

A
TREATISE
OF
HYPOCRISY.

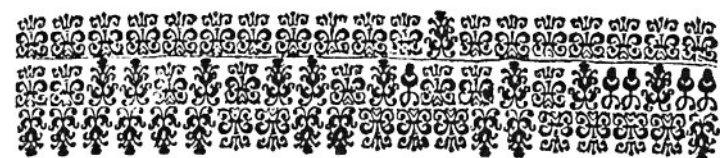
BY
SAMUEL BOLTON, D. D.
And MASTER of C.C.C.



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A TREATISE OF HYPOCRISY.

ISAIAH 58. 2.

Yet they seek mee daily, and delight to know my wayes, as a Nation, that did Righteousness, and forsook not the ordinance of their God. They ask of mee the Ordinances of Justice; they delight in approaching to God.



TEXT, which I may tremble to read, and you to hear. Well may wee ask that question, -- *Lord, who is it then that shall bee saved?*

Is it possible to do thus much, and yet miss of Heaven? *Lord, who is it then, that shall bee saved?*

The whole World may bee divided into four ranks of men.

1. *Some, that are in the Church visible, but not of the Church invisible.*

2. *Some, that are of the Church, but not in the Church.*

3. *Some, that are both in the Church, and of the Church.*

4. *Some, neither in, nor of the Church.*

Some, that have both right to, and possession of this great privilege.

Some, that have possession, but not right.

Some, that have right, but not possession.

M m 2

Some,

Of Hypocrisy.

Some, neither possession, nor right.

But yet to come nearer. Those that are within the pale of the Church, and so within the bounds of Gods call, wee may rank in to these three orders of men.

1. *Some, who are Atheistical and prophane.* Such as will do nothing for Heaven: as Gallio. --- *They care for none of these things,* Act. 18. 17.

2. *Some, who are Hypocritical and unsound.* That will do something, but as good as nothing.

3. *Some, who are sincere and upright.* Who will come up to Gods price, and walk throughly in all the wayes of God.

But wee shall yet draw them into a narrower compass, viz.

Those, who are pretenders to Heaven. Of which there are but two sorts of people in the World. For wee will cast out the *Atheist*, the *Worldling*, the *prophane Person*, the *Drunkard*, the *Swearer*. These are men, upon whose forehead you may read, *They are going to Hell*. There are then but two sorts, which are pretenders for Heaven.

1. The first is, *the Formal Christian.*

2. The second is, *the Upright and Sincere.*

1. The first, Hee will do something for Heaven: hee will bid much for Heaven: hee will walk in the round of duty: hee looks to the matter, but neglects the manner.

2. The second, hee will come up to the price; hee will do all Gods commands; looking to the Manner, as well as to the Matter. The one, hee will give God the carcass and body of duty. The other, hee will give God the life and spirit of duty.

Of the first sort wee have some in the Text, who went high, to fall short of Heaven at last. Surely, if wee but read the words, and if God had not said, they had been unsound, wee should have judged them of the *best of men*.

Do but cast your eyes upon the Text, and read over the particulars.

1. *They seek God,*] and not for a time only, in a storm, in trouble, as many will do. Beleeve mee, they go further. *They seek mee daily.* They had their morning and evening Prayers.

2. *They delight to know my wayes.*

1. *They knew the wayes of God.*

2. *They delighted to know his wayes;* which is equivalent to this; they did not only know the wayes of God, but desired to know the wayes of God; and for ought I know, might have some kinde of delight in the knowledge of his wayes.

3. *As a Nation that did Righteousness, and forsook not the Ordinances of their God.*] That is, if you looked upon them, they would seem to bee as holy a people, as any I have in the World. There is none who would judge otherwise of them by any outward appearance, but that they were as holy, as sincere, as any in the

the World. Though they were not a Nation that did Righteousness, yet they appeared to bee so: They were as a Nation, that did Righteousness; not only as a Nation, who heard, who knew, who spake Righteousness, but as a Nation that did Righteousness. They appeared to the judgement of the World to bee as exact as the choicest Saints, which God had in the World.

4. *They ask of God the Ordinances of Justice.*] They desire and pray that God would inform them in the wayes of Justice; how they should bee governed and ruled in the World: a people which hath respect to their civil Laws and Government, pretending to desire Gods Warrant, Gods Direction, Gods Rule in all things; As if they would do nothing, even in their civil Affairs, without Gods special Warrant and Direction.

5. *They take delight in approaching to God.*] Than which, how can wee have an higher expression? What? do they approach to God? and daily approach to God, as you see in the beginning? And do they delight in approaching to God? do they delight in hearing? do they delight in praying? do they delight in approaching to God, in his Ordinances? Here was a stupendious height, What can wee say more? how can wee go any higher? Here wee may stand and tremble; stand and bee astonished; stand and bee amazed. Lord, who is hee that shall bee saved!

May men do thus much, and yet fall short of Heaven? what will become of thee, that dost nothing? what will become of thee, thou Drunkard? what will become of thee, thou Swearer? thou prophane Person? Worldling? if it bee thus with the green Tree, what will become of the dry Tree? if it bee thus with them that appear to bee good, what will become of them that appear to bee evil?

Thus you see the astonishing height, which yet an unsound spirit may reach unto. How much may bee done by a man, and yet bee unsound here, and fall short of Heaven hereafter!

So that now I shall trouble you, but with one Doctrin. (And I beleieve, before I have done it, it will trouble you.) And that shall bee from the general, the whole body of the Text together, and it is this.

Doct. It is possible for a man, to do much in the wayes of God; even to abound in all outward Performances, and yet bee false at the heart; and yet have an unsound spirit here, and miss of Heaven hereafter.

This Doctrin you see the Text speaks plainly. To this I will adde but one Instance more, which may prove the whole Doctrin; and that you have, *Matth. 19. 16. to 23.* You read there of ones comming to Christ. A young man, a rich man, one, who had great Possessions, and a Ruler too, as Luke expresseth it, *Luk. 18. 18.* All which was rare. A young man! a rich man! a Ruler to come to Christ! you shall read there his business also. Hee came, not to tempt him, to insnare him, a others did: but to learn, and be instructed by him. And

Non animo
tentantis, sed
voto discitis
the

the thing hee desires to bee instructed in, is not some frivolous trifling matter, which others came to Christ withall. But that which was the matter of his inquiry, was a matter of eternal concernment. viz. What hee might do, that hee might bee saved; that hee might inherit everlasting life. Here was something here in this. A young man, a rich man, a Ruler, to come to Christ with desire to bee instructed, how hee should come to eternal life.

You shall now hear Christ's answer, *vers. 17.* -- If thou wilt enter into life, keep the Commandements. There was some special reason, why Christ makes him such an answer? for in *Joh. 6. 28, 29.* Christ answers the same question in another manner.

Quærebatur,
ra, & Christus
ostendit man-
data.

But Christ did here consider the quality of the Person, who demanded. Hee was a Work-monger, and Christ puts him to working. Christ gave him Physick futable to his distemper. Christ puts him to the Commandements, that hee might convince him, in that, to bee imperfect, wherein hee thought himself to bee perfect; and would make that his foil, which hee thought to bee his greatest glory.

Well, Christ having put him upon the Commandements, the young man demands, which of the Commandements; as if hee had said, --- There is none of them, but I have already done.

Christ you see puts him to the Moral Law. Seeing hee will have Heaven and bee justified by Moses, Moses shall bee his Judge; and there rehearseth diverse Precepts of the second Table.

The young man, you see makes answer in *vers. 20.* -- All these things have I kept from my youth; what lack I yet? Hast thou any more to command? Is there any more to bee done?

This was now much, hee said. If wee may beleeve him.

1. Hee obeyed. Hee was not only one, who did know the Commandements; but one who kept the Commandements.

2. Hee obeyed universally: not some, but all. -- All these things have I kept.]

3. Hee had obeyed constantly. -- All these things have I kept from my youth.

And sure there was much of truth in what hee said. For it is said upon this -- Christ looked upon him, and loved him, as Mark relates, *Mark 10. 21.*

No question hee had obeyed the letter of the command: there was none could detect him, but Christ; however, hee failed in the Spirit of the command.

Hee did not break them in the outward action, though hee did not keep them in the inward affection.

And yet for all this, this man was unsound, as hee discovers himself to bee afterward: for all this, this man fell short of Heaven.

And yet alas! How far doth this man excel a thousand of us?

So that you see, the Doctrine plain in the gross, in the bulk, scil. That it is possible for a man to do much in the wayes of God, and yet to be unsound

unsound at heart : to abound in all outward Performances; and yet to miss of Heaven in the end.

But wee'l come to clear it to you, in the Particulars. And wee will follow this Method; in these four Particulars.

1. Wee will clear it to you in diverse instances from the word, that it is possible so to do.

2. Wee will shew how this may stand both

1. With Gods ends.

2. With Satans ends.

3. With mans own ends, To do much, to abound in duty, and yet not to bee sincere.

3. Wee will shew you the grounds, whence it ariseth, that a corrupt heart may abound in all outward Performances.

4. Wee'l shew you where the fault is; how it comes to pass; that all this may bee done, and yet the heart still remain unsound.

In which I shall desire, that they who are men and women of tender spirits, would not presently make conclusions against themselves; and by so doing, gratifie Satan, discourage their own souls, grieve Gods Spirit, and wound and weaken themselves in the wayes of Grace. But hear all, (for I cannot say all at once) and then spare not, but come to conclusions with your selves.

I shall desire so to cast down the unsound, as not to weaken the sincere. And to bring in those that are without, as not to cast down those that are within. So to help the one, as that withall I hurt not the other.

1. For the first then. Wee will clear it in some particulars, that it is possible for a man to do much, to go far in outward performances of duty, and yet to bee rotten at heart, &c.

1. It is possible for a man to hear the word; nay, and hear it often; nay, and abound in hearing, time after time, Sabbath after Sabbath. Nay, and yet more, to hear it with affection too, and yet not to bee sincere.

1. That hee may hear the Word: This is plain, and needs no proof.

2. That hee may hear it often, abound in hearing. This you see here in the Text; and Ezek. 33. 31, 32. where the people frequented to hear Ezekiel. They did not only sometimes, but they heard him often. They did abound in hearing.

3. They may not only hear, and hear often; but hear with affections. Wee read of these four Affections, which were stirred in the hearing of the Word; and that in such, who were unsound.

1. The affection of wonder, and astonishment, which indeed is the Mover of all the affections, Mat. 7. 28. -- When the people heard him, they were astonished at his Doctrin. The like wee read, Mat. 13. 54. Mar. 1. 22. Mark. 11. 18. Luk. 4. 22. All bare him witness, and wondred at the gracious words which proceeded out of his mouth. -- All wondred, but All were not savingly wrought upon. That is the first,

2. They

2. *They may hear it with affections of fear and trembling.* Thus you know *Felix* heard Paul, *Act.* 24. 25. -- When Paul preached of *Temperance, and Righteousness, and Judgement to come,* *Felix* trembled. It struck dread and fear into his heart. It set him on trembling.

3. *They may hear the word with affections of delight, and some kinde of love.* You see in the Text, -- *They did delight to know Gods waies, and did delight in approaching to God.* And *Ezek.* 33. 31, 32. -- *They come and sit before thee, as my people. They hear thy words, and thou art to them as a very lovely song. They hear thy words, but they do them not. With their mouth they shew much love, but their heart goes after their Covetousness.*

4. *They may hear the word, with affection of Joy.* It is said of *Herod*, *Mark* 6. 20. *That Herod feared and observed John; and when hee heard him, hee did many things, and heard him gladly.* The like you have, *Matth.* 13. 20. -- *The stony ground heard the word, and anon with joy received it: yet wanting root in the time of Persecution, they fell away.*

So you see the first particular cleared. A man may hear the word; hee may hear it often; abound in hearing: Hee may hear it with affections; and yet his heart may bee unsound.

2. A man may not only hear, but pray too; nay, and make many prayers, abound in praying. Hee may pray in publick, pray in private, pray in the Church, pray in his family, pray in his closet, which last commeth nearer to sincerity, And may make strong cries; Hee may pray with affections, i. e. such affections as *sense* stirs up; but not such affections as *Faith* stirs up; such affections as are raised up by some present sting and smart, some trouble and pressure of conscience; though not with such affections as are raised up by *Faith*, quickned by Gods sanctifying Spirit. Affections of love and desire.

Nay, and they may joyn fasting to Prayer: nay, further, adde mourning to fasting. And yet their hearts may bee unsound.

I cannot stand to clear all the Particulars. The main I shall make to appear to you, in two or three places.

Read *Isa.* 1. 15. -- *When you stretch forth your hands, I will hide mine eyes from you; yea, when you make many prayers; when you multiply prayer; adde prayer to prayer, as the word imports. -- Yet I will not hear, your hands are full of blood; i. e. you are unregenerate, you are unsound in your spirits.*

So that you see a great deal cleared in this. A man may pray; abound in praying; multiply prayers, &c. And yet bee unsound.

And you may joyn fasting to prayer, as you see in the next verse to my Text, and in the example of the *Scribes and Pharisees*, who prayed often, and fasted often.

And you may joyn mourning to fasting, *Zach.* 7. 5. -- *When you fasted and mourned in the fifth month, even these seventy years,*
did

did you at all fast to mee? even to mee? They served themselves, not God in that action all those seventy years together, *Hof. 7. 14.* -- and they have not cryed to mee with their hearts, when they howled upon their beds; they assemble themselves for Corn and Wine; (that's the ground of their fasting and howling.) For they rebel against mee.

That's the second Particular.

3. A man may seem to bee humbled, to mourn and weep for sin: and yet bee unsound. A man cannot mourn for sin, as sin, but his heart is sincere: but a man may seem to mourn for sin, and yet his heart not bee sincere. Hee may mourn for sin clad with wrath: for sin cloathed with Judgement and Displeasure: for sin, as it smells of Hell, Fire, and Brimstone: for sin, as it appears in its dooms-day attire. So did Ahab, so Judas.

There are Crocodile-tears; There are false tears, as well as false prayers. As a broken heart doth not ever expresse it self in tears. So tears are not ever the expression of a broken heart.

There are

1. *Lachrymæ Indignationis*, tears of Anger; as was Esau.
2. *Lachrymæ Desperationis*, tears of Desperation; such as of the damned in Hell.
3. *Lachrymæ Compassionis*, tears of Compassion; such as were Christs for Jerusalem.
4. *Lachrymæ Compunctionis*, tears of godly sorrow and Compunction.

Such tears they may expresse as *sense* and *smart* stirs up; but not such as *Faith* and *Love* do raise up in the soul.

4. A man may seem to do much; walk in many wayes of duty; go far in the outward shew of obedience; the letter of command: and yet his spirit bee unsound.

A man may do so much, spin a thread so finely, as they, who have the most discerning spirit, are not able to detect and discover him.

Hee may deceive the men of the world; hee may deceive the Saints; deceive the Devil; hee may deceive himself.

Wee read of *Zenxes the Painter*. Hee drew Grapes so to the life, that hee deceived the Birds; they would come flying to them, as though they had been real Grapes.

Dedalus, hee made an Image by art, that moved of it self; in so much that men beleevd it had been alive.

But *Pigmalion* made an Image so lively, that hee deceived himself; and taking the Picture for a Person, fell in love with his own Picture.

So there are some, who can spin so fine a thread, limb out the picture of godliness so to the life; that not only the men of the World, but even the Saints, who are of most discerning spirits; nay, and themselves may bee deceived and deluded.

5. A man may cast up his vomit, disgorge himself of all his former wayes, his old lusts and sins; hee may bee washed, that is,

outwardly reformed in every thing; hee may leave many sins, and yet bee unsound.

You see this plain, in 2 *Pet.* 2. 20, 21, 22. And there is nothing more plain, than that a man may leave sin, and yet not hate sin. Hee may leave sin either

1. Ex timore mali alicujus.
2. Ex radio.
3. Ex amore mali alicujus oppositi.
4. Ex deficientia organorum.

1. Out of fear of evil.

2. Out of weariness of it.

3. Out of love of some contrary sin.

4. Out of want of fit instrument and means, to compass his sin.

6. A man may accompany himself with the People of God. Saul may bee among the Prophets: Judas, Demas, Simon-Magus, among the Disciples and Apostles. A man may get on Sheeps-cloathing, accompany, go in and out with the Sheep, bee folded with the Sheep; and yet bee no better than a Ravenous Wolf.

There are Tares as well as Wheat in Gods Field; there is Chaff as well as Corn in Gods Floor, bad Fishes as well as good in Gods net. And unsound as well as sound Gospelers in the Church of God.

7. Nay, A man may not only do, but suffer too, and yet bee unsound. Hee may suffer in his Goods, Hee may suffer in his Good-name, Hee may bee nicknamed as others are, hee may suffer in his Body: An evil heart may suffer in a good cause. Every one that beareth Christs Cross upon his shoulders, doth not consequently bear him in his heart. Wolves may suffer in Sheeps-cloathing. Sufferings may overtake them, that have nothing but the cloak of profession. As Jehoshaphat was taken for Ahab: So may an Ahab bee taken for a Jehoshaphat. Times may come, that it may cost a man as dearly for wearing the Livery of Christ, as for wearing Christ himself: for unsound profession of Christ, as for the sincere.

To summe up all, Though an unsound spirit bee not able to do any thing, which is essential to a Christian, as a Christian: Though hee cannot do any of those works which are good *propter se*, in regard of the act; the goodness whereof doth adhere intrinsically, and cleave to the thing done: as to Love God, fear God, trust in God: Yet all these works, the goodness whereof doth more consist in the Manner, than in the Matter, or thing done, viz. to pray, read, hear, &c. In all these they may abound.

And this seems to bee implied in the Apostles phrase, 2 *Tim.* 3. 5. -- Having a form of godliness, yet denying the power: From such turn away. Where, by the form of godliness, which the Apostle grants they may have; there are two things which are implied.

1. That no unsound spirit hath any thing in it, which is essential to a Christian, as a Christian, or which makes a Christian, a Christian. As a Form and Picture hath nothing in it, which is de Essentiâ Hominis: nothing which is essential to a man. There is no Reason, no Understanding, no Life in it: So an Hypocrite, hee hath nothing that

that is *Essential* to a *Christian*, as a *Christian*. Hee hath nothing which doth constitute and make a *Christian* a *Christian*.

As wee say of God; *Hee hath his communicable and incommunicable Attributes*; something which is in *himself* only, as his *Infinite*ness, his *Omnipresence*, &c. and something whereof there is a *Resemblance*, some footsteps in the *Creatures*: so the *Saints*, they have something which is *communicable*; something whereof there is some resemblance in others, and which others do as well as they; though not in the same *Manner*. And there is something *incommunicable* to any but to *Saints*; such things as are *proper* and *Peculiar* to the *Saints* only. And they are such things as are *Essential* to a *Christian*, as a *Christian*. And that is the first thing implied in the word [*Form*.]

2. A second thing, which is implied in it is, *That a false Professor may have a compleat Resemblance of a Christian in all those things, which are not essential to a Christian, as a Christian*: Hee may have a *form of godliness*] that is, *all the outward lineaments of godliness*: Hee may bee a compleat *Picture* of a *Christian* from top to toe; in every member, every limb, every duty for the *outwards* of it. This is implied in the word (*Form*.)

As a *Picture*, if it were not perfect in every limb, if there wanted any member, as an *Hand*, an *Eye*, nay but a *Finger*, it could not bee said to bee a *compleat Picture*: so is it here. If there bee a want in any thing, even in the least duty; for the *outward* part of *Religion*; if hee do not all for the *Externals*; which a *Christian* doth; hee cannot bee said to bee a *compleat Form*, a *compleat Picture of a godly man*. And therefore these two things are implied in the word (*Form*.)

1. *That no Hypocrite hath any thing in him essential to a Christian; no more than a Picture, that which is essential to a man.*

2. *That there is a compleat Resemblance of a Christian in all the outward lineaments of Godliness.*

Hee may bee able to do all the *outwards*: every duty for the *externals*, which lies within the latitude and compass of a *Christians* walking with God.

Thus the first thing is cleared to you. Now wee come to the second thing propounded.

2. *How it may stand with*

1. *Gods ends.*

2. *Satans ends.*

3. *A mans own ends*, to abound in duty, and yet not bee sincere?

1. *It may stand with Gods ends, both*

1. *Towards the Good; and they are merciful ends.*

2. *Towards the Bad; and they are partly merciful, and partly judicial.*

1. *It may stand with Gods ends towards the good, and those are merciful ends.*

ends. That God may serve his own Glory by them, for the *bringing in*, and *building up* of the *godly*.

God makes use of the parts and abilities of some, whose persons hee will not own, for the advancement of the work of grace, in the hearts of his people.

The *Raven* was an *unclean* Creature under the Law: yet God made use of the *Raven*, to bring flesh and food to *Elijah*. Though the *Raven* was not *good meat*, yet it was *good meat* which the *Raven* brought.

So God doth oftentimes make use of such, who are in themselves *unclean*, for the feeding and nourishing of his people. The food may be *good*, though the person that brings it may be *naught*.

This is that *Christ* told the people, *Matth. 23. 2, 3.* *The Scribes and Pharisees, they sit in Moses chair: and therefore whatever they bid you observe, that observe and do: but do yee not after their works: for they say, but do not.* As if *Christ* had said. *They are set up, and furnished with abilities, to do you good; though they are naught themselves: Therefore let their Doctrin build you up, for it is of God: and let not their practice throw you down; for that is of the Devil, and themselves.*

The *Pearl* in the *Toads head* may be useful and good, though the *Body* be poison. And the abilities of such men may be serviceable to you, though their persons be *unclean*.

Thus may it stand with Gods ends toward the good, that corrupt hearts should abound in all the wayes of duty. And this is one end, for the advancement of the work of Grace, in the hearts of his people.

Though this be not their aim; though it be not their end; yet it is Gods end. They have theirs, and God hath his end.

As it is said of the *King of Assyria*, *Isa. 10. 5, 6, 7.* God used him for a rod and scourge to punish his people. God had his end, and hee had his. It was Gods end, that hee should spoil and punish them for their sin: but his, to enrich himself by the spoil; as the Text tells us. Howbeit, *Though I send him, to punish them for their sins* (saith God) *yet hee, the King of Assyria, meaneth not so, nor doth his heart think so: it is in his heart to cut off, and destroy Nations, not a few.* Though hee served his own ends, yet Gods end went forward also.

The like of *Jehu*, hee served his own ends, in the destruction of *Ahabs* house. Though hee cries out, *Come see my Zeal for the Lord.* However Gods ends were brought about also, in the ruine of *Ahabs* posterity, as hee had threatned.

So here. Though it be not the end of corrupt hearts, in the doing of holy actions, *Prayer, Preaching, Exhortation, &c.* to bring God any Glory, to do good to others: they have their own ends. Yet still Gods work goes forward in it. God hath his ends, as well

well as they theirs. God gets Glory, as well as they credit. God makes sin, the Devil himself, to serve his Glory. Otherwise hee would not suffer nor Devil, nor Sin, to bee in the World. So that hee makes them, in aiming at themselves, to bring about his Glory.

As an *unsound spirit* doth serve his turn of God: so God again serves his turn of them: hee is even with them.

God oftentimes useth such to bee instruments to do others good, who are bad themselves: to work upon others, though they themselves remain unwrought upon: to bee a Bridge to help others over.

To hold out the *Lanthorne* to others, and go in the dark themselves. As it often fareth with them, who hold the *Lanthorne*, they go most in the dark themselves, they serve others, direct and guide others in the night with their light, not themselves. So if God do not bring light into their hearts: there are none, who are more in darkness, than such as hold out the light to others: yet

Another may receive good, by that Sermon, which the Preacher himself is never the better for: another, warmth by that prayer, whereby hee himself that prayes, is never the hotter. And so in the rest. And therefore it may stand with Gods' ends, that *corrupt hearts should abound in duties*.

2. God suffers corrupt hearts to abound in duties, to maintain an holy jealousy and watchfulness in the hearts of his own people. Why (will they reason) if men may do thus much, and yet bee unsound; what need have wee then to bee jealous over our own hearts, watchful over our spirits in the midst of our performances?

Oh! this will make a man jealous of himself, with a godly jealousy: not to trust too much to himself, when hee's at best; when hee doth most abound in duties. And this holy jealousy is of special use to keep us humble, to make us watchful, exact in our wayes, to fense our hearts against Hypocrisy. It was never known that a *jealous heart* was a *false heart*. An holy jealousy over a mans spirit was never accompanied with an unsound spirit.

3. A third End. It is, to make us see there is something in duty, more than duty, which sets a value upon duty; and makes it of worth.

If all were sound, who did duty, wee should then think duty it self to bee all; whereas now it makes us look after something else, above duty.

This will make a man look to the *Manner*, as well as to the *Matter*, when wee see the *Matter* is nothing worth, without the *right Manner* do accompany it.

This will force a mans heart above duty. God never made *Duty* the end of *Duty*. If all were sound that did *Duty*, wee should rest upon a bare performance of *Duty*, and look no higher.

But now, seeing it is possible for a man to abound in *Duty*, and yet

Of Hypocrisy.

yet bee *unsound*; this will force a mans heart above the *Duty*.

4. To tell us, that *there are other things to bee done of a Christian, than merely to pray, hear, &c.*

If a man may do all, and *sink into Hell*, when hee hath done: then sure there is more required of those that must bee *saved*.

All *Religion* doth not lye in a few *Prayers, Hearing of Sermons*. Though this must bee done, they have not so much as a shew of good ness, whoneglect these: yet there are other things to bee done too, if ever wee would *come to Heaven*.

5. God suffers corrupt hearts to *abound in duty*, to make his people more *sollicitous after surer, more stable, and proving evidences*, than these are.

If these anchors should alwayes hold, men would never labour to cast out better. If all, that *did dutie*, say, that *did abound in duty* had been *sound*, wee should never have sought out for better evidences than these are.

Whereas, this being discovered, that a man may *abound in duty*, and yet for all this bee *unsound*: this will make a man to look out for *better evidences*.

A man that is bent for Heaven indeed, will never suffer his soul to rest, till hee hath gotten some such evidences, as are *incompatible to a man out of Christ*.

Why, will hee say, *May a man hear, and go to Hell? pray, and perish? do duty, and yet bee damned at last? Then these are not sufficient bottomes for mee, to build the weight of my everlasting soul upon. I must either get a better bottom, surer evidences than these, or both 1 and my prayers may sink together at last.*

Whatever another man may do, or have, and yet bee *unsound*, will not bee sufficient to him, to clear, that hee doing, or having that, is *sound*.

