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Errata.

P Ag. 277. lin. ult. for Law read Love ; p. 35 r. l. 5. for that once r. but once ;
l. 7. r. fermentations ; l. ult. r. sweeter ; p. 358. l. 30. for unanswerable r.
answerable ; p. 367. l. 23. r. Physicion ; l. 38. after of r. in ; p. 374. l. 17.
for is r. are ; p. 375. l. 37. blot out when ; p. 381. l. 37. r. terrors.
Smaller literall errors and mispointings being not many I omit.



THE INTRODUCTION.

To all such as neglect, dislike, or quarrell at a life of true and serious Godliness.



I hath been the matter of my frequent admiration, How it can be consistent with the Natural self-love, and Reasonableness of man-kind, and the special ingenuity of some above others, for men to believe [that they must die, and after live in endless Joy or misery, according to their preparations in this life,] and yet to make no greater a matter of it, nor set themselves with all their might to enquire what they must be and do if they will be saved; but to make as great a business and bussle to have their Wills and Pleasure for a little while, in the small impertinent matters of this world, as if they had neither hopes or fears of any greater things hereafter. That as some melancholy persons are cætera sani, as rational as other men in all matters saving some one, in which yet their deliration

(6)

maketh

maketh them the pitty or derision of observers; so many that have wit enough to avoid fire and water, and to go out of the way from a wild beast or a mad man, yet have not the wit to avoid damnation, nor to preferre eternal life before a merry passage unto hell: Yea that some that account themselves ingenuous, and men of a deeper reach then the unlearned, can see no further through the promises or threatnings of God, then through a Prospective or a Tube; and have no wit that looketh beyond a grave; yea are ready to smile at the simplicity of those that care whether they live in Heaven or Hell, and use but as much diligence for their salvation, as they use themselves for that which Paul accounted dung.

Many a time I have wondered how the Devil can thus abuse a man of reason, and such as think themselves no fools! and how such unexpressible dotage can stand with either learning, ingenuity, or common understanding; and what shift the Devil and these men make to keep them from seeing that have eyes, or from seeing the Heavens, that can see the smallest dust or atome. But my admiration is abated when I consider, that the wit that serveth to move a poppet, is not enough to Rule a Kingdom; and that sleeping Reason is as none; and that it is the very art and business of the Devil to charm sinners to sleep and wake at once. Dormire Deo, at mundo vigilare: to be asleep to God, and awake to the world: And that present things engage the senses, and call off Reason from its work: And that the seeming distance of the life to come, occasioneth the neglect of stupid half-believing souls, till they find it is indeed at hand: even as Death though certain, affecteth few in youth and health, as it doth when they perceive that they must presently be gone: And withall, that a man is not a man in act till he be considerate: and that it is as good be without eyes, as still to wink. We know what detained our selves so long in sleep and folly, and we know what makes us yet so slow: and therefore

therefore we may know what it is that thus unmanneth others.

Reader, if thou be one of these unhappy souls ; Whether thy brain be so sick as really to think that there is no life to come for man , or that there needs no such care and diligence to prepare for it ; or whether thy heart be so corrupt and bad as to be against the things which thou confessest to be Good and Necessary ; or whether thy Reason be cast so fast asleep, as never soberly to consider of the only thing of everlasting consequence and concernment to thy self ; or whether thy Heart be grown so dead and stupid, as to be past feeling, and never moved and affected with the things which thou hearest, and knowest, and considerest to be so great and necessary ; which ever of these be thy sad condition, I have now this one request to thee, as a friend that truly desireth thy salvation ; and I tender it to thee with as earnest a desire, as if thou sawest me upon my knees intreating thee for the Lords sake , and for thy souls sake, and as ever thou hopest for the comfort of a dying man, and as ever thou carest what becomes of thy soul for ever , and as ever thou wilt answer it to Christ and thy own conscience with peace at last, that thou neither deny me, nor put me off with a careless reading, nor with contempt or disregard : My request to thee is but this reasonable thing ; [That thou wilt so long make a stand in thy way, and grant me so much of thy time, as once to read throughout this Treatise, and **SERIOUSLY** to **CONSIDER** of what thou Readeest, and heartily to beg of God upon thy knees, to teach thee and lead thee into the truth , and then to be true to God and to thy Conscience, and Resolvedly to do that which thou are convinced is Right, and Best, and Necessary.] This is all my request to thee at the present : Put me not off with a denyall or neglect, as thou wilt answer it to God , and as thou wilt not be a wilful self-condemner : Hast thou spent so many
 (62) hours

