. Remember what Amaleck did unto thee by the way; Amaleck took advantage of them when they were weak, therefore remember Amaleck, and hee remembered him indeed, for in 1 Sam. 15: God bid Saul slay Amaleck and utterly destroy him; I doubt not, but God is the same God now as ever he was, God ruinaes opposers especialy. God faith, I remember such a man opposed me, let plaguces pursue, and vengence overtake him speedily; God is just and true, therefore let him that opposed heretofore, perfrcte no more now; take heed now of medling with Gods weake ones, for Christ is their Capitaine.

The laft Vse is this, namely a word of comfort, y 3. Let the earth bee glad, and the Nations rejoyce for ever, be their enemies never so unquiet, be they what they can be, there is more mercy on Christs part to deliver you, then there is or can bemalice on their side to opposse you.

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

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

It is a great comm. 5r. In temporall affictions. fort in two Cafes. 62. In spirituall temptations.

1. For the time of temporall trouble and affictions, that place is egnant for this purpose, Micah 4. 5. Every one will walke in the nam. of his God. The Philistines had their god Dagon, the rich man walke in the name of his god riches, but marke what the Text faith, we will walke in the name of our God for ever and ever. Your good god riches will be gone in misery and sicknesse, and when you have most need of comfort, where is your god riches now? but let us walke in the name of our God for ever; in the name of Christ who lives for ever. That also of David who slew Kings for their fakes, Og the King of Bashan, for his mercy endureth for ever; how ever misery end. reth, yet his mercy endureth for ever. Therefore walke thou in the name of thy God; wicked men endure yet a while haling, yet mercy endureth for ever comforting of Gods Children. Let thy heart therefore be comforted with this.

2 In temptations, you are weake and have little helpe; but have an eye to thy Leader, what ever thy blindnesse bee, yet thy Leader can informe thee; that place is marvellous sweet, Isa. 58. 8. Righteousnesse shall go before thee, and the glory of the Lord shall be thy rewarde. Herethe Lord Jesus appeares like an armed man of Warre, and
there are two pans in the Army, besides the body, the Van-guard and the Rear-ward; both these defend the body; so the righteousness of Christ is the Van-guard: Satan saith, thou hast sinned, Christ righteousness saith, I have suffered, now the righteousness of Christ goeth before, the guilt and punishment that is taken away; conscience saith, thou hast sinned, righteousness saith, Christ hath suffered. Then secondly, the glory of God that is in the Rear-ward, that is the glorious grace of God, taken out of that of the Romans, they were deprived of the glory of God, that is, the glorious Grace of God that shall be the Rear-ward. Saith the soul, sinne yet pesters me, it is not subdued as it ought to be, yea, but the glorious grace of God will sanctifie that heart of thine. The righteousness of Christ is the Van-guard, the glory of Christ thy Rear-ward, there is righteousness going before thee, and grace after thee; therefore thine enemies shall be subdued. You see then marvellous comfort.

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

Faithful service and obedience is a following of Christ, or coming after him. His practice is a precedent to us, his action a copy for us to imitate. The proof of this point is evident, 1 Cor. 11.1, 1 Cor. 11.24 be ye followers of me, as I am of Christ, and therefore, Gen. 5. 24. Enoch was said to walk with God, Gen. 5. 24. that is, to do as God doth. The Point is of great use, therefore give me leave to make knowne three things.

First,
First, How far we should follow Christ.
Secondly, The reason why service is following of Christ.
Thirdly, For the first, Namely, In what we must follow Christ.
And that is,
1. Partly as he is God.
2. Partly as he is Mediator.
3. As he is Man.

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

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

2. There are other qualities that God doth vouchsafe to leave an impression of in the creature, and the creature is said to imitate God therein, be holy as God is holy; and be merciful as God is merciful; but the Scripture doth not say, imitate God in Infiniteness. *Matt. 5:48. 2 Pet. 1:4.* A man must be partaker of the divine nature of God; the Lord is holy, and patient, be thou so too. Express the virtues of God, as that *1 Pet. 2:9.* and therefore we must and ought to imitate Christ. A Christian should so live, as men might say, God is holy, for his Saints are holy.

2. Look at our Saviour as he is Head of the Church, there we must be like him in three things,

As
of Selfe-deniall.

as a Prophet, as a Priest, as a King. He was a Prophet to teach others, so should we be, daily endeavouring to instruct and teach our families. He was a Priest to offer sacrifice, and so should we, to pour out our souls for others in prayer to God. He was a King to subdue sinne and Satan, Revel. 1. 5. He hath made us Kings and Priests to God the Father. Christ is the King of his Church, so we have a part of his office. He was a Priest, so are we made spiritual Priests; He was a Prophet, so are we made spiritual Prophets. Christ hath made us Kings to dominate over our base distempers and corruptions; we should be Priests to offer our selves soules and bodies as a living sacrifice and acceptable, Rom. 12. 1. in all these we must imitate Christ.

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

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

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

Object. But is it possible to crush every distemper.

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

Acts 13. 22. David had a heart as God's heart; how? in that he did all his will. Thou must not patch, but labour to subdue all.

2. Wee must not doe it Universally only, but Sincerely. It is not possible for a sinner to come to perfection of exactness; but what he cannot do in exactness, he will do in sincerity. A Scholler cannot write so well as his copy, but he will imitate his copy. John 5. 20. John 8. 50. I seek not my will, but the will of my Father; so the will of God should carry a faithful soule, he will not seek his owne will, but God's will. 

2 Chronicles 25. 2. Amaziah did that which was good in the sight of the Lord, but not with a perfect heart.

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

Thus it was laid of Caleb, Num. 14.24. the Text faith, he followed God fully; so it must bee with thy soule, thou must follow God so, that thou mayst attaine the end of thy hope. Thus Universally, thus Sincerely, thus Constantly, thou must follow Christ in the former Conclusions.

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

Rom. 8. 13.
of Selfe-deniall.

2. They have the same law and will to judge them, Isa. 31.33. I will put my law into their hearts, as it is said of our Saviour, It is in mine heart to do thy will, Ps. 40.8. So the Saints having the same Rule to guide them, the same spirit to enable them, they must needs have the same course. Look as it is with two Clockes that have the selfe same poizes, and the selfe same wheelles, they will strike both together, so it is with the heart of a Christian, the spirit of Christ is the poize of the heart, and his grace the wheelle, therefore he performes duties like Christ.

Let us learne a point of wisdom how to carry our selves. Remember who is your Leader. See the Lord Jesus going before you, and then goe on comfortably. You know what Gideon said, Judges, 7.13. Looke upon mee and doe likewise: So Christ faith, however he be in the heavens, yet he speaks out of his word, Looke on me and doe likewise. I was meeke, let the same minde be in you. You know what the Psalmit faith, I have set the Lord always before me, the word is in the original, I have equalled him with my eye. So see Christ, equal him, and step no farther then he goes before thee.

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

Sol. It is no matter of bondage; it is liberty, John 5.19. The Sonne can doe nothing but what he seeth the Father doe; was this the mind of our Saviour? let the same minde be in you. Let everyone say, I can doe nothing but that which Christ doth before mee; and in all our acti-
ons, let this be the question, would Christ do so? then will I.

**Quest.**

But how shall I learn the will of God?

**Answ.**

In approving that which shall be acceptable to God, Eph. 5:10. See the pillar of fire, that is, the word of God, goeth before you. Would you know whether you may buy, or sell, or bowle on the Sabbath day? Ask, would the Lord Jesus bowle, or buy, or sell, on the Sabbath day? Would he drop into ale houses? And if thou knowest these things and wilt not reforme them, thou walkest not in the ways of Christ.

But we are weak and feeble.

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

**Uses.**

It is a word of Examination. Here we may see whether we follow Christ or no. Therefore examine
mine your selves whether it be so with you or no; whether we follow the steps of Christ there we may see whether we be Christians or no; if a man should call you an Infidel, you would be very angrily; but now try your selves. See if you follow Christ if not, you are no Christians, 


try as they did when they came for spies; they were thus tryed by the word Shibboleth, they pronounced it Shibboleth, and so were found out; and there fell forty two thousand of them. So every mans tongue discovers him. Try thy selfe by sincere obedience; canst thou speake the language of Vassall Obedience? if not, you are not true Christians. This word Shibboleth will discover you; can you walke as Christ did; then you are a Christian: but if you say Shibboleth, and have a lying profession, then you are no Christians. Set your hearts at ease, you were never true followers of Christ. And here are three sorts to be excluded.

I. See what will become of those that set themselves in desperate opposition against God; such as are enemies to the Lord Jesus, Rev. 12. 20. Rev. 13. 7.

And there was warre in heaven, Michael and his Angels fought against the Dragon, and the Dragon and his Angels fought, &c. Michael is Christ, and his servants, they suffer: The Dragon is the Devil, and his instrument they persecute. Now on his side you be, whose Souldiers you be. Paul did deny any things contrary to the Lord Jesus, Acts 26. Acts 26. 9. he opposed his servants; and if thou dost, thou art one of the Dragons servants; thou art not a follower, but a persector of the Lord Jesus, a
Fighter against Christ, he went not that way. Dost thou oppose the power of the word when as it is preached? then thou hastest and persecutest Christ, and art no follower of him. The word faith, it was of Christ's heart to doe his fathers will, that is the good and ancient way; canst thou walke in this? but if thou failest thou wilt not walke in it; it is cleare, thou art no follower of Christ.

Psal. 78.9. Apohtates, and Back-sliders, Psal. 78.9. The Children of Ephraim being harnessed and carrying bowes, turned them back in the day of battle; so men forsake Christ being armed with bowes, that is, with God's Ordinances; They follow Christ so farre as they may kepe company with eafe, liberty, and their old lusts; they will follow Christ to the Cross; and if he will come downe from the Cross, they will follow him; like Demas they will follow Christ so long as their pleasure lasts, Matth. 8.19. one came to Christ and said, I will follow thee whithersoeuer thou goest; wilt thou faith Christ? then thou must fare as thou findest; the birds have nests, and the Foxes holes, but the Sonne of man hath not where to lay his head; and when he heard this, he went his way, we heare no more of him. So many now a dayes seeme to be great Professours, but when times are dangerous, then farewell all profession. Men indenct with the Gospell, and if the word pitch them higher, then they say as they John 6.60. this is a hard saying, who can abide it? What so strict? To be pinioned to so nice courses: What never take up a gay fashion, but alwayes crepe into a corner, to deny a mans selfe, with a company of leather
leathe coat Christians, and to walke by such a stricte rule: oh this is a hard saying. But they are follow their fashions, and courses of the world, and yet would be Christians, and followers of Christ. Christians away with them; shew me but one footstep of Christ in their courses; sure he never went that way. Shew me that ever Christ sware faith and troth, shew mee where Christ said, you must not be pure and singular: but must shunne the Puritan Cut. It was meate and drink to him to doe his fathers will, and thou art weary of it. Now thou art an Apostate, and not a follower of Christ.

3. Such as doe openly professe, but secretly work against the Gospel, that howsoever they are not backsliders, yet they are workers of Conspiracies in secret: With Judas kiss Christ, and kill Christ; sitt at Table with him, and betray him, these are cunning hypocrites, that professe and betray Christ; for they have their lusts and secrets haunts, Job 22.17, 18. they say to the Almighty, depart Job 22.17, 18. from us, the counsell of the wicked is farre from me. The counsell of the wicked is a secret purpose to depart from the command that croseth their corruptions. The covetous man will have his wealth, there is a consultation in the affections, he will rather resolve to be unjust and full then to part from his wealth, if one should shew obedience to the King, and another should prove to his face that he hath plotted treason, it would be a trouble to him; so will you be called followers of Christ? what if it be proved you are a conspirator against Christ? Call conscience, it will tell
The Christian's Lesson

Tell you, your hearts have often said, shall I forsake the comforts of the world, love and honour. No, I will not. Say you otherwise? but we will determine it so; arrange that man, let him be hanged, drawn, and quartered for a Traytoure, and not the follower of Christ.

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

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

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

2. It is pleasant and comfortable. You shall fare as Christ's fares, all rost-meate, John 14. God will come and sup with them that follow him. There are no wants, but Rivers of pleasures and delights; the same delights that Christ hath, the peace of God that passeth all understanding; the joy of the Holy Ghost, the love of God, all these are in us; but it is not so with the wicked; the Devil holds his drudges to hard meate; the Adulterer hath his pleasure, and his conscience flies in his face. The wicked are the devils hackneyes; he hackneyes a drunkard to the Ale house, and a proud heart to hell, and then at his death-bed deals as men with their hackney horses; ride them all day, and then at night turne them out with galled backs. So he hackneyes the wicked all their life, and at their death he turnes them to hell with galled consciences. But as for the godly, it is not so with them, but peace upon all that walke after this rule, Gal. 6. 16. you that are led by God shall have peace with him; you that warre for Christ, shall have the spirit and comfort of Christ.

3. The profit that comes by this is better and greater then all other. The wages will make amend for all; Matth. 19. 27. what shall we have who have forlaken all? I promise you a great All, a company of rotten boates, and some nets. Yet mark what Christ answeres, he will not dye in their debt. You shall sit with me in my kingdom, and judge the twelve tribes of Israel. Rejoyce all yee that walke
walk with God, ye shall have an everlasting kingdom, and shall condemn the wicked, condemn those prophane drunkards, and cursed swearers, whom you have before reproved, and who have despised you. Oh what a happy condition is this? you shall bee persecuted, that is sharpe sawce to your meate; but what of that? a rich crowne of glory and immortality is layd up for you in the richest place, in the highest heavens, 2 Tim. 4. 7. Paul had fought a good fight, but a crowne of glory was layd up for Paul; and not only for him, but for all the soldiers of Christ, that looke for his appearance. The Lord sends me to presse Debo- rah, Judg. 5. her heart was with those that were willing; bee encouraged therefore brethren to come, you see your Captain, you see your condition: oh say then, we will be soldiers, then resolve with Joshua, I and my household will serve the Lord. Away with that almost being a Christian. As Agrippa said, when Paul preached to him; thou hast, faith he, perswaded me, almost to bee a Christian. Oh faith Paul, I would, thou wert not almost, but altogether as I am except these bonds. So many would bee almost Christians; but Bre- thren, doe you resolve upon the matter seriously, and be Christians altogether. If one be in a good family, happily he will wish his friend there also; so you that see what it is to follow Christ, oh with others to it. Have you any friends that are deare? Oh you tender Mothers, would you have those little ones saved? oh bring them up hither, traine them up to be soldiers of Christ, it is admirable being here. Oh husbands and wives, you have a care
care to leave Legacies to your children. Would you have them rich and honourable? Then bring them up in following Christ, that is best of all; bid adieu to all sinnes and lusts, and come to Christ. Now who are those that offer themselves? Who are true subjects? Who subscribes to this invitation? you see the honour, the profit, the wages, therefore bee followers of your Saviour, that you may bee everlastingly blessed by our Saviour.

But how may we doe it?
The Meanes are two.
1. Deny selfe.
2. Take up Cross.
Open, 
1. What is meant by selfe.
2. What to deny selfe.

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

There are foure selves.

1. A mans life, for that is the best thing in nature. This is Naturall Selfe; A man naturally makes life the chiefest good, skin, for skin, and all will a man give for his life, Acts 19. 31. They defierd Paul, that hee would not adventure himself to goe into the Theatre, this is naturall selfe.

2. There is a corrupe selfe. Corruptions creep in upon the heart and sware and shew sovereigne power.
power there, for they command nothing but it is obeyed. Thus covetousness, looseness, and prophane ness it selsfe. It is covetous, and malicious so farre as I am over powr ed with it. For the Adulterer that seekes to obey his lust must needs seek to obey himselsfe, because hee is under the command of his lust. So pride is especially selsfe, selsfe prayes, preacheth, professeth; all selsfe, that is sinne, and corruption, Jude 18. who walked after their lusts, their owne selsfe lying, and selsfe-swearin, Rom. 16. 18. they serve their owne belly, their base glutony was their selsfe, they served it. So every ruling sinne is a corrupt selsfe.

3. Abilities of gifts or learning which God gives, I call it Morall, or Civill selsfe. Common graces are selsfe to a civill man, because he counts them the best things he hath, 2 Cor. 4. 5. wee preach not Our selves, faith Paul; so a man may preach selsfe, when he preacheth learning it is preaching selsfe. Mee learned, and mee judicious, &c.

So in conference, he vould have it know.vn that he is learned, and full of knowledge, that is selsfe. So an hypocrite will pray with others, and not alone, this is selsfe-praying.

4. A man may make even his graces and spiritual abilities selsfe, when a man prakes up himselsfe, and expects something from grace, this is a gracious selsfe. He makes grace a God, here is on that, not on Christ; the heart claps it selfe on the backe by this, and faith I can doe so and so, and expect to be saved, the having of these properly is not selsfe, but when the soule sets a supremacy
macy and excellency in these; when a man will
do anything for life, lusts parts, gifts, graces, and
make as it were idols of them, and worship them.
Now all these must be denied; and cast such a
man into the Sea, he will shift for himselfe well
enough I warrant you.

*What is it to deny your selves?*

*The phrase implyes three things.*

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

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

3. The soule refuseth to be subject to, or work
for any of these as its Master, 1 Cor. 6. 19. ye are : Cor. 6. 19.
not your owne, not your selves. Its not in our au-
thority to doe what we will: not what *Selfe* will,
but what the *Lord* will. The phrase is taken from a
similitude, when a man renouncesth to be under the
government of another. I will not meddle with it; faith hee, this is to deny a thing: thus the soule
deales with *Selfe*, and faith, the *Lord* onely hath
authority over me, and shall command me, Matt. 26. 72.