And this now fires them out of their formalities; makes them look out for such evidences as do *accompany salvation*; As the Apostle saith, *Heb. 6. 9.*

2. As it may stand with Gods ends to the good: so it may stand with Gods ends to the bad.

1. *His Merciful ends.*

2. *His Judicial ends.*

His Merciful ends, to bring in those who belong to the *Election of Grace*: making them often serviceable to these purposes.

His Judicial ends, towards such as are *Cast-awayes*; and that for the further strengthening of the prejudice, and rooted dislike, that wicked men have against the wayes of God.

Why, will wicked men say? others, who have been as forward in profession, as great *Prayers*, and as great *Hearers* as you are, they have proved *unsound*, discovered themselves to bee *Hypocrites*, and so are you, and all the rest of you.

And

And thus you see it turns to them, as an occasion of offence; and further strengthening of their dislike of the wayes and people of God. Men, whose hearts are set against the wayes of God, shall bee furnisht with matter enough to bring them into further dislike daily.

If you desire to have arguments against Gods wayes, you shall have enough of them to your cost. You shall bee furnisht with them; but to your further hardening. If you will keep a rooted dislike of the wayes of God, you shall finde enough in the World to nourish it. If you bee willing to bee offended, you shall have offences enough to your further hardening. If you bee willing to stumble at the wayes of God, you shall have stumbling stones enough.

Christ himself, who was the Corner stone, Elect, Precious; yet to the Disobedient hee was a stone of stumbling, and a rock of offence. A stone as well for the Fall, as for the rising of many in Israel, 1 Pet. 2. 8. Isa. 8. 14. Rom. 9. 33. Luk. 2. 34.

Men that are willing to take offences, shall have them. Those who will bee blinde, shall bee blinded. They, who will bee hardened, shall have hardening enough. *If the Word do not teach you; works do blinde you. If the Word do not soften you, works do harden you. If you stumble at the Word, you will fall at works.*

Indeed, Men first stumble at the *Word*, before they stumble at *Works*: They first take offence at duties the *Word* commands, and then strengthen that offence, by the failings of those, who walk in those wayes.

Works do but strengthen your dislike of things in the *Word*. The failings of persons, that walk in this way, do but further strengthen your dislike of the things commanded in the *Word*. This the *Apostle* shews, *1 Pet. 2. 8. Christ was a stone of stumbling. But to whom? why to those, who stumbled at the Word first. After they have stumbled at the Word, then they stumble at Christ. So when you have stumbled, and taken offence against these duties, which the Word commands; no marvel if you stumble here; and by the failings of those, who walk in the way of life, gather arguments to strengthen your dislike of the way it self.*

This is thy spirit; though thou see it not. Thy heart is opposite to the wayes of God, praying, hearing, fasting; and thou furnishest thy self with instances of some, who have proved unsound in the way, that so thou mayest strengthen thy heart more with dislike against it.

And thus it proves an occasion of further blinding, of further hardening to thee.

Thus you see the first, *How it may stand with Gods ends, that corrupt hearts should abound in duty.*

2, It may stand also with Satans ends.

1. It may stand with Satans ends, towards the good.

2. *It may stand with Satans ends, towards the World.*
3. *It may stand with Satans ends, towards themselves.*
1. *It may stand with Satans ends, towards the good; and therefore*
 hee will not disturb these men in their way, but lets them go on.

1. *Herby Satan doth labour to cause Gods People to throw off the work; to desist in their way.* Why, will Satan say, what do you macerate and afflict your selves in a way, wherein is no more good? What can you do more than others have done? They have prayed, and they have prayed often, and made many Prayers. They have heard, and heard often; yea and heard with affection, with fear, with joy, and delight, &c. They have fasted, and have joyned mourning with fasting. They have forsaken their evil wayes, wherein they have formerly walked; and have entred upon Gods wayes, joyned themselves to the Ordinances, to the People of God. And yet, for all this, these people have come to nought. For all this, their hearts were unsound here, and they have perished after all. And therefore (will Satan say) If a man may pray, and perish; do duties, and bee damned; hear, and get to Hell at last; why dost thou then thus trouble thy self, and afflict thy self in this way? Thou seest there is no hope of doing good in it. And therefore, why wilt thou abridge thy self of those pleasures, those comforts, which others have in the World? why wilt thou go on to macerate and afflict thy self in these wayes? were it not better for thee to throw off all, and betake thyself to the World, to profits, to pleasures, and enjoy thy hearts content as well as others?

Thus you see Satan is furnished with a dangerous argument against Gods People, which hee could not have had, if unsound hearts did not abound in duty, &c.

2. If hee cannot prevail with Gods People hereby, to throw off the work; but that notwithstanding all this, they are resolved to pray, though they perish; to beleeve, to obey, though God should never reward their obedience; yet hee hath a second End.

Hee labours to discourage Gods People hereby in the work, and to make them drive heavily in their way to Heaven. Satan knows full well, that if their heart bee discouraged in the work, their hands will bee weakened for the work. And therefore hee labours, by such presidents as these are, who have done so much in the wayes of God, and yet are unsound; to make men sit down discouraged, and despair of ever doing good in these wayes.

Why, will Satan say, How canst thou do more, than such and such have done? Canst thou pray more Prayers? hear more Sermons? do more Duties? keep more Dayes? ingage thy self more deeply in the Cause of God, than others have done? who have yet come to nought.

It may bee hee'll tell thee. Thou art weak, thou wantest those parts, those abilities, that strength, that power to do God that services,

Of Hypocrisy.

service, which others have done. And therefore e'ne cast off all, or else despair of ever doing good, in this way, wherein others have outstript thee; and yet were unsound.

Thus doth Satan make use of this argument, if not to prevail with men; *to cast off the work, yet to discourage them in the work.* And therefore it may stand with his ends, that unsound hearts may thus abound in performance of duties.

3. A third end which Satan hath towards the godly, is, that if hee cannot prevail to make Gods people throw off the work, nor yet discourage them in the work; yet hee labours by these men *to scandalize the godly, to bring evil reports upon all that walk in the way of life.*

It is Satans desire to make the *Persons* that walk in the way of life, and the way of life it self as odious as hee can, in the eyes of the World. And this is one way, whereby hee labours to bring it about, and findes successful in the hearts of many: *even the failings of such as have made profession of the Truth.*

Indeed the *Cause of God*, and the *People of God* have suffered much thereby.

You know how wicked men argue.

1. *Either from Particulars to Generals: from the failings of some, they fall to censuring of all. There is one (say they) who hath made profession, and hath proved naught. Therefore all are so: all alike: none better than other.*

Which yet is an *uncharitable and false reasoning.* If the Saints should argue so of you: *There was one unregenerate man a Murderer, a Traitor, a Thief: Therefore all that are unregenerate are Traitors, Murderers, Thieves:* you would think this to bee *uncharitable and false reasoning.* Yet yours is the same.

2. Or secondly, *By the failing of the Person,* they take up arguments to charge and condemn the *Cause:* not only *Professors,* but *Profession it self;* casting filth and dirt upon the pure face of *Religion,* and the *wayes of God:* hereby.

And Satan knows well enough, that the *Cause of God* looseth more by *one mans unsoundness,* than it can gain and recover again by the *sincerity of many.* It looseth more in the hearts of wicked men, by the falls of some, than it can gain again by the standing of thousands.

Davids fall, though hee rose again, caused *Religion,* and the *Wayes of God* to bee blasphemed by wicked men. It opened the mouths of wicked men to blaspheme the wayes of God; as the *Prophet* told him.

And indeed, God was more dishonoured by *Davids uncleanness,* than hee was by *all the filth of Sodome.* And therefore seeing Satan gets such advantage both against the *Persons;* and against the *Cause of God,* by the *unsoundness* of men, that walk in the *Wayes of God:* therefore may it stand with Satans ends to suffer

unsound hearts, to abound in duty, without disturbing of them. And as it may stand with Satans ends, in respect of the godly; So

2. *It may stand with his Ends, in respect of the World.*

1. *To keep them off, from entering upon the way of life.*

Men will bee afraid to ingage themselves in such a way, wherein there stand up such *sad Presidents*, as these are. If men may do much, and yet fall off, bee unsound, and fall short of Heaven at last, this will discourage and dis-hearten them, from coming in.

Men are naturally afraid, when they are to run *hazards and dangers*: to take a great deal of pains in such a way, wherein there are so many hazards and dangers to bee run.

2. *To strengthen the prejudice of wicked men against the wayes and people of God.*

Wicked men are naturally prejudiced against the wayes and people of God. They think them all to bee no better than others, however they make a shew to bee better. And when they see this prejudice of theirs confirmed by the example of any one, who hath walked in the way, and yet hath been unsound: This is a matter laid up for ever, here they *hugge* themselves, and rejoyce in such an example: and so their prejudice against Gods wayes and people is hereby more strengthened.

3. A third End, which Satan hath towards wicked men, is, hereby to *harden them, and confirm and strengthen them in a way of sin.*

When they see no better fruit of so much *praying, hearing, &c.* They are hardened in their way of sin, and perswaded to go on in their old way, their common road still.

Thus you see, how it may stand with Satans ends towards the good, and towards the bad.

3. Now thirdly, *How it may stand with Satans ends towards themselves, that thus abound in duty, and yet are unsound.*

1. *To aggravate their condemnation.* Such mens sins they are great. *Duty doubles sin.* A duty upon the head of a sin makes sin exceeding hainous. And as the sin, so the condemnation is aggravated hereby.

The *darkest* and *hottest* places in Hell, are reserved for such, whose hearts are *unsound in the wayes of God.* Such would wish to change places with *Turks and Heathens*, all their duties are but *so much fuel to make the fire of Hell the hotter for them.*

By how much such men are lifted up higher than others in appearance, by so much they shall bee thrown down lower than others in truth and reality of torments.

2. *Because such men are surest his, of any, upon two grounds.*

1. *If hee stand in that condution,* hee thinks hee is sure enough his. What can rob him of such a man? can *Prayer*? can *Hearing*? Indeed these might deprive him of others: but this man he dares trust any where, upon any duty: Hee dares venture him any where: Hee knows his heart is *Prayer-Proof, Sermon-Proof.* All these are not strong enough to take him away from him. In-

Indeed, hee's affraid of others, though never so wicked. Hee fears hee may loose him at every Sermon, hee may bee robbed of him, at every prayer: And therefore labours all hee can to keep such men off from the work.

But now this man hee dares adventure to the most powerfull and prevailing ordinances: Hee hath long experience, his heart hath stood firm to him in all.

Though sometimes hee hath had some stings and troubles of conscience, as certainly it fares often with unsound hearts, who have to do with duties: yet hee can let him alone; hee knows hee will come to his old temper, and return to himself again.

As hot water will return to its own coldness, because there is a quality in it, which resists heat, and inclines to cold: so if at any time such a man bee troubled, Satan will let him alone, hee knows there is a Principle in him, which will cause him to return to his wonted temper.

2. If hee fall, hee thinks him sure enough his.

Such mens falls are for the most part desperate and unrecoverable. You know, the greater the height, from which a man falls, the more desperate and irrecoverable is his fall.

Now there can bee no greater an height in the World, from which to fall, than for a man to fall from the Hills of duty, the Mountains of Prayer, the top of profession. This may prove the *irrecoverable downfall*.

All thy Duty, all thy Prayers, if thy heart bee unsound, are but something laid in, to make that sin. All these do but ripen and prepare for, and nimble thee, to *commit that sin*, if thy heart bee unsound in them.

But if the fall bee not desperate, yet it is dangerous: though not irrecoverable, yet hard to bee recovered.

There are many and fearful aggravations of your sins, all which Satan now useth, and sets on with all his might, to bring you to despair. And great is the hazard, hard is the recovery.

It hath been often known, a *sincere heart hath recovered and gotten ground and strength by his fall*. But seldome or never that an *unsound heart got up again after his Fall; never came to his heights*; but rather wallows in mischief. *David fell and recovered, but Judas fell, and rose no more.*

But however, the hazard is great, in regard there are so many fearful aggravations of sin,

Their sins are sins against Knowledge, Light, Illumination, which puts much weight to sin.

Sins of ignorance plead for a pardon, though great. What greater than the killing of Christ? yet -- *Father forgive them, for they know not what they do*. But sins against Knowledge do exceedingly aggravate sin, and makes sin exceeding sinful.

There is more sin, more guilt formerly considered, in a sin-
full

full thought against *Knowledge*, than there is in an *open gross sin of Ignorance*. Why; their sins are sins against *Knowledge*, against *Conscience*, against *Profession*, *Practice*, *Prayers*, *Duties*; and therefore great.

All their *Duties* and *Prayers* that they have done should bee now comforts; but they are burdens, because they are done with *unsound hearts*; and they come in as so many aggravations of sin against them.

Whilst a man holds up his head in the World, though hee bee but poor, it may bee his Creditors will let him alone; but if once a man bee arrested, every one then comes with his action upon him; may bee, those hee thought his best friends, come then, and lay greatest burdens upon him.

Whilst an unsound man walks in way of duty, and doth not fall into the commission of some grosse sin, so long it may bee, hee hath quiet. Satan, Conscience, nothing troubles him. But when once hee is down, then all comes upon him: nay his very *Duties* themselves (which hee thought to have most good from, and to bee his best friends) they come in too, to lay more weight, more guilt, more burden on him. Every *Prayer*, every *Duty*, which hee hath done with an unsound heart, is now a burden, a weight, upon his spirit; yea, and weighes heavier than all the rest.

Here is trouble out of expected comfort, which is the greatest trouble. And take this with you, and remember it.

Whatever you do in the wayes of God, if comfort flow not from it, trouble will one day rise out of it. If it bee not a bottome for Faith, Satan will use it as an argument for Despair, when time serves. I say, that duty that is done, and cannot minister comfort, by the sincerity of the heart, in doing of it, will one day create discouragement, and strengthen Despair. Despair ariseth from that, where comfort should, but doth not arise.

But I am too long upon this. This is the second ground, why Satan doth not disturb such men.

3. It may stand yet further with Satans ends; and therefore hee doth not disturb them; because hee hopes to have some further good of them another day. Hee knows full well, that they, who will serve God for *their own ends*, will serve the Devil for *their own ends* too, when hee once out-bids God, and exceeds him in his tenders. It is an easy thing to make him the *Devils Priest*, who is, *Mammons Chaplain*. You see *Demas*, hee was unsound, served God for *By-ends*, for worldly respects. And the Devil doth but out-bid God, tender more for his service; and hee presently forsakes God, and cleaves to the World. Hee forsook the Faith of Christ, and turned to bee an *Idol-Priest* at *Thessalonica*, as *Dorotheus* reports of him.

This is a sure Rule. Hee who serves God for the World, will serve the Devil for the World. Hee who serves God for little, will serve

serve the Devil for more, hee will easily bee brought upon higher tenders, to change his Master.

I say, men, that have no minde to the *Work*, nor love to the *Master*, but the eye is *only to the wages*; such men will quickly bee drawn upon greater offers, to forsake their *Master*, and their *Work* too, and to joyn themselves to any, where *better wages* may bee found.

And you must know. *There are no men, whose service the Devil doth more desire, than the service of such, who have made profession.* And that upon diverse reasons.

1. Hee knows, *They will bee the surest, and most trusty servants to him of any.* None are more trusty souldiers, than such, who have forsaken the *colours of the Lord*, and fled over to the *Tents of Satan*. Such men hee never fears to loose again: their *Ears are boared*, in token of eternal subjection to this *black Prince of darkness*.

As wee say of the *Angels*. *If once they turn, they never return.* There is no possibility of their repenting. And this is one ground; because their will hath sinned against such excellent, clear and eminent light, that they can never return again; if all that light would not keep their desperate hearts from sinning, it shall never prevail with them for returning, when once they have sinned. And God will never give a fuller, a greater light; and therefore they must needs bee fixt in their condition of sin.

So I may say of these in some degtee. They have sinned against so clear light, such manifest evidence, that if they *turn, sin wilfully*: Hardly do they return again. It is no more but what the *Apostle* saith, in that sixth and tenth to the *Hebrews*. And therefore these must needs bee trusty servants to the *Devil*, they are sure his.

They are his *by choice*. And none *surer his*, than they, who are his *by choice*. Now such men, they have chosen him; nay and not only chosen him, but they have chosen him upon *experience and dislike of their former Master*.

If indeed a man should have chosen Satan, before ever hee had *tryed God*, then were there some hopes that his mind might bee altered, hee might repent of his choice. But when a man hath had a *tryal of God*, and upon *experience and dislike of God*, and his wayes, chuseth Satan and the world; these are sure.

Besides, these men have *sold themselves over to Satan*. Now none are more sure his, than they, who sell themselves over to him.

Indeed, wee are all sold in *Adam*, as the *Apostle* saith. -- *Sold to sin*. But now when a man shall come, and not only ratifie the bargain, but *make a new sale of himself*; This man is *sure his*. It is not so much what the *Father* hath done, but when the *Son* comes to *age*, and shall ratifie what the *Father* hath done, and *make a new Sale*;

Sale : Nay, Satan doth not only know they are *sure his*, but hee knows *they will bee most usefull Instruments for him*, and by these things are they strengthened and prepared for his service : and therefore hee will not disturb them. Hee knows they will by this, bee made better *Engineers* to work for him. They will bee active instruments, full of malice against God, and his cause.

Who of all the Emperors was more mischievous than *Julian* : who had once made profession of *Christ*. Such men as these are set on fire of Hell.

Wee have a Proverb. *An English man Italianate,
Is a Devil Incarnate.*

I may say the same; *A Professor Apostate,
Turns a Devil Incarnate.*

There are none in the World have more of the *Infernal Nature*, than they. *Their Head poisons, their Heart poisons. And the venom of Aspes is under their Tongue.* They are full of Hell.

There is some *ingenuity in Nature fallen*, though never so bad. But *Nature once raised*, and after *Devilized* : such men are all *fury*. These are Satans *Mogols*, Satans Champions, the chiefest of that *black band of Darknes* : Such men as these, they have sinned away *Light, Conscience, all natural remorse and tenderness*. And what can bee expected from them : there is no mans sword more sharp and keen than theirs, who have sharpened it upon the threshold of God. No mans pen writes so bitterly against God, his Cause and People, than theirs, who have dip'd their pen in the *Blood of Conscience*. No man falls more desperately to Hell, than such a man, who hath made *Shipwrack of Conscience*.

And therefore, seeing such men are so trusty, so sure, so active, so malicious instruments, when they are brought over to him, and it is so easy a thing to bring them about, no marvel if Satan will not disturb such men for a time, but lets them go on, till they bee fit for his work. It will stand with the designs of his own Kingdom.

Thus I have shewed two things, how it may stand, 1. With Gods, 2. With Satans ends.

3. Now thirdly, *How it may stand with their own ends, who having corrupt hearts, yet should notwithstanding abound in duty.*

1. *To answer the calls of Conscience.*

Every man hath a *Conscience*. And every mans *Conscience* doth call upon him for the performance of something. And the further *conscience is inlightened*, the further work it calls him out upon. A man inlightened cannot serve God so cheaply, with quiet of *Conscience*, as others, who are not, can.

Now there are some, who are far convinced, some, who are further inlightened than others. And conscience calls out upon them, for *more work to bee done*. And to answer the meer calls of *Conscience*, a man far inlightened may do much in the wayes of God;

God; and yet his spirit bee unfound.

2. To pacifie the quarrels, to satisfie the gripes and gnawings of conscience.

It is usual with men under the pangs and stings of conscience, To run to the springs of duty, to the plaisters of prayers, meerly for this end, To get present ease, and quiet to their burdened Consciences. And they often compass their end by this means, and get some present ease; though not a settled and substantial Peace. Such as their disturbance is, such is their Peace. As their disturbance was not spiritual for sin: so their Peace, it is not spiritual arising from a cure. As conscience was wounded by walking to that common light, and natural Principles in it: So is it put in joynt again, by walking answerable to them, which works, though but common and general, yet being all their light discovers; they may, by the performance of them, get some present ease, though not a sound and settled Peace.

Wee read, *The Heathens had stings of Conscience*, when they sinned notoriously against the *Light and Principles of Nature*. And wee read, *they had Peace and quiet*, when they observed those things, which their light discovered to them.

As their *Terrors* did arise from *Convictions of Conscience*, upon the doing of such things as were contrary to the *Principles of Nature*: so their *Peace* did arise from the observance of such things as were agreeable to that common *Light and Principles* they had. So it is here. Their *Conviction* doth arise from some *Common, not saving Light*.

1. Because it discovers *gross sins*, not *secret sins*.

2. It discovers *open sins*, not *spiritual sins*.

3. It discovers *no sin*, as *sin*, in the *Nature* of it. Some sins it discovers not at all.

And so their *Peace* doth arise from some *common Performances*, some *general works*, not *special and saving*. And this is one end, why some may abound in outward Performances, to make themselves a *Plaister of the ingredients of Prayers and Duties*, to heal their wounded consciences.

I have sometimes thought that *Conscience* in this case, is something like to the disease which they call the *Wolf* in the body. If you feed not it, they are wont to say, *It will feed upon you*. And therefore in this case it is said, they used to give it flesh, that so, by feeding on that, it might not gnaw upon them, and by that means have some present ease, though the cure bee not wrought.

So it is with *Conscience*. When once the mouth of *Conscience* is opened, if a man do not feed it, it will devour him. And therefore men in this case do feed *Conscience* with *duty*, which for present, procures them ease, though the cure bee not wrought.

And indeed (to speak truth) such men do not desire the cure. They desire ease, but not the cure; *Peace*, not *Purging*; *Quiet*, not *Heal-*

Healing. They would willingly bee rid of the *pain*, but keep the *Tooth*: of *Trouble*, but keep the *sin*: of the *evil caused*, not of the *evil causing*. The *cure* would bee as *deadly* to them as the *wound*; to part with the *sin*, as to indure the *smart*.

And therefore, seeing there is a *middle-way* to bee gone, that they may procure their *present Peace*, and yet keep their *sin*: They will go that way, and labour to still the clamours of *Conscience*, by *brighting it with Duty*, *seeding it with Prayers*; that so they may procure *Peace*, and yet keep their *sins*.

Other ends there are, which are more low than the former.

1. *For Ostentation and Pride of Gifts.*

A corrupt heart may have the *Gift of Prayer*, though not the *Grace of Prayer*; yea, and bee more eminent therein, than they, who have the *Grace of Prayer*. They may exceed others in *expressions*, who yet do exceed them in *affections*. And for *Pride*, *Ostentation in Gifts*, *A corrupt heart may abound in duties and performances*.

2. *For Affection, Credit, esteem of the World.* That they may bee accounted *holy men*; to have a *Name*, they are *living*, when yet they are *dead men*.

3. *For the advancement of their worldly designs.* By this craft they have all their gain. It may bee this fills their shops, fills their houses, &c. *Godliness is great gain*: and some make a gain of *godliness*.

Quantas no-
bis divitias.

Now there are vile wretches, who make God, Religion, holy duties, to serve their own base ends; who make them but a *stalking-horse*, the better to pursue their own game, their own gain. Like *Water-men*, who row one way, but look another. They row towards Heaven in outward works, with the *Oar of Religion*; but they look towards the *World*, their own ends, in heart. Their eyes are after their gain. -- *Who will shew them any good*? Their feet are going toward *Zoar*, with *Lots Wife*; but their heart toward *Sodom*. They serve God with their bodies, but *Mammon* with their spirits.

4. That by this means, *They might procure Gods blessing on them in this life*. Oh! think they, if I do not pray, God will not bless mee in my shop to day, &c. And therefore do it, to procure *Wealth*.

Wee read the *Sadduces*, (who denied that there was any *Angel*, or *Spirit*, or *Resurrection*); and so by consequent, all reward of any service after this life) being thereupon demanded, why they did then keep the *Commandments*; they answered. -- *That it might go well with them in this life*.

So there are some, whose thoughts go no higher, than that God would bless them, God would bestow upon them these *belly-blessings*. As they sell God for gain, so they serve God for gain.

With these, many other ends might bee laid down, why a corrupt

rupt heart may abound in outward performances. But thus much bee said for the second.

We have two other things to do more, before wee come to Application.

1. To shew you, what are the grounds, that a corrupt heart may so abound in outward performance.

2. Where the fault is. Or how it comes to pass, that a man may do thus much in the wayes of God, and yet bee unsound; yet miss of Heaven at last. Wee will begin with the first of these two, which is the third thing propounded.

3. *What the grounds are, whence it ariseth, that a corrupt heart may abound in outward Performances.*

1. The first ground is, *Natural Conscience*, or that *Inbred Light*, which is in the conscience of men by nature.

Every man hath a *Conscience* in him, and this *Conscience* doth acknowledge, *that there is a God, one, who is Being of Beings, Cause of Causes*: and not only so, but thereupon, *that this God is to bee worshiped and served by the Creature.*

Though *Conscience* cannot discover the *True God*, or the *True Worship*; yet it doth conclude, *there is a God*; and that *this God is to bee worshiped.*

Atheists in practice wee have many; every Parish is full of them. Such as the Apostle speaks of, *Tit. 1. 16. -- Who profess they know God, but yet in works they deny him.* But *Atheists* in Judgement "none can bee. Hence *Tully* the Heathen could say. -- *I have known men without King, Laws, Government, Cloaths; but none so savage, but have a God.*

Many have indeavoured to blow out that light, but never could. Wee read of *Caligula*, who laboured all hee could to blow out this Candle, and to strengthen his *Atheisme* by Arguments and Reasons; yet when it thundred, hee ran under a Bed; his fears and guilty conscience telling him of some divine Power, which hee could not withstand.

Another, who laboured the like; and though hee had wrought out all Faith, yet hee had not wrought out all Fears. Hee still feared (as hee would say) *that there was a God*; -- And, *what if there should prove to bee a God, at last!*

Now then, there being such light in Conscience, as to discover there is a God: and conscience thereupon concluding, *this God must bee worshiped*; by the help of further light, the *Light of the Word*, the *Light of the Works*, the *Light of good Example*, the *Light of good Education*, together with the implantation of some common and general Principles, whereby conscience is strengthened from above: *A man may bee enabled to do much in the wayes of godliness*, and yet his heart continue unsound, without any spiritual Principle of Grace wrought in him.

2. A second ground is, *some present distress and trouble upon the*
Pp Con-

Conscience, or upon the Bodies of men; upon the spirit or flesh of men.

1. *Some present distress upon the spirit of a man.* It may bee Conscience is now for present, upon the rack. God hath let in a beam of light into the conscience, by the Law, and discovered a mans sin. And with that light hath let fall a spark of his wrath due to sin, upon the conscience; which hath, for present, fill'd the soul of man with horrors and fears, with sad and black thoughts and apprehensions of death and Hell. Which may put a man upon Prayers, and Performances, upon doing much in the wayes of God.