Hours and dayes in vain, and cannot I beg a few hours of thee, to Read and Think of thy Everlasting state? If thou darest not Read and Think of what can be said about such things as these, it is a sign thy case is indeed so bad, that thou hast more need then others to Read and Think of them. I know the Devil dare not give thee leave to do it, if he can hinder thee; for fear lest thy eyes should be opened to see, and thy heart awakened to feel, the things which he so laboureth to keep away from thy sight and feeling, till it be too late: And wilt thou grant him his desire to thy damnation, or Christ and his servants their desire to thy salvation? Think of it well before thou answer it by word or deed.

Being in hope that thou hast granted my request (to Read, Consider, Pray for help, and faithfully do what God shall teach thee) I shall now begin to open thee the way to the matter of this Treatise: The summe of my business is to teach thee, 1 Tim. 4. 8. that [bodily exercise (in Religion)] profiteth little, but Godliness is profitable to all things, having the promise of the life that now is, and of that which is to come.] I think it meet therefore to tell thee here in the beginning [What Godliness is] which the Apostle distinguisheth from [bodily exercise] in matters of Religion, and which I have proved so Necessary and Excellent in this Treatise. And this I must do, 1. lest thou deceive thy soul by taking something else for Godliness; 2. and lest thou lose thy labour in the Reading of this Book, and hearing what Scripture and Preachers say for Godliness; and 3. lest thou wrong me and thy self (according to the custom of this malicious age) by imagining that by Godliness, I mean either Superstition, or Hypocrisie, or Schism, or that I am perswading thee to sedition, humor, or needless singularity, under the name of Godliness and Religion. I shall therefore tell you distinctly here, What Godliness is indeed; and What it is not.

*In General GODLINESS is our DEVOT-
EDNESS TO GOD. And all these things fol-
lowing are Essential to it, and of indispensable Necessity to
Salvation.*

1. That materially it contain these three things.

*1. The true internal Principle, Soul and Life of God-
liness; which is the Spirit of God, Rom. 8. 9. The Di-
vine Nature, 2 Pet. 1. 4. The new, and soft, and single
heart, Jer. 32. 39. Ezek. 11. 19. The seed of God abiding
in us, 1 John 3. 9.*

*2. The Intention of the true ends of Godliness :
which is the Reward in Heaven, Matth. 5. 11, 12. Luke
18. 22. Matth. 6. 20, 21. Rom. 8. 17, 18. The Pleasing
of God and the Beatifical Vision and fruition of him with
Christ and his triumphant Church in the New Jerusalem for
ever.*

*3. The Reception and Observation of the true Rule of
Godliness : which is [the Will of God revealed partly
in Nature, and fully in the Holy Scriptures :] This must
be in our very hearts, Psalm 37. 31. Jer. 31, 33. and with
delight we must meditate in it day and night, Psalm 1. 2.
To cast away and despise the Law of God, is the brand of the
rebellious, Isa. 5. 24.*

*2. It is Essential to Godliness that it formally contain
these three Relations.*

*1. It is a Devotedness of our selves as HIS OWN
to GOD as our OWNER, or Proprietary, or Lord ;
quitting all pretence to any co-ordinate title to our selves, and
resigning our selves absolutely (and all that we have) to him
that by the right of Creation and Redemption is our Lord,
Psalm. 100. 3. & 119. 94. Joh. 17. 6.*

*2. Godliness containeth a Devotedness of our selves as
Subjects to God as our Supream and Absolute Governor,
to Rule us by his Laws, his Officers and his Spirit : To give*

up our selves to be Ruled by him as our King: to Learn of him as our Teacher; to work for him as our Master: to fight under him and follow him as our Captain and Commander, Isa. 63. 19. & 9. 6. Luk. 19. 27. &c.

3. Godliness containeth a Devotedness of our selves as Beneficiaries to God in Christ as our Great Benefactor, in Love and Gratitude. Or as Children to our Reconciled Father to Love him and thankfully obey him, and depend on him, and be happy in his Love.