Peter denied *Christ* with an oath, that hee
knew not the man, that is, *Christ* is not my Master.
I know him not; So the foule faith to *Selfe*, when
in time of persecution life pleades, and faith, what
shall
The Christian Lesson

shall become of me, the soul's faith, I know thee not, thou art not my Master. If lust tempts the soul, answer I know not my sinner, I know not the man. Covetousness bids fell on the Lord's day, but the soul answers I know not covetousness; so Pride lieth, why should I endure this or that injury? Why should she speake against me, &c.? then faith the soul, what care I for gain-saying, I know not pride, Hos. 14. 3. Ashur shall not save us, but with the Lord we shall finde mercy; this is to deny self.

The point then are two.

A man's selfe naturally is a God to his soul, for why else should Christ lay this weight on them; as who should say; looke to it, for it will crowd into divers duties, this Pope-like sin will rove in every man's boate, it would be universal in every estate; oh this selfe is in every man, and sways there. Therefore our Saviour gives caution concerning this, to which we are subject. But the last, namely, the gracious selfe is not so much intended here, though this be too. But especially the three former are here intended, Psal. 12. 4. Our tongues are our owne, who shall be over vs? the wicked shall it out against God, and will have no other God then their own selves. Reproof shall not controlle them, our tongues are our owne, Wee will hold our old course still, tell us not of swearing, we will swear still, Matt. 15. 6. The Scribes made Traditions the Rule, and themselves gods; and thereby made the command of God of none effect, that is, unlawd them, and lورد it over them. Conceits must rule, Jer. 2. 31. We are Lords, we
we will come no more at thee. As who should say, thou thinkest to command us, but thy command shall not prevaile; thus they lord it, and will be above God and his commands, this is to be a god to himselfe, 1 Pet. 4. 1, 2, 3. they walke after the will of the Gentiles, not what God will, but what a Gentiles corrupt heart will command, that is done: thus you idle persons, and such as follow pleasures, and Cards and Dice, on the Sabbath; God forbids you but you will have them. Wherefore they be your Gods; and unless your will be satisfied, you shall out with heaven and earth, and all; this selfe must be denied.

Because every natural man seekes in himselfe and from himselfe help in whatever he doth; he expects helpe from something of his owne, and this is one part of that Deity the soule puts upon itselfe, and makes Selfe a God, Isa. 10. 13. by my wise- 35 dome I have done it; he thinkes with his wisdome and power to doe all. His own power is his God; he is sufficient to doe it, and who can crosse it. He thinkes, no God can command him, but thinks he can doe what he pleaseth, Dan. 4. 30. Nebuchad- 
nezzar was vnsane of Babel, which he had built, when he had gone up into his Tower, he doth not say, is not this Babel which God hath built, but hee saith, is not this great Babel which I have built: he thought he had all the power in himselfe, therefore after, when hee was humbled by God, and had beene sent out a grazing amongst the beasts while God made him see, Hee was the worker. Ver. 34. he saw then, God did vwhat he would, but he thought before, it was in his owne hand; this
this is to be a God; and this is in the heart of every natural man. Life, Lufts, Parts, are the three Gods in the world, and in men's hearts. Drunkenness svvayes the Drunkard; swearing is the chief commander over the black mouth'd sweater, the mony of the rich man is his commander. The word of God saith, Thou shalt not have this and that; but the heart saith, I must have it so, and will have it so, and it must be so; thus rich men will doe what they list; because they are richer then others. Thus Riches is their God, and they make it the first cause, and their commander.

As men doe expect all from themselves, so they ayme at themselves in whatsoever they doe; they make their owe perfous the end of their actions; they doe homage to selfe and sinne, and look not to the obeying of God; so everything is wrought for a mans selfe; Gen. 11.4. they would build them a Tower to get them a name. They would build it as Authors of it themselves; and then the end, to get themselves a name. So selfe was in all that they did, and aymed at. So Dan. 4.30. Nebuchadnezzar did build Babel for the honour of his name. Thus he made himselfe a God in building of it, and a God in the end, and aime of it; he workes all or himselfe, and for himselfe. Thus men make themselves gods; as all Rivers come from the Sea, and flow thither againe, so we thinke, all is done for us and by our selves. It is my parts, my gifts and my credit, all is mine, and all selfe. Many Selfe-lovers, that in the time of Queene Mary made a denyall of God, and sinned against Conscience and against Nature, and all for selfe's sake. It is because
of Self-denial.

because their God, Life and Safety commands it. So againe afterwards in Queene Elizabeths time, then they would turne againe, and say all is well: thus a natural man is nothing but selfe; so it is in every particular.

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

It is a word of Instruction; Here we see why wicked mens hearts are so opposite to the word of God, and are so troubled at it. It is because the God
God of heaven by the word would pluck away these Dunghill-Gods: hence comes an uproare in the towne and family, here is the reason, he would take away their Gods, Judg. 18. 24, Jer. 2. 11. Has any nation changed their Gods, &c. They will not change their Gods, but maintain them still; and can you blame them that they maintain their Gods? So now when the God of heaven comes by his word, and plucks at God-Covetousness, and God-Pride, and God-Lufts, Oh Labans Gods a e going, he must needs pursue them. So Demetrius his God-Covetousness was going, as well as Diana, therefore he stood stoutly for it. Great was his covetousness, the Text faith, Great was the profit that came to him by Diana, the profit was that that stuck in his stomack, and therefore he stood for Diana. And this is the reason why drunkards raile at the Ministers, Oh the cup is plucking from their nose, they would have their God Bacchus still, and therefore they are up in arms to maintaine it. If an English man should goe to the French King, and pluck off the Crowne from his head, doe you thinke there would not be an uproare? So when the King and God Selfe is uncrowned, Oh what an uproare is there to maintain the Godhead of Corruption! Hence the power of the word is very troublesome to them; Oh they cry out they are undone. Judg. 18. 24, Micah thought, God could not but blewe him when he had a Levite in his house; but when the Danites carry away his Priests and his Gods too, he followes them, and cries out very much, and they aske him why he did so? faith he, You have taken
of Selse-deniall.

taken away my Gods, and ask you me what I aile? They were his Gods, and he was the God-maker: so it is in the world, when the God-Sin, and the God-Selke is packing away from them, then they play Misab, cry after their Gods, and they must by force be carried away, or else they will not be suffered. It grieves the drunkard to part with his God; this is the reason, why they cry out so; Oh these base courses are their Gods, and you take them away; that is the reason of all their stirre.

It teacheth Selse-Seekers, what to expect from the hand of the Lord: viz. The fierceness of his displeasure, the heaviest hand of his wrath, and indignation, for he is a jealous God of his honour; and what greater wrong can you doe, then admire Selke, and contemne God; to preferre the gift before the giver, to preferre life before God, and to let sinne justle God out of his throne, if we could; and to set up a company of idols? nay, what greater dishonour can you doe to God, then to advance lust, and Deifté sinne, and let God be neglested? How dares a poore creature doe this. I wear enough to have these, but to thrust God out by them? How shall God beare and endure this at your hands? Dan. 4:31. While Nebuchadnezzar was vaunting himselfe, God sent him packing to graze among the beasts. What, strike at the Almighty? What, none else. Oh the wrath of God will be upon thee, while thou art so doing, and he will make thee see God is God, and he alone aee be worshipped. Acts 12:23.

While Herod was admiring himselfe the Lord
sent vermine to devour his carcasse; and he immediately died like a beast as he was. As if the Angel should have said, Is it good now to be a God? vengeance came presently from heaven. Oh you that be sinfull, and will still sell, and talke vainly on the Sabbath day, and hiring at your doores still: Oh God will come and pull downe all these idolls of yours; yea, when you shall howle to him for helpe, he will send you to them for helpe; all you profane drunkards, and cursed swearers, the great God of heaven will come downe, and pluck away all your Gods here, and the Lord will bid you goe to your idolls for help, and then they will leave you in the lurch; and unless you leave them, God will send you and them to hell. Exod. 12. 12. Pharaoh was a stout-hearted man, and cared not for Jehovah, but God saith, I will smite him, and execute my fierce wrath upon all the first-born in Egypt. Moses told him, Jehovah commanded it, but faith he he, What care I for Jehovah? I know him not: but marke what followed, God plagued him afterward for it. If there be any Pharaoh in this Congregation, let him know, the Lord will make him stoope, and he will pluck away all your idolls from you. Doe you thinke, he will be justly out of his throne? No, no; and that you shall know one day.

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

Self-denial is a speciall means to make us Disciples of Christ.

This
of Selfe-deniall.

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

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

1. We must lay downe selfe. *Acts 15:26.* It is a commendation to them, that they hazarded their life for Christ to doe what he would with them. *Acts 21:14.* He had in a readinesse, not onely to be bound, but to die for the Gospell of our Lord Jesus Christ; as who should say, What thou wilt Lord, life, or wealth, or what thou wilt, it is here, Lord take it. I will lay it downe at Christs feet. *Phil. 2:30.* Epaphroditus was commended for that he was nigh unto death, not regarding life, but gave up himselfe: so must we, give up ourselves, not regarding life, or any conceited excellencie of wit, learning, understanding, &c. all must lie in the dust: a man must be a fool, that he may be wise. *2 Cor. 10:5.* Casting downe imaginations, and every thing that exalteth itselfe, and bringing into captivity every thought unto the obedience of Christ. You say, I will never beare this, Oh you must down with these, they are reasonoble thoughts, & must be captivated: so also our wills, they must down, God will not have you women, to take up these vaine fashions, you must deny them all. *Acts 9:6.* Faith Paul, Lord, what wilt thou have me to doe? I will lay

G 3
lay downe any thing; you must not have your wills, but lay downe all at Christs feet; and thou that wilt not lay downe every lust for Christ, shalt never have him. Christ prayed, that if it were possible, that cup might passe from him, but he would have his Fathers will be done. So we must doe what God will have us to doe; yea, all the violent affections of the world must downe. Matth. 18.9. If thy eye cause thee to offend, pluck it out; out with all these right eyes; Oh you love them dearly, but out with them; and resign up reason, will and affections, as a man that failes by a cistle, or the like, he must pull downe the top faile in token of submission, so we must pull downe our masts, or else the cannons of the vengeaunce of the Almighty will let flie against us.

1. As all must be laid downe at Christs feet, so we must not doat on any thing here below; admire not the worlds; neither expect any sufficiency from any thing, selfe, life, parts, &c. for re. The way of man is not in himselfe. Therefore see the vilenesse of these things, and trust not to them, for they will surely faile. Jonah vi. Jonah would make-a shatter cut to goe to Ninemeth, and go to Tarshish; but God sent a whirlewind, and cast him into the sea, and then he had enough of following himselfe. Jonah iii. And therefore he concludes, They that follow lying vanities, forfake their owne mercy; this you shall finde. In following lying vanities, you shall forfake your owne mercy: before Jonah thought it was best to goe to Tarshish; but after, he saue it otherwise. Therefore let us see our owne sufficiency in our selves; no thing,
thing, nor expect any thing from it. Therefore because it is not in us to helpe our selves, let us, lay all at the feet of Christ, and expect no thing from Selfe sufficiencie, but all from Christ.

3. When we have renounced the authority of all these, and their sufficiencie, Then thirdly, Never love them more, let not thy affections be hankering after them: a servant if he be once out of a bad service, he never returns thither againe. Matt. 4:20. They left their Nets and follow d Christ. Matt. 8. When the Disciple would goe bury his father, Christ would not let him returne againe, Let the dead bury the dead, saith our Saviour: so let not us have our hearts hankering after them when we have rid our fingers of them; as Lot's wife did after Sodome; therefore looke not backe, beseech them, and let not thy heart upon them; and if thou canst thus follow him, thou art a Disciple of our Saviour; but if you know any thing that hath authority, or sufficiencie, or is to be loved besides Christ, in a fit opportunity you will forsake Christ, and stick to it: therefore, I beseech you, looke to it. Because that Christ's and Selfes service cannot stand together, to have Self in any thing, is to put out Christ; no man can serve two Masters, the one will command one thing, and the other will command another; a man cannot serve the King of England, and the King of Spaine, for the King of Spaine commands to goe to Maffe, the King of England commands to serve the true God according to the Gospell; a man cannot fight for the King of Denmark, and the Emperor too: so Christ commands to kill your lufts, and you will keep them;
them, these two commands cannot stand together; there cannot be two Sunnes in one firmament, nor two Gods in one heart; therefore sin must be first downe, before Christ can be up in the heart. If a man be a hired servant, he must not be at his own dispose, but at the disposall of his master; so if you be Christ's servants, you must serve him, but if you will live as ye list, and be free from his power, you cannot be his Disciples; but if you will have Christ to be your King, you must not doe what you list, but submit to him. Rom. 8. 7. For the wisdom of the flesh is not subject to the law of God, neither indeed can be; therefore avoid it, submit not to the authority of it.

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

Then the point is cleare, if without Life-denial all the authority of Christ cannot be acknowledged; if our hearts cannot be bestowed on Christ unless we trample on ourselves; then it is cleare, we must deny our selves before we be Christ's Disciples. The deluge of miseries hath overspread other countreys, and it is neere us; therefore
fore it is fit to deny our selves, to prepare for a Croffe.

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

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

But how may a man know whether he hath Selfe-deniall or no? how farre may a man have Selfe-deniall, and deny selfe and all:

For the answer, two things are to be observed.

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

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

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

And the cautions are three:

First, the best of God's servants, those of the highest forme, and greatest strength, they have some selfe in them, but they are not selfe, Phil. 2. Phil. 2.3. All seek their owne, it is a disease that will pestle the best Saints more or less, 1 Sam. 1. when the Arke was set before that cursed Dagon, the head of it was broken downe, but the stumpe remained still, so that although the Arke, the blessed spirit of God hath bene in the heart of the Saints, and the neckes of their Dagon corruptions be broken, yet the stumps of Dagon remain in the best Saints. Paul, that was a Lieutenant, or Colonel in Christ's camp, yet he had not learned this lesson without Ha booke,
booke, 2 Cor. i. 9. we had the sentence of death in
our selves, that we should not trust in our selves, it
came off marvellous hard: Christ was faine to
stop him off from his horse on the ground, that he
might not trust in himselfe. Experienced Paul must
learn, this selfe-denial, there is some stumps of
this in every man.

2 It is marvellous stirring, and it will slip into
the best of our services, to hinder our souls in du-
ty: this selfe taketh greatest hold, and is hard-
ly removed. In nature, though the fences be gone;
yet there will be a pulse stirring so long as there is
any life in a man: so in this body of sinne, this or-
iginal flame spreads it selfe, how ever some base
lusts fall off, yet the pulse selfe is on every occasi-
on hindering, John 21. 18. they shall carry thee
whither thou wouldst not, &c. although Peter
was an aged Christian, after all troubles that had
betided him, one would have thought hee would
have laine downe easily, being one foot in the
grave already, but our Saviour tells him, they
should carry him whither he would not.

3 It not onely stirres, but is also too strong for
us many times. It is one thing to have the motions
of it, and another thing to be overcome by it; there-
fore in the third place Selfe may carry a man to
that which crosseth his desire: hence Abraham told
a lye, David fained himselfe mad, Abraham feared
his life, therefore speaks falsely: David feared
his life, therefore expresseth foolishnesse in his
practise. Selfe-sufficiency, and selfe-practise made
Peter deny his Master, and yet notwithstanding all
this, the Saints doe deny themselves. And the try-
als thereof are foure. 3 See
1. See what a price thou puttest upon life and safety, whether thou art not content to part with them, or whether thou partest with all that may cross them: if thou puttest such sufficiency in life and parts, know thou art no self-denyer. It is easier for a man to be frequent in service, that may further credit, but when it comes to the pinch, that either Baal must be God, or that Christ must be God; art thou then content to take the wall of Christ? then as yet thou art a god to thyself. 

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

2. As we should see what we put most price upon, so in cold bloud, and sad consideration, try thy selfe whether thou art not willing to take notice of such truths as doe threaten the hazzarding of thy life; if thou canst not hearken to such because thou wouldest not suffer, the truth is, as yet thou art a God to thy selfe, Jer. 2. 11. Hath a nation changed their Gods for these that are no Gods? this is made as a maine affection they have to Idols, it is obserable, none would change his God. Observe this in thine owne soule, pride, lust, &c. and art thou loth to change them, and art thou loth to heare it is unlawfull to sell on the Lords day, or to put thy money to usury? Oh then there is a God at home: oh you are loth to change god-credit and god-profit. Many men say, it is good to pray, but I shall be floured, and men will say, what are you turned Professour: but men for credits sake will not doe it; here are your Gods: oh your God-credit sticks upon
of Selfe-denial.

upon you, therefore you are loth to hear those truths: oh undeifie your credit, John 12. 42. Many John 11. 40, assented to the faith, but durst not discover it, lest the Pharisees should cast them out: as who should say, the truth is good, but if we profess it, the truth is, there is but one way, we must be cast out: oh take heed this be not in thee. It befalls the soule as it did Rachel, the sole Labans Gods, and laid them under her: she was content all should be ransacked for them, but the fate upon the Gods, they must not be scene: so hast thou an Idol of profit in thy profession, dost thou make profession a flakling-horse for credit: the case is certain, thou art an Idolater.

3 Consider what it is that gives thy soule contentment in duty; no man spends his time, but he will expect some good: so see what it is that sweetens thy service, dost thou eat thy bread with joy, because God accepts thee, Eccles. 9. 7. is thy heart sustained, because God accepts thee in prayer, in hearing: is this the sweet of thy labour? is this thy rejoicing, the testimony of a good conscience, 2 Cor. 1. 12. in the midst of reproaches, discourages of thy name, malicious dealing to thy person, dost this quiet thee? in the midst of all wants is this thy rejoicing, even the testimony of thy conscience? is thy heart here contented to let all ease and liberty to goe: for Christ? if it be so, then God is thy God, 1 Sam. 30. 6. when Zilpah was taken, and David's wives carried away, &c. yet David comforted himselfe in his God, as who should say, It is enough, God is mine, what ever becomes of this life, I am sure of a better; but is it so, that thou protestest Christ, only because of the applause
applause of christians, and when respect failles, doth thy endeavour failles? the case is cleare, thou art selfe still. The soule that hath God, cannot be content without God; but if thou stingest away all, because thou hast not what thou wouldest have, thou art a God to thy selfe. The winde-mill stirres no further then the winde stirres it, so the winde of applause stirres thy soule to pray, this is selfe, 2 Sam. 18.33. Oh my son Absalom, my son Absalom, &c. It is a lively patterne of a selfe-loving soule. But marke how Joab takes him up in the 6 v. of the 19, chapter. Now I see who carried Davids heart; if you might have had your fine Absalom, it would have pleased you well though all we had dyed: so in the time of opposition dost thou sit like Rachel, and wilt not be comforted, because Profit is no? and though Christ, and grace, and duty, be neglected, thou weighest it not; I say as Joab this day, I see it and know it. If grace had never beene communicated, if thou hadst thy Absalom of honour, it would have pleased thee: know for certaine, that that which thus contends thee, is a God to thee. God was never God to thee yet.