Wee read that *Absolom* sent for *Joab* to come to him, but hee came not. Hee sent again, yet hee comes not. At last *Absolom* sets fire upon *Joabs* corn; and then hee came amain, but with no better heart: it is likely more unwillingly than before: so God doth often call upon men in the ministry of the Word; But men will not come. At last God sets fire on the conscience, lets some spark of Hell fall upon them. And then they run to Duties, to Prayers, to do something. Though perhaps as unwillingly as before. All this doth force them, but yet not perswade them willingly to come in.

As the satisfying of conscience troubled, may bee an end of the performance of many duties: so the trouble it self may bee a ground to put them upon performance. As Peace is the end of the Plaister, so the wound is the ground of it. As Peace is the end of undertaking of duties; so the wound is the ground wherefore they are undertaken.

2. Outward Pressures upon the bodies of men may bee another ground to prevail with unsound hearts, to do much in outward service, *Psal.* 78. 34, 35, 36. -- *When the Lord slew them, then they sought him, and they returned, and inquired early after God. And they remembred that God was their Rock; and the most High God their Redeemer.* Here was much.

They return to God; That is, in all outward appearance. *They sought him, they inquired early after him.* And the ground of this was *Gods hand upon them; when the Lord slew them;* saith the Text.

And you see what was the frame of their spirit in all. -- *Neverthelesse they did but flatter him; their hearts were not upright with him: they were unsound.*

The like wee read, *Jer.* 2. 27. They gave God their backs, and not their faces; yet in the time of their trouble, then who but God with them. --- *In the time of their trouble, then they cry, arise and save us.*

This was like the *Samaritans Devotion.* *When the Lions slew them, then they inquired after the worship of God, when God sent Lions among them.*

And many there are of their spirit. *Good under the Rod.* Whiles the

the Rod is on their backs, the Book is in their hands; then nothing but read and pray. But no sooner doth God slacken the cords, or take them off the rack, deliver them out of their present distress and trouble, but they return again to folly.

This is just *Mariners Devotion*. Whilst the *Storm lasts*, then they cry and pray; but no sooner is the storm blown over, but they are as vile as ever. They had not so many Prayers before, as Oathes now.

And do wee not see it thus with many? who will not own God in a *Calm*. Then their hearts say -- *depart from us, wee desire not the knowledge of thy wayes*. Yet in a *Storm* they will fly to him -- *thou art our Father, our God*. But this not for *Love*, but for *shelter*.

As many a man may bee glad of a place for shelter in a *Storm*, which they could never brook to live in after the storm is over. So they will own God a Tower, a place of shelter in time of trouble; but not an habitation, a place of abode, in times of Peace. Thus you see the third thing. *The grounds, that a corrupt heart may so abound in outward Performance*.

The fourth remains, which is

4. *Where is the fault*. Or *how comes it to pass*, that a man may do thus much in the wayes of God, and yet bee *unsound*, yet mis of Heaven. *Where lies the fault?*

I conceive, though the work it self bee faulty: (for how can a good work come from a bad heart?) Yet the great crack lies more in the Work-man, than in the work. Duties are good, Prayer is good, Hearing good. The fault doth mainly lye in the Person that doth these. Their spirits are unsound in these holy wayes.

I will lay down the maim, the fault under these five or six Heads.

1. *Hee fails, or is faulty in the latitude and extent of his Obedience*. His Obedience is a *limited and stinted Obedience*.

1. Either *limited to some commands*, which are most suitable to him. Hee doth not apply himself to the Obedience of all the commands of God. There are some duties hee will not do, and some corruptions hee hath no heart to leave.

2. Or secondly, *It is limited to the flesh*, to the outer part of the Command, and doth not extend it self to the Spirit, and extremities of the Command of God.

You must know, there is an *Extra*, and an *Intra*, an *Outside*, and an *Inside* in every Command of God: some part of it binding the Flesh, another part injoyning the Spirit. Many keep the Letter of the Law, which yet never care for the Spirit of the Law.

Both these you shall see in the *Scribes and Pharisees*.

1. They did something, yea they did much. *They fasted, they prayed, they paid Tithes of all that they had, &c.* But they did not all. There were other Commands, which they gave liberty to themselves in. They could *oppress, defraud, bee unjust*. And they failed in the

Second too, That^a their Obedience did not extend it self to the spiritualness of any command. As you see *Christ* chargeth them, *Matth. 5. 21.* They did not *Murder*; they did not *commit Adultery*; but they gave way to *Unjust Anger*, to *Adulterous Thoughts*, *Ruchast Glances*, *Contemplative Wickedness*, *Speculative Uncleanness*, &c. And so in all the rest. This is the first main in his Obedience.

2. Hee is faulty in the *Manner of his Obedience*. Though for the *Matter of his Obedience*, hee do not fail; Hee doth *Pray*, *Hear*, *do Duties* which others do; yet hee is faulty in the *Manner of his Obedience*. Hee doth not *pray in Faith*, *pray with affections*. Hee *confesseth sin*; but a broken spirit doth not run through the *confession of sin*: His heart is never touched with sin. Hee *prayer* for *Grace*, but his spirit is never touched with the *Beauties of Grace*, nor carryed after it with desires for it. Hee looks perhaps to the *Matter*, but neglects the *Manner*. Hee looks after the *Substance*, but neglects the *Circumstances*.

This is the difference between the *gross Hypocrite*, and the *close Hypocrite*.

The *gross Hypocrite* looks after the *Circumstance*, not after the *Substance*. Though indeed they are not such *Circumstances* as these are: they are but *outward*, not *inward*.

The *close Hypocrite*, hee looks after the *Substance*, but neglects the *Circumstances*. Hee *prayer*, but never mindes to *pray in Faith*.

If a man *pray*, and *pray not fervently*; if hee *hear*, and *hear not faithfully*; if hee *obey*, and *obey not willingly*; if hee *shew Mercy*, and *not chearfully*; if hee *keep the Sabbath*, and *not with delight*; all his services are nothing worth.

3. Hee is faulty in his *Aims and Ends*: His *Ends* are corrupt. His *Aime* is as his *own Ends*, his *own Profit*, *Gain*, *Pride*. *Ostentation*. *Himself is the end of his Obedience*, some way or other.

A man never wrought out of himself, must needs work to himself. And obedience which ariseth from a mans self, is terminated in a mans self again. It must bee a Principle from *Christ*, which carries the soul to *Christ*. A man can go no higher than his Principle. And therefore having Principles no higher than himself, his Obedience must needs bee terminated in himself.

As all *Rivers*, they run to the Sea. They came from the Sea, and therefore return back again to the Sea; so all those duties which arise from a mans self, must needs bee finished in himself.

Such a man, hee is *the God himself* whom hee serves. Hee makes himself the end of all his service: though hee look as far as the end, even to *Heaven* in his service.

Here then is the third thing wherein hee is faulty. Hee *makes himself the end of all his Obedience*. Hee hath not a *single Eye to the Glory of God*. His service is neither begun in *God*, nor wrought by *God*,

God, nor finished to God. Neither begun by his Grace, nor finished to his Glory.

4. Hee is faulty in this, that *hee rests upon what hee doth, and looks no higher.* Hee looks upon all hee doth as upon so many bribes for a pardon, as so much good monies laid out for Heaven. Hee weaves a web of Righteousness to cloathe himself withall. Hee never looks out for another Righteousness, to bee justified by; but rests upon that which hee himself hath wrought. Which being not only *imperfect*, but *impure*; a rag, and a filthy rag: hee must needs miscarry in it.

If this had been enough to have brought men to Heaven, God might have spared a great deal of labour, *Christ* a great deal of blood, by giving man ability to do duties; and then all had been done.

But there was an infinit wrath to bee born; an infinite justice to bee satisfied; which none but *Christ* can do.

And here you see the Scribes and Pharisees failed also. They did much, but they looked out for *no other Righteousness than their own*; In this they rested for Life and Justification.

5. They make *duty it self their Obedience, which should quicken their Obedience.* They rest upon the bare performance of the duty, and never look to the end of Duty. So they rest upon the bridge, and never go over.

Duty serves an unsound spirit for Obedience. But Duty doth but quicken, and strengthen, and inable a godly man to Obedience.

6. But the sixth, and the main Crack is here. *These spiritual Performances do not arise from spiritual Principles; from an heart principled from above; from an heart universally sanctified.* Here is the Bane of all. Here are new works, but an old heart. New Practises; but a mans old Principles.

You see this, *Isa. 1. 10. to 16.* But I will now instance in the fifteenth only. -- *When you spread forth your hands to Heaven, I will hide my eyes; and when you make many Prayers; when you abound in duty, adding Prayer to Prayer (as the Word is) -- I will not hear. Your hands are full of blood. They were unregenerate, unsanctified. They were new practises, but the old heart still.*

The like you see of the Scribes and Pharisees. They fasted, prayed, did much in the ways of God. But their hearts were not changed, they were unregenerate still, were not principled from above.

This you see plain, *Joh. 3.* where *Nicodemus*, one of the chief of the Pharisees knew not yet what Regeneration meant. *Christ* tells him of Regeneration; and hee replies, *How is it possible that a man should bee born again, when hee is old? Can hee enter into his Mothers womb again?* By which you see, though hee did all those things reported of the Pharisees, as Fasting, Praying, Tithing, &c. yet was hee a stranger to this great work of Regeneration, change of Nature.

Nature; hee knew not what it meant.

So that you see, here is the great fault of all. A man walks in new *Practises* with an old Heart, an Heart never truly, thoroughly, spiritually changed.

There is a fourfold Change.

1. A change from good to evil. This is a fearfull change.
2. A change from evil to good. This is a blessed change.
3. A change from evil to evil; from one to another.
4. A change from some evil, to some good.

I will expresse it in these four words. There is

1. A Moral Change.

2. A Partial Change.

3. A Formal Change.

4. A Spiritual Change.

1. There is a mere Moral Change. When a man changeth from finfull notorious wayes; to *Morality, Temperance, Justice, Equity, Patience, Contentation*. And sticks there, and goes no further. And here thousands, who lye in the bosome of the Church, stick and perish.

2. There is a Partial Change; wherein men leave some particular sins, and practise some particular duties. This is a particular Conversion. When men were Drunkards, Swearers, unclean persons, &c. And now are perswaded to leave these particular sins, and betake themselves to some general and common duties of a Christian.

And there are many men, who are mended thus. They will hear a Sermon, and do some outward duties, But they are not new made. And this is but like the putting of a new peece of cloath into an old garment; the rent will bee made worse. *Christ* sets this down in the parable. The unclean spirit is cast out for a time, but afterward returneth with seven spirits worse than himself, and so his last end proves worse than his beginning, *Mat. 12. 43, &c.*

3. There is a Formal Change, when men, in outward appearance do seem to walk in all duties of holiness, and to forbear the commission of any gross sin. And yet never had their hearts wrought upon. All this while it is but their practises, not their Principles that are truly changed. And these are the men that do so much.

Of these *St. Paul* speaks, *2 Tim. 3. 5.* Having a form of godliness, yet denying the Power: From such turn away. By which phrase, I told you, was implied, that though an Hypocrite hath nothing in him, which is essential to a Christian, as a Christian; yet may hee bee the compleat Resemblance of a Christian, in all those things which are not essential to him. Hee may bee the compleat picture of a godly man, from top, to toe; in every member, every limb, every duty, for the externals of it.

4. There is a Spiritual Change; wherein the frame and constitution of the inward man is changed; and all is made new.

1. Not new, for substance of soul and body,
2. Not new, for faculties of soul and body.

As *new understanding, new will, &c.* Here a mans *new Practises* flow from *new Principles*. Here are not only *new Wayes*, but here is a *new Heart*. Hee hath a *new Life in him, a new Spirit in him*, by which hee is moved, And the want of this is *the great Crack, the great Fault, the Ground*, why a man may do much in the wayes of God, and yet miscarry at last.

But there will bee one great Objection, which seems to throw down all this. The Objection is this.

Object. *Nature cannot act, ultra Spheram, above it self. Nature cannot go any further than Nature. As wee say of the Water. Quantum descendit, tantum ascendit. Water can rise no higher than it falls.* So may it bee said of *Nature: Nature cannot act above Nature: cannot act above her Principle.*

But to do these things is above the power of *Nature*. Therefore, hee who doth these duties, is above a state of *Nature*.

Ans^r. For answer of this. Wee say it is true in the Main. A man that hath no more than *meer Nature* in him, cannot act above *meer Nature*.

But *Nature may bee strengthened from above*. There may bee *higher Principles set in Nature*, which may inable a man to go higher than *common Nature*, though not yet above one in state of *Nature*.

A man may bee inabled to act above *Nature*: yet the *Principle* is not so high, as to inable a man to act above a man in the State of *Nature*.

For the better clearing of this. Wee may consider *Nature in diverse forms or ranks*.

1. There is *meer Nature; with those reliques* (as some say) But rather (I say) *restored Principles*, which God gave to man, after hee had lost all; that hee might bee a *Man, not a Devil*. For when by sin, wee had lost all, if God had not, out of pittie to mankind, restored something, wee should have been as bad as *Devils* in the world; one devoure, murther, commit all outrage upon another. Now in this state, something may bee done, not much.

2. There is *nature civilized, and moralized*. *Nature refined by moral Principles*, which whether they bee in nature before, and so but husbanded and improved; or whether they were some common gifts of the Spirit, wee will not now dispute, but conclude this latter.

Now by these a man may bee inabled to do above the common sort of men, hee having higher Principles than *meer nature fallen*, and therefore is able to do more, in all the works of morality, works of Justice, Righteousness, Charity, &c.

This you see in the Heathens, who far excelled the common sort of men; their Principles being far higher.

3. *There is Nature sublimated*, and raised yet higher by implantation of higher Principles than these are, by the help of which, a man may be enabled to do above the purest natures of the Heathens; and yet but Nature.

The knowledge of *God*, of *Christ*, of *Sin*, of *Grace*, *Heaven*, *Hell*, together with the implantation of some general Principles, common gifts and graces of the Spirit may so sublimates a man, that by the help of these, a man may not only be wrought up to do more than meer Nature fallen, but more than Nature strengthened with moral Principles, is able to do.

You see this in *Judas*, *Demas*, *Herod*, &c. whose actions were above meer Nature, as coming from higher Principles; but yet not above men in the state of Nature.

This work upon men, though not so much as *spiritual*, yet it is more than meer *Moral*. Though hee have not so high a Principle as a spiritual man, yet is his Principle higher than a meer moral mans. And by the help of that common Illumination, general workings of the Spirit, broken workings of humiliation, hee may be enabled to pray, hear, read, confer, fast, profess, and what not, for all outwards? and yet want the *Sanctifying Spirit of Christ*.

There may be a supernatural work of the Spirit, upon some men, whereby nature may be strengthened from above; and yet they may want the saving work of the Spirit.

You see then distinguished, *Heb. 6. 4.* There were some, who were *enlightened*, and had *tasted of the Heavenly gift*. This was a *Supernatural work*: but yet this was not a *Saving work*, *vers. 9.* --- *I am persuaded better things of you, and such as accompany salvation, though I thus speak.*

Thus you see the Objection cleared. And the fourth thing laid open (*viz.*) *Where the fault is, that a man may do thus much, and yet be unsound.* I adde but thus much to it more.

1. *Hee is a man, who was never humbled for sins.* And this is a *sure Rule*. The heart never broken, was yet never sound.

2. *Hee is a man, that was never truly cast out of himself;* and therefore can go no higher than himself, in all hee doth.

3. *Hee is a man, was never fully changed;* hee walks in new ways, with an old heart.

4. *Hee is a man, who is carried upon holy works with a slavish spirit.* Hee would sin, but dares not. Hee doth Duty, but hath no minde to do it.

What the *Apostle* saith of himself -- *the good I would do, I do not; and the evil I would not do, that do I:* Hee, on the contrary, must say, if hee speak truth. -- *The good I would not do, I do; and the evil I would do, that I do not, I dare not.*

Hee is a man, who hath no principle of *spiritual life in him*; Hee is *moved*, but doth not *move*; hee is carried about with *weights*,

Of Hypocrisy.

as a Clock or Watch, hee hath no inward Principle of life to move him.

A Clock you know doth move (or rather is moved) but it is not from any Principle of Life. It is the weights which carry it about. Take off them, and the Clock stands still: so here. They are moved, but not by any Principle of Life within. There are two great weights which carry him about.

1. Fear of Hell.

2. A Hope of Heaven. Which weights if you take off, then hee stands still.

Thus I have at last done with the Doctrinal part. That it is possible for a man to do much in the wayes of God, and yet have an unsound spirit, and fall short of Heaven, at last.

I come now to Application.

Use.

If a man may do thus much, and yet fall short of Heaven. What then shall become of them, who do nothing? If a man may pray and perish; hear, and go to Hell; do duty, and bee damned; then what shall become of them, who swear, and blaspheme?

I know it is the ordinary vaunt of carnal and unregenerate men, who have no taste nor savour of the things of God. They will say,

I thank God, though I pray not so many Prayers, nor hear so many Sermons, as others do; yet my heart is as sincere as the best of them all.

Alas! poor man! Though it bee possible for a man to do all this, and yet not bee sincere; yet it is impossible a man should bee sincere, if hee do them not. These things may bee done without sincerity; but sincerity cannot bee without these.

Sincerity lies in labouring, not in loitering; in working, not in lolling. Where the heart is sincere, it will put a man upon working, and will make a man to work with all his strength, to abound in the work of the Lord; to eye the Manner, as well as the Matter; the Circumstance, as well as the Substance. It will put a man upon Prayer, and make a man pray fervently, faithfully, humbly. It will put a man upon hearing, &c.

And therefore thou art mistaken. Though a man may do these duties, and not bee sincere; yet thou canst not bee sincere, if thou dost them not. Though hee may do these things and perish, yet thou must pray, hear, do duty: Otherwise thou shalt perish. These things are Necessary.

1. Necessitate Præcepti; God hath commanded them.

2. Necessitate Medii; they are the way to life.

You must not look to come to the end, if you do not walk in the way.

Of Hypocrisy.

Object. But you will say, *This discourageth us. If a man may do thus much, and yet fall short of Heaven; then it is as good to sit still, and do nothing.*

Ans. I must tell you; this is a sign of a *low spirit*, to argue after this manner. Wee should argue thus. -- *Because I may do all this, and yet not bee sincere: Therefore I will labour to bee sincere in the doing of them.* These things must bee done, though all that did them fell short of Heaven. God commands these things to bee done, and his will must stand out against all. If all that hear, read, pray, &c. do fall short of Heaven, yet thou must hear, read, pray, upon account of obedience to God.

The fault, it lies in the *Persons*, not in the *Duties*; in the *Workmen*, not in the *Work*. The fault is not in the *Matter*, but in the *Men*, and the *Manner* of performance. And mans fault must not cause us to neglect our duty.

Wee have an expression, *Micah 1. 7.* -- *Is the Spirit of the Lord streightened? do not my words do good to them, who walk uprightly?* As if the Prophet had said -- *The fault is not in the Word, but in you, who are the hearers of it. You hear, and hear, and yet get no good by hearing. And will you charge God with that? will you blame the Word? Others get good; and Gods Spirit is not streightened to you more than to others. You would finde good as well as others, if you came with honest hearts.* -- *Do not my words do good to them, who walk uprightly?*

And what wee say of this, wee say of other Ordinances. The fault is not in *Prayer*, nor in *Fasting*: but it is in you. You walk with corrupt hearts in Gods wayes: And therefore you get no good by them.

You have a *bad place*, but full for this purpose, *Hos. 14. verse last*, the last words of the book; hee shuts up the Prophecy with it. -- *Who so is wise shall know these things; for the wayes of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.* A good heart shall stand, and walk in holy wayes: but a bad heart, a corrupt heart, shall fall and perish in them. An unsound spirit shall fall in the wayes of duty, in the wayes of prayer, in the wayes of profession.

2. Use.

If it bee possible for a man to do much in the wayes of God, and yet bee unsound, yet miss of Heaven: Then this may discover to us the *sandiness and unsafeness of these bottomes, to rest a mans soul upon.*

How many thousands, who have no better evidences for Heaven, than the *bare performance of duties*? They come to Church; they hear the Word; they pray, &c. And therefore they hope all is well.

My Brethren, It is true, If the bare performance of duties were sufficient evidences to conclude our good condition: then whoever did abound most in these things: they had the surest bottomes to rest upon.

But (alas!) You see it is possible for a man to abound in duty, and yet his heart bee unsound. And therefore the doing of these things will not bee sufficient to evidence to your selves, that your condition is good.

If these Anchors should ever hold, you need not to beat out any better Anchors for your souls. But seeing these do not hold out ever, you had need seek out for better. Else you may miscarry at last.

These may hold in a Calm, when they are put to no stress; but will bee sure to break in a storm. You see the house built upon the Sand, it stood well enough, and the structure was fair, the sandiness of the foundation was not discovered, whiles there was a Calm. But (saith Christ) *When the Rain fell, and the Winds blew, and the Waves did beat, when the Storm arose, then was the sandiness of the foundation discovered -- the house fell, for it was built upon the Sand.*

So here. While you have a Calm, while you are in health, enjoy peace, &c. These bottomes seem firm enough, you do not discover the sandiness of these foundations. But a Storm doth arise, when you come upon your sick-beds, when you come to the day of death, then you shall see the unsoundness of your bottomes. All your buildings, your fair structures, all your works and walkings upon this foundation will bee surely blown down; they will never abide the tryal.

And therefore let mee stir you up; you, who are resolved for God; you, who are bound for Heaven, that you would get better evidences, than the bare and naked performance of duties, will afford you. All which may bee done, and thou sink into Hell at the last. Nay, get better evidences than duty it self performed at the best, is able to afford unto you.

1. Because evidences of this kinde are *obscure, full of ambiguity, full of intricate disputes and controversies*. There will bee Objection upon Objection, and controversy upon controversy will arise. And all must bee cleared, and all Objections answered, before ever wee can conclude our estates by them.

I say, Evidences of this kinde, they must bee put in suit, and pass a long scrutiny and tryal, where there must bee Evidences upon Evidences, and no end of them, before ever wee can have any comfort in them.

You will finde, that the clearing of the truth of these Evidences will bee as difficult, if not more, than the compassing of the Evidences themselves.

2. Wee are to seek out for better Evidences than duty performed at the best can afford us, because these kinde of Evidences

are not only obscure, full of ambiguity, and so uncertain: But because these kinde of Evidences, they are *unconstant*, they are *instable*, they may appear to day, and vanish to morrow.

You know, my Brethren, that a man is not *always in the same temper of spirit*: his spirit is subject to *varying and alteration*, in the performance of duties. And therefore though a man may fetch an Evidence out of the Court of duty, at this time, yet it may bee at another time, the *Court will not afford it*. A man may bee *cleared to day by duty*, and *condemned to morrow*: This day hee may thence have an evidence, and hee may bee cast in the same Court to morrow. Our comforts fetcht hence are lyable to change: They vary, as wee vary, change as wee change.

This is certain, That the *Peace* which is wrought out of our selves, is again lost by our selves. And the comfort gotten by duty at one time, is lost by duty at another time. Well then, I call you out, to seek out for better evidences, Such as will afford you more fulness of peace, and will minister to you more stability of comfort, than these can do.

Fetch your Evidences from *your Justification, your interest in Christ, in the Covenant*. You will finde an *emptiness in all, only a fulness here*. Draw your waters of comfort from the *highest springs, the springs of Justification*. These are

1. *The clearest.*
2. *The purest.*
3. *The most satisfying.*
4. *The most constant Evidences.*

1. These are the *clearest Evidences*. They are fetched from the *Spring*. Other waters are muddy and disturbed: but *Spring-waters are clear*. So *Evidences* taken from other things often run *muddy*, and are *disturbed*: but those from *Justification* are the *cleanest*, and run the *clearest*.

Though these kinde of Evidences are *hardest to clear*: It will cost a man something before he reach to these Evidences, before he can make out these Evidences to himself: yet they are the *most perspicuous*, being cleared.

The *Testimony of blood* is the *hardest and darkest Testimony to make out*: but none is *more clear* than that, when once you have made it out to your souls. So that it is worth all your labour and pains you take in the clearing of it.

Other Evidences are *liable to dispute*. But what can Satan dispute against this? Doth hee say, *Thou art a sinner*? Yea, but maist thou say, *God justifies sinners, hee justifies the ungodly*. Though sin hath *weakened the Law*, and made that *unable to do us good*: yet it hath not *weakened Christ*, and *Free Grace*; nor should it *weaken our Faith*, if now wee bee *returning sinners*.

If *Sin it self* were a just Obstacle, then there could never bee any, who could bee *Justified*, or fetch comfort from their *Justification*:

cation: because all were sinners. I am a sinner, so was Abraham, the Father of the Faithful: so the best of Gods worthies.

Doth hee say, our sins are great? Yet wee may say; they are not greater than God can pardon. They are not greater than

1. The Mercy of God, to pardon them, or
2. The Righteousness of Christ, to cover them.

1. For the Mercy of God; The Apostle tells us, there was more than enough to pardon him, who was the greatest of sinners, 1 Tim. 1. 13, 14, 15, 16. -- The Grace of our Lord was exceeding abundant. The word in the Original is ὑπερπελόνησε. Did superabound; was more than enough; more than might serve the turn for him, who was the greatest of sinners.

2. And for the Righteousness of Christ, it is said to bee an everlasting Righteousness: more than eternity of sinning is able to expend, and draw drye. It is a Righteousness, which as it cannot bee over-clasped by any Faith; So can it not bee posed, non-plust by any sin.

You see, Rom. 1. 17. It is a Righteousness revealed from Faith, to Faith. The more Faith, not the lesse, but the more Righteousness is discovered. And as it cannot bee over-clasped by any Faith; so it cannot bee exceeded by any sin.

Thus you see Evidences from our Justification, they are the clearest Evidences; the freest from disputes: and if any Objections do arise, they may bee the more quickly laid.

But now it is not so with other kinde of Evidences. If a man take an Evidence from Duty, there will bee controversies: Objection upon Objection will arise: and there must bee Evidence upon that Evidence, before ever a man can make out the truth of them. Nay, though Evidences bee taken from Graces themselves, yet you will scarce finde a bottome without much search.

Suppose a man come to bring in his Love to Christ for an Evidence; yet this is liable to dispute. You know, there is a False-Love, as well as a True, a counterfeit, as well as a sound. And therefore this must bee examined by the Nature of your Love, the workings of your Love towards Christ; the expressions of your Love in all the wayes of Obedience.

And I must tell you of great latitude and extent in this tryal. There will bee long debates, before you come to the utmost. And the like I may say of any Grace besides. Therefore these from Justification are the clearest Evidences from disputes and controversies.