3. It is essential to Godliness and necessary to salvation that this Devotedness to God, be with a true Renunciation, Resistance, and Forsaking of the three great contraries or Enemies to God and us:

1. Of the Devil as the Deceiver and Principle of wickedness.

2. Of the world (its Profits, Honours, and Pleasures) as the baite by which the Devil would deceive us, and steal away our hearts from God, and take up our time, and turn our thoughts from the one thing necessary.

3. Of the Flesh, as the rebelling faculty that would exalt it self above our Reason, and be pleased before God, and so would take its Pleasure as our felicity and End, instead of the true felicity and End.

4. It is Essential to Godliness subjectively, that God have the preheminance above all Creatures, 1. In the Habitual Estimation of our Judgements, preferring him as the most Great, and Wise, and Good, before all others. 2. In the Wills habitual Consent and Choice; refusing all in comparison of him, and Choosing him as our Lord, our Ruler, and our Best, and Consenting truly to the Relations in which he is offered to us. 3. In the wills Resolution to seek him and obey him, and endeavour to express these inward principles, so as to prefer no Competitor before him.

5. *The Soul or Internal part of Godliness consisting Essentially in the things already mentioned; the Body of it, or Godliness expressive and visible consisteth in these three things.*

1. *In our Covenant with God the Father, Son, and Holy Ghost; our Creator, Redeemer and Sanctifier; our Owner, Governour, and Father (or Benefactor.) It is essential to visible expressive Godliness, that there be such a Covenant made: and regularly it is to be solemnized by Baptisme: And those that are Baptized in Infancie, must necessarily renew, and perform it themselves when they come to age, and that understandingly, deliberately, freely, and seriously.*

2. *Godliness visible and expressive consisteth in our Profession of that devotedness to God, and that forsaking of the Devil, the world, and the flesh, which we have before described as the Essence of Internal Godliness, and to which in the holy Covenant we oblige our selves. Christ will be confessed before men, and will be ashamed of them before God and Angels, who are so far ashamed of him before men, as ordinarily to refuse to own him and confess him. The publike worshiping of God in Christ, in Prayer, Thanksgiving, Praises, Sacrament, is appointed as the Professing acts, by which we openly own our Lord: And therefore ordinarily the Assembling our selves together for this publike worship is not to be forsaken, through negligence or fear; but with Daniel we must pray though we are sure to be cast to the Lyons den; For though no duty be at all times a duty, yet the disowning of our God, or denying him, or being ashamed of him, or inordinately afraid of man, is at all times a sin: and ordinarily and seasonably to profess true Godliness, our subjection and devotedness to God, is essential to External Godliness.*

3. *Visible:*

3. Visible Expressive Godliness doth essentially consist in the Practice of our fore-described Covenant and Profession: That our faces be truly Heaven-wards, and that our walk be in the way of God, though we sometimes slip and stumble and if we step aside, that we turn not back again, but return by Repentance ^{to} our way: that the drift and aime, and bent of our lives, be for God and our salvation: and that there be in us no sin, which truly and habitually we had not rather leave then keep: And that our great business in the world be the pleasing of God, and the saving of our souls: and that neither Honours, nor Profits, nor Pleasures of the flesh, have the prebeminence, and be preferred: that Christ be not put under the Great ones of the world, nor put after your commodity, nor put off with the leavings of the flesh, but that all be made to stoop to him, and take his leavings: All this is of necessity to salvation, and essential to expressive Godliness.

By this time Reader thou mayst easily see, 1. that Godliness is not an uneffectual opinion, or dead belief; If thou were the most Orthodox professour, or Preacher in the world, thou art ungodly if thou have no more. All have not Faith that say the Creed; The notional apprehension, and the practical judgement are often contrary; The opinion that is insufficient to change the Heart, to move the will, to renew the life, shall prove insufficient to save the Soul.