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

It is thirdly a word of exhortation. Is this the course of a christian, to follow Christ? oh then be entreated in the name of Christ, to Deny-Selfe, begin at the right way, enter in at the Strait gate, and
and you shall persevere in the narrow way. John 15. 19. I have chosen you out of the world. Hee that will be a servant, must doe two things: first, he must renounce all other Masters; secondly, he must renounce his owne liberty, so we must renounce the masterdome of sinne and the world, and be content to be commanded by Christ, and then follow him: you cannot serve God and Mammon. Renounce all, and serve Christ.

Question.

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

Answer.

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

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

First, sinne is the supreme ruler in every carnall heart: hence it is said to give lawes, Rom. 6. 12-19. 20. Servants to sinne, and free from righteousness: as who should say, righteousness hath no thing to do with thee. Temporance hath nothing to doe with the drunkard; the adulterer hath given himselfe to uncleannesse.

Secondly, Satan by sinne domineers over the soule, it is under his command, Ephes. 2. 2. they walk...
of Selse-deniall.

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

Thirdly, he is a servant to a corrupt minde: wee are slaves to our owne soules, which are servants to Sathan who is a slave to sinne. This every self-seeker doth, he serves his corrupt minde, servant to Satan who is slave to sinne, a slave to the servant of a servant. Hear this, oh ye contemners, drunkards, usurers, &c. come and see your slavery; you boast of your brave spirits, that you can break the bonds of the word, but holy men, you thinke, are drudgers; what alwaies hear and pray: to be thus fettered all ones lifetime, this is a slavery. No, no, you are the slaves, the drunkard must ask the divell leave to be sober, a drunken divell leads him by the nose to a smoky Alehouse: thou that art proud, be meek if thou canst; no, no, thou must ask a proud heart leave to be humble; there is no difference betwenee Satan and thee, onely that he is cooped up in hell, and thou art cooped up under sinne. You freemen, I tell you, you are the basest vassals under heaven, let therefore the drudgery drive you out of the house, and thinke with your selves, shall I be led by my base corruptions, like a foole to the stocks? will you be slaves to sinne and Satan? flye the country rather; now the service of the Lord is perfect liberty, 1st. 1. 25. 1st. 8. 32. the truth shall make you free. Now is it not better that the spirit of God which is freedome, should rule I2 you,
you, then sinne and slavery should guide you: for shame labour to come out of this slavery.

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

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

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

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

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

Secondly, let us consider the good that comes by selfe-denying, that it may wooe our hearts to it. Now the good is double.

First, it is the way to have our selves, and whatsoever is in us (not sinfull) our safety, comfort, sufficiency, credit, it doth not remove these, but only reduce them: it is a groundlesse suspition of carnall hearts, they thinke if they lay all at stake, they must take their leave of all, profit and comfort and all. No, denying of a mans selfe, doth not take all these away, but maintains them. The onely way for a subject to be preserved, is to yeeld homage to his Prince, but if a man prove traitor to the Crown, he shall be hanged for a traitor; so life, sufficiency, safety, are good subjects so farre as
they serve God, but if they take the wall of God's will, and will be rulers, you may be hanged as traitors, whereas otherwise you might have beene honoured as subjects, Matt. 16.25. Hee that loseth his life, shall save it: the losing of a man's life is the next way to save it: it doth not take away pleasures, rejoys evermore, though not in drunkeness: it proves a greater good then if we had served Selfe: the denying of Selfe is the improving of Selfe, and the renouncing of sinne is the next way to get pardon of it: if we lay downe our wit, behold a greater wisedome to direct us: empty your selves of frothy vanities, and you shall be wholly possi-sed of the glory of Christ, who would not then change for a better: Come out of Selfe, and you shall have a Saviour, 2 Cor. 6.17,18. Come out of her my people, and I will dwell in you: come out of your owne power, and the Lord will bestow strength; lay downe God-selfe, and the great God will cheere you, Matt. 19.29. they forlook their fathers, and their nes, and marke what Christ addes, whosoever forsakes father or mother, wives or children, or lands for my sake, and the Gospels, shall receive an hundred fold; that is, you have taken delight in a carnell course, lay downe those, and you shall have a hundred fold more, deny that selfe-looseness, and you shall have joy unspeakable and glorious: if you have left riches, you shall have unsearchable riches in Christ, and what can you have more?

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

Thirdly, maintain in thy foule the authority of the truth: thou feelest the evil of selfe, and selfe-seeking, and the good of We-denyall, then let the commandement of God be above thee, let that be the supreme over thy foule, and be moved in the power of this. There will be a God for ever in thy foule, and therefore set up the truth, and let that be the spring of thy actions, and this will crush all pryvye pride and secret corruptions: he that will free himself from being an hired servant, must hire himselfe: and it was the policy of David, he went to Absch, and when he thought himselfe free from Saul, to give up thy selfe to the command of God, so Saul and Selfe will not seake after thee, but there is a greater God there, Rom. 8:2. The law of the spirit of life hath made me free from sinne and death; look to the word daily, let up the law of
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the spirit of life in thy heart, and it will free thee from the law of sinne and death; as now in conference, in repovying of sinne, a man would have his parts scene, but set up a command; reprove, and doe all in vertue of that, that Selfe may shake his cares and be gone, Gal. 5.16. Walke in the spirit, and ye shall not fulfill the lusts of the flesh. Many times the Saints are much perplexed, because that selfe presteth into duties, that they are weary of the worke; they cannot pray, but pride presteth in upon them, though Selfe stirre, yet fetch a command against it, attend not to the stirre of distemper, but take a command. If there be a flaw in the Evidence of a mans land, hee will keepe his land still, but he will mend his title; so if Selfe carry thee to dutie, keep dutie still, but mend thy tenure. John 4.44. The woman of Samaria comes into the City, and tels of Christ, now that was an occasion to them to heare Christ, but their faith was set up on the word of our Saviour: so goe to the truth, and take up duty, not because Selfe egges, but because God commands. Looke how high an action begins, so high it will end: let Gods command rule us, and it will be to his glory.

Thus you have scene the first meanes, viz. Selldenyall. Now we come to the second. Take up the Crosse. You must not thinke to goe to heaven on a feather-bed: if you will be Christ's disciples, you must take up his Crosse, and it will make you sweat. By Crosse we understand troubles, because the death of the Crosse was the bitterest and most accursed, therefore it is put for all misery, trouble, affliction, and persecution. He must take up his Crosse,
of Selfe-denyall.

Crosse, that is, because it is his owne. Every man hath his particular affliction: by taking up is meant, a cheerfull undergoing of misery and affliction. God loves a cheerfull sufferer, as well as a cheerfull giver.

The points are three.

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

1 Hence it is said to be the Saints diet, Psal. 80.5. Psal. 80.5. Thou feedest them with the bread of sorrow, and givest them teares to drinke in abundants measure.

2 As it is their food, so it is their badge, Gal. 6. Gal. 6.17. I beare in my body the marks of the Lord Iesus. It is not a wodden Crosse as the Papists imagine that is a foolish dotation, no, but a whipped Apostle, and a scourged Apostle. I (sayes Paul) carry about with me the markes of the Lord Iesus.

3 It is the Way of a Christian, Acts 14:22. Acts 14:22. Rom. 8.17. We are the heyres of Christ, but wee must be spit upon with Christ, and then we shall be saved with him.

4 It is their portion, In the world ye shall have tribulation, John 16.33. Rev. 2.10. Sathan shall cast some of you into prison, the prison is their portion, tendaes is the time, Sathan by his instruments is the Taylour, each man hath his crosse.

It affords first an use of instruction. Is this so, that a follower of Christ is sure to be crossed? Then affliction are no argument of Gods displeasure, sore persecution is no argument of a mans bad condition, but an ensigne of grace and goodnesse. It was the folly of Iobs friends, the folly of David, that he condemned the generation of the righteous.
Cant. 1.5. I am blacke, saith the Church, yet comely; that is, blacke in perfecution, but comely in grace; though persecuted, yet gracious; condemned not then the generation of the righteous. There is no Christian but hath his particular cross: doth any reason on this manner, it is ill ground because men plow it? ill mettle because it is melted? no, it is a signe it is good, and that the Gold-smith will make it a vessel of honour because he melts it. Affliction is the plough, and persecution is the fire, the wicked make long furrowes on the backes of God's servants, therefore it is a signe they are good ground, the rather because they are plowed. No man saith, a man is not a souldier because he is wounded; no, but hee will say the rather he is a souldier, because he is wounded; a childe the rather because corrected, sanctified the rather because persecuted and afflicted.

Vers. 2. You that make the people of God the ayme of your wrath, it is a word of terror unto you: know what your portion is; are the Saints corrected, then you will be condemned; they are troubled with wilde-fire here and there, and you with hell fire hereafter, 1 Pet. 4. 17. The time is come that judgment shall beginne at the house of God, what shall then be the end of those that obey not the Gospel of Jesus Christ. their eyes stand out with lamenation: I grant that, but what shall be their end? they are opposite to God's house: you have the name of Christians, but you are none of God's house; you cannot it after a自然而然 manner; but what will your end be? if the S. of God be persecuted, what will the end of wicked opposers and drunkards be? their end will pay for all; if the righteous scarcely
be sisted, where shall the sinner and ungodly appear? Lazarus lived meanely here; you would thinke it hard to live so. Dives fared deliciously every day, and went in purple and fine linnen, who but Dives then? but marke the end, Lazarus died, and was carried by the Angels into Abrahams bosome; he was attended on by Angels, that is obserable; how ever you scorne poor christians, yet I tell you, the blessed Angels attend upon poor christians, though they dwell in a smoaky cottage, and goe in a leather coat, therefore despise them not. The rich man dyed also (for all his riches) and what became of him? the divels dragged him to hell, and there he is scorched, and cryes to Abraham, but marke how he answers him; remember that thou in thy lifetime receavest thy pleasure, as also Lazarus paine, but now he is comforted, and thou art tormented. Poor Lazarus that was afflicted, is now relieved, but thou hadst thy pleasure, therefore thou shalt be for ever tormented, that was the end of Dives. If the father deale roughly with his childe, what will he doe with a traitor? if the righteous scarcely be saved, he is faine to pray for his life, and yet after all endeavour, he comes as Paul to the haven scarcely saved; if Abraham scarcely come to hapiness, oh where shall the ungodly appear? where shall the haughty person that will not come in appear? how shalt thou look mercy in the face? Consider this, ye that forges God, lest he tear you in pieces, and there bestow to deliver you? You Alehouse-keepers, and Alehouse-haunters, God is there, and sees you! if God correct those that live soberly, what will become
of thee that livest like a swine? God speakes thus unto thee, oh thou drunkard, and thou adulterer, thou hast done this: I will set them in order before thee, and then the Lord will tear thee in pieces. You must not thinke to despise God and his servants, and goe away so; no, no, consider this left he teare you in pieces, and there be none to deliver you; God hath rods for his owne, but Scorpions for the wicked; if God correct his servants that thrive under the meanes, what will become of those that despise the meanes? if a follower bee scourged, an enemy shall be condemned.

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

DEF 2. The followers of Jesus Christ must cheerfully undergo what ever afflictions are allotted unto them. they must not have them whether they will or no. Afflictions are a burthen, and we must not onely lift at them, but take them up cheerfully, as if Christ had said, if you will walke uprightly, you shall have many blockes, that you cannot leap over, but you must goe away with them cheerfully. It is not onely here required, but it is elsewhere commanded. Lam. 1:2. Consist all joy when ye fall into divers temptations; not some joy when ye fall into some temptations, but all joy when ye fall into all temptations! It is the excellency of a Christian to undergo afflictions cheerfully. God loves not only a cheerfull giver, but a cheerfull sufferer.
against you; it is observable, wicked men's tongues are tipped from hell, they speake all manner of evil, and as the Apostle Saint James saith, are set on fire from hell) and what then? must you goe into a corner and howle: no, rejoice and be exceeding glad, or, as the word carrieth a man should leap for joy; nay, it hath beene the behaviour of some worthies in former times that have beene in the forefront of the batell, Acts 20. 22. when it was foretold Paul that he should be bound at Jerusalem, marke what he replies, behold, I goe bound in the spirit to Jerusalem: that is, he was willing to undergoe it before he had it; though troubles befell him, yet he went on cheerfully, Acts 5. 40. they went away rejoicing that they were counted worthy to suffer for Christ, Phil. 2. 30. not regarding life: the Saints should have it in a readinesse, Acts 27. 13. we must not deale with our Cross as Simon did, Matt. 27. 32. they compelled him to carry it, but a Saint must carry his Cross cheerfully: the Mariners take soule tempests as well as saile gales, so wee that are laylers and soouldiers must face as we finde.

But what is it to take up a mans Cross:
The duty consists in three things.

1 It must be our owne. Let him take up his Cross: that is, the affliation which God hath allotted for our particular portions, we must not bring misery on our selves; there is no credit nor comfort in this. The text doth not say, let him make his Cross, no, it is made already: so long as we have the world and our own corrupt hearts, and as long as there are Divels in hell, there are
troubles enough. It is folly for a traveller to goe through a slough when hee may escape it, so wee must not needlesly runne into troubles, but if it be allotted, we must travell in winter, and drinke of the cup of sorrow and affliction. The Patient that takes physicke, if there be five or fixe more sicke in his chamber, and there be divers potions sent, one man must not take every mans potion, but hee must take the physicke prescribed for him: so afftions are potions, one hath dilgrace, another poverty, every man must take his owne potion, Jer. 10.19. **It is my sorrow, therefore I will bear it.**

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

3 We must quietly carry it, with a meeke disposition, not snarling at the hand of the Almighty, nor yet disquieted with affliction, though it pinch him sore; but we must doe as David, Psal. 39.9. **I held my tongue and spake no word, because thou didst it.** You know oftentimes the Parent makes the childe not onely beare the rod, but also kisse the rod, so should we, not onely beare afflictions, but kisse the rod, and willingly undergo them: the Text faith of Christ, hee went as a sheepe to the slaughter, and gave his necke to the smiter. Patience by force is nothing, but when it is done voluntarily, it is something, 1 Sam. 3.18. **Eli doth not fall out with**
with God, as Jonah, (I doe well to be angry to the death.) But marke what he saith, it is the Lord that hath done it. Hath he those blows with meekness. We heare of no quarrelling at Job's hand, but, Naked (saith he) came I into the world, and naked shall I goe out; and blessed be the Name of the Lord; not a word more. Then you see, It must be suffered willingly, and undergone patiently.

The Reason is taken from the Wisdom of God, and love of a father that lends all these. When a childe will take no physick, they use to say, Looke, it is your father that brings it, and will you not take that your father gives you? This is a great argument to prevale with the childe to make him take the physicke. So because afflictions come from their Father, it is a great argument to perswade the Saints; his wisdom orders them, therefore bear them. John 18. 11. Shall I not drink of the cup which my Father gives me? There is the force of the argument. God prepares it, therefore drink it. So the Apostle reasons. Heb. 12. 9. Heb.12.9.

Our fathers in the flesh corrected us, and we submitted: As who should say, We bore the afflictions of our fathers in the flesh, when they slew up on us in a passion, and they that were nearest, they sped worst; and shall we not rather beare, and be in subjection to the Father of spirits, and live? God would have us live. If the Patient be perswaded, the Physician hath skill, he will be willing to receive the potions prescribed by him: so our Father is our Physician, and a father will give the childe nothing that shall hurt it; let us therefore submit to what ever God lays upon us, whether
whether sweet or sowe, we must not onely have
cordialls which are sweet, but bitter.potions and
pills; Doth God provide it, and shall not we take
it? Is. 38. 15. What shall I say, he hath spoken
unto me, and himselfe hath done it, I shall goe
softly all my yeeres in the bitternesse of my soule.
God bids him set his house in order, he should
die. God hath said it, faith the Text, and I will
do it.

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

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

Reason 3. 3. Consider our great unworthinesse of mer-
cy, and our worthiness of judgement. Hath God
taken away my liberty? He might have taken a-
way my soule; I am persecuted, I might have been
damned; hath God taken away my goods? he
might have taken away his mericies. If then, there
is the wisdome of a father to provide it; if good
comes by it, and we have deserved it, then take it
patiently, and undergo it cheerfully.

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

There
There is a twofold condition in affliction.

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

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

But when is a man called.

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

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

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

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

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

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

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

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

2 Those dissembling hypocrites, that now and then protesting through a little walk-way; they stoope and lift at the Crosse, but yet when it comes to the up-shot, they cannot beare the burren; these come to the fire of affliction to be warmed, but not to be scorched, as he said, they cannot burne for religion. When Paul was in bonds, hee would not have them ashamed of his chains; this is a thing marvellous frequent. The Papists have a foolish dreame, that their Crosse, their airy Crosse will scare divels; that is but a dORAGE, but this Crosse will (I had almost said, scare the Divell) I am sure will discover divels, that is, hypocrites; bring them to the Crosse, and you shall see them fall before it, like lightning.
First for Officers, if there be an Alehouse comes to be indited, when it comes to a dead lift, he will lift, and say, it is pity you keep such ill orders in your house, I would it were not so; mee thinkes it should be otherwise, that you should not doe so, living under such meanes, therefore I wish you would amend, &c. he gives them warning, and let them looke better to it hereafter; he wisheth them well, &c. but he sees, if he should crosse the drunkard and blasphemer, oh then the Crosse would come; the drunkard would for sake bis shop, and he should lose custome: upon this consideration, he flings off all duty, rather then have a Crosse.