2. These are the purest Evidences. Spring-waters are the purest waters: so these Evidences fetched from the Spring, scil. from your Justification, and interest in Christ; these are the purest. I say, these kinde of Evidences are the purest, and most unmixt Evidences.

You shall see, all other kinde of Evidences, they are not so pure; they have mixtures in them.

1. Are they taken from *Prayer*? yea, and *Prayer at the best*: yet these are not *pure*; they have *mixtures* in them. Our *best Duties* are mingled with *imperfections*. They have a *tang* and *taste* of the *flesh* in them.

You know, there is *much deadness* with our *chiefest Life*, *much formality* in our *best Powers*, *much coldness* with our *hearts*: *much of the flesh* in all the *employments of the spirit*.

2. Or are they taken from *hearing*? and that at the *best*: your own hearts can tell, *There is much mixture in that Duty*. Oh! what *abundance* of the *Week* is in the *Sabbath*! how *much of the Shop in the Church*! what *distractions*, in your *best attentions*? what *carnal hearts*, in your *spiritual employments*? what *Pride*? what *Prejudice*? what *Infidelity*? what *Dulness* doth attend all your *hearing*?

3. Nay yet further. Are your *evidences* taken from *Graces themselves*? yet these are not *pure*. There is *much mixture* in them. Our *Graces* themselves are full of *Imperfections*. You know, there is *much blindness* with your *Light*; *much comity* with your *Love*; *much hardness of heart* with your *mourning* for sin, yea, and *much mind*, *much worldly sorrow*, in your *purest tears*; *much Pride* with your *humility*; *much murmuring* with your *patience*; As wee might shew at large, if need were.

But now these *Evidences* which are taken from our *Justification*, they are *pure*, without *mixture*. Though the *Faith* which justifies us is imperfect, yet the *Grace* which justifies us is perfect.

I say, these *Evidences* are *pure*, without *mixture*, because they are such, as have *nothing of our own in them*: had they any thing of ours, they would bee imperfect and impure: but having nothing of ours, but *all Christ*, they are altogether perfect and pure. *Christ is all fair, all perfect, all pure*.

Our *sanctifying Righteousness* is *stained, imperfect, impure*; but our *justifying Righteousness* is *pure and perfect*. If there were any stain or any imperfection in that, it could not justify, it could not save us; wee should bee undone for ever. But that is pure, that is perfect, and wee in it. As the Apostle saith, *Col. 2. 10.* -- *In him wee are compleat. Compleat in him, though imperfect in our selves*.

3. These are the *most satisfying Evidences*. Other *Evidences* admit of much questionings. Though taken from *Duties*, yea *Graces themselves*; yet they admit of long disputes, sharp encounters and assaults. And, when all is done, yet they bring not *such fullness of satisfaction* to the soul. But now *Evidences* taken from our *Justification*, these are *soul satisfying Evidences*, because the *satisfaction of Christ* is in them. These *Evidences* are not fetcht from any thing *in us*, or any thing *done by us*; but from the *satisfaction* which *Christ himself* hath wrought for us. And if there bee any dispute against this, then may wee much more dispute against the other.

If *Christ* bee not a compleat Satisfier of Gods Wrath and Justice for our sins, then these Evidences from the Satisfaction of *Christ* would do mee no good. As the Apostle said of the Resurrection of *Christ*, which was the declaration of that full satisfaction *Christ* had wrought. -- If *Christ* bee not risen, then our faith is in vain; our hope in vain: so here: -- If *Christ* have not fully satisfied Gods Justice, if hee hath not paid all the Debt; answered all bills of Inditements against mee; then my Faith is in vain; then these Evidences can do my soul no good. But if *Christ* hath fully satisfied Gods Justice; then am I sure, for this satisfaction is mine.

So that you see, these are such Evidences, as do not only quiet, but satisfy conscience to the full. Such as silence all doubts; answer all scruples and objections, that do arise.

Other Evidences; they are not so full, not so satisfactory. They may afford a man some obvious Refreshment, for a time, to hold up the head from sinking; but they bring not fulness of satisfaction into the soul.

But now this doth; because you see it is taken from such things wherein God himself is satisfied; and therefore no reason but wee should bee satisfied. If the Creditor say enough, shall not the Debtor bee satisfied?

4. These are the most constant Evidences. Floods and Rivers may fail, but Springs are constant. Such Evidences as are taken from any thing within us, or any thing done by us, may (at least, as to evidence) fail us.

But such Evidences as are taken from without us, as, &c.

These are permanent and constant. In the greatest drought here will bee Water enough, Jer. 17. 7, 8. -- Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for hee shall bee as a Tree planted by the Rivers of Waters, and that spreadeth out her roots, and shall not see when heat commeth, but her leaf shall bee green, and shall not be carefull in the year of drought, neither shall cease from yielding fruit.

Other Evidences are unconstant; they may bee clear to day, and bee clouded to morrow: the heart is not ever in the same frame. But now these are permanent, abiding Evidences: they are as sure as the Oathes, Promise, Covenant of God, though not ever to sense, yet they are ever sure to Faith, though not ever to apprehension, yet ever in truth. Wee may ever conclude them, though wee cannot ever clear them. Conclude them wee may by Faith, though wee cannot clear them to sense.

I might enlarge my self, and go yet further to tell you these are the sweetest, the most refreshing and comforting evidences.

But to conclude this use. If ever you would have strong consolation, if ever you would have a full and settled peace and comfort, then hence draw your Evidences, fetch your Evidences from Justification.

I know

I know, that which keeps you upon the racks of fears, that which continues you in doubts and jealousies, is this. You take your Evidences too low, either from something in you, or something done by you, and so you are forced to answer a multitude of objections and reasons, before ever you can finde a bottome to rest upon.

That which doth raise up new doubts and objections in your spirits, and which causeth a fresh return of fears upon you, is because you do not take your Evidences high enough.

You take them from Duties, Prayers, Dispositions, present Affections. And so upon every failing you are cast, and all thrown down again, new fears arise, as if you never had any Evidence.

Were an Evidence sealed in the higher Court, what Court shall dispute against it, what can overthrow it?

But now if all this will not perswade you to fetch your Evidences higher, but that you will still lye by these waters for comfort, you will still fetch your Comforts and Evidences from Duties, yet let mee thus far perswade with you, that you would labour to clear the sincerity of your heart in these duties. Otherwise all this something will bee nothing to you; no bottome of Comfort.

They are but uncertain bottomes at the best, but without sincerity to accompany them they will bee no bottomes, an house not built on the Sand, but built in the Air, no foundation.

And this is the next use wee will come unto.

3. Use

If it bee possible for a man to do thus much, and yet bee unsound; Then what care ought there to bee to clear the soundness of our spirits in our performances.

You pray, you hear, you do much; but ask the question to your selves. Is my heart sound in all these performances? is it found in prayer? in hearing? if not, all this something is nothing.

If you break the string that goes through a set of Beads, they all fall to the ground. Sincerity is the string which goes through all our Prayers, our Duties and Graces; if that bee broken, all is broken.

Sincerity is the Evidence of all our Evidences taken from below.

It is that which makes every duty glorious, every breathing of the spirit sweet, every groan weighty, every drop of tears a pearl, and precious in Gods esteem.

Sincerity is all in all. It is all, in all our Prayers; all, in all our tears; all, in all our services. It is all to God; that which God accounts all. Sincerity is Gospel perfection. And perfection is all.

Let

Let us then examine our hearts; you that abound most in all outward performances, clear the soundness and sincerity of your hearts in them.

1. Clear the sincerity of your hearts in your obedience in general.

2. Clear the sincerity of your hearts, in your performances in particular.

Wee shall now insist upon the last first, And that is, *Clear the sincerity of your hearts in your performances in particular.*

Wee will instance in these three especially which wee single out.

First in your Hearing.

Secondly in your Praying.

Thirdly in your Mourning for sin.

1. *Clear the sincerity of your hearts in hearing the Word.*

Wee will give you these characters of a sincere heart in hearing the Word.

1. A sincere heart desires sincere preaching. Such preaching wherein his heart is ripped up; his corruptions discovered; the most quickening and soul-searching ministry; such a ministry as doth most unravel his heart, and rip up his soul.

You see this, 1 Pet. 2. 2. *As new born babes desire the sincere milk of the Word*, the preaching of the Word, and the sincere preaching of the Word, not the Word as it is sophisticated, poisoned, adulterated by mans invention. As the Apostles phrase is, but the Word as it comes sincerely from the Fountain.

Such a man hee desires killing, as well as comforting truths, searching, as well as healing truths; breaking, as well as binding. And indeed, hee desires no comforting, but in killing; no comforting of his soul, but in killing of his sins; no healing, but in searching; no binding, but in breaking.

An unsound heart, if hee desire to hear, yet it should bee such as would preach *placenta*, speak peace, daube with untempered Morter.

And if a Minister do once preach to the quick. If hee once enter upon the discovery of them, their hearts rise against the truth; they rebel against the Word; and such are no Ministers for them. They will finde out one that they can live in sin, and yet live in peace under his Ministry.

We read in the 42. of *Jer.* read it throughout, (the Chapter is worth your taking notice of.) Let mee intreat you to read it when you come home, you shall see there the depth of a self-deceiving spirit.

You shall read there, the Children of *Israel* desired *Jeremy* to inquire of the Lord what they should do, and they would assuredly do it; but their hearts deceived them. You see there that they thought *Jeremy* would have brought them an answer from

God agreeable to their own spirits.

They did not think that their will must have come up to Gods will, but that Gods will would have come down to their will.

Well, *Jeremy* goes to God, and hee brings them a message from God which was clean croſs to their luſts. And then the venom of their ſpirits which before lay hid, appeared, they brake out into open rebellion againſt the Word of the Lord, and ſpake plain. Wee will not hear the Word of the Lord which thou haſt told us.

So it is with many unſound ſpirits, ſelf-deceiving ſpirits; before a Miniſter come into a Pariſh. Oh then ſay they! let us have a good Miniſter, one that may do our ſouls good, one that may bring a message to us from the Lord, diſcover to us Gods will. And ſew there are but do thus far agree; but if once a Miniſter rip up their ſins, ſearch their wounds, that they may bee healed of them: if once hee come to diſcover their corruptions, and endeavour to take them off their unſound bottomes; whereon if they live and dye, they will periſh. Then they flye out againſt the light, and him that holds it forth to them. Away with ſuch a man from the earth. Wee will not hear the Word of the Lord ſpoken.

Whereas a ſincere heart doth ſide with the Word, with light, to fight againſt and deſtroy his corruptions.

Theſe men they ſide with their corruptions and luſts, to fight againſt the truth, to blow out the light, and oppoſe the preaching of the Word.

A ſincere heart doth hold up the Law againſt his luſt. Let my luſts periſh, rather than thy Law bee deſtroyed. But a corrupt heart doth hold up his luſt againſt the Law. And ſaith in his heart, Let the Law rather than any luſt bee deſtroyed.

There is not one corruption which thou keepeſt with love and liking, but thou wiſheſt in thy heart, that there were no ſuch Law againſt it. The Drunkard wiſheth there were no ſuch Law againſt his Drunkenneſs. The unclean perſon would bee glad there were no Law againſt his uncleannels, rather part with ſo much of Gods Nature, which the Law is a beam of, than part with his luſt.

Hence it is truly ſaid, *peccatum eſt Dei Cidium*; ſin is Gods ſlaughter, becauſe ſin ſtrikes againſt the very being of God; the purity and holineſs of God.

Hee that would not bee as God is, would hee glad if God were as hee is. That is a certain rule, that hee that will favour himſelf in any corruption, would bee glad if God would favour him too. That there were no Law againſt it, or that there were a Law to countenance it, or no Law to puniſh it. That God were not againſt it, that God were of his mind, or that there were no God, or no God to puniſh it, &c.

2. A sincere heart in hearing the Word.

1. Is willing to receive the truth of God.

2. Is willing to receive every truth of God.

3. Is willing to receive it as the truth of God.

1. Hee receives the truth not into his head only, his understanding to know it, but into his heart, his affections to love it.

Hee doth not imprison it in the head, but lets it go down into the heart. And the whole soul is made the residence and place of truth. *Lord how I love thy Law.* contrary hereto is that, *2 Thes. 2. 10.*

2. Hee is willing to receive every truth: Speak Lord, for thy Servant heareth. Hee looks upon every word of God as good, every truth of God, as coming in the image of God, and coming with the authority of God, and there is ready entertainment for all, as well those which make against him, as those which make for him; though a truth appear never so formidable that the receiving may cost a man death.

2. Hee is willing to receive truth, as the truth; that is, in the Power, Majesty and Authority of Truth. And sets it up as King in his spirit. To which hee desires to yeeld subjection and obedience in all.

Hee lets it come in, in its enlightening, in its convincing power; in its humbling and awakening power, as well as in its quickening and comforting power.

Every truth shall bee received as the truth of God.

But now an unsound spirit

Hee is not willing to receive the truth; some truth hee dare not own, least they should disturb him in a way of sin. As the Apostle, *2 Pet. 3. 5. Of this they are willingly ignorant;* they have no desire to know this. They desire to shut out the light, that their corruptions may not bee disquieted, *Mat. 13. 15.* They wink with their eyes, that they might not understand.

2. They receive not every Truth. It may bee such as are notional they will, or such as may stand with their lusts and present advantages; not such as are practical, and crosse them in their corrupt ends and practises.

They look upon some truthes, as an *ignis fatuus*, that if they should entertain them, and follow them, they would lead them into danger.

It was the speech of a King of *France*, that hee would lanch no further into the deep, than hee might come safely to shore. That is, hee would follow Truth no further, than hee may preserve himself and his own. If those bee hazarded, hee will forsake the Truth.

3. They receive it not as Truth.

1. Not for it self. 2. Not to bee King over them.

1. Not for it self, but for other private and personal respects. Either for their gain, their advantage, or for fear and danger, or

out of respects to the greatness, or quality of the persons, who do entertain a Truth.

Whereas a godly man doth love the person for the Truths sake. As St. *John* writing to the Elect Lady, whom hee said hee loved for the Truths sake, 2 *Joh.* 1. 2.

They that love the Truth for the persons sake, may say they love the Truth for the Ladies sake. The one the person for the Truths sake, the other the truth for the persons sake.

So you see they receive it not as Truth for it self.

2. They receive it not as Truth to bee Lord and King over them. To which they yeeld obedience and subjection in all things.

Many men would govern Truth, but they will not suffer Truth to govern them. They would keep Truth, though but in prison, for all their keeping is but imprisoning, but they will not suffer Truth to keep them, though the Truth would make them free. Corrupt spirits they receive Truth as a Servant, not as a King. And before they receive it, they will ask what it can do for them; what service, what advantage can it bring them? If none, Truth shall not bee entertained of them.

3. A sincere heart in hearing the Word, is an honest heart: and there is the summe of all.

This Christ expresseth in the Parable of the Sower and the Seed, *Luk.* 8. 15. the sincere spirit received the Word with an honest and good heart.

Now the honesty of a mans spirit in hearing, or an honest heart in hearing, is such as

1. Hears the Word, as Gods Word, bee the instrument never so weak and despicable, yet it shall prevail with an honest heart, because it is Gods Word. You have an expression in *Isa.* 11. 6. *A little Childe shall lead him.*

Whoever comes with a message from God, whoever brings a word, hee shall prevail and perswade with him.

An honest servant will take notice of his Masters mind, though a Child bee the messenger; hee looks not on the person that brings it, but on the message brought. So though the person bee never so weak, if hee bring a word from God, an honest heart will vail to it.

2. An honest heart sides with the Word of God against himself, hee takes part with a truth against himself.

Whereas an unsound heart sides with his corruption against the Word, fights against that which fights against it, but an honest heart sides with the Word against his corruption.

3. An honest heart desires to profit by the Word, 1 *Pet.* 2. 2. *As new born Babes desire the sincere Milk of the Word, that they may grow thereby.* Hee is a man that is resolved to practise whatever God reveals. Hee hath no exceptions or reservations to himself,

self, but is bent to practise every Truth God reveals to him. Hee asketh the way to *Sion* with his face thitherward, as one resolved to go the way that God shall reveal.

This was that which *Paul* said, *Lord, what wilt thou have mee to do?* They were not *verba expostulantis*, but *verba submittentis*. Hee was not only desirous to know, but resolved to do whatever God did reveale to him.

An honest heart desires every Truth to bee made his own. And that there may bee Principles bred in the spirit suitable to the Truthes revealed to him. Hee is desirous that every degree of illumination may bee a further degree of sanctification. That his heart may bee transformed into the nature of truthes revealed.

It doth not content him to have truthes in the head, and a lye in the heart: Truth in the head, and error in the spirit: Light in the head, and darkness in the heart, but hee desires the whole man may bee digested into the nature of truthes. Truth formed in his soul.

4. An honest heart, hee hears the word with reflection. As in reading the word, hee reads himself with it. So in hearing the word, hee doth peruse himself with it. Hee hears with reflection, hee hears with application, charging and clearing his heart, according to the evidence which conscience gives in upon hearing of the Word.

2. Clear the sincerity of your hearts in matter of praying. I told you in the beginning that it was possible for a man to pray, nay and make many prayers, to abound in praying; hee may pray in publick, pray in private, pray in the Church, and pray in his closet, hee may multiply to pray, as the word importeth, *Isa. 1. 17*. And yet his heart bee unsound. And therefore, you, who do abound much in prayer, labour to clear the sincerity of your hearts in this duty.

Wee will give you these Characters of an heart sincere in Prayer.

1. Character.

Where the heart is sincere in Prayer, there is a doing of the duty with all our strength.

There will bee a laying out of all the strength and powers within us. The strength of our Judgement, the strength of our will, and our affections; the strength of the whole soul in the work. Prayer when sincere, is a wrestling work. *Jacob wrestled with God*; that is, hee wept and prayed, *Hos. 12. 4*. Prayer is the souls contention, the souls struggling with God.

It is a sweating work. It is the sweat and blood of the soul. A sincere heart layes out its strength in prayer.

Though a mans strength bee but weakness, yet if a mans strength bee in the work, it is sufficient to evidence a mans sincerity. Indeed if a man had a Male in his flock, and should offer to
the

Of Hypocrisy.

the Lord a female. If hee had a better, and should give God a worfe. If hee had strength, and yet served the Lord with weaknes; this would declare the heart to bee unsound.

But when a mans strength is in the work, though that strength bee but weaknes, yet it will evidence the sincerity of the heart. And there is no reason that you should look upon those Prayers as cast, as lost Prayers, where your strength is in them.

When thou hast been with God, and performed a duty, although but weakly, many imperfections in it, much unbelief, much hardnes, much deadnes and coldnes; yet if your strength have been in the duty, you may rise up without confusion and shame, upon this ground, your strength hath been in it, your heart doth not condemn you, you are able to clear this to your Spirit; your strength hath been in the work.

But now such are here condemned, and cast, who have a Male in their flock, and offer to the Lord a Female. God curseth such. *Cursed, &c.* Mal. 1. 14. When you have strength, and serve God with weaknes; when you will turn off God with your cold, your lazy, sleepy, and formal devotions, and will not take any pains with your own hearts in these holy works. This discovers your spirits to bee unsound, and false to God.

2. Character.

Where the heart is sincere in Prayer, there is no rest or content: to the soul, till the heart bee wrought into the work.

A sincere heart in Prayer, is an heart-sincerity in Prayer, not a tongue in Prayer, not an head in Prayer, but an heart in Prayer.

Prayer is not lip-work, or head work, but heart work. And where the heart is sincere, hee is not content till the heart bee in the work. Hee is not content to bee down on his knees, if his heart bee not up. To have an hand in the work; if his heart bee not also in it.

A sincere heart labours to get his heart into the work. Hee prayes in prayer, *Jam.* 5. 17. There is an affective collation with the duty. If hee confesseth sins, hee desireth to get affections suitable to the confession of sin. An heart wounded and broken under the sight and sense of sin.

If hee prayes for pardon, hee labours to get an heart apprehensive of the want, and also of the worth of mercy; and seeks a mercy, as a condemned man a pardon.

If hee pray for Grace, or the subduing of lusts, still hee labours to get an heart suitable to the things hee wants, and that which hee doth desire.

It was the speech of *Bradford*, that hee would never leave a duty till hee had brought his heart into the frame of the duty. Hee would not leave confession of sin, till his heart was broken for sin. Hee would not leave petitioning for Grace, till his heart was quickened

ened in desire. He would not leave gratulation, till his heart was enlarged with the sense of the mercies he enjoyed, and quickned in the return of praise.

But now an unsound heart, if hee can but poss over a duty, If but say his prayers, though hee have never laboured to get his heart into them, yet he is well enough.

This is to draw neer with our lips, when yet our hearts are far from God, This is to offer God a bulk and carcase of duty, without the life and spirit of duty, and so it is abominable to God.

A body without a soul stinks; so here, your Confessions of sins, are Commissions of sins, Iterations of sins, when your hearts are not sensible and affected with sinnes you confesse. Hee that remembers sinne with delight, doth commit the sinne again.

He that remembers sin without sorrow, doth but revive his former guilt, hee removes it not; A man may displease a man as much with the Confession of a fault, as in the Commission of the fault.

If a man had offended you, and should come in a sleight way to confess his fault, you would be more offended at him for his confession, than for his fault.

So when you shall come before God and confess your sins, without any compunction for your sinnes, without any sense of sin, or sorrow for it, you do aggravate your sins, and increase guilt, instead of removing guilt from your souls.

An hard heart, and a dry eye in the confession of sin, is an aggravation of your sins.

3. Character.

An heart sincere in Prayer, doth thirst after Communion with God in Prayer.

If a duty leaves the soul on this side God, unlesse it have carried the soul over to God, and brought a man to some further Communion with him, with his mercy, his love, his grace, his Spirit, the soul is not content with duty.

Others they make duty the end of duty, prayer the end of prayer; And therefore if they can but rid their hands of a duty, though they had no communion with God in it, yet they are well enough.

But now a sincere heart, hee looks above a duty, hee looks upon duty but as a bridge to convey him over to God; as a means to bring God and his soul into neerer communion, and if yee have not seen God, and found God in a duty, if his spirit hath not conversed with God as a Father, as a friend, as a child with his father, as a man with his friend, he hath no content in duty.

Obj. But you will say, how shall a man know when he hath Communion with God in duty?

Answer.

Ans. For the answer of this, I must first tell you, that there is a great mistake among men and women, of a tender spirit about this point, that they think they have no communion with God, unless they have met with God in an heart-cheering, and an heart-comforting way, when God comes in with joy, with comfort, with cheerings and enlargements. Then they are willing to grant you, they have had communion with God.

But if God have come in, in an heart breaking, humbling, and casting down their souls in the sight and sense of their sinnes, and imperfections, They do not think they have Communion with God.

And therefore I must tell you first in the general; That you may have Communion with God, as well in an heart humbling, as an heart reviving, an heart Comforting way.

In the life to come in heaven, all our Communion with God is with Comfort, with fulness of joy, *At his right hand is fulnesse, &c. Psal. 16. 11.* with thee there is a fountain of joy. Then all tears shall bee wiped away from our eyes.

But in this life on earth, we have mixed communion; and have communion with God, as well in humblings, as in comfortings.

You go upon a duty, and you think to meet God one way, and hee comes in another way.

Sometimes you expect God in a comforting, and God comes in, in a quickning way,

Sometimes thou expects God in an heart breaking way, and God comes in, in a comforting way.

As the wind, sometimes it blows up rain, sometimes it blows away rain.

So the Spirit of God, which bloweth where, and when, and how it listeth, sometimes blows up rain, comes into the soul in an heart humbling and breaking way; And sometimes it blows away rain, and comes into the soul in a cheering, and heart comforting way.

In both these the soul hath communion with God, in joys, and tears, in mournings, as well as comfortings.

And that in the general to answer the mistake of weaker Christians.

Quest. And now to the answer of the question, *How a man shall know when he hath had communion with God in a duty?*

1 1 Answer; In general, then thou meetest with God, and hast communion with God in duty, when God hath inabled thee to act grace in a duty.

An unregenerate man may act parts, and gifts in a duty, but he cannot act grace, hee hath none to act.

If then God do inable thee to act grace in a duty, to act thy faith to close with promises, to act thy repentance for sinne, to act love

love to God; All or any of these graces, thy soul hath then communion with God in duty.

2 Again, When the performance of a duty doth lead the soul in better frame, a more humble frame, or in a more watchful frame, when the heart is more quickned, or more broken.

When the heart is farther set against sin; more resolved to walk with God, and obey him, when the frame of a mans spirit is changed, or bettered in any of these ways, it is a sign that thou hast had communion with God in duty, though God hath not come in with fulness of comfort, with chearings or joys.

In this life, most of our communion lyes in quickning grace.

In the life to come, our communion is risen up to full comfort, our life then is all joy.

And so much shall serve for the third Character, and the answer to the Objection.

4. Character:

A heart sincere in Prayer, doth rise up praying from Prayer, hee goes away with the affections of, and affections to prayer, after the Prayer is done.

The Duties of an unsound heart, they come but from a cistern, his devotion is a stinted devotion; When the Prayer is done, his affections are done also, the water is all run out, his affections are then done also, perhaps before.

But the Duties of a godly man, they arise from a spring, a fountain, and his heart is not runne out with his Prayer, hee hath affections of Prayer when the Prayer is done, hee riseth up praying from Prayer. The much hee hath done, is but a little of that which his soul desires to do.

An unsound mans actions are as big as his heart, perhaps larger; but for a sincere spirit, the heart is still bigger then the action, all he doth is but a little of that hee desires to do. I say where there is sincerity, there is a desire of more, all is but a little of that abundance that is in his heart. When hee hath mourned for sinne, hee wisheth still he could mourn more. Hee hath an affection of sorrow within him, larger than any expresion of sorrow hee can shew. So you see *David, Rivers of tears runne down mine eyes because men keep not thy law.* Not that *David* had so much moisture within him as to swell a river, poor man! hee had not so much moisture in him; but he had such an affection of sorrow, that if hee had had as many tears as would have swelled a River, made a Sea, they should all have been laid out for sin.

And indeed if a man had wept a sea of tears, and his affections of mourning, did end with his expresions of sorrow, hee had not yet wept at all, nor shed one true tear of godly sorrow for sin.

So again, when hee hath prayed, still his heart is above his action, and hee riseth up praying from prayer, with a praying spirit, affections, when the Prayer is done.