2. You may see that Godliness is not the adhearing to a Party, though such a Party as pretendeth to some special excellency, or calls it self the only Church, or the purest Church. It is a sin to make and cherish parties, divisions, and factions in the Universal Church, and it is not Godliness to sin. A Godly man through weakness may be of a sinful party, but that is contrary to his Godliness. He will worship God with his best, and be where he
may

may have best advantage to his Soul, and therefore if he can, will hold personal local communion with the best and purest congregations; but not as separating from the rest, and betaking himself to a Party set against the Church universal, or a Party sinfully distant from others in the Church universal. The grand design of the Devil is, when men will needs look after Religion, to make them believe that to be of such a Church, or Party, is to be Religious, and to trust to that instead of Godliness for the saving of their Souls. And carnal self-seeking Teachers are the principal instruments of this deceit; who for their honour or commodity would draw away Disciples after them, and make poor Souls believe that they must be their followers, or of their side, or opinion, or Church, if they will be saved: The Papist saith, You must follow the Pope, and be of our Church, or you are no true Catholicks, nor in the true Church, and cannot be saved: And some other Sects say the like of their Churches. And how many thousand ungodly wretches do think to be saved, because they are of such a Church or party. But the Catholick or Universal Church, is the whole company of Believers Headed only by Christ: and Godliness must prove thee a Living member of this society, unless thou wilt be burnt with the withered branches: And God will never condemn any one that is truly Godly because he is not of this sect or party, or of that: And the Papists that are the most notorious sect and grand dividers of the Church, and condemners of the justified, shall know one day, that Ambition was not true Religion; and that the name of unity, and universality and Antiquity, were unmeet instruments to be used to the destruction of Unity, and contradiction of Universality and Antiquity; and that God hath set apart ^{for} himself the man that is Godly, though the Accuser of the Brethren would cast such out, Psal. 4. 3. And who shall condemn when it is Christ that justifieth? Rom. 8. 33.

You may see now, that Godliness is not any meer external act or worship : External worship there must be, and that with all decencie and reverent behaviour : but it is hypocrisie if there be nothing but the Corps without the Internal Godliness which is the life and soul. Bodily exercise is here by the Apostle distinct from Godliness.

4. You may now see that Godliness is not the meer forbearance of the outward acts or practice of any sin. For else a sleep, or a prison might make a man Godly by restraining him from the acts of sin : He is ungodly that had rather live in the sin which through some restraint he doth forbear. If you would do it, you have done it, in Gods account.

5. You may see also that whatsoever Religiousness, Obedience, or Endeavours subject Christ to the flesh and world, and make him give place to them and come behind, do not deserve the name of Godliness. You are not Godly, how far soever else you goe, if God and your Salvation take not place before all the honours, profits and pleasures of the world. As he is not God that hath any Greater, Wiser or Better then himself; so that is not Godliness which giveth the precedency practically to any thing but God : that pretendeth never so highly to Honour him, and yet more esteemeth their own Honour with the world : or that professeth Love and Obedience to him, and yet Loveth and obeyeth a Lust before him, and sets more by Love and Obedience to themselves, then by their own or other mens Love or Obedience to God. All these are the cheating counterfeits of Godliness.

6. And if none of these be Godliness, much less doth it consist in any sin : in superstition, Idolatry, or in cruelty, blood and persecution through a carnal zeal : in bringing all others by violence to our proud impious wills : in murdering, sedition, rebellion, or resisting lawful Powers, under pretence of propagating religion : Godliness consisteth not
in

in Jesuitical contrivances, and undermining others, and equivocations and pious frauds : in disturbing Kingdoms, killing Kings, blowing up Parliaments : absolving subjects from allegiance, and giving away the Dominions of Temporal Lords if they will not obey the Pope in exterminating their Hereticks, (as is Decreed to be done in the Approved General Council at the Laterane under Innocent 3. Can. 3.) nor doth it consist in murdering thirty thousand or fourty thousand treacherously in a few weeks, as in France, or much above twice as many in Ireland ; nor in butchering Christians by hundreds or thousands as they did long agoe by the Waldenses and Albigenſes, and Bohemians : Nor in racking and tormenting them by ^{the} Inquisition, nor in frying them in the flames of fagots, as in Queen Marics days, and frequently elsewhere : This is the Religion of the father of malice, that thirsts for blood, and not of the Merciful Prince of Peace. Godliness is not the running to arms, and pulling down Governments, to set up the proud self-conceited actors under pretence of setting up Christ and preparing for his Kingdom: snatching in their dream at Crowns and Kingdoms, and finding when they awake that they have caught a gallows. When the Fryers had spawned the turbulent people among us in England, that thought they must do any thing and overturn the Governments of the world to make Christ the fifth Monarch, and bring him from heaven to Reign visibly on earth before he is willing to come, I must confess I oft thought that their cunning was much more wonderful to keep these people from being undeceived, then at first to deceive them. To keep them (in despite of all our discoveries and warnings) in such furious blindness, as to goe on and do their fathers work, and rage against those that told them their original, and whither they were going. The poor seduced people never read such Books as Fryar Campanella's de Regno Dei, & sacerdotio Christi, &c.