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

All grounds of soundness are referred to two heads.

1. Hatred of sinne.

L 3
2. Love
2 Love of Christ.

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

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

*Ye 2.*

For consolation, is it so that the followers of Christ must cheerfully undergoe the Crosse, then here is comfort to those that doubt of sincerity; wouldest thou know the truth of grace? then try thy selfe by the crosse; as thy suffering is, so is thy sincerity, see if thou canst take up the crosse: there are many metals will beare the touch-stone, but the fire will try them best: so thou mayest deceive the worlds eye, but the fire when that comes, will beare witness of thy sincerity, if thou dost shrink in the wetting, if thou canst not stand in the mouth of the cannon, then art thou no follower of Christ: if the beame bends not under the building, then it is
of Selse-deniall.

is heart of Oake; but if it bend, it is sappy: so if thougvest way to the weight, holdest with the Hare, and runnest with the Hound also, woe to thy soule, thou art not right. 2 Cor. 6. 4. in all things approving our selves as the Ministers of God: what is that approvement? it is when a christian is able to beare winde and weather, as a free horse makes wash-way of all. It is reported by the shepheardes, that those sheepe which are found, are made good by the cold, but they that are not, dye: so it is with the sheepe of Christ, there be many of the rascal crew, when winter comes, when the sharpe chill cold ayre of persecution comes, they fall off: to keepe ground here is an argument of a good sheep, but if thou breest loose because of persecution, thou art a coward, because thou bearest not the Cross, Luke 21. 13. this shall be to you for a testimony, as who should say, the world knew not whether you loved mee indeed, but this will cast the balance, when there is no credit to honour a man, but a bare Christ, then to be content to suffer, this will give the testimony.

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

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

1. An hypocrite is content to beare much, but when you fret him to the heart-veyne, he is dead; he that beares through pride, will beare any thing but contempt, Luke 8. 13. Matt. 13. 21. yet hath he not root in himselfe, but dureth for a while, for when
when persecution or tribulation ariseth because of the word, he is offended; there is an opportunity of temptation, and seal of sorrow: a proud man's hold is credit, take away credit and honour, and he is gone, but all comes alike to a saint.

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

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

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

But may not a man rejoyce in Christ?

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

How may we doe this?

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

When we set out in a christian course, suppose the worst that can befall, that whatsoever doth befall
befall you, ye may be able to undergo it: this hath quaffed the courage of many a Christian, when they heare and reade, they promise to themselves they shall have honour, and when their expectations fail and are crossed, their hearts fail. He that soweth, observe not the winde, and the traveller doth not observe the dusty ways, Matth. 10. 34. thinke not that I come to send peace, as who should say, he not taken with that dreame that you shall have peace, that you shall have dainties, know this, troubles and persecutions must come, and then it this befall you, you will say, there is nothing come but that I looked for, Luke 14. 28. Hee that will build a tower must first count the cost: so count the cost, you must part with your right eye, and right hands, it will cost you decreto be a Christian indeed.

2 Conclude what ever shall befall you, will be but first, small, and secondly, the issue will bee good: first, small; and that first in the time and continuance, secondly, in the thing and substance, but small in time and continuance, all tribulations are but short, it is but a day of trouble, Psal. 50. 15. Isai. 26. 20 Come my people, enter into thy chamber, and shut thy door against thee, hide thyself as it were for a little moment, untill the indignation be overpast: it is but for a moment, life is but a bubble if we lose it: and secondly, the substance that we lose; if we lose honour, it is but the breath of man; if we lose wealth, it is as nothing: why dost thou set thine eyes upon that which is not? Pro. 23. 5.

Secondly, as the affliction will be but small in respect of time and substance, so consider the issue; looke
looke beyond affliction, and mark the good of it, and ever judge the Crossle according to Gods judgment of it, Heb. 10.34. you have in heaven a better, and more endurine substance: would not a man lay out an hundred pounds to have it doubled? you doe not lose riches, you shall be rich in grace. Moses had an eye to the recompence of reward: had but Joseph thought his imprisonment would have brought him to honour, hee had borne it gladly: had David thought the losse of Zigzag would have brought him to his kingdom, he would have endured it; so Rom. 8. afflictions are not worth the crowne of glory. the crushing of the grapes makes wine, so when a proud heart is crush'd, he is humble, 2 Cor. 4.17. there is a crowne of glory laid up; when the Lord is pursuind with misery, thinke the Lord is preparing a crowne: be not poring on misery, here is misery, but here is helpe too, Luke 21:19. In patience possessse your soules; as who should say, resolve on this, doe not put your hand on your sore; no, the Lord will recompense all.

3 Looke every day to crosse your corruptions, and then your crosse will seeme easie indeed, 1 Cor. 15.31. I dyed daily. if a man had a great many petty deaths, the great death would not trouble him: many a saint is more quiet in persecution, then he that persecutes: the Porter lifts a little and a little, at last he gets up his burden.

4 The next means is out of Heb.12.2. Looking to Jesus, &c. when thou seest a Crossle, see Christ too: looke up to that power, and begge of him, and receive of him that which may be helpefull. This looking to Christ affords Incour three wayes:  

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

Lastly, consider, if thou wilt not take up a Cross, God will give thee a curse. You will not have your credit crost, drunkards must not speak ill of you; take thy sinne then: all the sins of those drunkards and swearers ares sine, if thou reprove them not, and the curse of God with them, the venge-
of Selse-denial.

vengeance of God will brake thy backe. 

**Divus** would not have the Crosse, take thy pleasure, saith God, and the worme that never dyeth, *Isa. 5. 3.* 

the rich men would have their wealth: take your wealth, saith the Apostle, but it is cankred, and it will witnesse against you. Every sixe pence will come as so many witnesse: witnesse (faith this shilling) I was plucked out of the mouth of the poore, you will have a wealthy talent, and you shall have wrath with it. You that are now careless, you feare to sanctifie a Lords day, you will not be crosses, God will bid you go to your neighbours to be saved, for them you loved, and them you obeyed; whether then will you have the Crosse of Christ, or the rage of the Almighty, rather beare the Crosse of Christ, then the indignation of the Lord of hostes.

It is a ground of instruction, if the servants of Christ must beare the Crosse, then who bee they that make it? It is an undoubted argument of a soul that is an adversary, that sets himselfe in bataill array against the Almighty. They are the Saints of Christ that beare the Crosse, therefore they are the slaves of Satan that make it: it is a great character of the divell, he is an **accuser of the brethren**; and an undoubted argument that they are of the divell, that lay heavy burthens on the backes of Gods servants, *Phil. 1. 28.* It is to them a token of perdition, but to you of salvation: to bee persecuted is a signe of your salvation; but to persecute the faithfull servants of God, is a token of perdition, as a man that hath the plague tokens, we say, The Lord have mercy upon him, and we give him over for dead, and the
Gal. 4:9-30.

Let him deny himself, and take up his cross, first, deny, then take, both deny and take.

Selfe-denyall is a speciall meanes to fit the soule for suffering. Therefore these two goe hand in hand, he that is a selfe-denyer, will be a cheerfull sufferer, it is not onely here expressed, but in other places mentioned, Rev. 12:11. There is a description of a man that shall conquer; they overcame the Dragon, because they loved not their lives unto death: that is to say, they were contented to lay downe their lives, Luke 14:33. when a man hath laid downe himselfe, then he may follow our Saviour, 1 Cor. 7:29. he makes this the armour, wherewith a Christian should be furnished against the day of tryall: the time is short, what remaines? the text faileth, Let him that is married, be as if he were not married: that is, let him have all, but let him deny all. When Peter denied his life, he never denied Christ any more; so when Jonah denied his stout stomache, he never forsooke the message of God any more.

How
of Selse-deнятьl.

How doth this selse-deнятьl bring in this spiri
tual ability of undergoing the Crosse of Christ?
Here we will give you the arguments. Observe
you the causes of fortaking the Crosse of Christ,
which are two:
1 When the Crosse is too keene or sharp.
2 The weakenesse that is in us, that we are not
able to beare it. Now selse-deНЫall removes both
these.
1 That selse-deНЫall takes away the keeness
and shapenesse, and the argument is this. If selse-
deНЫall keepe the Crosse from pinching, then it is
a speciall means to take away the shapenesse, and
so to make us beare it; the first is cleere, therefore
the second must follow. Then that it may appeare
that selse-deНЫall takes away the shapenesse, ob-
serve, that the Crosse doth not take away any spi-
ruall thing: trouble and persecution doth not take
away faith: if a man were in a dungeon, he might be
faithfull; the fire doth not consume the mettall, but
take away the drosse; so outward things are onely
consumed, the other are not touched; now then
since the shapenesse lyes in outward things, selse-
deНЫall beats backe the blow, so that it cannot
trouble him: the onely way to take away the fire,
is to take away the fuel; so when the fire of per-
secution is flaming, selse-deНЫall takes away the
fuel, on which affliction should burne. Now it
doth this thre wyues.
1 A selse-deНЫing heart doth basely esteeme of
these basse things: so much as you prize a thing, so
much you are grieved for the losse of it; a woman
that marvellously esteemes her childe, when sée
loseth
Ioseph her childe, the Ioseph her life: if men would esteeme jewels as pebbles, the Jeweller would be no more grieved for the losse of them then for pebbles; so he that esteemeth his honour, (as the ambitious) his life, as the naturall man, his honour and his life are his Gods; take away his God, and he staketh; but a selfe-denying heart placeth no worth in these; if riches be gone, there is but a shadow gone; if life be gone, there is but a bubble broken, Acts 20.24. Paul counted not his life dear, as who should say, if he had counted his life dear, he had not finished his course with joy. A rich man cares not to lose a pence, so faith Paul, I count not my life deare: all men forsook Paul, save only the house of Onesiphorus, yet this troubled not Paul, because he had this selfe-denyall.

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

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

Secondly, selfe-deniall takes away that weakness that is in us to bear the Cross; & that two wayes.

1. It makes way for deriving of spirituall graces; this made the Martyrs so constant, that the Murtherers cryed out, they were weary with killing; it came not from flesh and blood, but from selfe-deniall; he that is constant to deny his owne strength, the strength of the Lord shall supply him; the Lord is able to support him: now a selfe-denying heart makes way for this strength, he is nothing in himselfe; therefore Christ is all in all in him. Phil.4.13. I can do all things in Christ who streth.
The Christian Lesson

Phil. 4:13. 
strengthens me. There is a virtue given from Christ to a self-denying heart to bear trouble.

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

1. Strength.
2. Cheerfulness.

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

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

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

2. It is a word of Examination. We know not for what times God hath reserved us, then here we may see, who are able to stand for Christ. If there be any man that denies himselfe, and takes up the cross, he shall have the crowne. But art thou able to deny thy selfe or not? Art thou now a Professour, and wilt be a forlaker of Christ? We are not greater then our fellow-brethren we know not how slowemisery may betide us. Is he likely to suffer the losse of his blood, that will not suffer the losse of a base lust. Will he beare the point of a spear, that will not part with a little credit:

Judg. 7. 5. When Gideon was to fight with the Midianites, those that were afraid we bade them returne, and they went almost all away. Now, God
God gives them another trial, they that lapped, went; and they were three hundred. Therefore in the Psal. 110. it is said, Christ shall drink of the brooke by the way; That is, he shall take a lap by the way, and goe cheerfully to his worke: if the Lord should try us thus, all that are fearfull to suffer, would flie into the Low-countreys; there would be but a few, if God should say, by those that flit at the world, by those I will defend my Gospel; how few would there be! for men will part with nothing: take a company that live in the Church, they are (many of them) not able to bear the power of the word; thou that wilt not part from a lust, how wilt thou be able to part from thy blood? Now, what shall we thinke of those that will not have commodities crossed? Rather lose conscience then six pence; how shall we thinke these will loose their estates, their blood and life?

It is a word of direction. Namely, we are to advise, how to prepare our selves for the fiery trial; begin the right way, and persevere constantly, be marvellous empty, and then be fit to bear trouble; men thinke to out-brave misery; one, faith he, resolved of it, he will die, that he will, before he will be a Papist; No, this bold boasting is an argument, thou wilt not bear the cross, when it comes to the trial; commonly these men flie off in time of persecution. But the duty God commands is this, looke into thy heart, and take notice what is most delightfull to thy soule; Is it honour, ease, credit, &c. Is thy life dearer unto thee? Examine this wisely in the best of thy
of Selfe-deniall.

meditations, and when you have found what is dearest, then bring your soules to a holy contempt of it: what a man tramples upon, he is content another should tread on: soldiers when they come into the field, doe accustome themselves to hardnesse: the truth is brethren, we know not how soon God may call us to suffer: were the enemies on our borders even now, how would you beare it: would you then be willing to renounce the honour you have esteemed, the riches you have embraced: then renounce them now, and you will not be perplexed when you leave them. If Sathan goes against you, and pursues you, and faith, if you follow these courses, you must part from these and these comforts, if you take this way, you must looke for misery, you must looke to be despised of father and mother, and brother and kindred. You must never looke to come to preferment, &c. now, will you be fenced; renounce all aforehand, doe you tell me of honour, faith the Selfe-denying heart, let honour looke to itselfe, but say to him, what will become of your liberty: your liberty will be gone, faith the soule, let liberty looke to itselfe, I will looke to duty: this is once, and all that is required at my hands.

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

Let him take up his crosse and follow.

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

The text doth not say, let him take up his crosse and leave me, no, but take up his crosse and follow me; as who should say, perfection will stand with

N 3 perfe-
perseverance in obedience, Christ and a cross accord, Numb. 14:24. the Lord himselfe speaks of Caleb, that he followed him fully; the children of Israel, when they came out of Egypt, were driven into the wildernesse, and were in crowds of extremity, famine on the one side, the enemy pursuing on the other, yet Caleb followed God fully, nothing hindered him from following God, Psalm 44:17, 18, 19. Thou hast cast us into the place of Dragons, and covered us with the shadow of death, yet we have not forgotten thee, &c. Daniel 6:10. when the King had made a decree and sealed it, was Daniel daunted? did hee start aside? no, he set open his window, that though all the canon shot was about his ears, though the decree was sealed and gone out, yet Daniel was the same man, Acts 4:19. when the Scribes and Pharisees were violent, the Apostles were resolute, when they had been forewarned, they answered, whether it were fittest to obey God or man, judge ye; and in the 29. verse, the bolder they were in persecuting, the bolder they were in suffering. Birds will sing in stormes, so Gods birds will sing cheerfully in the greatest storme of persecution.

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

I answer two things.

1. Opposition may stop the outward actions a man would performe, but the inward gracious disposition cannot be hindred; they cannot take away his heart, he hath as great a heart to love duty,
of Selfe-denyall.

...and when a mans actions are by force hindered, God accepts she will for the deed, 2 Cor. 8.12.

2. Though a man cannot follow God in one kind, yet he may in another, though some graces may be hindered, yet others will be furthered, and that is the duty God requires at that time, Lam. 1.4.

Let patience have her perfect worke, that is, God puts a man on severall tryals, sometimes in person, sometimes in disgrace; now patience playes at all weapons, and when she hath borne all, shee conquers all. Looke, as it is with soldiars in summe, they goe into the field, and in winter they lye in Garison, yet they are soldiers still; so some duties are summer duties, as hearing and the like; these are in the time of prosperity, but when the winter of persecution comes, and besiegeth the heart, then God calls for patience. You heare the word, that is a summer duty, but when you are scattered asunder, God requires patience, and selfe-denyall, yet in both we follow Christ. If a Saint should dye, yet he forfakes not obedience, for he hath followed Christ as farre as he can say Christ could goe no further then death, after death a man is considered as a conquerour, then the battell is ended, Heb. 12.4. To have not yet resisst until blood.

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

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

It should not, say it cannot, and that for three grounds.

1 Be-
1. Because God allowes of starting at no time; the Law bindes at all times, to all times, is an old rule in Divinity; there is no time wherein sinne is to be granted; our condition may alter, but duty is that which God ever calls for; poverty may take away riches, but no condition should take away duty, but some duty is to be performed, though not this nor that, yet a good conscience is alwaies to be preserved: there is a necessity for a man sometimes to have afflictions: God gives them, but God never gives a necessity to sinne: it is not necessary to be rich, but it is necessary to be holy in all manner of conversation, 1 Pet. 1. 15. nay, secondly, the more opposition a man hath, the more resolute he should be: for then there is most need of courage: the Captaine requires most courage in the battell, and in harvest, if a storme be comming, we worke hardest, so a man should be most constant in the time of trouble, Jude 3. Contend for the faith. Contention implies opposition, the more trouble, the more courage God requires. Sound saving grace will never slip away, in the greatest opposition, then is the time for love to doe most: a brother (faith Salomon) is borne for adversity: love is like lightning, it is most fiery where it findes most opposition: so when love is in most opposition, it is most violent in resolution, Acts 4. 20. We cannot but speake the things we have heard, as who should say, we have a warrant from God, therefore we cannot but doe it, and in the second verse, the lame man being cured, the Scribes and Pharisees were grieved at it, the Disciples having taught concerning Christ, and the glory that came to the Gospell: the
the Scribes and Pharises thought to crush the business, now faith Peter, verse 9. if we be examined concerning the good deed, as who should say, you Scribes and Pharises use to convert people for good deeds. Therefore be it knowne unto all you men of Israel, as who should say, you Pharises would have Christ hidden, therefore all yemen of Israel, be it knowne, that by the name of that Jesus whom ye have crucified, this man standeth whole; thus zealous was he, though converted: the spirit of the Lord is a kingly spirit, therefore it will make a man leap over all blocks, Ruth 1:16. Naomi having alledged many arguments to dissuade Ruth, marke how she resolves, intreat me not, for thy God shall be my God. the more love is opposed, the more violent & resolute it is: there are no trees fall by a storme, but those that are rotten, those that are good grow the faster, so it is with a heart that loves Christ in sincerity, he beares downe all.