This was that which made Christ commend the poor Widows charity; shee gave but two mites, and yet hee saith, shee had given more than all the rest. Her heart was bigger than her action, her affections, than her expressions of charity. Others they gave, but their purses were larger than their hearts, they emptied their hearts, but not their purses. Shee, her heart was bigger than her purse, shee emptied her purse, but not her heart, thus shee gave more.

So this is the fourth; a sincere heart is larger than his duty, hee riseth up praying from Prayer, all hee doth is but a little of that hee desires to do, but a little of that abundance that is in his heart. Others, their actions are as large, nay larger than their hearts, they have little heart to the duty, and their heart is gone, hath done, before the duty bee done. A wicked man doth sin out of the abundance of his heart; as Christ saith, *out of the abundance of the heart, come, &c.* Mat. 12. 34. Hee is never weary of sinning, hee hath a fountain for that; but though hee sin out of the abundance of his heart, yet hee doth not pray out of the abundance of his heart, his heart is done, before his Prayer is done, if not, they end together. Well, think of it, hee who yet hath not this Principle which I speak of, hath not yet a Gospel Principle, though hee do never so much, hee is not yet under the conditions of Grace and Mercy. These are the lowest terms of the Gospel.

5. Character.

A heart sincere in Prayer doth eye it self in Prayer; it is a heart that diligently observes it self in the duty; views all the workings of the soul, and takes notice of all the imperfections of the spirit in duty. As to gather comfort, and praise God if right, so to bee humbled and afflicted, if amiss.

And indeed our sincerity is as much discovered in lamenting the imperfections of a work, as in the most perfect performance of it. Where then the heart is sincere, the soul takes notice of the imperfections that do accompany it, and when the duty is done, falls a lamenting the imperfections of its Faith, of its sorrows, the deadness of its desires. Ah! it now laments that hee hath beheld so much sin with no more sorrow, looked upon so many abominations with no more mourning. That hee hath had no more Faith to close with the Promises of pardon, of Grace, of purging. That hee hath had so barren, so shallow, so sleight thoughts of Gods love. That hee hath been so cold in his affections again towards God. That he hath had so sleight conceptions of sin, and no more sorrow for it. That his heart hath been no more affected with the
miser-

miseries of others, nor no more enlarged to seek God for them. That there hath been so much earth in Heaven, so many carnal thoughts, so much distractions in his spiritual imploiment. Ah! my Brethren, a good heart sits down when duty is done, and goes and mourns over all his Prayers, weeps over all his tears, confesseth all his confessions, and prays over all his Prayers. And hee makes up the want of a duty with sighs, the imperfection of a duty with tears.

Affure you selves, God is as much honoured in your mourning for imperfections of a duty, as hee is by your most perfect performance of it. Blushing in Gods account is perfect beauty. When a soul can blush and bee ashamed for the blemishes which are in its spiritual beauty, God looks upon this soul as beautiful. This is all wee can do, to desire and mourn, to aime at the highest in our desires, and to mourn when wee fall short of what wee desire. A Christian is made up of these two things, desires, and mournings. Desires, Oh that my heart were directed! Oh that I could believe more, love more, prize more! Oh that I were more agreeable to Gods Nature and Will, &c. and then comes in mournings, *O miserable man that I am! &c.* Oh that my heart should bee so hard, my spirit so dead, my soul so cold in holy exercises! And here is sincerity, yea and here is the utmost wee can reach, when wee come unto the utmost wee can attain in this life; here wee are but travellers towards our home, not yet at home, in our way, not come to our rest. And wee may well say it with our fellow travellers, while *Augustine* cries out, *I hate that which I am, and love and desire that which I am not. Oh wretched man that I am!* in whom the Cross of Christ hath not yet eaten out the poisonous and bitter taste of the first tree: Another hee saith, *Lord, I see, and yet am blinde, I will, and yet rebel, I hate, and yet I love, I follow, and yet I fall, I press forward, yet I faint, I wrestle, yet I hate.*

*Vitiores, non
Comprehensio-
res.*

*Odi quod sum;
non sum quod
amo, &c.*

Well then, let us make up the want of our beauty with a blush, the imperfections of our duties with sighs and tears, and then cast them all into the arms of Christ for acceptance.

If you convey a duty to him with tears, hee will present it to his Father with blood, hee will sprinkle it with his own blood, mingle it with his own merits, perfume it with his own odors, as you read, *Revel. 8. 4.* Whatever is offered by the spirit of Christ, shall bee presented with the merits of Christ, and though never so weak, in him it shall finde acceptance; *hee hath made us accepted in the beloved.* Hee hath life enough to mingle with a dead Prayer, hee hath warmth enough to adde to a cold Prayer, hee hath holiness sufficient to adde to a duty full of sin. Though as they come from us, our duties smell rank of the flesh of sin and corruption, yet being mingled with his odours; with his incense, they shall smell sweet in the nostrils of God. This is one part of Christs mediation, to put life to dead Prayers, to purchase acceptance for per-

performances, which are but mean. If wee and our duties were perfect, wee did not stand in need of a Mediator, Christ would lose one part of his office. And therefore when the duty is done, shew the sincerity of your hearts in mourning for the imperfections, and cast all into the arms of Christ, and live by Faith in confidence of acceptance, *Who hath made us accepted in the beloved*, not our persons only, but our Prayers too.

6. Character.

A heart sincere in Prayer, is a praying heart. That is, a heart carried out with desire of the thing it prays for. Prayer is nothing else but an exposition of the soul, or the soul in paraphrase; the soul expressed, the inside of the soul turned outward.

It is said of *Hanna's Prayer*, 1 Sam. i. 15. that *she poured forth her soul*, she expressed what her soul desired, shewed the desires of her soul.

True Prayer is an earnest and enlarged desire for the obtaining and enjoying of the things wee pray for.

Object. But you will say then, *all our hearts are sincere, for who is it that doth not desire the things hee prays for?*

Ans. But my Brethren, give mee leave a little, and I shall shew you this is not so strange a thing as you seem to make it. I shall shew you, *that it is possible for a man to pray, and not desire the things hee prays for.* I will evidence this unto you in these three great Requests. 1. *In the desire of Grace.* 2. *In the desire of subduing lusts.* 3. *In the desire of Heaven.*

1. *Grac.*

1. *Thou prayest for Grace, but thou dost not desire Grace in the beauty and extent of it.* Thou mayest desire common Graces, as many Parents for their Children: God give them Grace, say they, but by that they mean no more than common graces, that they may bee honest, no Whores, no Theeves, &c. for if once God change them, and work Grace indeed in them, there is none more hateful to them of all their Children, than such are. I have heard of a desperate wretch, that when hee came to dye, hee gave good portions to all his Children save one, and to him hee would give no more but twelve pence; and being demanded what was the reason, hee made answer hee was a Puritan; I have heard him say, saith this wretch, that hee had a Promise to live on, let us now see whether a Promise will maintain him.

Thus you may desire Grace common, and general grace, as many desire for their Children, but spiritual and saving grace thou canst not desire, thou hast no heart to that.

You shall hear what St. *Augustine* said of himself in his confessions after his conversion. I prayed saith hee in my unregeneracy that God would give mee grace. Lord, saith hee, give mee chastity, but saith hee, my heart said, *not yet Lord, not yet.* For I feared lest God would too quickly hear mee, and cure mee of my incon-

Da mihi continentiam.
Noli mudo.

incontinency, which I would rather have fulfilled than extinguished.

And by this you may take the measure of your own spirits, try your selves, read your own hearts, the next time you go to prayer. You Pray for grace, but see if you bee willing to have grace, first in the extent of Grace, all grace; would the covetous man bee liberal? would the Drunkard bee sober? would the unclean person bee chaste? would the Proud man bee humble, the Contentious man bee peaceable? otherwise thou desires not grace in the extent. ¹ Would you have grace in the power of grace, to live precisely and exactly before God; What not to yeild to a word, to a thought of sinne? alas! this they account damnable preciseness, this they cannot close withall. Go thy way, Pray as often as thou wilt for grace, assure thy self, thou dost not desire grace in the extent and power of it, if thou favourest any one corruption, if thou wilt not live exactly and precisely in the world. Thou wouldest think it no mercy; if God should grant thee what thou prayest for. Thou prayest for Faith; but wouldest thou have it? no such matter, why faith purifies the heart, faith sanctifies the soul; it will not suffer one corruption, one lust to bee in thy heart, and now dost thou desire faith? no such matter. Assure your selves; if at any time you desire grace, it is not grace, under a right notion of grace. It is not grace in the extent of grace, nor grace in the power of grace.

It is again, not a spiritual, but a naturall desire of grace, thou desires it but in some present distresse, it may be when thou lyest on thy death bed, and seest there is no coming to heaven without it. Thou cannot desire it for it self.

2 Thou prayest for the subduing of thy lusts, and corruptions, but dost thou desire what thou praieest for? wouldest thou think it, if God should answer thee, to be a mercy? I am confident, that till thy heart bee changed, thou wouldest think the answer of such a request no mercy; Would the Drunkard think it a mercy to bee rid of his cups? The Covetous man, would hee think it a mercy, to be rid of his *Mammon of unrighteousnesse*? No, there is no such matter. I dare be bold to say, there is not that lust which a wicked man would think it a mercy to be rid of. Alas! Thou dost not desire to be rid of thy lusts, thou canst not live without them; thou canst not subsist without them, when thou dost pray against them, thou dost but dissemble with God, there is no such matter, thou dost not desire it. If at any time thou dost desire it, it is when thou hast done with it, or it is in a storm only, and then not because thou hatest it, but because thou darest not keep it, as you know the Merchant casts away his goods, not because hee judgeth them evil in themselves, but because if hee keeps them, he cannot preserve a greater good, his life. Hee doth

Extent.

Power.

2 In desire of Power against lust.

Non sub fructu mali, sed: minoris boni.

doth not part with them out of hatred to them, for he even throws over his heart with them, but because hee sees the keeping of them cannot stand with his present safety; for after *the storm and danger is over, hee would bee glad to get them again*, if he could. There are many who thus part with their sinnes, as the Merchant with his wares, only in a storm, when they lye on their sick beds, or under some wrack of Conscience, for fear of hell, or as *Jacob parted with Benjamin*, because otherwise hee should starve, necessity drove him to it, or as *Phaltiel parted with Michal*, because otherwise hee should loose his head, hee did not part with her out of hatred, but out of fear, the King sent for her, and if hee had detained her, it might have cost him his head, therefore (out of fear) hee parted with her, though hee wept after her.

3 In desire of
heaven.
Extrema Chri-
stianorum de-
siderantur,
quomvis non
Exordia.

3 You Pray for heaven, and one would think you did desire this, wee say, the end of a Christian is desirable, though not the beginning, the rest, though not the labour; you see *Balaams hee wished hee might dye the death of the righteous*, though he had no heart to live their lives. So that one would think they did desire heaven.

A place free
from pœnal not
from sinful e-
villa.

But indeed as long as thy heart is corrupt and unregenerate, thou dost not desire heaven, if thou knowest what heaven is. If a man should ask thee, thou who sayest, thou desirest heaven, what dost thou think heaven is, it would I think, pose thee. But it may bee thou wilt say, thou conceives heaven to bee a place of pleasure and delight, a place free from all miseries and troubles, and the like. For this is the utmost heaven thou canst desire: Thou lookest on it and desires it, as a place of peace and rest, not of grace and holiness. If I should now tell thee, that heaven is to be rid of all thy lusts and corruptions, I beleive heaven would not be so desirable to thee. Thou desirest heaven, but tis under a false notion, a heaven suitable to thy self, and thats the least of heaven. I have told you not long agoe, abstract and take from heaven, what a corrupt heart doth see, and think to bee heaven, and that's heaven indeed to a godly man. To what I have said of another subject, I will now adde this. That didst thou know the company of heaven, the employments of heaven, the injoyments of heaven, thou canst never desire heaven, thy heart being corrupt.

Heaven not
desirable to
corrupt hearts
for its
1 Company.

1 The company of heaven, shall I tell you? there's none o your mind there. And it is no great happiness to bee in such a place, where they are all of different minds from you. Two cannot walk together, saith the Prophet (they cannot live together, take delight together) unless they bee agreed. Now there is no agreement between the company of Heaven and th spirit, as it is corrupt. See what the company of Heaven is, enquire what they are.

First,

First, There is God, and do you think there is any agreement betwixt God and you; why, hee is holy, and thou art unholy, hee is pure, thou art impure, &c. and *without holiness, no man can see God.*

Secondly, There is Christ, there are the glorious Angels, all these are thine enemies, as thou art in a natural condition.

Thirdly, There are the blessed Saints, and those are such as thou hast despised, such as thou hast persecuted here in the World, such as thou couldest never indure upon Earth, but flye from and avoid, is this company desireable in Heaven? no such matter. If they bee now hatefull to thee, while they have something of thy self in them, (they have corruptions in them, as well as thou, though not under the power of them as thou) Oh how hateful would they be, when these corruptions are removed, when they are better, and thou worse! But what's this to torment thee, in comparison of the presence of God? in them is but the spark of holiness, in God those eternal fires of holiness, and if the spark bee a torment, what is the fire? As the Prophet speaks, *Who shall dwell with everlasting fires.*

2. Look upon the employments of Heaven, and see if those bee desireable to thee in thy natural estate. 2. Employment,

There is keeping of an eternal Sabbath, there is praising and glorifying God to all eternity, and would not this bee a tedious thing to thee? canst thou indure to praise God for ever, when now a staff of a Psalm is burdensome, to keep an eternal Sabbath, when a duty is tedious to thee?

3. Adde to this the enjoyments of Heaven; and here I can name nothing which thou wouldest think it a mercy to enjoy; 3. For its enjoyments,

Them wee branch into four particulars;

1. Shall I say you shall enjoy God there; who though happiness to a gracious heart, yet a torment to a corrupt spirit. I have read of the *Irish* Earth, that no venomous creature can indure to live upon it; that if a man should make a circle of *Irish* Earth, and put a little *English* Earth in the midst of it for a center, if a Toad, or any venomous Creature were upon the *English* Earth, it would dye there, rather than come upon the *Irish* ground. I tell thee, the *Irish* Earth will better brook a Toad, than Heaven a sinner, or a sinner Heaven. 1. God.

2. You shall enjoy freedome from sin, never sin more. Not to sin is here our Law, hereafter it shall bee our Nature. And is this a mercy to bee rid of sin? sin, which is meat and drink now: what, can the Drunkard be willing to be rid of his cups? the unclean person of his *Dalilah*? the covetous man of his bags? can hee think an eternall divorce from such things, hee loves so dear, a mercy? 2. Freedome from sin.

3. You shall enjoy perfection of Grace, to bee swallowed up with holiness.

4. An eternal Sabbath.

And these are things which certainly a corrupt heart doth not desire. And

And to you see, it is possible for a man to pray for those things which hee hath no desire, were granted.

Therefore the Character is firm, that it is the sign of a sincere heart in prayer, when hee doth truly desire the thing prayed for.

And thus much for the sixth Character.

7. Character.

Oculum ad id
dur, manum ad
clavum.

The seventh and last. A sincere heart in Prayer doth not only desire, but truly endeavour the compassing of the thing prayed for; As the wise Mariner, hee hath not only an eye to the Star, but his hand also upon the Helm, or as the Plow-men of *Sparta*, they had one hand up to *Ceres*, whom they feigned the Goddess of Corn, and the other upon the stilts of the Plow, they joyned plowing with praying. So here, a sincere heart, hee doth not only pray, lift up his heart to Heaven, but hee puts also his hand to the work, to compass what hee prayes for; doth hee pray for pardon of sin? hee labours to get his Faith more strengthened in assurance of pardon. Desires hee subduing of corruption? hee makes use of Christ, &c. Desires hee grace? hee is carefull in the use of all means, &c. *Psal. 5. I will direct my Prayer, and look up,* *בקר אלהים* The words are very emphatical, there are two military words used in that place, the first to set or put an Army in array. So hee would order his Prayers, and then hee would look up, and stand sentinel.

Gods power and grace must not exempt us from the use of the means, but make us more diligent in the use of all means to have our desires accomplished.

Exod. 17.

Wee read that *Joshuahs* sword, and *Moses* prayer were to go together; if the sword had gone out without Prayer, if they had fought, and had not prayed, they had not prevailed, for God will not be neglected; if the Prayer had gone up, and the Sword had not gone out, had they prayed, and not fought, they had not had successe, for God will not be tempted; but both these went together, and then Gods blessing was on them.

So here, should wee endeavour and not pray, wee can look for no good, wee go out in our own strength, and cannot prevail, and should wee pray, and not endeavour, wee may expect the same successe; God will neither be tempted nor neglected: But if wee joyn them both together, if the hand back the heart, endeavours second our desires, wee may expect Gods blessing on us.

This is the last Character, A sincere heart is conscionable in the use of all means, for the accomplishing the things prayed for.

3. Part.
Clear sincerity
in matter of
mourning.

There is yet a third Particular, wherein to clear the sincerity of your hearts, and that is in matter of mourning. I told you, that it was possible for a man, not only to pray, but to seem to mourn too, and yet his heart be unsound. You read of the *Israelites*, they did not only pray, but they joyned fasting to prayer, as you see in the

the next words to my Text, but more plainly, *Zach. 7. 5. When ye fasted and mourned in the fifth Month, did you at all fast to mee, saith the Lord?* There was fasting, and mourning joyned to fasting, yet hearts unsound. There is false mournings, as well as true; Crocodile tears, false tears, as well as false prayers. And therefore it behoves us to try the sincerity of our hearts, in mourning for sin.

Wee will lay down these Characters of it.

1. Character.

A sincere mourning, is a deep mourning; a sad and serious sorrow for sin. Such a sorrow as doth deeply affect the heart, with the thoughts and apprehensions of the burthen and bitterness of sin.

A sincere mourner hath sad and deep apprehensions of the nature, demerit and filthiness of sin; he looks upon sin as an offence against a just, a pure, a holy God; as the breach of a pure, a holy, and an eternal Law; as a wounding and crucifying of Christ; as a grieving and saddening of the spirit of Grace, as a wounding and undoing his own soul for ever. Which deep and inward thoughts of the nature of sin, work deep, and inward mourning for sin. The heart is wounded, the soul humbled and grieved, his spirit melted and peirced within him for sin, which hee hath committed against God. It is not his tongue only that repents in expressing and confessing, his eyes in weeping, but his heart in deep and inward mournings for sin. Another may make more noise, more cryings, roarings, howlings; but his sorrow is more inward, more secret, more still, and yet more deep. As you know the deepest waters run the stillest, so the deepest sorrow makes least noise. So that is the first, *a sincere mourning, is a deep mourning.* An Hypocrite, his mournings are but shallow mournings, hee hath but shallow and fleeting thoughts of the nature and demerit of sin; hee may say with *Pharaoh, I have sinned*, or cry out in a strait, *Lord have mercy upon mee*, or hang down his head like a bulrush for a day, or roar upon the present rack of trouble for a time, but he never hath any deep and serious thoughts of sin, as sin. His prayers are howlings, and his mournings are roarings. Gods people they mourn like Doves, wicked men they bellow like Bulls under the apprehension of sin.

Characters of
sincere mourning.

2. Character.

A sincere mourning, is an universal mourning, hee mourns for all sins.

As hee hates all, small and great, so hee mourns for all, yea for such sins is his heart affected, which another mans light doth not discover to bee sins. An unsound heart may mourn for some greater sins, such as have made great wounds and gashes in his conscience: but for sins, *quotidiana incurSIONis*, for

Peccata vastantia conscientiam.

omissions and common frailties, wandering of thoughts, imperfections in duty, deadness, coldness, unbeleef, these gnats can hee swallow, his light doth not discover these to bee sins.

Nay, yet further, A sincere mourning is not only an universal mourning, that hee mourns for all sinnes of his own, but hee mourns for other mens sinnes as well as his own, he hath a fountain within him, which runnes over to the good of others. Wee have read of some who have mourned for their own sinnes, and yet have been unsound. You see *Pharaoh, Ahab, Judas*. But wee never read of any who were grieved with, and have mourned for the sinnes of others as well as his own, but their hearts were sound. Lot his righteous soul was grieved for the sinnes of *Sodom*, and yee know his heart was sound, hees called *Righteous Lot*. *David* hee mourned for the sinnes of others, yea such as were his enemies, as hee saith, *Rivers of tears runne down mine eyes, because mine enemies keep not thy Law*: And you know *David* was sincere, God tells us hee was a man after his own heart, and the heart of *David* was single and sincere with God. The like I might tell you of *Moses*, of *Samuel*, of *Daniel*, *Nehemiah*, and others; hee that mourns only in relation to guilt and hell, that mans Cistern runnes out only for his own house. Hee mourns for sinne no farther than it doth reflect upon himself, and so not for sin as sin, but sin as it is evil to him, as it binds him over to the wrath of God, and eternal damnation.

But hee that mourns for sinne, in its own nature, as an offence to an holy, pure, gracious God, his fountain runs over to the use of others, hee goes and mourns over other mens sins as well as his own. Wee read the Angels, *they rejoyce at the conversion of a sinner*. What is the ground? do they receive any further addition of good thereby? no they are full, but therefore do they rejoyce, because God is further glorified. And if joys were capable of sorrows, heaven of tears, they would upon the same ground mourn for the sinnes of mee, because thereby God is dishonoured. And if wee could see God as they do, our hearts would bee filled with grief, our eyes with tears, to see, the God so great, so gracious, so holy; to bee abused and wronged by wicked men, though wee no way guilty of their sinne. Thus a sincere heart hee mourns for other mens sinnes as well as his own, he is grieved when his enemys do break Gods laws, not so much because they hurt or wound him, but because they dishonour God and wound their own souls. It troubles him to see men swear and lye, to joyn hearts & hands together against God, his cause, his Church, his people, his Ministers, not because they hurt him, but strike against God, and so but beat themselves against a rock, and break themselves, do that which will turn to their own shame, and sorrow at the last, which is the best end that can bee expected of sin.

3. Character.

3 *Sincere mourning is a mourning for sinne, a sorrow for sin.* Sorrow is like *Mercuries* influence, good if joyned with a good Planet, bad if it bee joyned with a bad Planet. It was good in *Peter*, it was naught in *Judas*, good in *David* naught in *Ahab*: In the one it was worldly, in the other it was a godly sorrow, the one was a sorrow for the evil of punishment, the other for the evil of sinne: The one roared under present lashes, the judgement and punishment of sinne, as *Augustine* saith, *They lament the evil caused, not the evil causing*; the evil of punishment, the present lashes, not the evil of sinne. You shall see the difference of it in *Pharaoh* and *David*. God you see punished *Pharaoh* for sinne, plague upon plague, judgement upon judgement, and hee crys under the lashes, the present judgement. Oh! take away this plague, take away this death also; take away these lice, these Caterpillars, &c. but there was not a word of sin.

*Flagella dolens
quare flagel-
latur non do-
lent.*

But I have sinned, saith *David*, *I beseech thee take away the iniquity of thy servant*, One would have thought hee should have prayed to have the plague removed, which was then on the people. But hee saith take away this sinne, not this plague; nay in the 17th vers. *Continue the plague if thou please, against mee and my fathers house, only pardon mine iniquity.* Why thus; because hee saw sinne a greater evil than the plague, and therefore desires rather to be rid of the sin, than the punishment of it. Here was now a vast difference between the sorrows of the one and the other. Take away this plague, saith *Pharaoh*, but continue the sinne: Take away the sinne, saith *David*, though thou continue the plague. The one hee mourned under the present lashes, the other under sinne. *Sincere mourning is a mourning for sinne*, and not for sinne as clad with wrath, but for sinne abstractly, sinne in its own nature, not for sin in its damning, but for sin in its defiling nature.

4. Character.

4 *Sincere mourning is a proportional mourning, there are two proportions of sin: First, of the measure. Secondly, Of the merit of sin. Where the heart is sincere it is proportionable.*

1. *To the measure of Sin.* Great sins must have great sorrows, thou hast abounded in sinning, thou must abound in sorrowing. Thus you see it was with *Manasses*, hee was a great Sinner, and a great sorrower, hee was humbled greatly saith the Text. So *Mary Magdalen*, a great sinner, and shee is a great sorrower.

Its true, I grant, *That Sincerity doth not lye so much in the measure, as the truth of mourning*; there may bee godly sorrow in a drop

*Non ex gradu
st mentura pe-
nitentie, &c.*

a drop, in one tear, when there is not godly sorrow in a Sea of Teares: But this I say withall, that sincere hearts doe ever labour to carry a proportion between their sinnings and their sorrowings, between their repentings and their revoltings, and though a man may bee justified in heaven, without such a measure of sorrow, yet hee will scarce bee justified, or get peace in the court of his own Conscience without it. Thats the first.

Non aequa sed
affectu.

2 The second Proportion is, *To the merit of Sin.* Sincere mourning is proportionable to the merit of sinne, as the demerit of sin is infinite, so sorrow for it must bee an infinite sorrow, infinite I say, not in the act and expression, yet in the affection of the soul. As it is said of a wicked man, *if hee should live for ever hee would sinne for ever*, in respect of his desire and will to sinne, and therefore because hee sins in *eterno sui*, hee is punished in *eterno Dei*.

So I may say of a godly man, if hee should live for ever, hee would sorrow for ever. His sorrow is infinite in desire and affection, though finite in the act and expression of it. And indeed a bounded, a stinted sorrow is no sorrow. Hee whose heart and eyes do dry up together, whose expression in tears and affections of sorrow do end together, though hee had wept a sea of tears, hee hath not yet mourned for sin. As I told you last day, that *a Sincere heart doth rise up praying from Prayer*, so hee goes away weeping from weeping, with a weeping heart when his eyes are dry. Godly sorrow hath affections of mourning, when the expressions of mourning ceaseth, because every drop of tears doth arise from a sea of tears within. As every act of faith doth arise from a beleiving disposition, a habit of faith within: so every expression of sorrow from an affection of sorrow in the spirit, every drop of tears from a spring and fountain of tears within the soul. Hence wee read, 1 Sam. cap. 7. vers. 6. where their sorrow is expressed by this phrase, *They drew water as out of a well, as out of a spring, and poured out before the Lord*, Their eyes did not empty so fast as their heart filled. Their eyes could not poure it forth so fast, as their hearts did yeild it up. All their expressions of mourning were less, than their affections of mourning. And shall I now tell you, though your sorrow may bee sincere, and yet not proportionable to the measure of sin, yet your sorrow cannot bee sincere, if not proportionable to the merit of Sin; if it be not infinite sorrow, infinite I say, in the desire and affection, though not in the act and expression.