wherein he brings up all the Prophetical Texts in Isaiah, Daniel, &c. which these men use, and laboureth to shew what a golden Age is coming, in which divisions shall cease, and unity become the strength and beauty of the world, and this by the Universal reign of Christ: and what a happy people the Saints will be, and how they shall then judge and rule the world (and, O the comfort! the time is near;) and just such words he useth for his fifth most glorious universal Monarchy, as others now do: But when all comes to all, the mysterie unveiled is but this; that Christ must reign by the Pope his Deputy; and that all Princes and Nations must submit and stoop; and their Kingdoms must all become the Kingdoms of the Lord and of his Christ, to be governed by his Deputy the Pope: and (the power falsely called spiritual, being first well settled) the other Key or sword also (the temporal) must for unity sake be put into the same hand: The Heavens therefore should rejoyce, and the earth be glad, for the Lord thus cometh to judge the world: The fifth Monarchy is at hand: The Universal holy reign of Christ, not by prophane Princes, but by his Holiness the Pope, and by the Saints (the Fryars, Jesuites, Monks, and Clergy) that shall judge the world, to whom ere long all knees shall bow.

But you will say, We are so far from joyning with these Fryars, that we hate the Pope much more then you do. I answer, You have received their frame of doctrine of the Universal fifth Monarchy that is at hand: there is but one thing to do, and you are theirs, which is to convince you that Christ is not to come and reign here personally, but by his Great Vicegerent. And they that could bring you to believe things more improbable, may more easily bring you to them from your unreasonable conceit.

Pardon this Digression; I thought meet to tell you that Godliness lyeth not in breaking the Law of God, nor in obeying Pride, nor being the enemies of Government and order

in the world, nor in an impatient striving by right or wrong, to break away from the yoke of suffering, that God for our sin (or for his cause) shall lay upon us. And now I have fully and distinctly told you, What Godliness is, and What it is not.

And now go thy way, malicious soul, and say, if thou dare, (as the Devils informers frequently do) that it is sedition, or faction, or schism, or disobedience, that we draw the people to under the name of Godliness : Hold on if thou wilt a little longer in such impudent calumniation against me and other Ministers of Christ : But know that thy day is coming, and that for all these things thou shalt come to judgement ; and if thou justifie the ungodly, yet remember, that [It is not good to have respect of persons in judgement ; and he that saith to the wicked, Thou art Righteous ; the people shall curse him, Nations shall abhor him.] Prov. 24. 23, 24. [He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.] Prov. 17. 15. [Wo unto them that call Evil Good, and Good Evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter — which justifie the wicked for reward, and take away the righteousness of the righteous from him : therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottenness, and their blossom shall go up as the dust, because they have cast away the Law of the Lord of Hosts, and despised the word of the holy one of Israel.] Isa. 5. 20, 23, 24. Let the malicious serpent accuse Job before God, in the end it shall turn to his own confusion. And if any of the Princes of the earth, will by Doegs be provoked to destroy the Priests, or by jealousie kindled by malicious whisperers, be incited to do by the servants of Christ, as they did by the Waldenses, Bobemians, Protestants in many places,

places, &c. we will remember the memorable words of David, 1 Sam. 26. 18, 19. and let the sufferers imitate him in the submissive part, [Wherefore doth my Lord pursue after his servant? for what have I done? or what evil is in my hand? Now therefore I pray thee let my Lord the King hear the words of his servant: If the Lord have stirred thee up against me, let him accept an offering: but if it be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go serve other Gods.] (*By going where they are served.*)