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

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

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

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

It is a word of instruction, hence persecution is a plea for exactnesse: no poverty can excuse a man from duty; if no affliction can hinder from following of Christ, then no affliction can give excuse for not following of Christ; it is no plea to say, my neighbour hindered me: when Peter denied Christ, he did not say, Lord, I was in great fear, I loved thee well, yet denied thee basely; we heare no such matter, but he wept bitterly, he saw his fault, and was ashamed of it; this should be our course, Phil. Phil. 4:2.

If there be anything that is honest, any thing that is pure, thinke upon these: a man might reply, the cause is good, there are honest things, but trouble accompanies them, what of that? yet if there be anything that is pure, thinke on that; yea say some, the practise is pure, but it is reprochfull: now faith the Text, there is no pretended inconveniency that should be a hinderance in a christian course: do not thinke of reproaches, but if there be anything honest, any thing pure, thinke on that. All you Israelis that scoffe at purity, if Paul were good, ye are naught, Heb. 13:4-5. When we are married, we must looke to our families; no faith the Text, avoid covetousnesse, do not say, the cause is good, but my family must be looked to: drunkennesse should be hated faith one, but then I should lose my custome. It is good to pray, for the Scripture faith, Pour downethy wrath on such as call not on thy name, but it takes up time, and I should bee scoffed at, and counted a Puritan, and therefore I pray have me excused. I cannot excuse you, for is
there not a God to be pleased, as well as a customer: when the heavens shall burn, and the works thereof be consumed, do you think this will excuse you? to say, I would have prayed, but my Master would have beat me, my neighbours would reproach me, &c. If you fear your neighbours more than God, then get you to hell with your neighbours, and then let them succour you; these are not sufficient excuses, therefore delude not your consciences: will you tell God, a cross troubled you? he will tell you, you should have taken it up: had Christ said to us, I wish you had been saved, but then I must be spit upon and crucified, but that I will not, woe had been unto us, had not Christ been forsaken, I had been damned, do not think to drive the bargain to the last farthing: let God be honoured, though I troubled, this is right; but to say, let God be honoured, but I will not be troubled: ah poor wretch, hast thou any share in Christ? he that suffereth not with Christ, shall not have glory with him: therefore as you desire to have comfort, lay away these figge-leaves, that will not avail to shelter you. Because thou wilt not take up a Cross, thou shalt not have a Christ to save thee.
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?

He intent of Saint Paul is to justify his Ministerie, upon occasion of that contempt, which
by reason of the basenesse 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,
heaters 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 then by my Ministry, then notwithstanding the weakenesse of my flesh, you must needs acknowledge me 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 prooue of this effect of his Ministry in them, he wils 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 carries 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 be effectually called to be partaker of the graces and vertues of Iesus Christ. To prove this is by an experimental 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 ourselves is a worke of the spirit, whereby the foule 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 neatly conserne 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 the state 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 testimonio of the truth, and lawfulnesse of that Ministry by which they are converted.

This is gathered from the coherence and agreement betwixt the third and fift verse, it is also proved, Jer. 23. 22. If they had stood in my counsell, and had causeth my people to heare my words, then they should have turned them from their evill way, and from the evill of their doings. No Minister can convert another, who hath not stood in God's counsell, that hath not beene sent by him, Rom. 10. 14. 15. Faith in a heacer 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 Paltors 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 scale of my Apostleship in the Lord.
The reason is this, because the soules 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 assi-
stance of the spirit to accompany any teachers but such as God sends, Matth. 28. 28. I am with you (whom I send) to the end of the world, not with any other.

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

**Doct. 2.** 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 inforced from the pre-
cept here given, Luke 10. 20. Rejoice that your names are written in heaven: now there is no ground of re-
joycing, but for that whereof we may attain a ceretaine 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.

**Reason 1.** 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 we have the spirit promised to in-
forme us that these markes are in us, Rom. 8. 16.  

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the spirit of God beareth witness to our spirits, that we are the children of God. 

Note that this knowledge is often intermingled with much doubting, Psal. 77:8, 9, 10. Psal. 42:1: 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 provoke men to use all means that they may be assured touching the welfare of their estates. Let men's diligence in looking to make sure inheritance, lands, manors, whereof they have any promise, whereon 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 then 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 ground-
groundlesse surmises, idle suppositions, flustering imaginations, will serve the turne, give a fubbered 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 fliding foot.

**Deut. 3.** Every man by nature is apt to be deceived, and to misjudge himselfe touching his spiritual estate, to shunke all is well, when nothing leste.

Thus much is insinuated in the Commandement, to try and examine, as if otherwise we were subject to mistake, Pro. 54.12. There is a way which seemeth right to a man, but the issues thereof are the wages of death, AEs 2 6.9. 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 Pharisaisme. 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 Pharisee over-weening himselfe with his owne conceit, speakes 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 Laodicca giveth testimony to the truth of this doctrine, in that her glorious vaunt 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 concerneth 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 darknesse, and darknesse for light, to put bitter for sweet, and sweet for bitter!

The second ground of mans mistake is the continual endeavowr of Satan, whereby hee laboureth 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 meanes is a man held most powerfully in the snare of the Divell.

Therefore we must at no hand beleive our owne 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; beleive 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 peace* probably
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 spirit, 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.

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

There are seasons when the worke of grace is so overshadowed, that a man can scarcely 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 proofe 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 madethryall of our selves: the worke of Gods spirit is sufficient, whose manner of working is to us unknowne, John 3. 8. as the winde, 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 judgeth himselfe forsaken of God in regard of his owne feeling, Psal. 31. 22. I said in my herte, I am cast out of thy sight, Is. 40. 27. Jacob complained his way was hid from the Lord, Is. 49. 14. Sion complains, the Lord hath forsaken me, and my God hath forgotten me, Is. 50. 10. there is a time wherein Gods children walke in darkeness, and see no light.

The meane of this misjudging ourselves are two-fold.

1. S thans cunning, that where hee cannot prevaile
vaile to rocke men asleepe in security, there he assaults them with false fears, to make their lives uncomfortable to them, and drive them, if it be possible to despair; this is not the least of his strategies.

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 even deeme our selves reprobates when wee are highly in God's 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 keepes 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 concealment 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 cariage of Gods love to us may be of excellent use for our good: and so much I doubt not, but who soever shall obserue in themselves, they shall finde their hearts much bettered, and the graces of Gods spirit more quickned in them by such spiritual exercises.

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The Lord may and doth often punish our bypass 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 ourselves and our uncertain hearts, that so he may declare his justice in the deserved punishment of our sins; 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 God's glory and our good.

For the comfort of many of God's beloved ones who are much discomforted in themselves, for that through Satan's malice and their own default, they are not able sometimes to judge of their own 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 Solomon in his royalty, so have they their winter, wherein their sap retires to the root, the branches seem to be withered, as if they were not the same, no life in them: so is it with the graces of God in man's soule, they have their spring and summer seasons, they have also their winter, wherein they seem 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. Doe we not see that men may be so miscarried in their judgements, as to thinke 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 spiritual estate, so to be misinformed, as to thinke themselves children of wrath when notwithstanding they are heyres and coheires with Christ Iesus? 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 every one 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 worke 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 my 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, a John 4.11. 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 deceit-
fulnesse.

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, Jer. 17. 9. The heart of man
is deceitfull above all things, who can know it? it is a
very easie thing to be deceived by it, a most hard
thing to know it; therefore we must set ourselves
more earnestly to work, to try and examine our
estate.

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

Now for that the practis 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 pur-
pose 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 severall marks
of the same.

Among the false and appearing tokens and
shadowes
shadowes of the state of grace, I finde three that are remarkable, and above others to be encountered with, viz.

1. The Civill man.

2. The Formalist.

3. The Temporary Professor.

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 himself, 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 glosses and deceit whereby it prevails.
4. A discovery of them in their kinde.

What is civill righteousness.

It is the praetie of some outward duties of the second Table, joyned with either a flight 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 civill 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, pays 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 examples.
The grounds of civil righteousness are two.

**Quest.** What are the dejects whereby he beguiles himself?

**Answ.** He applauds himself on this manner; that he doth good dealings, and hath a good meaning, and hopes by this to do as well as the best; these indeed are worthy fruits of righteousness, if they were rightly practised, but the civil man deceives himself.

First, In that he is utterly ignorant of that which
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 only sufficient Schole, master to this purpose; The civill man doth measure it by the scanning either of his owne judgement, which is corrupt by nature, or else by the received customs of the world. Doe not many pretend in many grosse injuries, and wrongs done to God and man, their good meaning? Doe not generally the good dealing that is, among all men no longer keep 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 untemperd morsel 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 sinneth 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 men doe, is but sinne in the doer, though good in itself, 

Thirdly. Consider this good meaning, and dealing in the good price of goodness whereunto it would seem to attaine; you shall finde a manifold grosse transgression of the duties of the first Table, that doe more immediately concern the worship of God: for doe we not see, that these men are most of them negligent, regardles of the ministry of the word, make little conscience.
ence of an oath, if they be urged; break the Sabbath, live in affected ignorance, and yet by virtue of this supposed good meaning and dealing, they think themselves blameless; what great and hainous sines do they throw under this shelter, I referre myself unto the daily experience of such as know anything in the conversation of these men; as if the Lord would accept of any sacrifice, though never so blind, lame, or maimed; offer this service unto thy Prince, and see if he will accept it. Puff shall it be a good plea for a traitor against the state to pretend his righteous 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. Deceitfulness, in that he thinkes himselfe a jolly fellow while he compares himselfe with the rabble and multitude that live in the open transgression of God's great Lawes; when he beholds himselfe by a reflexion from them, he grows strongly conceited that it must needs be well with him for that he outstrips such swarmes 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 comparisons make those things that are naughty in themselves seem good? Let that alone be held for good, that is good in it selfe, whose goodness 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,
of Selfe-tryall.

word, what so bad in a kinde that might not bee justified, if if were lawfull thus to gisftt might not come, naughty and unsinfull men that live in the breach of some of Gods great commandements, hope for heaven, if a comparative righteousnesse 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, leaue 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 than himvslef, so hee might thinke himselfe a rich man, but his eye is alwaies looking how many richer there are then himvslef: why should wee not doe so in spiritual things, not to looke how many have lesse then we, 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, anything shall serve the turne, to satisfie 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 goale, so in the seeking of the Crowne of life, we may outstrip a number, and yet misse of the salvation of our soules: we must therefore be carefull so to runne, that we may obtaine.

Thirdly, if this righteousnesse would carry a
man out which leaves company behinde in greater
impiety, then the Pharishe should have had wrong,
when the poore Publican was preferred before
him, who notwithstanding was not as other men,

Fourthly, we must in judging our selves righ-
teous, look to the rule of God's lawes, which
judge our inward thoughts: this was it which in-
formed Saul, who without the law was alive, but
when the law came, flame revived, &c.

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

As in. That saving grace doth not only cause
a forbearance of the outward act, but suppresseth
the first motions unto flame, kee them in the cra-
dle, makes conscience of them as mortall sinne,
whose wages is death, Isr. 4. 14. How long shall thy
waineth heart 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 mans corruption may bee restrained and
kept in from any actual breaking out, not for any
good that himselfe shall reapeth thereby, but for oth-
ers benefit, for the good of society in generall,
the good of some in speciall: Abimelech 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 some-
times 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 village, yet if the heart be unsound, sordid, 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 speakavourably, 

Pro. 25. 25. Our corrupt nature is signified by Wolves and Beares: shall we think a Bear no longer a Bear when hee is chained up from doing harme or a Wolfe to be no longer a Wolfe, for that he is manacled so as hee cannot frighte?

4. A fourth deceit is, he conceives himselfe in good plight, for that many that goe before him in professio, yet come behinde him in practice, and faile in many duties whereby he approve himselfe to men by his civill carriage.

Assw. It is an evil that is most to be lamented, that such as doe profess religion, are not careful to adore 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 that there are, and shall be some, who shall have a forme of godliness, 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 a good estate as others who shall never obtaine salvation for shall not uncorrupt religion
 Secondly, I doubt not but in some particular sinner, some civil men have a greater command over themselves, then many truly religious. David was given over of God by fall to bloody adultery, wherein 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 child of God, the other in the snare of the devil held captive to do his will: For the affection of sinful anger, many of God's children are more apt to offend by it, the temper of their natural disposition inclining that way, then many civil men in whom there is no work of regeneration; and all this no disparagement to God's children, since the Lord doth out of these infirmities in his wisdom, make a sweeter confection that purgeth pride out of their hearts, makes them more watchful, more diligent in prayer, hearing, meditation.

Thirdly, it is often the snares of this world, who bury many good things in the children of God, those that be professors, if but one sinner (it may be which the Lord hath left in them humble them) shall appear in their conversation, the unthankfull and censorious world continually eyes and speaks 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 deformities. No marvel then if professors of religion, being subject
subject to so unequall and partiall a judgement, be thought to be shor of a civill man.

5 A first deceit. A civill 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 harmlesse righteousnesse will justify him.

Answer. It deserves 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 omis- 
on whereof is damnable, Matt. 3, 10. Every tree which bringeth not forth good fruit, is hewn downe, and cast into the fire, Isa. 1. 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-

vants,
wants, as wee doe from ours?

Secondly, men doe vaineely 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 mee, scattereth abroad: not so fave when we may, is to destroy, as appeares by the speech of our Saviour, Luke 6.9. when hee was challenged for curing sicke man on the Sabbath 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 esteeme, 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 best ting of God, that deserves to bee well accounted of; it is as oynment, 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 be 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
of Selse-triwall.

Gods favour, Luke 6. 26. Woe be to you when all men speake well of you: and many have the greater caule to suspect their estate in the generall applause of men, then thereby to grow secure. The Pharisees may seeme to have gained a great approbation from men, they were thought to be the onely religious men of their times; yet how doth our Saviour censure them, even in that where in they took most pride, namely, the esteeme of the vulgar, Luke 16.15. ye are they which justify your selves 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 condemn.

Thirdly, the Scripture doth plainly leade us from the applause of men in the tryall of our estates, and seekes to draw 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 acceptes of him: his praise 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 formall righteousness; where consider,

1 What it is.

R 3

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, joined with a neglect of the duties of the second Table; and thereby giving way to some grosse corruption. Wee may see a patterne of this, Ier. 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 a.whore woman conjaynes the paying of her vows to God, her peace-offerings with the breach of wedlocke, Math. 23. 14. the Pharisees devoured widowes houses; under colour of long prays.

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 of the publike assemblies, a hearer of the word, receiver of the Sacraments; he will not fitches to goe a mile or two to the hearing of a sermon; all this was in Herod, in those that professe to our Saviour that they have eaten and drunk in his presence.

Secondly, hee may be a means to draw on others, and ofay with those, Isa. 2. 3. Come, let us goe up to the mountain of the Lord, Ezek. 33. 30. Ezekiel the 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, Matt. 7. 22. that have attained so much knowledge, that they have beene 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. 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 entertainement to them, as the Pharisee, Luke 14. who invited our Saviour, yea make words of love to them.

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

1 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 detaine 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 beguil'd, while they placed all religion in outward sacrifices; by this men are kept from the Ide and power of godliness, while they are so farre seduced by, R 3 Satan,
Sathan, as to rest in the Paradise of a formal 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 than forgoe any part of that which he is by natural apprehension bent unto. Hence the Scripture teacheth the sinnes 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-loving sinnes, by all means embraces this forme of service of God, takes great contentment in this; and such a one is this formal righteousness, which makes a faire shew, promising great matters both unto others, and our owne seduced hearts; and in this do men willingly rest, as that which gives a dispensation unto some partial sinnes, and yet carries a goodly appearance amongst men. This formal service of God will bring whole rivers of outward service, even the first borne of his body, for the sinne 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 describeth 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
prayer and fasting, how much doth the Scriptures attribute, making them the very means where, by the very treasures of heaven are opened, and all good things communicated to us! Hereupon the deceitfull heart of man is so ravished by these worthy acts 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 falling 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.

Answer. It is no sure argument of the truth of a mans profession, that he endures trouble for it. No question but Judas had his part in those crosses that did accompany the preaching of the Gospel, and yet who doubts of the rottennesse of his profession? but among others, Alexander, of whom we read, Acts 19. chapter, 33. verse, that he was neere unto death for the Gospels sake, and yet of the same man (as Calvin thinkes) doth Saint Paul give a heavy censure, when hee prays that God would reweard him according to his works, 1 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
it lookes onely upon that which sheueth it selfe in religious performances, that is the object of wicked mens malice, they pry not into the truth 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 parties, it is enough to endure the ill will of the one, but in show and appearance to joyne with the others; and so it is no sure and infallible mark 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, fits the divell and wicked men on work.

Thirdly, there may be great deceit in suffering, wherein a man can have no comfort, as if it were an inseparable companion of sincerity: men may seeke themselves, their glory, honour, and have worldly respects in yeelding their neckes to affliction for the Gospels sake. If any man (with our 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 onely an argument of the truth of grace, when a man being tossed in them, lives onely by faith 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.
of Selfe-tryall.

Answ. 1. No doubt but it may and ought to be a good comfort to us, that we have the approbation of such as feare God in those wais wherein we walke: but notwithstanding it is a sure rule, that of another mans estate before God, no man can judge with a judgement of certainty; for whereas one man judgeth of another onely by fruits of the spirit, what outward worke of the spirit of grace is there, which the pride of mens hearts, and the divell 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 mans estate. The uprightnesse of any mans heart in the duties he performes, it is possible onely to God and himselfe to know, Pro. 17. 3. The fining 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 mens approbation of our courses wherein we walke, 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 thence 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 marre them.
them in the manner of performing them.