And alas how few there are Sincere mourners! you that are sturdy Sinners, you dry eyed Sinners, you hard hearted Sinners, when was the time you have thus mourned for sin, wee see your sinnings every day, but who hears of your repentings? wee hear of your drunkenness, your swearing, your lying, your gaming, your dicing, and revelling, even till the morning watch upon the

the Lords day; but wee hear not of your repentings; In stead of that wee hear of your new sinning, you adde Sin to Sin, not repenting to sinning. As it was said of *Herod*, that hee added this to all his wickedness, that hee shut up *John* in Prison; this was the great aggravation of his sin, this fill'd his measure, hee added this to all. So there are some who will adde this to all their sins, that adde this to all their drunkenness, their swearing, gaming, reveling, to persecute and evilly intreat those who are Gods messengers to them.

Take heed of thus adding drunkennesse to thirst, and malice, and rage to drunkennesse, lest Gods wrath and jealousye smite against such excesses, *Deut. 29. 19, 20.*

5 Character.

Sincere mourning is a faithfull mourning.

So much faith, so much sincere mourning, so much godly sorrow; They are like the fountain and the flood, the one arises no higher than the other. In respect of donation, faith and repentance are infused at the same instant of time; though in respect of manifestation, repentance goes before faith. Faith being like the sap, which is hid in the root, more secret in the heart, and repentance like the bud, which is sooner discerned than faith, both to a mans own self and others. Yet in respect of the order of nature, faith doth necessarily goe before repentance. As a legall faith, before a legall sorrow, so an evangelicall faith, before an evangelicall sorrow. No man can truly repent, but hee who hath some hopes of pardon.

Nemo potest agere penitentiam, nisi qui sperat de indulgentia.

Well then, sincere Repentance, is a faithful Repentance, such a Repentance as doth arise from Faith; by which I mean not, a legall Faith, whereby a man beleeves the threatnings of the Law to bee true, and hee guilty. This is too low. This may breed a vexing, tumultuous, turbulent, slavish sorrow, but not a godly, sweet, evangelical mourning. But I mean here an evangelical Faith, and yet not the Faith of assurance, or the Faith of evidence; this is too high. There may bee godly sorrow, sincere mourning in that soul, which yet for the present wants the evidence and assurance of Gods love in Christ. But such a Faith I mean which is the lowest spring of godly sorrow. Whereby the soul is persuaded

1. Of the all-sufficiency of Gods Mercy, and Christs Merits for the pardoning of sin.

2. Of the freeness and willingness of God to pardon sin.

3. And then throws it self upon the Mercy of God; the grace of Christ, for pardon and forgiveness. Which though it appear to bee small, yet it will cost you something before ever you reach this.

But now the mourning of an Hypocrite doth not arise from Faith;

Faith, but from sense, either from some present sting, or trouble of conscience, or from some outward pressures upon the body. And hence it comes to pass that his sorrow is not a constant sorrow, while the trouble lasts, the weight is upon him, so long hee howles and cries: but if once the trouble bee blown over, the Sky clears, his mourning is done. As *Jeb* saith of his praying, will hee pray alwayes? hee will not. So I may say of his mourning, will hee mourn alwayes? hee will not. When conscience wrings him, when the heart is overwhelmed with trouble, then hee falls a howling, and crying, but when the trouble is over, hee wipes his eyes, and mourns no more. But now again, hee, whose sorrow doth arise from Faith, hee doth not only mourn when conscience is troubled, but when conscience is at peace. Nay, when the heart is fullest of peace and joy, the eyes are biggest with tears; when the pearly of joy is in the heart, the dew of tears is in the eyes. I say, when the soul hath most assurance of Gods love, then will Faith produce child-like arguments to raise up the springs of sorrows in us, to open all the fountains of tears in the soul. Oh will the soul say! hath God been so mercifull? and am I so sinfull? Hath hee been so good to mee? and I so evil to him? As the frowns of God do break the heart, so the smiles of God do melt and dissolve it.

6. Character.

A sincere mourning is a filial mourning.

There are the mournings of a son, and the mournings of a slave; the one doth arise from fear, the other from love; love 1. Of God to the soul. 2. Of the soul to God.

1. From the consideration of Gods love to the soul. When the soul sits down, and recounts the immensity, greatness of Gods love to it; when it takes a view of what God might have done with it, and what God hath done with it; how justly hee might have damned the soul, and how mercifully hee hath saved the soul; what cost, what care, what pains, what sweat, what blood hee hath laid out to save us, and how easily hee might have damned us, Oh! this melts and dissolves the soul; the soul even crumbles into dust, and dissolves into water, under the thoughts of it. You see this set down in *Ezek.* 36. 31. *Then shall you remember your doings.* Then, when? when God shall expresse love, as you see *vers.* 25, 26. why then will the soul say to it self, as *Absalom* to *Hushai*, is this thy kindness to thy friends? art thou so cruel to him, who hath been so kinde to thee? so evil to him, who hath been so good to thee? Oh these thoughts do lay a man in the dust. God hath taken such a way to justifie and save men, that if wee bee but men, it will break our hearts that wee have offended him. Who is it that can read over that place without tears? *Isa.* 43. 24, 25. Thou hast bought mee no sweet Cane with money, neither hast thou filled mee

mee with the fat of thy sacrifices, but thou hast wearied mee with thine iniquities; and hast made mee serve with thy sins, thou hast made my mercy to serve, my patience to serve, with thy sinnes, even to look on while thou abusedst mee. And what would a man imagine now would follow after this, Therefore I will plague thee, I will punish thee. But read and wonder, and read; withhold from tears if thou canst, if any spark of ingenuity bee in thee, *I, even I, am he who blotteth out thine iniquities for my own names sake, and will not remember thy sins.* Here was the wonder of mercy.

2. It ariseth from the love of thy soul to God. The love of the person offended doth cause a godly man to mourn, that hee hath offended him. You see *David*, Psal. 51. *Against thee, against thee, have I sinned;* godly sorrow, sincere mourning is an ingenuous mourning, scarce a thought of Hell and damnation comes into the mind, if they do; alas! these do not trouble him so much as his sin; that hee hath grieved and offended so good a God by Sin. Hence *Zachary* hath this expression. *They shall look upon him whom they have pierced, and they shall mourn; &c.* In which there is nothing but pure love; the expression is observable, the Prophet doth not say, they shall mourn as a son for a Father, there may bee self-love in that, a child may see himself undone in the loss of a father; but hee saith, *they shall mourn as a father for a son, in which there is pure love.* But now with Hypocrites, it is neither the consideration of Gods love to them, nor any love or good will which they bear to God, that makes them mourn, but indeed love to themselves, they have Sinned and are afraid God will damn them for Sin, therefore it is terror; no principle of love to God, which draws them to mourn for Sin. As they hate Sin only in reference to hell, so they mourn for Sin only in reference to hell.

What St. *Augustine* saith of fear of sin, I may say of sorrow for Sin. *Hee that fears sin for Hell, fears not to Sinne, but to burn, but hee hates sinne indeed, who so hates sin as hell it self.* So he who sorrows for Sin for fear of hell and wrath, hee is not sorry for sin, but howles for fear of hell: but he sorrows truly who is more grieved for sinning, than he is afraid of burning.

Qui gehennam metuit, non peccare metuit, sed ardere.

7. Character.

Sincere mourning is a fruitfull mourning.

There are pænal tears, and fruitfull tears, Worldly sorrow that is pænal sorrow, it is a weeping to weeping, but godly sorrow is a fruitfull sorrow, a weeping to repentance, and amendment, as the Apostle, *Godly sorrow, works repentance, not to bee repented of,* 2 Cor. 7. 10. There is a great deal of difference between the pains of the gout, and of a woman in travel, the one is pain to pain, no fruit of the pain, meer torture, the other is pain to ease, travel to rest, a travel to birth. Other sorrow is a sorrow to sor-

row

row, this is a sorrow to joy, as Christ expresseth it under the parable of a woman in travell. Sincere mourning is a fruitfull mourning, for repentance is like the waters of jealousy, which either rot or make fruitful.

And first *It is a heart humbling sorrow.*

2 *It is a soul fattening sorrow, by the sadness of the countenance, the heart is made better.*

3 *It is a grace strengthening, a grace increasing sorrow.* And therefore doth God preserve such springs as these in the hearts of his people, on purpose to water the seed of holiness, the garden of graces in the hearts of his people. Every grace within us doth look fresh, every disposition within us buds, shoots forth after a shewre of repentant tears, that man who hath such springs as these within him, his graces must needs flourish, they cannot wither nor decay.

Observe it, A mourning Christian is evermore a thriving, a growing Christian.

4 *It is a divorcing sorrow,* it breaks the league and union between heart and Sin. There is a league between the heart and sin, they are as neer together as the skin to the flesh, as the flesh to the bones, the bark to the tree: Godly sorrow doth divorce between a mans heart and sinne, separates between them, it sets the soul at a distance with sin, Unsound hearts may mourn, may lament sin, but leave not Sin, they Sin and Repent, and Repent and Sin; as if their Sinning did but make matter for repenting, &c.

This is like the Drunken mans round, his drink goes out in tears, and then to drink again. Pharaoh could say hee had sinned, but hee left not his Sinne, Saul could say hee had Sinned too, yet hee retained his sinne, Judas said the like, yet if he had lived, he had been the same, if God had not changed his heart. No, if a man should have lain as long in flames as Cain hath, and should come out of hell, red hot out of flames, hee would bee the same man still. All the terrors of God, all the horrors in the World, all the flames of hell cannot change the heart. These may dare a man, make a man afraid to sin, but not hate Sin, this must come from a principle of Grace, a Gospel work. The justice of God may terrify the heart, the power of God may awe the heart, but it must be the love and mercy of God, which must thaw the heart, must change the heart. Now godly sorrow doth work a change in the soul, such a man saith with *Job, If I have done iniquity I will do it no more*, hee lamenteth sin and leaveth Sin, he confesseth and forsaketh Sin, God forgives, and he also foregoes sin.

Job 34. 31

Beside these fruits I might name many more, which are the fruits of sincere mourning. It worketh peace, our tears end in joy, it worketh spiritual tranquillity of Conscience, as it worketh a change.

And besides these you have seven special and particular fruits,
set

set down (1 Cor. 7. 31.) of godly sorrow, on which I want time to insist. But now an hypocrites sorrow is a sorrow to sorrow, a pained not a fruitful sorrow, hee is never the better for all his howling, his heart never the more humble, his spirit never the more broken, his soul never the more set against Sin. These tears they leave him as they found him, they are not changing and transforming tears, hee is never the more watchful, never the more careful to please God, hee rather grows more secure, takes more heart to sin against God, hee thinks hee hath done penance and satisfied the Law, hee hath discharged the former score by his present roarings, and therefore may beginne a new reckoning, a new score, and sin more freely against God: whereas true mourning makes us watchfull, and so our falls make us secure.

To sum up all in a little.

1 The unsound heart, hee moutus for Sin either as clad with punishment, or as it bringeth the evil of punishment after it, the first you see in *Pharaoh*, the second in *Ahab*. The other laments Sin as Sin, sin abstracted and separated from wrath and punishment.

2 The one howls under the present lashes, the evil of punishment, the other under the evil of sin.

3 Sence doth provoke the one to mourning, faith and love do cause the other to mourn.

4 The ground of the one is self-love, the ground of the other, love to God.

5 The one is slavish, the other childish.

6 The end of the one is peace and joy, of the other, it is discouragement and despair, as in *Cain* and *Judas*, &c.

7 The one breeds a bitterness and turbulency of spirit, the other humility, mildness, self-denial. Thus I have shewed you these three things, and cleared them.

I beleeve there's many of you, who do not pray at all, many who are yet to shed one tear for Sin; Alas! when was the time, thou hast entred thy Chamber, thy closet; and broken thy heart for sin, humbled thy soul for sin? Let mee tell thee thus much, thou hast sinned, this sinne will have sorrow one time or other, if not here in fruitful mourning, hereafter in pained mourning, *in weeping and gnashing of teeth*. If thou wilt not sorrow for a time thou shalt howl for ever, It may bee thou thinks no such matter; conscience is now at peace, it is like a book bound up, if once opened your peace shall end in a storm, your joy in sorrow; happy thou, if God wound thee, that hee may heal thee, break thee, that hee may bind thee, humble thee, that hee may comfort thee. It is better bee broken here, than to go whole to hell, better be wounded here, than to go sound to hell, better to bee a sad Saint, than a merry Devil.

*Ita tranqui-
litas tempest
erit*

What *David* prayed for his enemies, may wee pray for our best friends. Send them down quick to Hell. Send them down here by humiliation, that they may avoid eternal damnation hereafter.

Wee began with the last first, *viz.* clear your sincerity in your performances in particular, wee named three particulars, in Hearing. Praying. Mourning.

Wee come now to the end, which is the first in order of nature, though wee have made it last in time.

Clear sincerity
in Obedience
in the general.

2. Clear the sincerity of your hearts in Obedience in general; Now to this as to the former. I will give you some Characters of a sincere Obedience. Sincere Obedience is 1. A faithful. 2. An universal. 3. A fruitful. 4. A filial Obedience. Wee shall only single out some of them, because wee are willing to finish this Doctrin.

1. Character.

Full.

A sincere Obedience is a full Obedience, an universal Obedience.

It is universal, in respect of the subject, the whole man; it is universal, in respect of the object, the whole Law; it is universal, in respect of durance, the whole life. Hee who obeyes sincerely, obeyes universally; his obedience is not only suitable to the rule, in respect of the nature and quality of it, but it is proportionable also to the rule, in respect of the latitude and extent of his obedience. There is no man that serves God truly, who doth not endeavour to serve God fully. Sincerity turns upon the hinges of universality. It is said of *David*, that hee had respect to all the Commandements of God, and that hee hated every false way. Hee had not obeyed any, if hee had not respected all; nay which is yet more, *Act. 13. 22.* hee fulfilled all the will of God, the words are in the plural number, πάντα θελήματα, all the wills and Commands of God; and of *Zachary and Elizabeth, Luk. 1. 6.* that they walked in all the Commandements of God blameless, hee who obeyes sincerely, endeavours to obey thoroughly. Wee will instance in these branches.

1. In suffering
as doing.

First, *Hee will obey God in suffering Commands, as well as doing, in losing, as well as gaining Commands.* An unsound spirit may follow God, while hee can follow his own game too, while they can serve God without cost, without pain or losse, &c. such men love cheap obedience. But when Obedience comes to bee chargeable, when his Obedience to God, may cost him his liberty, his riches, his estate, then they retire; while Religion and the World do walk in the same path, there are many who will tread the paths of Religion; but when there comes a turning, that they must shake hands and part, riches one way, Christ another; God one way, the World another; then they will forsake Christ. You see it was so with the young man, hee was willing to follow Christ

Christ so far as hee might bee no loser, so far as to keep his wealth too. But when Christ told him, if hee would follow him, hee must sell all, when it comes to this, that either hee must part with his Riches or with Christ, then hee falls off, and went away sorrowing. But hee who obeyes sincerely serves God for himself, such a man will obey God, though to the hazard and loss of all, hee will obey God in costly, as well as cheap, losing, as well as gaining duties. Such a man prizeth more of one act of Obedience, than hee doth of all his enjoyments, and will take up naked Obedience, though with the loss of all. As hee will not commit a sin, though hee might gain the World for it, so hee will not neglect a duty, though hee lose a World for it. You see this in the three Children, in *Daniel*, and in *Queen Marias* dayes, those go in Sheep-skins, who might have gone in Silks, &c.

Secondly, *Hee will obey God in relative Commands, as well as absolute.*

Sincerity doth not only lye in absolute Commands towards God, but in relative Commands one towards another. And where the heart is sincere, hee will not only hear, and pray, and obey God, but hee will walk in all duties of Righteousness, and charity towards his Brother. Hee is such a one as makes conscience of every Command, great or small. Every one comes from the same authority, *James 2. 11.* For hee that saith the one, saith also the other. And whatever hath the stamp of God, the authority of Heaven upon it, though it seem never so small, hee dare not disobey it; where there is a beam of Gods Majesty sitting upon the face of a command, hee will submit to it. Men you know will not refuse the Kings Coin, though the peece bee never so small; if the Kings impression bee on a penny, it calls for acceptance, as well as a piece; so if the authority of God bee stamped upon the least command, a sincere heart will yeeld subjection to it, as well as the greatest, *Mat. 5. 19.* *Hee who breaketh the least of these Commands, shall bee the least, &c.* Hee who stands with God for small things, when hee will not forbear an Oath, a cup, a ragge for Christ; how should you yeeld to the greater. A man may do the smaller, and yet neglect the greater; As the Pharisees, who tithed Mint and Cummin, but the great things of the Law, the love of *καρὸς* God, fear of God, these are not regarded. But hee who doth *legis.* the greater, will not neglect the smaller.

Thirdly, *Hee will obey God in affirmative Commands, as well as negative Commands.*

Hee doth not only look upon what God would not have him do, but hee examines what God would have him do. *Dives* was cast into Hell, not for oppressing *Lazarus*, but for not shewing mercy upon *Lazarus*, not because hee took any thing from, but because hee gave nothing to him. There is many a mans Religion lies meerly upon negatives. Hee is no swearer, no drunkard, no

unclean person, as the Pharisee, hee oppresseth no man, detrauds no man. But if you ask him for the affirmative commands, there hee is nothing; art thou holy? art thou humble? art thou a beleever? art thou a sanctifier of Gods day? lovest thou God? fearest thou God? Alas! these sins, because they are *minoris infamiae*, not so scandalous as the other are, therefore hee makes them *nullius culpa*, no sins at all, these gnats hee can swallow, without any straining at them, &c.

4. *Hee will obey God in the Spirit of the Command, as well as in the letter of the Command.*

There is an *intra* and an *extra* in every Command of God. One part of the Law binding the flesh, the other part enjoining the spirit. You see how Christ sets it down, *Matth. 5. 21. Thou shalt do no Murder*, there's the letter of the Command. *Thou shalt not bee angry with thy Brother without a cause*, there is the Spirit of the Command. *Thou shalt not commit Adultery*, there is the letter of the Command. *Thou shalt not look on a woman to lust after her*, there is the Spirit of the Command. An unsound spirit looks no further than the bare letter of the Command, that part which binde the flesh or outward man only, and if hee do but observe that in the gross, hee thinks hee hath done well; but now a sincere heart, hee lookst o the spirit of the Command, and if hee do not observe that, hee hath no peace; if you keep the whole Law in the letter, and give way to your selves to fail in any, and do not sincerely indeavour to obey all according to the spirit, your spirits are unsound. Hee that will see God with comfort, must not only obey the letter of the Command, but must bring his heart to the sincere Obedience of the spirit of the Command.

5. *Hee will not only obey God only in the Matter, but in the Manner, not only in the substance, but in the circumstance of the Command.*

Hee is not only conscionable to obey God in what hee commands, but his heart is wrought to a conscionableness in the Obedience. An unsound heart looks no further than the substance of the Command, if hee have but prayed, if been at Church, hee thinks all is well, hee looks no further. But now a sound spirit, hee looks to the circumstance, as well as the substance, the manner, as well as the matter of the command. When hee prays, hee labours to pray fervently, faithfully. When hee hears, hee will hear humbly, fruitfully, when hee obeyes, hee desires to obey willingly, chearfully, &c. Wee say, *bonum est ex integrâ causâ*, but *malum ex quolibet defectu*; Take any action, if either the Principle whence it doth arise bee not good, that the action arise from corrupt Principles, self-love, carnal fears, or if the purposes bee not good, that the aims and ends bee carnal, or if the circumstances bee not good, it spoils the action. If wee pray, and pray not fervently, if wee hear, and hear not fruitfully, if wee obey, and obey not willingly, if wee shew mercy, and do it not chearfully, if
you

you sanctifie the Sabbath, and not with delight, all is worth nothing.

There are some circumstances accessory, some necessary, some wherein the being, and some wherein but the well-being of a duty doth consist. And if you abstract these from them, the duty it is worth nothing. Take away fervency, and humility from Prayer, take away faithfulness and fruitfulness from hearing, take away willingness and delight from Obedience, all is nothing worth. So much for the first Character of sincere Obedience. Universality.

2. Character.

Sincere Obedience is such an Obedience, which doth 1. *Come from a right spring.* 2. *Is wrought by a right Rule.* 3. *In a right manner.* 4. *To a right end.* I put all together, that I may not multiply too much. Rightness of

1. *Sincere Obedience ariseth from a right spring, a sound Obedience ariseth from sound Principles.* A soul renewed, a soul universally sanctified, and principled from above. Such as the Principle is, such is a mans Obedience, dead Principles, and but dead Obedience, unsound Principles, and unsound Obedience. A mans actions can go no higher than his Principles. There must bee a good tree, before good fruit, the person must bee good, before the actions can bee good; if there bee a crack in the person, all is naught. Now this sincere Principle which is the spirit of all our Obedience; it is nothing else but an entire and spiritual frame of Grace and Holiness set up in the soul, whereby a man is renewed and changed. Which is called in Scripture, *a new Creation, a writing of the Law in the heart, Regeneration, Renovation, Resurrection from death to life, and a forming Christ in the soul.* As it hath a respect to the heart, the seat of these Principles, it borrows five names. 1. Spring.

It is called 1. A sound heart, in opposition to an unsound, a false spirit. 2. A perfect heart, in opposition to an Hypocritical spirit. 3. And a single heart, in opposition to a doubleness of spirit. 4. An honest heart, in opposition to a deceitful heart. 5. A whole heart, in opposition to a half, a divided spirit which God hates. And where Obedience is sincere, it ariseth from such a spirit. A sound, perfect, &c. spirit.

2. *As it comes from a right rise, so hee walks by a right Rule in his Obedience,* and that's the whole will of God revealed in his Word; if God saith, do, hee doth; if God saith, do not, hee will not do. If hee have no command from Heaven, hee stands still like a ship becalmed, and wanting a wind, hee will not stir.

Those things which are motives to others move not him. But when a command comes, his sails are filled, he is carried on with strength in obedience to it. Col. 4. 12. Wee have the same me-

metaphor; Bee filled with all the will of the Lord, let the will of God, his command, bee the only motive, that carries you on in the service of God. Thus you see it was with *David*, he had respect to the Commandements, he had not respect to the world, to men, to his own ends, advantages, which are the spring of others obedience, but hee hath respect to the Command, he eyes that, hee will obey if there be a Command.

A Sincere heart doth not only do things good in themselves, and such as God hath commanded, but hee doth them because God hath Commanded them; Gods precepts are the ground of his practise, *Psal. 119. 4, 5. Thou hast commanded us to keep thy Precepts. Oh that my ways were directed, &c.*

3 He obeys after a right manner, &c.

4 He levels his actions to right ends.

As nothing below God is the spring of his obedience, so nothing below God is the end of his obedience. Gods grace is the spring, Gods glory is the end of all his obedience. An unsound heart hath base and unsound ends, credit, repete, profit, esteem or the like. Hee now makes not the world his end, no not the world to come; the salvation of his soul, the end of all his obedience. Indeed this is a secondary, a subservient, a subordinate end, but not the ultimate end, the primary, the universal end; Gods glory is the Sea, to which all his actions like so many rivers move and bend. It is true I grant, that other ends may creep into the performance of good actions, and that not only lower, but baser ends than this.

But wee are to distinguish between a mans settled, and his suggested end, a mans settled end may bee one thing, yet his suggested end bee contrary, God reckons according to the settled end, the universal purpose and frame of his spirit, and not according to suggested ends. It is in this case as it may bee with a man that shoots at a mark, hee aims aright at the mark, but there may come a jog upon the elbow, which may carry the arrow another way, than hee intended. Or as it is with a man that sets out to go to such a haven, he sets out aright, and steers aright by his compasse, but the winds blow contrary and carry him whether hee would not. But then as the Apostle, *If I do the thing I would not, it is no more I, but sinne.* It was *Bernards* case, hee had set upon a good work, and levels his action to the glory of God, that was his aim, his end, but there were other ends suggested, pride, ostentation, vain-glory, which hee observing, encounters them in this manner, *Abi hinc, &c.* get hence, avoid, you were not the ground of my beginning this work, nor will I for you conclude this work. And it would bee our wisdom, when a man hath set his heart aright in the beginning, when hee hath set out aright, if any other ends bee suggested, to reject them in the like manner, being neither the spring of the action, nor the end of the action.

Obj.

*Abi hinc, nec
proprie te in-
cepi, nec prop-
ter te desinam.*

Obj. But you will say further, Is it requisite for the clearing of the sincerity of our hearts, that wee have a continuall eye to the glory of God in every action wee do? Is there required such an actual intention of the spirit in every particular action, &c. that he should aim at Gods glory?

Ans. For the Answer of this, I must lay down this distinction.

There is first an actual.

Secondly, An habitual aime and intention.

For the first of these, An actual intention of the spirit in every particular action that a man doth to the glory of God. It is utterly impossible in the state and condition of this life, it is possible for Angels and glorified Saints to do it, for they are in Gods vision, and it is all their work in heaven, but it is impossible for us to do it here below, no it was not possible for Adam in his innocency to do it.

But now secondly, There is an habitual inclination in us in every action we do, to aim at Gods glory, though there be not the actual intention of the spirit in every action we do. It is with us as with a man travelling towards a town, hee thinks in the morning to go to such a town; such a place hee aims to bee at, at night; and therefore sets out towards it, and though hee doth not think of this every step hee takes, yet its his purpose in his journey to rest there at night. Or as it is with a man who comes to Church, his end is to hear the word of God, yet in every word he hears spoken, he hath not the thought of his end upon his spirit, but he is there by vertue of his first intention. So here though in every particular, there bee not an intention of spirit to level this or that to this end; yet it is the drift and habitual scope of the spirit, that Gods glory may bee the end of his actions.

Nay, Thirdly, Though wee are not able to do it in the actual intention, yet it must bee our care to renew our habitual intention, and as farre as wee can, to draw up these habitual purposes, into actual levellings of these and these particular actions to the glory of God. There are some go further in this than others.

Assure your selves, the nearer you come to an actual intention of spirit for Gods glory in particular acts, the nearer you are the life of heaven. How ever let us so renew our first thoughts, habitual intentions, as that wee may thereby keep in the right path, the right way, till wee come to our journies end at night. So much intention a Traveller holds up as to keep him in the right way, to keep him from going into by paths, although not so much as shall make him in every step hee takes to think of his first intention, the end of his journey. So much for the second Character.

Of Hypocrisy.