HAVING fully shewed you [What Godliness is] I now beseech thee, Reader, to enquire, Whether this described case be thine? Art thou Devoted to God without reserve, as being not thine own but his? And hast thou devoted all thou hast to him with thy self, to be used according to his Will? Art thou more subjected to his Authority, and observant of his Laws and Government, then of mans? and can his word do more with thee, then the word of any mortal man, or then the violence of thy lusts and passions? Art thou heartily engaged to him as thy felicity, and dost thou give up thy self to him in filial Love, dependance and observance, as to thy dearest friend and Father? Dost thou highly esteem him, and resolvedly choose him, and sincerely seek him, preferring nothing in thy Estimation, Choice, Resolution, or Endeavour before him? Try by these and the other particulars in the Description, whether you are Godly or ungodly; and do it faithfully; for the day is at hand, when the ungodly shall not stand in judgement, nor sinners in the Assembly of the just, Psal. 1. 5.

And besides the marks expressed in the description, let me offer you some from the plain words of the Text, that you may

may see what God accounteth Godliness, and consequently how to judge your selves.

1. In John 3. 3, 5, 6. it is written, Verily except a man be born again, he cannot enter into the Kingdom of God — That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.] 2 Cor. 5. 17. If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.] Rom. 8. 9. If any man have not the spirit of Christ, the same is none of his.]

From these Texts you see, that a heart and life made new by the Spirit of Jesus Christ, is absolutely necessary to true Godliness.

2. Psalm 119. 5. O that my wayes were directed to keep thy Statutes.] Rom. 7. 18. To will is present with me.] Psalm 73. 25. Whom have I in heaven but thee, and there is none on earth, &c.] Isa. 26. 8. The desire of our soul is to thy name, and to the remembrance of thee.]

From these and such like texts it is evident, that [The principal desires of a godly man, and the choice of his will, is to be what God would have him be.]

3. Psalm 1. 2. His delight is in the Law of the Lord, and therein doth he meditate day and night. 1 Pet. 2. 2. As new born babes desire the sincere milk of the Word, that ye may grow thereby.] Luke 10. 42.

From these and such like Texts it is manifest, [That all the Godly do Love the Word of God, as the food of their souls, and the director of their lives.]

4. Matth. 6. 20, 21, 33. Lay up for your selves a treasure in heaven, &c. For where your treasure is, there will your hearts be also: Seek first the Kingdom of God and his righteousness.] Matth. 7. 13. Luke 24. [Enter in at the strait gate — strive to enter in —

for •

for many shall seek and shall not be able.] 2 Pet. 1. 10.
Give diligence to make your calling and election sure.]
Rom. 12. 11.

From these and such texts you may discern, that [Godliness consisteth in such diligence for salvation, as to seek it before any earthly thing, and not to think the labour of a holy life too much for it.]

5. Rom. 8. 1, 5, 6, 7, 8, 13. Gal. 5. 18, 19. Read them and you will see that [Godliness consisteth in living after the spirit, and not after the flesh, and in mortifying the deeds of the body by the spirit, living not by sensuality, but by Faith.]

6. John 3. 19, 20. [And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil: For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved: but he that doth truth cometh to the light, &c.] 1 King. 21. 7, 8: And the King of Israel said to Jehoshaphat, there is yet one man (Micaiah) by whom we may enquire of the Lord: but I hate him; for he doth not prophesie good concerning me, but evil: And Jehoshaphat said, Let not the King say so.]

From these and such like Texts you see, that [The Godly love the discovering light, and the most searching faithful preacher; but the ungodly cannot endure the light which sheweth them their sins, nor love the Preachers that tell them of their sin and misery.]

7. 1 Cor. 13. John 13. 35. By this shall all men know that ye are my Disciples, if you love one another.] 1 John 3. 14. We know that we have passed from death to life, because we love the Brethren.] Psal. 15. 4. [In whose eyes a vile person is contemned, but he honoureth them that fear the Lord.

From

From these, and such like texts, it is evident, that [All that are truly Godly, have a special Love to those that are Godly: they love and honour Christ in his Image on his Saints.]

8. Acts 2. 42. & 4. 32. You may see, that [The Godly love the Communion of Saints, to joyn with them in holy doctrine, fellowship and prayers.]