Thirdly, we must know that good and godly Ministers in this prophaned and wretched age, are glad to apprehend and cherish the least blossoms of good will that doth shew themselves; are ready to encourage men to any good course, by giving them their desired recommendations. Gods Ministers deale 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, hee 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 joyn in the same parts of God's worship with like diligence; frequent God's ordinances; why may we not from thence conceive all to be well with them?

Answ. 1. That whatsoever a child 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 than ordinary.
nary. Compare the reformation of Jehu, with that of Josiah, 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 Josiah in the like kind: had not Jehu discovered himselfe in setting up the idolatry of Jeroboam, 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 universall 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 forfaken 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 totall agreement from a partiall, an inward from an outward. Let all Christians be exhorted and persuade, that they beware how they build upon this same seeming formall righteousness, that they do not bless themselves in it as a state of al-sufficiency to salvation: as if greene leaves could make good trees, or formall 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 formall professors, consider these motives.

S2
The Scripture tells us that it is deceitful righteousness, Jer. 7:4. trust not in lying words, Lam. 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 speaks of, that faile men when they have most need of water.

2d The Lord doth of all other services, reject this formal righteousness, Psalme 50.8. Isa. 1:14. My soul hates your new Moones, and your appointed 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 believe that the outward usage of Gods ordinances will commend a man to God.

3rd It is among the sinnes of these times prophesied, 2 Tim. 3:1.5. that in the latter daies shall come men having a forme of godliness, but not the power. Now wee ought to be so much the more careful to avoid it, as we are more subject to it, in regard of the prevailing of it, in the age wherein we live.

4th 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 very sacrifice of fools.
The third Harbour wherein the soule of man rels it selfe is, Temporary Righteousnesse, such a service of God as carries a goodly shew for the time, but after vanishteth away.

Consider,

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

1. Temporary Righteousnesse is a work of the spirit, whereby a man being enlightened to see the privileges 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 illightned to see the privileges 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, Matth.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 loasafterwards he falls away. So the righteousnessse of temporaries is compared to the morning dew, that vanishteth away with the Sunne; and that this is his estate to fall away is infinated, 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. 27. 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 justice 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 Jeroboam.

2. Grounds. 1. That these men were never truly engraven into the Vine Christ Jesus; they were never truly sodered, and united into Christ as parts of his mystical body, whereof he is the head, and accordingly being never truly conjoyomed unto him, no marvellous 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 he 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,
bers, but from some external cause and works of the spirit, but out of the mystical 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 soul; takes a firmer rooting; with some their knowledge swims in their braine, casts a reflecion 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 betwixt the stony ground and the good earth, Matt. 13. So that the reason why this righteousness fades and comes to nothing, is that, because it nor being stamped deep enough into the soul, when temptations make an assault, it is not of ability to resist.

3. Decrit. 1. He imagines himself in good case, for that he can rejoice in the word when he heares it.

Answar. There is a threefold difference, betwixt the joy of the temporary and the Elect in hearing, the word. The temporary rejoiceth in hearing of the glorious privileges 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 to
to secto, in regard of the large and plentiful full 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 hiew 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 professour, 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 betwixt the joy of the temporary and the persevering professour.

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 strangenes of it, so many are delighted to heare some points of divinity discoufled which formerly they have not heard, there is love
loves to the Preacher in whom they are glad to see such excellency of gifts, as also in the pleasing delivery, so Ezek. 33:32. Loc. thou art unto them as a very lovely song of one that hath a pleasant 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 goodness that is in it for itself, for that beauties fake that shines in it; they behold an inward glory, Jer. 15:16. Thy words were found, and I did ease them, and thy word was unto mee 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 God's anger, hungering after grace, for the heart of man humbled with this spirituall wretchedness, 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 itself; and out of the sweetinesse of God's promises apprehended by faith, curing the wounds of our distresseed soules, doth greatly rejoice in the same; the word becomes sweeter than 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, Matt. 13.

5 The joy of the temporaty is of a vanishing nature, it soon fades; as the corne that growes out of the stony ground withereth forth with for want of earth, so is it with the temporaty's joy, it is as the crackling of thorns under a pot, soon in, soon out: hereupon his delight is compared to him that com-
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 posie of those sweet flowers, wherewith he refresheth himselfe, even when he 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, feeleth 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 infallible notes of one that is in the estate of grace, then might Esau's weeping, Ahab's humbling himselfe, Judas his sorrowing, plead an interest in this estate, whom notwithstanding the Scripture hath marked with the blacke coale of reprobabon.

2 There is a worldly sorrow, as well as a godly, 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, whereof more shall bee said hereafter. The devils have a horror in their soules, wherewith they tremble at the righteous judgments of God; are affrighted with legall terrous, yet never a whit the neerer the state of grace.

3 The sorrow of thse men doth not lye long upon them, it is not of a lasting nature; but like a vapour that now appeares, and anon vaniseth away. Many are Sermon-ficke, as those that are Sea-ficke, 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 style 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 beenes 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, cloaths himselfe with sackcloth, hangs downe his head like a bull rush, but so as hee licks up the vomit of his sinnes, keepes iniquity close under his tongue: Esther even when he cried out for griefe, yet had this resolution in him, that when the daies of mourning for his father were past, hee would be avenged of his brother by killing him, Gen. 27. 41. Gen. 27. 41. 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 Kings 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 ways, and what doe the most righteous more:

Answer 1. That good purposes, unless they be brought into practice, 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 miscarrying 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 deal with us in good purpose, 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 hellmouth. What benefit was it to those Iewes, John 6. 34. that they cried out, Lord evermore give us that bread, when notwithstanding they did not use the meanes to compass it, as appeares, verse 36. what good had Agrippa by being perswaded almost to become a Christian? or was Balaam ever the neerer to heaven, for that hee desired to dye the death of the righteous? why then doth the temporary carry himself so stiffly upon his good purposes and desires:

2. If we take an account of those desires, by comparing them with those that are found in men truly converted, we shall finde many notorious differences. Those desires of the temporary are like
of Selse-tryall.

like them of the sluggard, who lusteth, but his soul hath nought, Pro. 13. 4. they are lazie, faint, with- out 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 said to presse forward, Phil. 3. to hunger after righteousnesse, Matth. 5. 6. yea, secondly, these of the temporary feele no griefe for the want of that they desire: but those of true converts are joyned with an inward most affectionate mourning towards him whom they de- sire; their foule faints, they are sicke after that they desire, Psal. 42. 1. Psal. 143. 7. Heare me speedily O Lord, my spirit faileth, &c. Thirdly, those of the temporary (as all beginnings of grace) are fickle, vanish away, come to nothing; these other are con- stant, hold out, give no rest to their eye-lids, till they have gained something wherein they may rest.

Deceit 4. That hee findes himsele more for- ward then many of those that have bene ancient professors; is more hot and earnest in ma- ny good duties, even then they of whose conversa- tion no man had ever cause to doubt.

Answ. 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 deepe, but in the face of the earth, so it sprouts and shewes it selfe more speedily, Matth. 13. Mar. 4. So it is marvellous to behold some of these temporary professors, how soone they are ripe, how violently forward; but according to those
those viol ent beginnings, they doe as toone fade and wither away. It is with them as with men that are over forward in the morning at their business, in the afternoon one 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 what the better of ourselves, by reason of our sudden over forwardnesse. Our Saviour speakes of some who were laft, who shall be first, and first that shall be laft: why may not the hot and over earnest temporary suspect himself for one of these?

2. We must in our forwardnesse consider wisely 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 strength of nature. It shall be wisedome therefore for men to examine and try their zeale and their forwardnesse. Peter being a man of a fiery and sudden spirit by nature. Religion was many times post postously set on worke by nature, and he made a shew of more forwardnesse, and yet I doubt not but as much, if not more substance of zeale was in the rest of the Apostles.

3. He may mistake ancient professors, when he shall...
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 shew in the eyes of the beholders. In others soundness of judgment, wisdome, experience have over-mastered 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.

Answer. 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 Rebh 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 signifies that he will not be indebted to him; now he hath all that he must looke for.

\( \text{vse.} \)

To advise all Christians that they do not rest in these imperfect motions that are common to the temporary; as that they have had some pangs of sorrow for sin; some flashing 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 tryed them, endeavour to be led forward to perfection. And for the enforcing of this Exhortation.

\( \text{Motive 1.} \) 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 again, it is more easily frozen; so it is with men, that have been once warmed with the sunne-shine of grace, if after they grow cold, they are more easily frozen in their impiety, more hardened in the courts of sinne.

Mat. 12. the end of that man, where there is a re-entry of Devils, after their ejection, is worse than the beginning. 2 Peter 2:21. It had been better 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 progress 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 means, deprived of much of that which the flesh gains liberty. Now shall we suffer all this in vaine? shall we with the Israelites come out of Egypt, under goe 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 needfull 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 away, all his righteousnesses that he hath done, shall not be mentioned.

3. Consider, That all the promises of God are entailed upon the grace of Perseverance. Mat. 14:13-15. 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 faithful unto thee.
the death; and I will give thee the crownes of life; vls.
Rev. 3. 12. he that overcometh, shall not be hurt of the sec.
cond death, Rev. 3. 12. him that overcometh will I make a pillar in the Temple of My God.

Wherefore let us at any hand be admonished to search and try our profession; not deceive ourselves; 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 fool that will believe every thing. Many have set forward in good ways, as Naomi's two daughters-in-law, that would needs accompany her into the land of Edom, saying, we will return with thee unto thy people, and yet how easily was Orpah entreated to go backe? So there are many Orphases, that seem as if they would travaile to heaven, yet give over in the mid-way; let their examples be admonitions to us.

Thus farre of the discovery of the false harbours 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-tryall, these specialities 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-
of Selfe tryall.

Close all in these two duties, Faith and Repentance, Mark. 1. 15. Repent and believe the Gospe. ... 20. 21. Witnessing to Jews and Greeks, repen. ... tance towards God, and faith toward our Lord Je- ... su Christ. By these two we passe from death to life, from the power of Sathan to God. Now the latter of these duties being unfold ... three maine branches of it.

1. Godly sorrow, 2 Cor. 7. 10. that is the be- ... ginning 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, fleshly heart, renovation of the spirit of our minde, implied in the word repent; which properly signifies a transmutation or alteration of the mind.

3. New obedience, Math. 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 workes 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.

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 shewed 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 me, and gave himselfe for me.

*The promises made in Christ* they are the matter whereabout our faith is exercised, *Rom. 4:21.* *Abrahams 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, joined with a conscientious use of the means, I say, constant, to difference this desire from the moody passions that are in natural men, to whom God disclosing the fearfulnesse of the vengeance to come, they doe for the instant desire a removeall of their sinnes. I say earnest, with respect to the fluggish
fluggish wishes that are in the unregenerate; as also to that fervency of desire which experience shewes in the godly, Psalm 42.2. my soule is a thirst. Psalm 41.3. 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 51.17. 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 meanes, whereby it may be increased, as Prayer, hearing the word, receiving the Sacraments. This is that faith which is taremed 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 hungering desire with everlasting life, Matt. 5.6. Luke 1.33. he fills the hungry with good things, John 7.37. If any man thirst; let him come to me, and drinke, Isa. 55.1. Matt. 5.6. 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 beliefe 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 so qualified is, there must needs be the spirit of God; for these desires
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 sinne. Thus wee 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 Satanical 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 sinke 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, overspread with the leprosie of sinne. Now the office of faith is by vertue of strength from Christ, and grace from his fulnesse, as also in consideration of those promises whereunto it doth entitle the believer, to sweep the nasty corners of the soule, to stampe it in another mould. So faith enlightens the understanding, that was nothing but darkenesse, makes the will to incline and follow after righteousnesse, 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 thyself what strength it giveth thee to purge and cleanse thy soule; if none at all, then there is no truth nor soundnesse in it.

Second marke, that true faith where ever it takes place, it leads up strong cries and unspeakable groanes 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 groanes 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, hungring and thirsting after mercy: so in those converts, Acts 2. they were pricked in their consciences, and said, Men and brethren, what shall we doe
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to be saved? 16. the Layloue, his faith fol-
lowes his humiliation; hee came in trembling be-
fore them, and said, Sirs, what shall I doe to be sa-
vved? these legall humiliations are the harbingers
of faith: as the needle goes before the thred, and
the winde, fire, earthquake went before the full
voyce, when the Lord spake to Elias; so the Lord
renets the heart with the mighty winde and purging
fire of his word, causeth an earthquake in the
soule, and then he spake 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 spirir, that hath
continually cryed peace, peace, we may at no hand
dare to relie upon it. The spirit of grace and sa-
vying faith is as a calme after a boisterous storme,
an honour that follows humility.

Fourth Marke. That onely is true faith that
wrestleth with doubting; is assaulted with feare
within, and terours without: where Satan is con-
tinually laying siege, seeking how he may exting-
uish the same, casting into the soule many fiery
darts of distrust and atheisme. A faith thus assaul-
ted, thus annoyed, may gather assurance by these
conflicts it hath with the devill, that it is from the
spirit of God, not from any divellish or natural
suggestion; for Satan doth not oppugn that
faith that is of his owne, or the fleshes hatchings.

Matthew 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 that he possesseth are in peace. This combate therefore betwixt believing and distrust must needs grow from two contrary principles, namely the spirit and the flesh.

Fifth Mark. 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 conscientable 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 comes 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 been 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 feelst thy faith nourished, increased, gathering strength in the day of temptation; thou mayst resolve thy selfe of the truth of it.

Sixth mark. That true faith brings forth contentment in all estates: the believer, is as it were, four square, turne him which way you please, he falls even; no outward want or misery can unsettle.
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the his contented mnde, 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 corn and wine and oil abounded, Rom. 5. Wee rejoiceth in tribulations, because the love of God is shed abroad in our hearts, the feeling of Gods love by faith will raise out dejected soules in their greatest abasement, Phil. 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 privileges as neither eye hath seen, nor ear heard, from whence the spiritual man looking down-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 inward neglected the privilege that he might have enjoyed by being counted the sonne of Pharaohs daughter, Heb. 11. 26. So likewise, wife, Hebr. 11. 8, 9. Abraham, Isaac and Jacob, were contented with their pilgrims estate, because they looked for a better City.

To discover the faith of our ordinary Protestants to be no faith, but a meerenatural presumptation; 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 overspread with worldly and fleshly lusts: they are not washed from their uncleanness; 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 ryeot; is not this a counterfeit faith that workes 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 owne miseries to powre 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 insensible hearts, not groaning under their owne miserable condition doe bragge of, may we not reject it as a deceitfull staffe, that will in the end deceive them that lean thereon: So likewise that faith which never doubted, which is not incombred with distrustfull thoughts; that faith which hath crept into mens hearts, either without the means or the word preached, and the Sacraments; or else by a slight 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 accounted in the
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, whereby a man is grieved and troubled for the transgression of God's Commandments; 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 loathe themselves in their owne sight, and judge themselves worthy to be destroyed. I say further that it is a griefe 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 condemning; 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 airy 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 than 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 griefe, that a man can grieve no more, this dislike of a mans selfe in regard of the breach of God's law, and grieves for not grieving enough, is that which the Lord (if it be in sincerity) 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 sinnnes.

The sufficiency of this sorrow I prove, for that the Lord in all his services doth mainly insist upon 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, Isa. 57. 15. If the Lord dwell with him that is of a contrite heart and humble spirit, Isa. 61. Christ was sent to binde 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 expresseth it selfe by tears. Zachus, 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 mourne for want of a grace when we doe cheerfully seeke it, what is it but a branch of that holy hunger which hath from the Lord's owne mouth a promise of satisfaction, Matt. 5. In a word therefore to conclude, the least measure of godly sorrow, lesse then which there is none, is to be truely 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 Jesus Christ: the meditation of those unspeakeable mercies that are manifested in him, is the very fountain from whence springs evangelical sorrow: for when wee 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

Markes of godly sorrow.
of Selse-tryall.

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 fearfull curses of the law, by the horrors of the vengeance to come, by the grisly face of eternal 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 received the spirit of bondage againe to feare, but we have received the spirit of adoption, crying, Abba Father; so that godly sorrow is a childe-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 continual companion of Gods children, of a durable and lasting nature: for as sinne doth never leave us, but daily discover it selfe in many cursed fruits thereof, so this godly sorrow doth, or ought to follow us hard at heeleles every day, as wee sinne more or lesse, we are to have our portion of it, Psal. 80. 5. thou hast fed them with the bread of teares, and given them teares to drinke in great measure: and if wee must every day aske forgivenesse of sinnes, then we must every day have our sighes and grones for them. Now the sorrow of the naturall man, though a sorrow for sinne, yet how soone dyes it? it vanishes away all in a moment, or if it be long, then
then they sing to the sound of the Viol, they drink wine in bowels, eat the lambs out of the flocke; and the calves out of the midst of the stall, and anoint themselves with the best oynments, that so sorrow and mourning may flee away.

Third marke. That godly sorrow is of general 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 faulits.

Psal. 19 12

Fourth marke. This godly sorrow is knowne by the manner and meane 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, Isr. 50 4. the broken hearted are sent for cure to the shepheardes, Ezek. 34. 4. these be the flaggons wherewith the Spoufe of Christ is comforted when she is sicke 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 rid himself of his sorrow by building Cities, inventing musickall instruments: so doe natural men put away the legal feares wherewith other-while they are stricken, by merry companions, musick and revelling, sports and recreations. Now it is otherwise with the godly in their sorrow that ariseth from the feare of God's displeasure; that travels farre and neere, runs through all variety of outward delights, findes no comfort in any thing but the word of God.