3. Character.

3. Sincere obedience is a fruitfull obedience.

It is a growing obedience, hee contents not himself with the measures hee hath, but labours after perfection, *Phil. 3. ver. 12.* to the 15. *I have not yet attained, nor am already perfect, &c.* A sincere heart hee aims at the top of all, hee looks at the work it self, hee propounds not to himself a shorter end than God would have him reach unto, Gods end is his, and that's perfection; hee desires conformity to the pattern in the mount, to bee holy as God is holy, perfect as &c. An unsound heart hee bounds and stints himself, at these and these measures, and desires to go no further; fulnesse of holinesse and perfection of grace, is not his aim nor desire. Hee may desire so much, as may serve his own turns, and ends, no more; so much as may serve his own advantages, hee desires, but cares for no more than hee can make use of in the way. As the Physician who doth not desire excellency in the Science, yet he will take in so much skill, as may serve his turn and practice; but hee cares not for more. The like I might say of any other Artist, whose spirit is not taken with the beauty of the things themselves, yet he desires so much as may serve ends.

Even so an unsound spirit, whose heart is nothing taken with the beauties of holinesse, yet hee may desire so much as may serve his turns, his secular advantages, but hee will have no more. A Trades-man will take in somewhat, it may be hee will not swear bloody oathes in the face of his customers, this were to drive men away, this could not stand with his ends; if hee were such a one, men would avoid him, and therefore hee will take in so much as will serve his trade, and no more: these men desire the Talent, not for the masters use, but for their own use. So in any other. But now it is otherwise with a sincere heart, his desire is to abound in holiness, he sees so much beauty in God, that he cannot be at rest till hee bee swallowed up with God, made all like him, hee sees so much excellency in Grace, that nothing but perfection will satisfy him. Nay, and he doth not only make perfection his utmost end, but hee labours after perfection with his utmost strength and endeavours. And the ground of all this, is, because a sincere heart looks singly to God, and therefore serves him with all his might; while a mans heart is divided, his strength is also divided. That mans strength is not whole for God whose heart is not so, But when God is made the one of a mans desires, the one of a mans affections, the one of a mans life and comfort, then will hee be the one of a mans endeavours too, and a man desires to serve God with all his might. Such men, again, give up themselves to the service of God. Lord I am thine, saith *David*, and therefore will do his work with all their

their strength. As there are none more strong in the Devils work, than such as have sold themselves to it; as it was said of *Ahab*, hee sold himself, hee gave over his whole heart to sin: so there is none more industrious in Gods work, than such as give themselves up to God, such as pass over themselves by deed of gift to him. When a man can once say truly with them in *Isa.* 44. 5. One shall say, *I am the Lords, &c.* Then is his whole might laid out in the service of God. Thus a sincere Obedience is a fruitful Obedience, an abounding Obedience, as God doth not stint his mercy to him, so hee doth not his service to God. If indeed mercy had been bounded to us, wee had been undone, if hee had said, I will pardon some sins, but not all; or if hee had said, I will pardon all, I will justifie, but not sanctifie; or if hee had said, I will do this, &c. but not, &c. Well, there is the third Character.

4. Character.

A sincere Obedience is a filial Obedience, it is the Obedience of a son, not of a slave; it is voluntary, evangelical, free, willing Obedience; not a legal, servile, and forced Obedience.

It is set down as the Character in *Psal.* 110. 3. Thy people are a willing people, devoted to his laws and service; they are willing to hear, *Speak Lord, for thy Servant heareth;* they are willing to do; *Lord, what wilt thou have mee to do?* Hence those breathings and aspirations of soul. *Oh! that my wayes, &c.* There is no task too hard, no imploiment too great. They are willing to suffer too, to go through good reports, and bad reports, through a Sea, and through a Wilderness, through the hottest services, and strongest oppositions for Christ; it is a chearful Obedience, hee delights in the Law of God. As it was said of Christ, so it may bee said of him in some measure. *It was meat and drink to him to do his Fathers will;* duties they are medicines to unsound spirits, but meat to him. Hence *David* sets down this for a Character of a godly man, *Psal.* 1. 2. *His delight is in the Law of God,* and *Paul* speaks of himself, that *his delight was in the Law of God, as concerning the inner man.* And *David* hath it up and down, *Psal.* 119. *Lord, how I love thy Law!* eccho like, in *Psal.* 40. 8. *I delight to do thy will, thy Law is in my heart.* There was a Principle within him agreeable to the Precept without him. As the eye delights in seeing, the ear in hearing, so the heart in obeying. Actions of nature, you know they are actions of delight. So of the new nature. But this must bee understood, when the Principle within, which should yeeld Obedience, is not disturbed, for as it is in nature, though it bee a natural act, and full of delight for the eye to see; yet if the eye bee offended or hurt, it will breed a tediousness in the eye to do its natural act, and that in which formerly it did take so much delight. So here, though to obey and walk in Gods wayes, bee acts most sutable to the new nature, yet if the spiritual Principles

within bee wounded and hurt, it may breed some kinde of weariness and unwillingness in the soul to obey for the time, which may befall the dearest of Gods Children in diverse cases, in these 7.

1. They may bee damped with carnal affections.
2. They may bee tyred with the difficulty of the work.
3. They may bee pulled back with the prevails of corruption.
4. They may drive heavily under some vexing and last ng temptation.

5. In case of the spirits withdrawment of himself, which is either probational or penal.

6. Or in the case of neglects of duty and communion with God.

7. In case of some dangerous relapse into former sins.

Any of which, may breed a kinde of weariness and unwillingness upon the soul; yet at that time there is some willingness of the spirit, when there is a reluctance of the flesh. And the soul will do its former works, though not with so much chearfulness as formerly, yet with as much Obedience, and serves God when hee hides himself.

And thus much shall now serve for this use of Tryal.

Wee will adde another use, and conclude.

Use of Exhortation. Which hath four Branches.

1. Branch,

1. *Get a sincere heart.*

Otherwise all you do is worth nothing: I speak unto you, who do abound most in duties, in performances; you, who pray, who hear. Oh! *do you labour to get a sincere heart in the midst of your performances?* When you do any publick work, look to your hearts, beware of base ends, base aims, least they creep in, and poison all your works. Beware of a double eye, an eye towards God, and an eye toward your selves, when in opposition. Let it bee said of all you, who put your hand to any publick works in these publick times, as it was said of a Royal Commander, that in all his actions hee placed ostentation behinde, and conscience before him, and fought not the reward of a good deed from fame, but thought the deed it self done a sufficient reward. Oh so do you! And when you have to do with more private duties, look to your hearts, let your tongue and heart answer one another; beware least your heart give your tongue the lye, in speaking that your heart doth not desire. I have shewed, this may bee done. Do you go labour, that your heart may go with your tongue, your affections may go hand in hand with all your expressions? Nay, rather let your expressions bee but as so many breathings from the like affections within, so many streams issuing from a fountain and spring of affections within. My Brethren, this is the great thing I would press upon you. The power of his Word, and light of his Truth hath brought you I suppose to a form. I hope few are among you, but

Of Hypocrisy.

but will seem to carry the outward face of Religion. Few but will pray, will hear, will do duty. Many favour Religion, who have no favour of it. It is my desire to exhort you who do much, that you would not lose what you do, do much, and yet perish at last. I tell thee, if thou couldest heap up mountains of prayers, if weep a Sea of tears, if thou couldest macerate thy self with fasting, and humbling thy self, as many thousand years as the World hath stood minutes, from the Creation, yet without sincerity, all this is nothing. What the Apostle saith of charity, I may say of sincerity, *if I speak with the tongues, &c.* Wee read there shall many come to Christ at the last day, and say, *have not wee preached? have not wee prayed, and prophesied? fasted? &c?* They thought they had great wrong done them, why should not Christ save them as well as any others? why not accept of their works as well as of others? and meaner than these too. Why here was the ground and reason, there was a want of sincerity, they had but served themselves in serving him, and therefore hee doth not own them. Oh! then let mee exhort you all, who are much in duties, labour to get sincerity to accompany all. You hear, you pray, &c. get sincere hearts in hearing, in praying, &c. The rather,

1. Motive.

1. *Because sincerity sets a value and price upon the meanest work, it makes the meanest action acceptable unto God.* Wee read, *Cant. 5. 1.* Christ is said to drink of the Milk as well as the Wine, to eat of the Honey, &c. That is, to accept of the meanest work and performance, when there is sincerity to accompany it, *Milk, &c.* A sigh, a groan, a tear, a breathing of the spirit shall finde acceptance where the heart is upright, which I told you cannot bee, if there bee the love and liking of the least sin. God delights more in the imperfect breathings of a sincere heart, when there is not strength to bring forth an expression, than hee doth in all the flourishes and glorious expressions of an unsound heart. Sincerity makes the meanest works mighty with God; it puts weight and value to all. A work doth not make up the want of sincerity, but sincerity vwill make up the want in a work, as in *Asah, 1 King. 15. 14.* hee vwill ovvn the vveakest duty, if sincerity bee in it; Hee vwill not refuse our vvorks, as vvee do gold, not because it vvants goodness, but greatness; hee vwill not reject them for vvant of grains, if the gold bee good. Hee hath a merciful allowance for such vvorks, vvhere the heart is sincere in the doing of them, though the things done bee attended vvith many imperfections. And that's the first Motive.

2. Motive.

2. *Because sincerity distinguisheth all our works from the works of others.* The day is comming, vvhen the persons and vvorks of men shall bee distinguished one from another. And as you vvould

have your persons distinguished from others at the great day, when Christ shall come to separate the precious and the vile, the Sheep from the Goats, the good from the bad: you would then bee glad to have your vvorks distinguished, vvhen all the vvorks of men are to bee tryed and burned vvith fire, to see whether they will indure tryal, yea or no; you would bee glad then to have something in your vvorks, to distinguish them from others that are to perish. Why then, if ever you would have that, labour now to get Sincerity. Sincerity will do this, it will set such a stamp, such a Character upon them, as no false coin, no work of any Hypocrite can have, and therefore labour for it.

3. *Motive.*

3. *Because otherwise all thy prayers, thy tears, thy duties, all is lost, and that is a sad case.* If a man had laid out much pains and cost about a work, hee would bee sorry to lose all hee had done for want of a little more. You have done much, it may bee, suffered much in the wayes of God, would you not now lose all your former labours, all your prayers, all your tears, your many sad hours spent in the wayes of godlinesse, would you not lose all in conclusion; Oh! labour to get a sincere heart: if not, you will assuredly lose the things you have wrought, God will never own them. Though the things bee materially good in themselves, as what better than praying, hearing? &c. yet if the heart bee not sincere in them, God will never own them. You see it in the first of *Isaiah*: the vvorks were good, and such as God had commanded, such as his soul delighted in, yet wanting this sincerity, all was nothing, &c.

4. *Motive.*

4. *Because sincerity is the chiefeſt thing God eyes in men, the main thing which God now desires under the Gospel.* God looks not for a legal perfection from you, in respect of legal, actual, universal, personal Obedience, hee desires sincerity, and that under the Gospel, is perfection.

5. *Motive.*

5. *Sincerity will afford us comfort in the saddest times, of our soul or body, in our spiritual and temporal sorrows, &c. when other things cannot minister comfort, when duties and prayers must stand afar off, and are not able to reach forth any comfort to us, yet sincerity can.* In the greatest darknesse of the soul, when the soul is compassed with thick darknesse, sincerity will open a Casement, and thereby let light into the soul, *Psal. 112. 4. Unto the upright there ariseth light in darknesse,* in the darkest, whereas Hypocrisy is like painted vvindows, keeps out light; Sincerity will be like vvindows of Glasse, transparent, let in light.

6 *Motive.*

6 Motive.

6 *Sincerity doth fence the heart against apostacy, Partial and Total.*

Wee will now come to the means to get a sincere heart, in which I shall endeavour to apply my self to the cure of an hypocrite. Cure Hypocrite
Which is

But before I come to lay down the means of cure, I must tell you this.

1 *It is a difficult cure.*

2 *A painful cure.*

1 *A difficult cure.* It is one of the hardest cures are wrought upon the souls of men. A cure seldom wrought. Wee have heard of a bloody and Idolatrous *Manasses*, an unclean *Mary*, an oppressing Publican, a persecuting *Paul*, and many other fearful, and great, open, and notorious sinners wrought upon, brought to life. But where have we read of the return of a *Judas*, of a *Simon Magus*? where do wee read of one example of such as have been grosse hypocrites, who have afterward been savingly wrought upon?

I confesse it is all one with God, to do the one, as the other, it is as easy with him to change the heart of an hypocrite, as any other, for infinite power and grace knows no difference, but it is a thing not so usually done; And though as easy in respect of God, yet more difficult *quoad nos*. And so I would have you understand me, that the difficulty is in respect of us.

1 It is hard to convince such a man that hee needs a cure, you see it in *Rev. 3. vers. 16, 17.* God tells them they were lukewarm, neither hot nor cold, there was their distemper; and yet you see what thoughts they had of themselves, in the 17. *vers. Thou sayest, thou art rich, and increased in goods, and hast need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* So you see it is hard to convince such a man. Another man is easily convinced, the very lives of them who are holy, are convictions to his Conscience, and if the word be held out, he is ready to fall down, as not able to stand up under the light and evidence of it. In such men wee have a friend within them, even their own natural consciences are on our side, and ready to take part with us against themselves, and fly in their own faces, telling them such and such things ought not to be done. But now in the other, neither the examples of holy men, nor precepts of the word, do so farre convince them; for in outward appearance, they walk as blamelessly as the best. Nay and natural Conscience is also for them, and being satisfied with some general performances of duty, is ready to take part with them, and to withstand any conviction that can be alledged. You see this in the Scribes and Pharisees, they walked blame-

blamelessly in the general to the eyes of the world, as you hearby his confession in opposition to the Publicans; and they fasted and prayed, and did much, and by that the mouth of conscience was stopped, the quarrels of conscience were answered, and you finde how hard it was for Christ himself to convince them. They were so far from being convinced by his example, that they thought themselves more strict than hee; he did, but they would not accompany themselves with sinners, and therefore they gave out he was a wine bibber, a glutton, a friend of Publicans; and for his doctrine, this was so farre from convincing them, that they thought their lives more strict than his precepts; they were followers of the Law, exact and rigid in legal observances, and thought his doctrine too licentious, too full of liberty for them. So that is the first, it is hard to convince them.

Hard to humble them.

2 It is hard to humble them. Humiliation follows conviction, if hard to convince, hard to humble. Do wee denounce threatnings against sinners: alas! they are none of them, these threatnings do not concern them but others, for their parts they walk unblameably in the world. It is not the mercies, nor the judgements, the promises, nor the threatnings, the word, nor the works of God which humble them. In others there may be some natural tenderness, some remorse of spirit when they hear of Gods judgements against sin. But for this man, *it is not all the terrors of the Lord, not all the humbling breaking discoveries of sin, or judgement which fasten upon him to humble him.* No mans heart so hard as the Hypocrites, hee hath not only a natural hardnesse, but a contracted hardnesse; nay a fortified and strengthened hardnesse, his heart is fortified against all reproof, against all the denunciations of wrath and judgement. You have a taste of it in the Scribes and Pharisees. You know they were Hypocrites, hee who knew their hearts, better than they knew their own, tells them so. And it was not all the miracles hee did in his life, nor all the wonders which hee shewed at his death, which could break and humble their hard hearts; you see *the Sun was darkned, the earth quakes and trembles, the vail of the Temple was rent, the graves open, the rocks cleave asunder, yet all this doth not move their hard hearts.*

Hard to reclaim them.

3 It is hard to reclaim them, for

1 The Devil hath got greater power in them than in others.

2 The Forts of Sinne and Satan are more strengthened in them.

3 The means of reclaiming lesse efficacious. Hee is able to fit out Sermons and duties without any manner of working upon his spirit at all. That which moves others, moves not him, which works upon the hearts of others, doth leave his heart unwrought upon. He is a man, as I told you, prayer-proof, Sermon-proof, and

and Ordinance-proof; no Mercy, no judgement, no promise; no threatening, no word, no works, no prayer, no Sacraments, no physick, no salve, no counsell, no advice, no light of nature, no light of example, no private help, no publick exhortation prevails with his heart; hee's a man in the fore-lorn hope; his condition neer desperate. Custome in the use of things, doth take away the power of working. You see in your bodies a little thing works upon the humors, when you are not used to it; whereas if accustomed to it, a much greater will not stir the humors.

I have read that *Mithridates* by accustoming himself to eat Poyson, at last durst venture upon poyson as meat, nothing did hurt him. The customable use of things, takes away the power of working. So it is here, the custome of Ordinances in a formal way, doth take away the power of working by them. You see it in the Sacrament; may bee, when you came first to the Sacrament, then Conscience had some natural tendernesse in it, and you came trembling to this Ordinance, fearing lest you should prophane it, *and by that eat and drink your own Condemnation*. But now the custome of prophanation, hath taken away the terror of prophaning this Ordinance; now you come and tremble not. So for the word, time was, when Conscience was green and tender, that the word came with more majesty, more authority on your spirits. Every command came with power, every threat came with trembling; but now you can sit under the most powerful, quickening, convincing, awaking, dispensations of it, and your souls never moved. And hence is it, that your custome with the Ordinances in a customary way, takes off the life, and power, and workings of Ordinances. As custome in sin doth harden the heart, and makes the heart more difficult to bee wrought upon: so custome in duty if it bee done in a formal customable way. I would rather deal, and should have more hopes of doing good to him who is openly prophane, notoriously wicked, than such a man who lyes soaking under Ordinances, and goes on in a formal and customable performance of these dutys, without any spirit or life in the doing of them. Thus you see the first, 'tis a difficult cure.

2 *It is a painful cure.* It will cost thee much pain, many gripes and greifs, many Prayers and tears, much humiliation and sorrow before it can be wrought. Nay, 'tis a cure wrought by undoing all that thou hast done, thou must unravel all, unpray thy prayers undo thy services. Thou must not go forward in the way wherein thou art, but must come back all the way thou hast gone, and go another way, if ever thou come to heaven. And this will cost a man some pain. Suppose a man were going to some place, and had gone much of his journey, were now come, (as hee thought) near his journeys end, and one should come to him,

It is a painful cure.

Of Hypocrisy.

him, and tell him, Sir you are clean out of the way, you must go back again, unride all this way you have come, &c. O! how irksome, how hardly would this down with a man at the end of his journey? especially the way being pleasant wherein hee was, and full of delight, but the other rough and foul in which hee was to go. Alas! would hee say, is there no way but turning back? is it not possible to strike over? this is irksome. Why so is it with a man here, it may be thou hast set out for heaven, and thou hast gone all thy life in a fair smooth way, and art now come, as thou thinkest, even to the end of thy journey. And will it not bee a hard thing for a man to turn back, to begin in another way, and that a straiter, a rougher, and a deeper way? Why I tell thee, this must bee done before ever thou come to heaven.

It is with a sound Christian and an Hypocrite, as it is with two men, at the top of two houses in a narrow street, one would think that they could easily come to one another, easily reach, but the truth is, hee must come down the height where hee is, before hee can go up to him: A grosse and open sinner, is nearer to him, than a formal hypocrite. As Christ saith, *Easier for Publicans and Harlots, &c.*

And now judge, is it not a very hard thing and difficult, for a man to undoe all hee hath done, to give up all for lost, to come down from the height to which hee hath attained, not without much pains. To turn back that way, wherein hee hath ridden with much difficulty. This is a hard thing, &c. *what flesh and blood can bear this.*

So that it is not only a difficult, but a painful cure.

1 In respect of the medicines that are to bee applied, hard physick, humbling, lancing, cutting, dismembred, cutting off right hands, &c.

2 In respect of the distemper wherewith these medicines are to encounter.

3 In respect of the pains, gripes, griets, you must endure in the cure.

But this I cannot insist upon. The truth is, the cure is so painfull, that your spirits would rather continue the disease, than submit to the plaister. But now though the cure be difficult, 'tis possible, 'tis easy with God, though hard to us. And if God have given thee a heart to desire a cure, and a spirit willing to submit to any means may bee used, it is a fair way towards the cure. Well then to come to the cure it self. Having searched thy spirit, and upon diligent search discovered Hypocrisy.

1. Labour to convince thy heart of the evil and mischief of an unsound spirit. It is a thing which makes thy person, thy performance odious unto God, hee hates thy person, hee hates thy

Prayers

Of Hypocrisy.

prayers, as you see, *Iſa. 1. 14. Your new Moons, and your Sabbaths, and your appointed feasts, my ſoul hateth them;* which yet were high extraordinary ſervices. And now judge what a fearful thing it is to ſtand under the hatred of the great God of Heaven and Earth. What doſt thou think will bee the end of thee? why you ſhall ſee, *Matth. 24. and the laſt. Thou ſhalt bee caſt into the lake which burnes with fire and brimſtone,* and not only caſt in, but into the hotteſt place, where there ſhall not bee a drop of water to a lake of fire. For it is ſaid of all other ſinners, that they ſhall have their portion with Hypocrites. The Hypocrite ſhall have the largeſt portion, hee is the top of that black crew of damned ſouls. For the preſent thou loſeſt all the good in Earth which others do enjoy, and for the future thou loſeſt all the good in Heaven, which others ſhall enjoy. Nay, and thou gaineſt ſorer, ſharper, more unſupportable damnation, than others ſhall have. Thy duties, thy prayers, thy hearings which would have miniſtered comfort to thee, if they had been right; do now aggravate and increaſe thy torment, being unſound. Every Sermon, Prayer, Duty, is but as another ſtick carried to that ſtructure of fire, to make it hotter, and greater for thee, becauſe done with an unſound ſpirit.

2. Conſider there is a God. Atheiſme is a great ground of Hypocrisy, and there is no man more an Atheiſt, than an Hypocrite. Well then, think there is a God. I tell thee, the very beleef of this would ſtrike down many baſe ends, which thou haſt in thy ſervice of him. And think him to bee ſuch a God as hee is. That this God is an all-ſeeing God, one who ſearcheth the heart, who tryeth the reins. One who knows the ſecret turnings and windings of thy deccirful ſoul. Though thou mayeſt diſſemble it with men, bee one thing upon the ſtage, another thing in the tryring houſe; one thing in action, another thing in heart and affection. Yet thou canſt not diſſemble with God, before whom thou lieſt open, cut up to the back bone, anatonized, all thy internals are ſeen, as the Word ſignifies in *Heb. 4. 13.*

This thought brought home, and ſuffered to lye upon thy ſpirit in ſerious conſideration, would e'ne half work the cure, it would cure all groſs Hypocrisy, ſtrike down all by-ends, and baſe ends, which thy ſpirit aims at in the doing of holy duties, and vvould do much in the cure of cloſe Hypocrites, in the mending of falſe Principles; an honeſt heart vvould not bee falſe to God, though God ſhould not ſee him, hee loves God, hee is the friend of God, and you know a friend vvill bee true to his friend, as vvell abſent from him as preſent vvith him, vvhen hee ſees him not, as vvell as vvhen his eyes are on him. But I am not novv to deal vvith a true ſincere heart. I am laying dovvn means for the cure of a falſe heart, and a great one this is. Think and beleieve there is a God, and this God an all-ſeeing God, vvho knowvs thy heart

Of Hypocrisy.

and spirit. And as hee is all eye to see, to hee is all hand to punish thee, if thy heart bee not found vvith him.

3. Means of cure is; Thou must bee new made, the vway to mend thee, is to new make thee; thou must bee all undone again; taken in peeces, and made up again, before ever thou canst be better. Some peeing and patching up vvill not serve the turn, but thou must have a new making, before thou bee better. There is no mending the stream, till there bee an healing of the fountain. The fountain and spring within thee is infected and corrupted, the heart is unsound, and what can bee expected from an unclean heart, but unclean acts? from an unsound spirit, but unsound services? and therefore this must bee made new before ever you bee cured. Thou must have a new Judgement, for thou seest by a false light. Thou must have a new will, for this is corrupt. Thou must have a new heart, for this is desperately wicked. I tell thee, there is no mending thee, but by new making thee. You may go and patch up your selves, but it is but like the putting of a new peece of cloth into an old garment, it breaks out again, and the rent will bee made worse.

4. Is Prayer, which is *instar omnium*. Oh! desire God with *David*, to make thy heart found in his Statutes, found in Prayer, found in hearing, found in obedience. That all thou doest may arise from right Principles, have a right rise, go by a right rule, and bee directed to a right end. Pray that God would give thee sound Principles, and sound purposes. That that little measure of Grace hee implanteth in thee, may bee accompanied with abundance of sincerity and truth of heart.

And having gotten a sincere heart, let it bee your care to fence and guard your heart against Hypocrisy.

I will give you but one preservative which is this.

1. Before you go upon any duty, clear the sincerity of your hearts, make your end as high as may bee. Set out aright, loose off well, begin in God, in Gods strength, in Gods grace, in Gods assistance. A good beginning, will make as good a close.

2. When thou art upon the duty, then look to thy heart, suffer no base, no by-ends to steal in, to poison all thou doest. Keep thine eye stedfast upon God in the doing of the duty. Do the duty as if there were no men, no hopes, no fears, no rewards in the World, as if none but God and thou were in the World.

3. Afterwards when the duty is done, if there hath been any thing, if God have quickened, enlarged, inflamed, humbled thy heart, give God all the glory. Beware least it bee with thee, as it was with *Paul*, and his company, that when a fire is kindled, a viper come out of the heat. Hath God kindled a fire in thy heart, warmed, inflamed thy spirit? Oh! beware that a viper come not out of the heat, a viper of pride, of vain glory. Know this, they that seek Gods glory in the work, will give God the glory, when the work is done. If then there have been any good,

good, let God inherit all the glory; but if any evil, take it to thy self, for it came from thee, and let it bee thy work to lament it, to bee humbled for it.

And now this Rule will bee of special use. There are four uses.

1. This will fence thy heart, guard and strengthen thy heart against Hypocrisy; this will keep out Hypocrisy, here is no place of entrance for it.

2. It will keep down Hypocrisy; for Hypocrisy gets no ground so long as it is seen and mourned for.

3. This clears the heart in the main, that thou art no Hypocrite, though there may bee Hypocrisy in thee, yet being seen, fought against, mourned for, resisted; it reigns not, it shall not denominate thee an Hypocrite.

4. It will clear thee of the sin of Hypocrisy; God will never charge thee for that which thou chargest thy self withall; hee will not impute that to thee which thou imputest to thy self. That which is thy misery, God will never impute to thee as sin. Hypocrisy seen, mourned for, sighed under, resisted, fought and prayed against, shall never bee a condemning Hypocrisy. And so much shall now serve for the first branch of the exhortation, with the motives to get sincerity, with the remedies to cure Hypocrisy, and preservatives against it.

Second Branch of the Exhortation is. Having gotten, labour to clear this to your own souls, that your hearts are sincere. Clear sincerity It is a thing possible to bee cleared, a man may come to evidence to himself the sincerity of his own graces and gracious performances. And it is a thing necessary to bee known, in respect of your peace, of your comfort. So necessary, that you can neither live with comfort, nor dye with comfort, unless you bee able in some measure to clear the sincerity of your hearts, the integrity of your spirits. And being a thing so necessary, I will here lay down some Rules and directions, for the better inabling of you to this present duty.