9. 1 Thes. 5. 17. Pray continually] Luke 18. 1. Christ spake a Parable to them to this end, that men ought alwayes to pray, and not to wax faint.] Acts 9. 11. Behold he prayeth.] Zech. 12. 10. I will pour out — the spirit of prayer and supplication —] Rom. 8. 26. The Spirit helpeth our infirmities; for we know not what to pray for as we ought, &c.]

From all these, and such like it is evident, that [Prayer is the breath of a Godly man: he is a man of Prayer: When he wanteth words, he hath desires with tears or groans.]

10. Matth. 15. 8, 9. This people draweth near me with their lips, but their hearts are far from me —] John 4. 23, 24. God is a Spirit, and they that worship him, must worship him in spirit and truth.]

From such texts it is evident that [Every Godly man doth make the inward exercise of his soul the principal part of his worship unto God, and doth not stick in bodily exercise, or lip service.]

11. Josh. 24. 15. As for me and my household, we will serve the Lord.] So Deut. 6. & 11. & 1 Pet. 2. 17, 18. & 3. 10. & Eph. 5. & 6.

From many such Texts it is evident, that Godly men desire the sanctification of others, and make conscience of the duties of their relations, and would have their households or friends to serve the Lord as well as they.]

12. Luk. 14. 26, 33. & 18. 22. Matth. 10. 37. Rom. 8. 17, 18.

From these and other texts it is evident, that [all things are below Christ and heaven in the practical esteem of a Godly man, and that he will forsake them all rather then he will forsake him.] All these are Scripture Marks of Godliness.

Having hastily run over these things to help you in the Tryal, I will add some Directions to help you in the practice, and therein yet fuller to acquaint you, Wherein true Godliness doth consist.]

Briefly to lay before you first the meer enumeration of the chief points wherein sound Godliness doth consist, to help your memories, while you see them close together. 1. Sound Godliness consisteth in a solid understanding of the substantial points of Religion. 2. In a sound belief of the Truth of Gods word, and the reality of the unseen things. 3. In an adhearing to the holy Scriptures as the Divine Rule of faith and life. 4. In the Love of God in Jesus Christ, excited by the belief of his Love revealed by Jesus Christ. 5. In true humility, and low thoughts of our selves, and low expectation from others. 6. In a heavenly mind that most regardeth the things above, and seeketh them as our only felicity at home. 7. In self-denial, and mortification, and temperance, and victory over the desires of the flesh. When we can deny our own conceits, and interests and wills for God: and are dead to the world, and are not servants to our fleshly appetites or senses, or to the things below. 8. In thankfulness for received Mercies, and Praising the Glorious name of God. 9. In the willing and diligent use of the means that God hath appointed us for salvation. 10. In charity or Love to all.

all men, even our enemies; and a special love to true Believers. 11. In a love to the holy communion of Saints, especially in publike worship. 12. In a tender desire of the unity of the Saints, and their concord and increase of Charity; and a trouble at their discord and divisions. 13. In dealing Justly in our places with all men, and carefully avoiding all that may be injurious to any. 14. In studying to do all the good we can: and doing it to our power; especially to the household of faith. 15. In a conscionable discharge of the duties of our relations, as Rulers, Teachers, Parents, Masters, Subjects and inferiours. 16. In watchfulness against Temptations, and avoiding occasions of sin. 17. In serious preparations for sufferings and death, and patient bearing them when they come. These are the things that Godliness doth consist in.

And now out of all I will draw up ten practical directions, which in a special manner I would intreat you to Practise, if you would be solidly Godly, and not be deceived with names or counterfeits.

Direct. 1. Be sure to live upon the Substantials of Religion, and let them receive no detriment by a pretence of Zeal for lesser points: Lay not your Religion in unessential opinions; and let lower truths and duties keep their places, and not be set above the higher.

Dir. 2. See that your Religion be principally seated in the Heart. Understand it as well as you can (lest it be taken from you;) but never think it is savingly your own while it is but in the brain: so much you believe indeed as you Love, and as hath imprinted the Image of God upon your hearts: Ever see that your wills be Resolved for God and holiness; and that you be able truly to say, I would