Fift 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 our selves, joyned with diligence in the means whereby wee may avoid the sinne we moune for. 2 Clearing of our selves, which is an endeavoure to approve our selves in the dislike of that we moune for by the contrary deed done, Luke 19. 8. Behold, the halfe of my goods I give to the poore, 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. 36. 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, Pro. 28. 14. Blessed is the man that feareth always, 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. 5 My heart breaketh for the servant desirous hath as by com-
mandements. 6. Zeale.when upon the consideration how we have dishonoured God by our sinnes, 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 Gospell, 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 books, and burnt them before all men. So we reade of Calvin, 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 whereby it is accompanied, that worldly sorrow wanteth, 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 make out, whether it 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 legal affrightments or worldly griefes in stead of godly sorrows which is a speciall part of repentance. Looke what is that which lets our sorrow on worke, whether it be the terrible nature of Gods judgements, or the experience of his fatherly mercies. Consider of what conuince our sorrow is, whether of a fleet ing nature, or more permanent, such as dwells with us, and doth not only lodge with us for a night. Looke whether it be indifferently, as well for sinnes deceit as open, what thou findest to be.
be thy best cordial to comfort thee, whether God's word, or natural meanes 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 mayst be comforted in thy mourning, or discouraged in resp & of thy estate.

The third grace that enflates 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 againe; 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 content
to be subject to the law of God, renouncing their former ungodliness.

Ques. What is the least measure of this change.

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

Now this setting and disposing of the heart to the wayes of God to be the forme and life of a changed estate, it appeares, in that Gods children are deciphered by it, Acts xi. that they with purpose of heart cleave unto the Lord,

3 Chron. 14. 3. Ichorephat set himselfe, 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 owne nature, a change that argues a man in the state of grace; for if it be the fruites of a mans corrupt nature, not to have so much as a desire, or will, that enclines to this change, but even wholly averse and untoward; then surely for a man to see so much of his owne misery, and to be persuaded so far of the good estate of him that is changed, as unfeignedly to purpose a change, at 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 it selfe.

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

First
First Mark, That it is total, a whole change, calling 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 restauration the spirit of grace is as large in repairing as sinne was in defacing, whence the man thus renued 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 changed, Col. 3. 9, 12. The will, John 8. 47. affections, Col. 3. Memory, Psal. 119. Conscience, all sanctified more or lese. 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 lompe, 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 all of the spirit.

To conclude therefore, looke as the oynment 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 special property of him that is changed is, that he hath strength infused into him, whereby he withstands sinful motions in the heart; fashions not himselfe to the world, resisteth the devil. 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 doe otherwise. Now where the spirit worketh this change, there sinne reignes no longer, so as we should obey it in the lusts thereof, neither doe we give our members as weapons of unrighteousnesse unto sin, but we give our selves unto God, as they that are alive from the dead, Rom. 6.12, 13. as thou desir'st therefore to know whether thou art changed or not, so consider how thou prevail'st in crucifying thy corrupt affections, beating backe satans and the world's 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 Peter 1.23. being borne anew, not of mortall seed, but of immortall, the word of God, Psalm 19. It is the law of God that converts the sould. 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 fear 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, I Peter 2. 2. As new born babes I Peter 2. 21 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 mindes earthly things; is wholly taken up with the care of them. Rom. 8. 5. He Rom. 8. 9. favours the things of the flesh; and that so, as the things of the spirit are unsavoury to him, Rom. 13. 14. he takes thought for the flesh, so fulfill the lusts thereof.

Secondly, He opposes the will of God, by refusing to become subject to it, Matt. 23. 37. I Matt. 23. 37. would, but ye would not, Psal. 50. 17. hates to be reformed; and in the room of God's will sets up his own lusts, Tit. 3. 3. We in times past were disobedient, etc. Tit. 3. 3. using divers lusts.

Thirdly, He hath no delight in God's ordinances, Heb 2. 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 counses; the scorner loves not him that rebukes.

Fifthly, He loves not the company of good men for their goodness; but all his delight is in natural
naturall men, in whom there is no seed of grace; the scorneer will not goe to the wife. For further practises 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 see 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 savour 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 claime 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 practises and properties of men of the world, 2 Peter 1. 4. the faithfull are said to bee partakers of the divine nature in this, for that they fleethe corruption that is in the world.

First Mark. That where ever this change is there
is a great difference in the manner of sinning between 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 himself 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 corrupt, 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 faith, I doethe sinne I would, and will to doe; but the regenerate man faith, 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 consenting 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 reluctancy before they sinne, as Pilate.

Answer. 1. This sight that is in the regenerate, is of the will with it selfe; but in naturall men it is of the conscience with the will; the conscience proclaims sinne to be sin, which the will would with were no sin.

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 owne vile affections, in whom sin exerciseth a plenary and full command, that give ease to the wickednesse of their owne hearts; others whom not conscience of God's word, but some outward respects doe change; others who run with natural men in their wayes, imitate their practises; 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.

\[\text{Quest. 1.} \]

\[\text{Answ.} \] It is a work of the spirit, whereby a man that is already justified doth by vertue of grace received bring forth fruits worthy of amendment of life. [It is a work of the spirit.] 

\[\text{Ezek. 36:27.} \]

\[I \text{ will put my spirit within you, and cause you to walk in my statutes.} \]

\[\text{Of him that is already justified} \]

\[\text{that is, acquitted of his sins, and made righteous in the fight of God.} \]

\[\text{Rom. 5:1.} \]

\[\text{After the doctrine of justification follows the doctrine of} \]
of selfe-tryall.

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. 10:19. 41. As the branch cannot bear fruit of it 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 beleeve a man altered and changed, that professeth another course of life, there are those duties that concerne 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: an unfeined and constant endeavour to do the will of God. I say, an endeavour to difference it from the legall obedience which is the strict performance of such duties which God commands according to the rigour of his law. In this the endeavour through Gods mercy is accepted for the deed done. I say, an unfeined endeavour, to differenciate 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 Abraham, of whom the Scripture saith, Heb. 11. that

Z 2
that he offered up his sonne *Isaio*; 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 Gods acceptance he was offe-
red up, for that there was a faithfull endeavour on
Abrahams part.

Secondly, The godly and upright men are said
*Psal 119. To do 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 if he
did none. So of *David it is reported,* that he sinned
only in the matter of *Trish,* when as notwith-
standing he sinned many ways else, in his raging
anger at *Nabal,* in cockering his children, and
likewise in his unjust dealing with *Abishai;* but
yet for that in all these *David's heart* was faith-
full in endeavouring, to doe Gods will, they are
not taken notice of, being buried in Gods 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-
ce, *Mal. 3:17.* I will spare them as a father spa-
reth his owne sonne that serveth him. Now if a man
sets his sonne a taske enjoiyng him to write a
Copy, if hee sees that hee doth but his best
endeavours, hee accepts it, comendes and encoura-
geth his child; even so doth the Lord deal with
us, when he perceives a faithfull labouring on our
part, 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 solely the conscience of God's commandments that sets heart and hand on work, 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 cast his Commandments from me, Psal. 37. 30. The mouth of the righteous will speak wisdom, for the law of God is in his heart, Job 25. 23. as the ground of turning to God, (Thy 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 theretoe 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 sustain damage in their outward estates; all these doe not render to God that new obedience that the Lord requireth; the Lord delighteth not in such sacrifices, the performers can have no assurance that herein they please God.

Second mark. 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 endeaueoureth to practice, Psal. 119. I shall not be confounded when I have respect to all thy Commandments. Zacharias and Elizabeth walked in all the Commandements 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
equall eye to be had to all Gods Commandements, 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 Gods Commandements, by which the heart of man is apt to deceive itself.

Commandements are first, either such as concerning 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 soules.

Secondly, they are either the greater Commandements, or such as are of lesser importance, as the speaking of a vaine 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, Commandements are differenced 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 onely to keepe Gods Sabbath, humble thy selfe with fasting; but also the practis of mercy and justice among men.

Fourthly, the Commandements of God are either such as concern our general 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 professeour 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 practice of our obedience to God in it, on the 18. Psal. 18.23. 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 carefull, 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's Lesson


But all disposition of the heart for well-doing, I have applied my heart to fulfill thy statutes alway, even unto the end, Proverbs 23:17. Let thine heart be in the fear 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 days of our life. New obedience must not be only in a good mood, and then given over, but it must be steady, constant. Now we shall make trial of the constancy of it. If we do not lose our hold even when we are provoked by many occasions and temptations unto evil, 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 meek, when no injures to distemper us, nothing to be good among good, so are men that are stärke naught: but to be good among evil, to be meek 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. Noah's renown was, that he was righteous in that wicked age. Lot's commendation, that he was chaste in Sodom; Joseph's 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, Philippians 2:15.

See...
Secondly, tryall of our constancy. If we 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 undergo 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 eevill report.

Thirdly, the constancy of our obedience is knowne, if, when all outward helps and furtheances 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 Tofa, 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. Ithobaal was to lee to, a good King, while he was tutored by Ithoiaa the high Priest; but after, when flatterers came in the room of good Ithoiaa, hee became a wicked Governour, 2 Chron. 24. 17. So are there many wise good with good husbands, servants orderly, live within compass with religious masters, children while backed with good Governours; but all these removed from them, they faile in the practive 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 accounted as of a continuing nature that fades not, if being thus tried it holds its own.

Fourthly.

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 appear before God in Sion. On the other side, such whose obedience is not sound, it decreases, withers away, comes in the end to nothing.

Thus far of the general marks to try our obedience.

Now for the particular. These are some special works of the spirit, which are honored 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 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 naturall estate. 1 John 3. 14. Wee 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 let 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 naturall inclinations, or for some civil qualifications, naturall dexterities that we observe in them, as pleasing to us, or for their bounty to us, or for their outward greatnesse in the world. Observe therefore thy selfe, whether thou love goodnesse, where it is stripped of all these fleshly respects.

Secondly, consider whether thy love be diminished or increased, according as thou feelest 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 meekenesse.
nese, long suffering, forbearing and forgiving one another, if any man have a quarrel against another, even as Christ forgave you, so also do ye, Matt. 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 pourest out thy soul to the hungry, and refresh the troubled soul, then shall thy light rise in obscurity, and thy darkness be as the noonday, Mat. 5 7. Blessed are the merciful, for they shall obtain mercy, Lam. 3 17. Therefore, if we have great joy and consolation in thy love, because the bowels of the Saints are refreshed by thee, brother, 1 John 3 17. Who so hath this world’s good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

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 finnes, wherein they live and lyve, dealing here as Saul did in the spoile of Ameleek, 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 finnes it may be that are of little account with them, and yet reserve the chiefe finnes; this partial obedience is not found.

Thirdly,
of Selfe-tryall.

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

Fourthly, Such in whom there is no increase, and growth in the worke of grace, who are as dwarfs 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 compassio in respect of others mens infirmities and miseries, all these are discoverd from hence to be unfound in the grace of new obedience.

A generall use for exhortation, That concerning the necessity of the duty, the means of tryall that have been discovered, as also the discovery 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 natural men, or such as are begotten againe to a lively hope. And for the whetting of the dull and slow spirits of men to this business; let us consider.

First, that we can never have any sound rejoicing, till we have made this point sure; all sound comfort doth spring from this, that we are escaped 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, 19. 25.

Secondly, Wee must be so much the more in
tryall, 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 vaine 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 wayses 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, glisters 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 in selfe, that every outward performance of a good duty is the fulfilling of the law; as in the young man, Matt. 19. 20. seeing therefore we are exposed to so many ways of seductions, 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 a sure ground, we err, and err to destruction; other errors 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, Matt. 7. 23. Such accounted themselves jolly fellows while they lived, they thought themselves great professours; 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 happiness depends upon the truth of grace wrought in this life in our hearts, we be carefull to sift, and examine our selves?

Fourthly, Consider that in our natural wisdom, (which in all things in this life will not trust to any thing but what we have tried) a man usually will not use a weapon to fight with all, but he
he will try it, not willingly take a piece of mony, but try it, not entertain 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 gaine the assurance of another life? possess 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 ex-horted, that in the consideration of these pre-mises, wee doe carefully set apart solemn times, when we may use our best endeavours to prove our selves whether we be in the faith.
THE PRIVILEDGE OF ADOPTION,

And

Tryall thereof by REGENERATION:

John 1, 12, 13.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name.

Which were borne, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

He blessed Evangelist Saint John in the entrance into this Gospel disclose the admirable mystery of man's Redemption describes first, the Author of it, Christ the Son of God, and that according to his two-fold Nature.
His deity or God head in the first verse, was from all eternity.

2. His Humanity or Manhood in the 14. ver. in time assumed unto him. Secondly, in the midst between both hee describes the benefit which hereby redounds to all the faithful, partly by their adoption in the 12. verse, partly by their Regeneration, in he 13. verse. For the former there is,

First, The persons to whom this benefit doth accrue, and they are such as entertain Christ not outwardly, but inwardly; nor into their houses, but into their hearts.

2. He shewes what manner of entertainment it must bee; not corporall but spiritual, by trusting in Christ, or believing in his name, which are in effect both one.

For the other, the benefit itselfe that doth accrue unto them, that is described

1. In generall, it is a privilege or prerogative.

2. More particularly, they are said to be the adopted sons of God.

Now because this Adoption may be hid with God, and so may not be known unto themselves who are adopted; There follows therefore here, upon a real change in them; which change is described in the 13. verse partly by the manner of it, that is anew casting, moulding, changing or alteration, and partly by the Anointing, otherwise whereby it is wrought, laid downes

First, Negatively, or bloody or fleshly breathing, according to that, till concupiscence, as it is
in part described, *Exodus* 16.

Secondly, Positively, or affirmatively, that is, of the spirit, as our Saviour faith, unless a man be borne againe of water, and of the Holy Ghost, he cannot enter into the kingdom of God, *John* 3.5. Yet the words of Peter may be a comment on my Text, *1 Peter* 1.23, where he saith, "Being borne a new not of corruptible seed but of incorruptible," by the word of God, which liveth and abideth for ever. And so much for the summe or substance of these words, with their severall branches.

Not to stand upon the nature of faith at this time, (because wee have had occasion to speake of it formerly and may likewise have hereafter) as also to passe by divers instructions that may be from hence observed; I will pitch only at this time upon two, which the Evangelist mainly intends in this place.

First, That all the faithfull are the adopted children of God.

Secondly, None are the children of God by adoption, but only such as are so by Regeneration. The former being the summe of the 12. ver. the latter of the 13. ver.

Doct. 1. All the faithfull are the adopted children of God.

There are faith one (who goes under the name of Gregory Nazianzen) three sorts of sonsnes of God.

1. By Generation.
2. By Creation.
3. By Adoption.

1. By Generation, and so is Christ alone.
2. By Creation, to Adam, Luke 3. and the
Angels, Job 1. 6.

3. By Adoption, and so are all the faithful,  
Gal. 3. 26.

This point will more fully appear, if we con-
sider the ground and end of our Adoption.

First, The ground of it, which is our union to  
Christ the natural Son of God. We are alive,  
faith the Apostle, to God in Jesus Christ our Lord,  
Rom. 6. 11. Being grafted in him, Rom. 11. 23. and  
so we become one with Christ, 1 Cor. 12. 27. as there-
fore a scion is taken out of one stock, and so inoc-
ulated into another, or as a child taken out of one  
family and translated into another, even so we are  
taken out of the household of Satan, and inserted  
into the family of God; yea into the mystical  
body of Christ, for the head and the body make  
but one Christ, Gal. 3. 16. he faith not to the seeds,  
as speaking of many, but unto thy seed, as of one,  
which is Christ, and so he and the faithful make  
but one Christ, 1 Cor. 12. 12. This was the end of  
his Incarnation, to make us the sons of God. The  
Son of God became the son of man, that wee  
sons of men might become the sons of God, Gal.  
4. 4, 5.

Secondly, Consider we the end of our Adop-
tion, that we might have a right and interest unto  
our heavenly inheritance;

The end of Christ's Incarnation is our adoption;  
and the end of our Adoption is our right and title  
to that inheritance without which wee could not have had it, that therefore which is called  
Adoption, Rom. 8. 15. is called the earnest of our in-
heritance,
of Adoption.

Yea the inheritance itself Ephe. vi. 14. is called by the name of Adoption, as Piscator observes, Rom. viii. 23. for our justification restored to us is no more then Adam had before his fall. But our Adoption advanceth us to an higher estate which Adam never had, nor (for ought we know) had never promised him before his fall.

We passe now to the second point.

Dott. 2. That none are the children of God by Adoption, but such as are so by Regeneration.

There are (as Augustine) three sorts of adopted sons.

1. There are (as he) sons of God in our account, which are not so in God's, Gen. vi. 1. The sons of God law the daughters of men that they were faire, and so are all false and counterfeit Christians, which are Christians in name and title only, not in deed and truth, they are so in shadow and outward semblance, and profession, and yet but a counterfeit generation; a bastardly brood.

Secondly, There are some that are sons in regard of God, but not in regard of us; nor may so bee in regard of their owne esteeme neither; and so are all the elect as yet uncalled and ungathered together, as the Evangelist speaks, John xii. 52. they are for all that (as Augustine sayes) in their fathers role, and predestinated to be adopted through Jesus Christ unto himselfe, according to the purpose of his will, Eph. i. 6. as a man may purpose to adopt one, and set him in his will, though it be a long time ere it be knowne to the party so adopted.

3. There are sons of God really, that are al-
ready received into the family of God, and actually incorporated into the body of Christ; the former shall be, but these are already, these are adopted, and regenerated also, and the sonship both by adoption and regeneration, we shall find conjoined, Rom. 8. 10, 11. where also he makes one to argue the other.

This point also will appear more evidently, if we consider, as before the ground and end of our Regeneration.

1. The ground of our Regeneration (as before of our Adoption) is our union with Christ our head, and this is wrought by faith on our part, and by the spirit on God's part. First, I say, by faith on our part, which is a most holy faith, Jude ver. 20. so difference is from the faith of reprobates, Tit. 1. 1. and from the faith of devils, 1 Sam. 2. 19. the one being holy, the other unholy. This faith of God's Elect purifieth the heart, Acts 15. 9. and Acts 26. 18. Hence Christ dwells in our hearts, Ephes. 3. 17. and where he dwelleth there he moulds fashions, frames, and renews the heart; there he makes a new Creature, yea I may say, a new Christ. My little children, of whom I travel in birth again, until Christ be formed in you. Faith the Apostle, Gal. 4. 19.

Secondly, by the spirit on God's part, he that is joined unto the Lord is one spirit, 1 Cor. 6. 17. By which spirit he knits and fastens us to Christ, Gal. 2. 20. I live, as the soul in the body; yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by faith in the Son of God. And mark what the Apostle faith excellently to this purpose, Rom. 8. 10, 11. Yet are not in the flesh, but in the Spirit.
of Selfe-tryall.

spirits because the spirit of God dwelleth in you, and verse 10. If Christ be in you, the body is dead because of sinne, but the spirit is life for righteousness sake, and ver. 11. If the spirit of him that raised up Jesus from the dead dwell in you, hee that raised up Christ from the dead, shall also quicken your mortal bodyes, because of his spirit that dwelleth in you. This is that seed of God, which whatsoever hath abiding in him hath the power of sinne quelled and subdued in him, 1 John 3.9. And unlesse ye be borne againe by water, and the Holy Ghost, saith our Saviour, John 3.5. Yee cannot enter into the kingdom of God.

The second thing that confirmes the point is the end of our Regeneration. As the end of our Adoption is to give us a right and title to our heavenly inheritance, so the end of this is to prepare and fit us for the same. For unlesse we become new Creatures, that place is not for us; that is a pure and an holy place, into the which no unclean thing must enter, Rev. 21.27. If some beggarly roaige were taken up to attend upon some great man (much more if to be the adopted son a Prince) he must be shorn of all his ragges; and washed and purified, and even (if it could be) have a new heart put into him too; as Saul had, 1 Sam. 10.9, and 1 Sam.10.26, as Rehoboam took Abijah, and set him to be under over the people, and for that purpose instructed him, that to him might demeane himself according to that place whereinto he was advanced, so when we (wretched and forlorn creatures) are admitted not to be attendants only, but to be the sons and heires of the King of heaven, we should be fitted.
Script of our naturaldefilements, and rid of our
filthiness; put of the old man, Ephes. 4. 23. 24.
that so we may be fit to live with them, which are
holy, as Acts 26. 18. To have an inheritance among
them, that are sanctified, without holiness no man shall
see God, says the Apostle, Heb. 12. 14. and except
you be born again, faith our Saviour, John 3. 3. Ye
cannot see the kingdom of God; if we cannot see
God, or his kingdom within us, his inness, much
lesser can we enter into it, and so we see the second
point also proved.

Etc.

The view whereof serves first to inform us of
the great dignity, the honourable estate, the won-
derful excellency of every true believer, of every
member of Christ; so great and so high, that the
Apostle speaks not of it without admiration,

1 John 3. 1. Behold what love the Father hath shew-
ed us that we are called the sons of God. And in-
deed, it is a wonder, that we can think of it with-
out wondering. When it was told David that he
might be the king's son in law, what (says Da-
vid) think you it a small matter to be the son in

2 Sam. 18. 23. How can we then
think it a small thing to be not a son in law, but
an heir, not to a mortal, but to an immortal
king, the King of Kings? How can we but
deeke it a special and unconceivable favour for
us vile, wretched, wicked, and miserable sinners,
dust and ashes, silly worms, vessels of wrath, and
vassals of Satan, to be preferred to so great a dig-
nity, as to be sons and heirs apparent unto the
kingdom of God?

Consider it, I beseech you, by some degrees.

It
of Adoption:

It is no small matter to be an Attendant unto a Prince, or to some great man under the Prince, as it is said of the prudent, *He shall stand before Princes*; and the Queene of Sheba accounted Solomon's servants happy that stood before him, *2 Chr.* 1:12. 9.7. But how much greater honour is it to be servant to Almighty God? Which title not only the Apostle Paul took unto himselfe, and ascribed himselfe by in the beginning of sundry his Epistles; but also the blessed Psalmist entitles the *18:36.* and divers other Psalmes, *A Psalm of David the servant of the Lord;* as a matter of excellent dignity; as *Theodorus* thought it a greater honour to be the servant of God, then to be Governor of the people of God.

But yet a greater honour is it to be the King's friend, as Zabud is termed, *1 Kings* 4:5. but not onely Abraham is called the friend of God, *James* 2:23. (taken out of *2 Chron.* 20:7. and *Isa.* 41:8. but also all the faithful, the sonses of Abraham, *John* 15. 14, 15. *Ye are my friends, if ye doe what I command you.*

But yet further, because the servant abides not in the house for ever, *John* 8:35. but the sonne abides for ever; thou art alwayes with me, and all that I have is thine, as he speakes in the parable, *Luke* 15. even this high priviledge we have also by our adoption, as the Apostle faith, *Gal.* 4:7. *Gal.* 4:7. *Therefore thou art no more a servant, but a sonne: and what followes thereupon? Now if thou be a sonne, thou art also the heire of God, through Christ, *Rom.* 8:17. If we be sonses, then are we also heyres, even the heyres of God, and heyres annexed.
annexed to Christ. And therefore as Christ is heir of all things, Heb. 1. 3. So also are we, Rev. 21. 7. for whether they be things present, or things to come, 1 Cor. 3. 22, 23. It is not with God as with great men, Abraham could make but one son his heir; and Hebron alone might succeed Solomon in the kingdom, 2 Chron. 11. 2. But Christ hath made us (even all that are regenerate) kings and priests to God his Father, Rev. 1. 6. God will give a crown, a kingdom, unto every one of his children. Fear not little flock: for it is your father's good pleasure to give you a kingdom, Luke 12. 32. And Come ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world, Matthew 25. 34. This is the first use, to set forth the great dignity wherein to the faithful are advanced, so great, as greater cannot be conceived.

The which then in the second place should stir us up, to receive, and embrace Jesus Christ, by a true and lively faith, offered unto us in the word of God, the Gospel of salvation. We see how ready men are to creep and insinuate themselves into great men's favours where they have some hope to get somewhat by them; especially if he be a rich man that is without posterity. But here is an inheritance beyond all in the world, and yet how few labour and strive for it! We should then check our selves for our backwardness; and labour for a true and a lively faith, whereby we may become the adopted sons of God. And so should wee bee as careful of our children, not only to bring them unto baptism, but that they may have the
the fruit and effect of it, to labour to like them, as to the politick body of Christ, to unto his my-
riticall body, not to teach them (as most Parents
do) civilly only, but ch RUianly too.
But may some say, why All this exhortation is
needlesse, and might well have beene spared, for
we are the sons of God already, and so have right
unto the heavenly inheritance.
I could wish, it were so. But there are many
so called, and conceived so to be by us, which nev-
ere thelesse are not so with God.
It stands us in hand therefore (and so to passe to
a third use) to try our selves, and examine our
Adoption by our Regeneration, for if thou art regenerated, thou canst have no assurance, or
knowledge of thy Adoption.
But how then may we know that we are re-
generated?
I answer, by the nature of it, it is a breeding; now
breeding is a producing of a living entire crea-
ture, reembling the party by whom it is produ-
ced. For in every natural birth there are these
four things.
1. A producing of a new creature. Now it is a
rule in Philosophy, that the generation of one is
the corruption of another. So in the spirituell
birth, the old man must be put off, before the new
be put on, Rom. 6. There must be a death unto sinne Rom. 6.
ere there can be a life of Grace, a dying to sinne be-
fore a living to God; as the seed cast into the earth
must dye, ere it can quicken, 1 Cor. 15. Wherefore we finde in our selves that sin is not only
curbed and restrained, but enuie quelled and killed,
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wee are not as yet borne a new.

2. Breeding is of some living thing; so in the
spiritual birth, Ephes. 2. 5. You hath he quickned
which were dead in trespasses and sins, Ezek. 36. 26.
A new heart will I give unto you, and there will
be an alteration and change in a man when he is
once regenerated; a new joy, new love, new feare,
new desires; and the Sabbaths of God, which
formerly were wearisome and burthenome unto
him, are now delightful; and so of the rest. In
a word, he will love what before he loathed, and
loath what before he loved.

3. Breeding is a producing of an entire body; children have at the first not a rude masse, but an
organicall body, all the parts and lineaments of a
man. So it is in this spiritual breeding likewise;
put on the new man, Eph. 4. when men therefore
shall seeme to be renewed in some part alone, and
not in the rest, they are not regenerate, they are
not borne again, if they deny themselves in some
lust, and not in others, so long as they live in any
not controversed, but confessed sin.

4. Breeding must be the producing of a Creature after the image of the party producing; every
living creature begets his like; a sheepe brings not forth a wolf, nor a Pigeon hatch a Kite.
Even so God begetteth not young devils, but
saints like him selfe. Those whom he foreknew,
he predestinated to be like unto the Image of his
sonne, Rom. 8. 29. But now if God be pure, and
thou a professed Impuritan (as I may say) one to
whom the very name of purity is reproachfull, if
God be holy, mercifull, humble, and thou best
unholy,
of Adoption.

unholy, cruel, proud, thou mayest assuredly hereby know, thou art not as yet regenerate; and so consequently canst have no assurance of thy adoption.

But if upon strict examination, thou canst finde thy selfe regenerate, then in the next place leane thy duty; for every honour hath a burden attending upon it; This duty is described by the Apostle Peter, 1 Peter 1. 14. as obedient children, not e. 1 Pet. 1. 14, 17. shewing your selves according to your former lust in your ignorance, verse 15. but as he which calleth you is holy, so bee ye holy in all manner of conversation, verse 17. and if ye call God father, who without respect of persons judgeth every mans work, passe the time of your sojourning here in feare.

First therefore, art thou called to be a sonne? then this estate requireth other manners, thou must behave thy selfe as a sonne; that is thou must abdicate and abandon all bad company, all thy former sones and lusts, never to resume, or take them into thy practis againe.

It had beene a shame for Saul after he was made King to follow his fathers Asses; it had beene a shame for David after he was made King, to follow the Entrn with young, as before Psalme 78. Phil. 71. 7r. It had beene a shame also for Agathocles a Porters sone, to bee raking in the dirt and mire, when he was a King. In like manner must it needs be a shame for us, who are heeres apparent to the kingdome of heaven, to bee groveling among things of this life with others; but as we are partakers of that heavenly calling, Heb 3. 1. So should we have our conversation in heaven, Phil. 2. 20. Heb 3. 1. 2. 2. Second.
Secondly, Thou must be an obedient son; because thou art a son thou must not therefore think thy self exempted from duty; It is true indeed, the Apostle faith, wherefore, thou art no more a servant, but a sonne, Gal. 4. 7. but that frees us not from Gods service, and from our obedience unto him, as many would take occasion by these words likewise of the Apostle, 1 Cor. 7. 23. Ye are bought with a price, be not ye therefore the servants of men: to shake off all bondage and service to man; whereas on the contrary it is to be understood, that because now they are professed Christians, being redeemed and bought by Christ, they should now serve men, not as the heathen did, but as the children of God; in singleness of heart as unto Christ, Eph. 6. 5. Even so should we serve God now professing to bee his children, in a more free and honourable manner then heretofore, not for fear of the whip, or for hope of wages, but for love, the love of Christ confirames us, 2 Cor. 5. 14. It stands us upon now therefore to be more circumspect over our selves, and more careful of our course, then ever heretofore we have beene, that ye might walk worthy of the Lord, faith the Apostle, and please him in all things being fruitful in every good work, and increasing in the knowledge of God, and giving thanks to the father who hath made us meete to be partakers of the inheritance, of the Saints in light, Col. 1. 10, 12. If we be sons, then must our light so shine before men, that they seeing our good works may glorifie our Father which is in heaven, Matt. 5. 16. There is a good speech of Nazianzenes; If thou art a slave, then serve God for
feare of the whip, if an hireling, then for hire: but it a son, then for love; more affectionately, diligently, lovingly, cheerfully, and freely, then ever heretofore.

The last use then, (for I am inforced to cut off many things) is for consolation, and encouragement against any misery that can befall us.

First, Here is comfort against the sight and sense of our own unworthinesse: if a man were to expect heaven by way of merit, indeed (as the Papists teach and maintaine) then should our hope be little enough of ever coming there. But our hope is grounded on the promise of God; for ye are all one in Christ Jesus, and if ye be Christ's, then are ye Abrahams seed, and heirs by promise, Gal. Gal. 3. 29. What if a rich man will take up a rogue, and make him his heyre; who can hinder him? or what if a Prince (that hath power to dispose of his crown) should bestow it upon a Peasant, whom he lifts, what shall let him? for what if it pleaseth God to take mee and thee, and bestow upon us merely of his owne good will, a crowne of life, an heavenly inheritance: who shall hinder him? though it were presumption in any to have moved God in it, unless God should merely upon his owne free love and good will have offered it.

Secondly, Here is comfort against outward poverty; it cannot hinder, or keepe us from heaven. God hath chosen the poore of this world to be rich in faith, and heyres of everlasting glory, James 2. 5. and James 2. 5. blessed be ye poore, for yours is the kingdom of heaven, Luke 6. 20. Matth. 5. 3. who would thinke Luke 6.20; much to live in a poore and low mean estate for a while,
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A while, it hee knowes hee shall soone come to a rich and wealthy estate, especially if hee knowes he shall be advanced to a kingdom: as Joseph therefore was bid to tell his brethren, that they should not regard their stuffe, for the best of all the land of Egypt was theirs, Genesis 45:20. So all the want and poverty which the faithfull suffer should not dismay them; when their thoughts are set upon their heavenly inheritance. This made the faithfull suffer with joy the losse of their goods, knowing that in heaven they had a better and an enduring substance, Hebrews 10:34.

Thirdly, Here is comfort against contempt of worldlings, who know not the dignity which the godly have in being God's children; nor the account which God makes of them. Behold, faith the Apostle, what great love the father hath shewed upon us that we should be called the sons of God! but this the world knoweth not. Will a great man be troubled if a beggar scorns him? what if base wretches (for they are no better) should contemne and despise God's children, what need they care: when our King went into Spaine disguised, was he troubled (think ye) because he was not respected according to his worth by those amongst whom he came? No surely, he knew that when he returned he should find royall entertainment with his father. In like manner the faithfull need not be troubled for that the men of the world set so light by them, seeing God hath them in so high account and estimation; and seeing a time shall come when those persons, by whom they are so undervalued now, shall bee trodden
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stood under their feet, as the Prophet speaks,

Mal. 4:3.

Fourthly, Here is comfort against fear of want; they may be sure God will provide for them. Matth. 7:7, 8, 9. Which of you having a child shall ask you bread, will ye give him a stone? or if he ask a fish, will ye give him a serpent? If ye that are evil know how to give good things unto your children that ask you, how much more will your Father which is in heaven give good things to them that ask him? As he said by Hezekiah, The King my Master can deny you nothing. So in Matth. 6:26. Matth. 6:26, 33. Consider the foules of the air, for they sow not, neither doe they reap, nor gather into barnes, yet your heavenly Father feedeth them: are not ye much better than they? He is but their Creator, he is your Father. Will any man be so unnaturall, as to feed his hawkes and hounds, and suffer his children to want food? And will God our heavenly Father take care (think ye you) for crows and ravens, and suffer his children to want?

But how comes it to passe then, that sometimes they doe want:

I answer. Do not think thy selfe compell thy children to fast, when as thou knowest meat would hurt them: If God should see any outward and temporal good thing to be good for them, they should be sure to have it; and whencesoever he withholds it from them, he foresees, that by their enjoying it, the more hurt would redound unto them; otherwise (faith Augustine) he that will graunt a crown, a crowne will he deny a crumbe. Beare nor little flocke, Luke 12:32. It

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is as easie a matter for God to bestow upon us all the wealth in the world, as for us to bestow a crumbe upon a beggar.

5 Firstly, here is comfort against those infirmities and weaknesses that hang upon us while we live here; we may be sure our Father will bear with them; as a father hath pitty on his children, so will the Lord have compassion on them that fear him. Psal. 103. 13. I will spare them as a man spareth his owne sonne that serveth him. Mal. 3. 17. A small thing, we know, done by a sonne is more acceptable then a great deed done by a servant; a man respects his weake child and cannot get his bread; as much as him that can earne his owne living: Will fathers thrust their children out of doores because they are not able to help themselves? No they will the more tender them, and beare with them. In like manner our heavenly Father makes account of his weakest children notwithstanding their manifold infirmities.

6 Sixthly, Here is comfort against afflictions. Can a woman forget the sonne of her wombe? (Sion thought that God had forgotten her) though she should, yet will not I forget thee, Isae. 49. 14, 15. he will lay at no time more upon us then we are able to beare, 1 Cor. 10. 13.

7 Seventhly, Here is comfort against persecutions, wrongs, and injuries offered them by the wicked; for God will be sure to right them, he will be unto them a wall of fire; and he that toucheth them, toucheth the apple of his eye, Zachar. a. 3. 8. Men are commonly as chary of their children
of Adoption.

...dren as of themselves, and had rather many times suffer wrong then their children shou'd. So lays the Psalmist, Psal. 2. Kisse the Sonne lest he be an. Psal.
sry; take heed how ye offer any indignity to Gods Sonne; and what is there said of Christ, is true of all the co heires with Christ; whosoever shall offer the least injury unto them, shall be sure to smart for it. It were better for him to have a millstone hanged about his necke, and he cast into the sea, then to offend one of Gods little ones, Mat. 18. 6. For he that redeemed them is mighty. Math 18. 6. Eightly: Here is comfort against perils, dangers, and distresses, for God will guard such as be his. They that trust in him shall be as mount Sion, that cannot be removed, Psal. 125. 1. The Angel of the Lord is about those that feare him, to guard them and keepe them continually. Nay mark that famous place in Esay, Isa. 43. 1,2. Thus faith the Lord, feare not, for I have redeemed thee; when thou goest thorow the water, I will be with thee, that the waves drowne thee not, that the billowes swallow thee not up: and when thou goest thorow the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. Let afflictions, let perils like the raging seas fall upon thee, let dangers fiery and searefull overtake thee; here is comfort against the worst, God will be with thee. He will never leave thee, nor forsake thee.

FINIS.