1. Rule.

1. *Make a thorough and sound search, deceits lye low, Hypocrisy is spun of a fine thread, and is not discerned without diligent search.* A false evidence is the fruit of a superficial search. Though gross Hypocrisy is seen without search, yet close Hypocrisy must bee narrowly searcht into, otherwise you shall not bee able to discover it. Here you must not only read over your selves in your actions, but in your affections, not only in your practises, but also in your Principles. Hypocrisy lyes low, it is a root sin, *The heart of man is deceitful above measure, saith the Lord, who knows it?* Jer. 17. 9. like a crested picture, on the one side an Angel, on the other a Devil. And I must tell you, that sin lyes at the

bottom of a deceitful heart, and therefore it will ask some pains to discover it. It was a fair speech of the Children of *Israel*, Deut. 5. 29. Whatever the Lord shall say unto us, wee will do. And it may bee they meant as they spake for the time, they were not aware of deceit in their hearts. But hee that saw further into them, than they into themselves, discovered deceit to lye at the bottome, below, which they were not aware of, and therefore it follows, O that there were such an heart in my people! alas! it is but a present pang of conscience, there is no such heart in them. So it was well spoken of *Hazael*, 2 King. 8. 12, 13. when *Elisba* told him what bloody cruelties hee should exercise towards *Israel*. *Is thy servant a Dog*, saith hee, hee thought the Prophet did him a great deal of wrong; what, should ever hee exercise such beastly cruelty? but hee saw not the bottome of his heart, as was seen after in the next Chapter. So it was well spoken by them in *Jer.* 42. 6, 7. 20, 21. When the Princes desired *Jeremy* to inquire of the Lord, whether they should go, and bound themselves with an oath to obey, whithersoever God bade them go, they would go. But there was a deceit lay low, they had a secret resolution to go into *Egypt*, and thought God would have sent them thither, and then they would have been taken for an obedient people. But when the message came contrary, they shewed the falseness and hollowness of their spirit, and fall into flat contradiction against the word of the Lord. The word that thou hast spoken wee will not do. And therefore seeing the heart is so exceedingly deceitfull, there is great need of thorough search and tryal of our spirits. If you take the first verdict the heart gives up, you are likely to bee deceived, and therefore wee are to observe the Apostles Rule, 2 Cor. 13. 5. *to examine and prove*, that is, not only to examine, and so take the first Evidence the heart gives up, but prove the Evidence, whether it bee true or no. Deceits lye low. As for example.

Enquiry is made whether I have Faith, &c.

2. Rule.

2. *Labour to acquaint thy self with the most sure and clearing Evidences of sincerity, and try thy heart by them.* It may bee, thou hearest the Word, and perhaps with joy, thou bewailest sin, and perhaps with tears; thou avoideest gross sins with care, thou opposest common corruptions with zeal. All these are comfortable signes, but they are not infallible evidences of Grace. For what is in all this which *Ahab*, which *Saul*, which *Herod*, which *Judas* had not? It is a great deal of wisdom in the tryal of our selves, to bee acquainted with those sorts of evidences, which are of a clearing nature, of which I will give you two properties.

1. Those Evidences which are clearing, are such as the Word

Word doth countenance; What ever evidences the Word doth not countenance, they are but the presumptions of our own heart, and never give us comfort in life or death. It is the book must cast us, or clear us, at the last day.

A second property of clearing evidences. They must bee such as are universally reciprocal, distinctive evidences. That is, such evidences as are incompatible with any whose hearts are not sincere, and concomitant with them whose hearts are sincere. They must bee such as are essential to a Christian as a Christian. If there bee any who hath them, and is not a Christian, is not sincere, or any, who is a Christian sincere, and hath them not, they are not right. They must bee such as do manifest every person in whom they are to bee sincere, and do discover, where ever they are not, what ever shews they have, they are not sincere.

I have told you formerly on another subject, that what ever another man may do or have, and yet not bee in Christ, yet not bee sincere, will never bee a sufficient evidence to mee, that having or doing that, I am sincere. And by these two properties there will bee a great deal cast down from being clearing evidences, if I had time to insist on them. Thou prayes, thou hears, thou dost much in the ways of God, but this will not bee enough to clear thy sincerity, for I have shewed you that a man may do all this, and more too, yet not sincere, and therefore these will bee no clearing evidences. And therefore let us go by this rule, examine what are those clearing evidences of your sincerity, and examine your selves by them.

Obj. *But how shall I know what are those heart-clearing evidences, that so I may examine my self by them?*

Ans. I have shewed you some properties, you see of evidences of this nature. I have also cast down many from being sufficient to clear your sincerity. Wee will now give you some which are clearing evidences.

1 Some taken from the disposition of mourning.

1 An Hypocrite cannot mourn for all sin, it may be hee may mourn for general, for common, and sensuall sinnes, but not for close, spiritual and secret sinnes, his unbeleef, his hypocrisy, pride.

Demonstrations of sincerity in 1. Mourning in part of sin,

2 An hypocrite cannot mourn for sin as sin, for sin in its own nature, but as clad with wrath and punishment. Now then, if God have given thee a heart to mourn for all sins, and for sin as sin; it is an evidence of thy sincerity.

1 An hypocrite cannot mourn for the want of fulness of ordinances. 2 Nor can hee mourn for want of any Ordinance, out of discovery of the beauty and excellency in them. Now then, if God give thee a heart to mourn for, &c.

2 Of Ordinances want,

3 An Hypocrite cannot mourn for sins of others, nor 2 for the want of growth in himself. If therefore God hath given thee such a heart

3 In sin of others.

a heart &c. thou must conclude thine own sincerity.

Sincerity of
Desires,

2 For matter of desires.

1 He cannot desire the death of all sin, hee hath some darling, &c.

2 Hee cannot desire the death of any sin, as sin, but for other respects. If therefore God hath given thee a heart desirous to be purged, as well as pardoned, that desires the death of all, and of sin, as sin, &c.

Again in point of desire of grace. 1 An Hypocrite doth not desire all grace, there are some he would not own, hee loves not universall exactnesse. 2 Hee desires not any grace as grace, in its own native beauty and excellency, but at times, death, &c. and then as a stalking horse. If therefore God hath given thee a heart to desire and thirst after all grace, exact conformity to God in all things, and to desire grace, as grace, &c.

Of Affections.
1 To God.

3 For matters of affections. 1 An Hypocrite cannot love God for himself. 2 Hee cannot love God as God, as in his own nature, so contrary. If therefore God hath given thee a heart to love him for himself, &c.

To Saints

2 Again towards the Saints.

1 An Hypocrite hee loves not all the Saints, some hee may, not all. 2 Hee loves not the Saints as the Saints, but for other respects. If therefore God hath given thee a heart to love all Saints, poor godliness, as well as rich, grace in russet and gray, as well as grace in Silks, &c. And to love them as Saints, as having the image of Christ on them. To have communion with them, to love brotherly communion, to love them most, where you see most grace, &c.

So for hatred.

1 Hee hates not all sin. 2 He hates no sin, as sin, if any at all. Now if God hath given thee a heart, &c.

3 To Ordinances.

So again. 1 He loves not all the Ordinances. 2 He loves not any Ordinance as an Ordinance. Hee hath no favour in an Ordinance, hee hath no prizing of an Ordinance, hee hath no hunger after an Ordinance, no rejoycing in an Ordinance, no care to walk answerable to the Ordinances. If then God hath given thee a heart to do all this, these are speciall evidences.

Thus you see in brief I have shewed you a taste of clearing evidences, by which you may examine your own spirits, &c.

3 General Rule.

3 If you would clear your sincerity, then remember this Rule. Take not up your evidences from the carriage of your spirits, either when they are at best, or when they are at worst, but in a middle way, wherein thou art most thy self, this will best clear your sincerity. If thou seek for an evidence when thy spirit is

at the worst, *thou may sometime finde it too low to afford thee any thing*; if at the best, *thou may find it too high to be a continuing evidence*, and so in the one thou maiest bee discouraged, in the other deceived, many have flashes of affection in some present heat, who yet have not soundnesse of spirit in them. *Herod heard the Word with joy*, here was a heat, but all his joy would not inable him to part with his *Herodias*, no soundnesse. Let it be your wisdome to take up your evidences in a middle way, neither when at best, nor when at worst, that is your most constant frame, and that temper is most thy self; in the other we are carried above our selves in comforts; or cast below our selves in temptations, and there is no sure judging, nor the best judging of the frame.

4 Rule.

4 *Judge not of the sincerity of thy spirit by some particular acts.* But let the constant frame of your spirits and general conversation discover it. If particular actions might determine the case, wee should sometime conclude those unsound, who are sincere, and them sincere, who are yet unsound. You may look upon a child of God, and see him sometimes to have his planetical and extravagant motions, *though the constant course and bent of his spirit bee Godward.* We read of *David* murthering, and committing adultery, fearful sins! Wee read of *Joseph* swearing, *Jab* cursing the day of his Nativity, falling out with his stars, *Jenah* vexing, *Peter* denying, *Thomas* not beleeveng. And if you judge by the particular Acts, though exceeding bad, you will condemn the generation of the just.

On the Contrary, you shall see *Pharoah* desiring the prayer of *Moses*, *Balaam* in a good mood, *desiring to dye the death of the righteous*, *Saul* condemning of himself, *Ahab* humbling of himself, *Ninevey* repenting, *Felix* trembling, *Herod* hearing *Jahn Baptist* joyfully. And if we now judge by these particular actions; though seemingly good, wee shall justify those whom God condemns.

Wee have a maxime in Logick, that no general Rule can bee stablished upon a particular instance; and another, that no particular instance can overthrow a general rule. So here, as no man can safely conclude from no better premises, than from some few actions, though in themselves materially and substantially good, that the heart is therefore sincere. So on the contrary, no man ought to conclude, because of some planetical and extravagant motions, that a mans heart is unsound. We are not to judge of sincerity, by some particular actions good or evil; but wee are to take up our judgement of our selves by the general frame, bent and disposition of a mans heart, together with his general and constant conversation in the ways of God, and this will best discover our selves to our selves. So much for the fourth Rule.

5. Rule.

5 The fifth Rule whereby we shall be enabled to clear the sincerity of our hearts, is; Be carefull to read your spirits, and take exact notice of your hearts at sometimes more especially. God in the wil-dome of his Providence, doth single out some special times, wherein hee discovers the hypocrisy of the unsound, and declares the sincerity of his own. It is very seldome that God doth suffer a man to end his days, before hee have tryed him, and so discovered him one way or another. The young man in the Gospel went on fairly for a long time, and it is like, thought his condition good enough, but at last you see, Christ put him to the tryall, and by that discovered to him the unsoundnesse of his heart. *Herod* hee went on fairely for a time, hee heard *John*, hee heard him often; hee heard him gladly, nay, and reformed too in many things, but at last God discovered his unsoundness, God uncafed him, and made known the deceit of his heart. So *Saul* went on for a while, but at last God discovered him, So *Simon Magnus* and *Balaam*. And as God hath times for the discovery of Hypocrisy in the wicked, so hee hath some special times and occasions, wherein he doth discover the sincerity of his own people. *Moses* was a holy man, but hee had the time of his tryall, hee might have been esteemed the sonne of *Pharaohs* Daughter, have enjoyed all the plenty and honour of the Court, but hee refused to bee called the son of *Pharaohs* daughter, sleighted all that honour, and chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, which are but for a season, here was the discovery of his sincerity, *Heb. 11. 24, 25.*

Abraham hee was a holy man, but yet he passed through times of tryall too. And they were great ones. To name but one, God commanded him to offer up his son in sacrifice, here was a triall, a great triall, *Gen. 22. 2.*

1 Had hee been only to have parted with a dutifull Servant, it had been something, but to part with a Son, that is more.

2 If with a Son, yet but an adopted sonne, the tryall had not been so great, but this was a natural son.

3 If with a natural son, yet if hee had been but one of many, that tryall had not been so great, but this was not only his own, but his only son.

4 If with his own Son, if with his only son, yet if *Abraham* had been young, and so probable to have had more, the tryal had not been so great. But it was with his own, his only son, and the son of his old age, hee was never like to have more.

5 Nay yet further, though he had been, &c. yet if he had been an *Ismael*, and not an *Isaac*, the trial had not been so great, but it was to part with his *Isaac*, a Child of many prayers, and of many promises, dad in whom his heart delighted.

6. And again, if hee had been to part with him in the ordinary way of nature, by natural death, the tryal not so great; but hee was to part with him in a Sacrifice, wherein hee was to bee mangled and cut in peeces.

7. But yet had another been the executioner of his child, it had been some mitigation: But *Abraham* himself must bee his executioner, hee must do this sad act.

And not to do it among his friends, who perhaps might have stept in, and comforted him in this tryal; but hee was to go three dayes journey to an unknown place, and there hee was to take away the life of him hee loved so dearly. Yet herein *Abraham* obeyed Gods command, and therein shewed his sincerity. When the Precept of tryal might seem to contradict the Precept of Obedience, when his dutiful Obedience to the one, might seem to speak his undutifulness to the other; yet herein hee declared his sincerity. Whereupon God tells him, now I know thou loves mee, when now thou hast made it known, now thou hast discovered thy sincerity, seeing thou hast not withheld thy only son, *Gen. 22. 12.* here was sincerity, *now I know thou fearest God.* The like I might instance in *Job*, in *David*, in *Mordecai*, they had their discovering times, times of tryal. So that God doth still single out some special times wherein hee discovers the sincerity of his own people. And if you would bee ever able to clear your sincerities, read the carriage of your hearts at these special times. One quarter of an hour may give a man surer evidence of his sincerity or hypocrisy, than all the time of his life besides.

There are five special times, wherein you may have the advantage, if you bee careful, to read your own spirits, to clear the sincerity of your hearts.

Read your spirits in times of

1. In times of darknes and temptation. Read the actings and goings out of your spirits at such times; an unsound spirit will now fall from God, desist in his duty, strike sail. But the sound spirit, hee will hold closer to God, and follow him when hee seems to forsake him. Hee will go on to love him, although hee bee not able to clear whether ever hee shall bee beloved of him. Hee will repent of sin, though hee bee not able to evidence whether ever God will pardon sin. Hee will go on to obey and serve God, though hee bee not able to determine whether ever God will reward his obedience or no. Such like dispositions do now break forth in a sincere heart, in the times of greatest darknes, which in times of clearer manifestation have no occasion to shew themselves. And these are the most undoubted evidences of your sincerity, which perhaps you shall ever meet withall in your lives. As wicked men do discover their greatest corruptions in their highest advancements; so Gods people do discover, and exert, and put forth the highest acts of grace in their lowest and meanest conditions. As the Sun shews

1. Darknes;

Cujus sciem
tiam, ejus sa-
ciem invocat.

greatest glory when it is lowest, when setting. So, &c.

As Christ set out the greatest acts of divinity in his lowest abasements, then hee sealed up the beams of the Sun, rent rocks, graves open, the earth trembles, &c. So the Saints, &c. This is that the Psalmist saith, *unto the upright there ariseth light in darkness.* Where the heart is unsound, it is dark in the greatest light; so on the contrary, there is light in the greatest darkness. Hypocrisy is like painted windows which let in no light; sincerity is like windows of Glasse.

Times of manifestation

2. See how your hearts and spirits work towards God, and towards sin in times of light, and clearer manifestations of God: Where the heart is unsound, comfort doth him no good, hee will do something in a storm, then perhaps pray, &c. but hee will do nothing in a calm. Comforts make him more careless, more loose, more remiss in his Christian way. Where on the contrary, hee who hath a sound spirit, as hee is carried strongly towards God, when hee with-holds his manifestations: so if God do but let in a beam of his Countenance into his soul, hee rejoyceth more in it, than in a World. Nay, and these comforts do quicken him to further duty, hee cannot lye at anchor, but hee must launch out into the deep, and lay out himself, his parts, his abilities, &c. I have sometimes told you that quickness and comfort may bee separated, a man may have comfort without quickness, hee may have joy without life. But quickening was never separated from comfort. A man cannot have joy, but there will bee life, &c. Affections are like tinder, and Comfort like sparks, not a spark of comfort can fall upon the heart, but the whole soul is set a fire, and carried strongly on after God. Comforts from God ever lead the soul to communion with God.

Of outward distresse

3. See how your spirits do work towards God, in times of outward distress and calamities upon you. 1. An unsound spirit, hee is for the most part proud and impatient under Gods hand, and ready to think God doth him wrong in afflicting him. But where the spirit is sincere, hee is humble, hee is patient, hee layes his mouth in the dust, kisseth the rod, and accepteth of the punishment of his iniquity, as you see the phrase, *Levit. 26. 41.* Example in *Aaron*. 2. Again, an unsound spirit, hee roars under the lashes, cries under the affliction, never complains of the sin. As you see, *Jer. 30. 15. Why cryest thou, &c.* But where the heart is sincere, no evil troubles him, so much as the evil of sin. You see it in *David*, when plagued. 3. Again, an unsound spirit, hee desires to have the stroke removed, not to have his heart amended. The other desires rather the amending of his heart, than the removal of the stroke. Saith *Bernard*, I had rather God should better my heart, than remove his hand, rather continue my strokes, than my sins. You see this in *Job*, when Gods hand was on him, *Job 34. 32. That which I see not, teach thou mee,*

Flagella dolent, quare flagellantur non dolent.

Malim erudiri quam cruci

me, and if I have done iniquity, I will do it no more; as if hee had said, Lord I know not the particular cause of this distress, what it is thou aims at, what I see not, teach thou, &c.

4. A fourth time, wherein to read your hearts is in times of prosperity. Of Prosperity. An unsound spirit grows worse by mercy; mercy, deadens, threatens his heart, *Isa. 25. 19 Let favour bee shewed, &c.* *Hozai* professed much when hee was low, but no sooner advanced, but mark then how hee acted against God, his Church and people, endeavouring to make his raising their ruine. So *Saul* *Jeon*. Where now on the contrary, where the heart is sound, all their raisings, raise God, God is advanced in all their advancements.

And the higher God sets up them, the higher will they endeavour to raise and set up God, his glory, his cause, his people. Mercies on an enemy strengthen him to sin, but on a friend strengthen to service, hee is but a man of greater ability to serve God. Many think if they were but so rich, so great; Oh how would they advance God and his cause! how make all to serve him, but thy heart may deceive thee, if thy heart bee not sound, the higher God raiseth thee, the lower thou wilt lay him, the more good God doth for thee, the more evil thou wilt do to him. It is a special time to read your spirits, to see to your sincerity, in time of prosperity. There is no tryal in afflictions alone, they have something in them may make men humble, meek, &c. but look to them in times of prosperity of a Church, Religion, cause of God. Many men have stood firm in the times of affliction of a Church, which stagger, fall back in times of redemption of a Church. That is the saddest. It is no strange thing for men to stagger, to fall in the times of a declining in the Church, for fear, &c. But that is a corrupt heart indeed, corrupt with a witness that falls away in prosperity. That is the fourth time.

5. See how your spirits work in time of difficulty of danger. Of Danger. An unsound heart thinks how hee may avoid the danger; a sincere spirit, how hee may avoid the sin, *Heb. 12. 4.* striving against sin, not against danger; trouble, but against sin; to keep their consciences pure and undefiled. An unsound spirit thinks how hee may save his carcass, a sound Christian how hee may keep his conscience. As *Epaminondas* who resolved to keep his buckler, or dye for it, being wounded to death.

Cryes out, *num saluus clypeus meus?* intimating hee was not hurt, if his buckler were safe. What hee of his buckler, a sincere heart cryes out of his conscience, *num salva conscientia?* An unsound spirit hee sees and judgeth his safety sometimes to lye in the neglect of duty, and therefore in times of danger hee will bank and decline his duty, for fear of man. But a sound spirit, hee sees his safety to lye in the doing of his duty, and his danger

Vultus in vin-
culis injure,
vultus in mor-
tem, voluptas
est mihi.

Nil nisi pecca-
tum timeo.

ger in the neglect of it. An unsound spirit will rather choose sin than affliction, *Job 36. 21.* But where the spirit is sincere, he will rather chuse the greatest evil, than the least sin, as *Daniel*, and the three children. *Ambrose* saith, *will you cast me into prison, will you take away my life, all this is desirable rather than sin.* And when *Endoxia* the Empresse, threatned *Chrysostome* with banishment, go tell her, saith he, *I fear nothing in the world, but sin.* And the reason is, because they look on sin as the grand and universal evil, the womb of evil, and all other evils, but the births of sin. It hath been the founder of hell, for before sin no hell, twas that which laid the corner stone in that dark vault; nay it is that which hath filled hell with those treasures of wrath, and still addes to it, and increaseth the fewel, *Rom. 2. 5.* Nay, they look not only upon sin as an evil universal, but as universally evil, no good in sin. And therefore when the Apostle would speak the worst of Sin, hee could find no name worse, than in its own to set it out by, *sinfull sin, as you see Rom. 7. 13.*

These may bee the special times wherein you may read your own spirits, and bee able to gather evidences of your sincerity.

3. Branch of Exhortation.

You that have cleared your sincerity, do you labour to maintain the evidences of it, &c.

4. Branch of Exhortation.

To exhort them whose hearts are sincere, that they would declare the sincerity of their hearts on all occasions. I have told you, that God hath special times for the tryal and discovery of the sincerity of his own people. And it should be our wisdomes to take notice of those times and seasons, and our care at those times to declare our sincerity. *Balaam* had once a time to declare his sincerity, when hee was hired with wealth and honor, to curse the People of God; but not approving himself at that time, hee was branded for an hypocrite for ever. *Saul* had once a time to discover his sincerity, when hee was commanded to go and slay all; but missing that time of declaring sincerity, hee is branded, &c. The young man had a time too, when *Christ* propounded to him, to part with all and follow him, but missing that, not taking time to declare sincerity, &c. *Solomon* had a time too, but he was too neglectfull, and what follows? hee is questioned whether ever saved or no, he is pictured between heaven and hell, as if men knew not where to fix him. These had all special times afforded to them of declaring their sincerity, and like vile wretches, they make them times of discovering Hypocrisy. And there is not a man of you, but God doth afford you some or special other occasions in your lives of declaring the sincerity of your hearts, which if God give wisdom to discern of, and a heart to close with, you will bee happy; but if not, you will smart for it. God may suffer you to lye and roar upon your death-bed, for want of an evidence of since-

sincerity, because you are neglective of declaring your Sincerity, when God affords you an occasion of it. Oh what sad thoughts will these bee, when thou shalt look upon thy life, and think with thy self, Such a time I was in such a place, in such an office, had such an opportunity to shew my self for God, to advance his glory, to do good to his Church, his people, his cause, and yet vile wretch I neglected it, I bawked it, I was unserviceable, or I used my power, my strength, my authority, as an Engine against God, against his people, against his cause, this will be trouble with a witness.

Well then, if you would prevent this, let every one in their several places and stations, declare the Sincerity of their hearts. Make your places, your power, your parts, your riches, your friends, serviceable to God, to his Church, to his Cause. As Christ made all his Ascensions for the good of his Church, so do you. Think it not much to adventure and hazard any thing for the glory of God, the good of the Church. Pray for the Church, act for the Church, do for God, suffer for God, run this brave adventure to hazard all for the good of the Church of God. Hee who raiseth up Gods glory, though by the ruines of himself, hee who advanceth Gods cause, though himself lye low for it, shall never be looser by it, hath bargain good enough. You know those places, *Hee who prizeth father and mother, riches, lands, before mee, is not worthy of mee.* Again, *There is no man forsaketh father, or mother, riches, or lands, for my sake, &c. but shall have a hundred fold, &c.* So, *Who saves his life, shall loose it, but hee who looses his life, &c.* So, *Hee who denies me before men, him will I deny.* It is now a time wherein wicked men do shew their corruptions, do you make use of it, as a time to shew your graces, when they discover their hypocrisy, do you declare your sincerity. I have looked and wondered to see those men who have stood firm in the times of affliction of a Church, should stagger and fall back in the times of redemption of a Church. It is not so strange for a man to fall in the times of the declining of a Church: Then fear may make men stagger, as in *Peter*. But that is a corrupt heart indeed, corrupt with a witness, who falls back, and flies off, in the times of reformatory of a Church, to see men to fall back not in the times of persecution, but in the times of reformation, this is a sad thing. It may be weakness of grace, which occasions a man to decline and fall back in the times of persecution, but it is a wickednesse, and height of wickednesse, it shews a spirit opposite to God and goodnesse, to bee worse in times of reformation. Wee see it so in many in our times, and seeing unsound spirits to discover their corruptions, let Gods people now discover their graces. When *Israel* halted between God and *Baal*, making a mixture of divine worship and idolatrous together, one to bee let off by the other, that poison might bee swallowed down without scrupling, then did *Elijah* take occasion

Of Hypocrisy.

to declare his sincerity, when hee cryed, how long do you halt? &c. When *Haman* had plotted the death of all the Jews, and had gotten the Kings warrant for the doing of it, then was it a special occasion for *Mordecai* and *Esther* to declare their sincerity, which they did, *Esther* 4. 15, 16. When *Israel* had joyned themselves to *Baal Peor*, then was it a special occasion for *Moses* to declare his sincerity, which hee did, *Numb.* 25. 5. You see what honour *Phineas* wonne by taking that special occasion of declaring his sincerity. The like of *Levi*, in *Dent.* 33. 9. So of *Abraham*, *Gen.* 22. consider, 1. God calls on you to declare your sincerity. 2. The Church calls on you.

1. Those abroad, our poor distressed brethren in *Ireland*, they cry in the language of the Psalmist, *Psal.* 94. 16. *Who will rise up for mee against the evil doers, or who will stand up for mee against the workers of iniquity? Do you declare your sincerity by helping them with your purses, with your prayers, and with your persons, so far as you are called out to it.*

2. Our own Church and Nation calls upon us to declare our sincerities, the singleness and honesty of our hearts in these double times. To help forward with our prayers, the good of the Church, the great work which concerns Gods glory, his cause now on the wheelles, the great work of reformation.

3. Your conscience, that calls on you to discover your sincerity; and conscience is either a mans best friend, or worst enemy. If you would not have conscience shew it self an enemy at that time, when you desire it to appear your friend, then make use of the seasons to declare the sincerity of your hearts to God. And then will conscience bee thy friend in health, thy friend in sickness, thy friend in life, thy friend in death, when all other friends must leave thee. The testimony of *Hezekiah*s conscience to him when hee lay on his sick-bed, which gave in evidence of his sincerity, brought more comfort than all the World. *Lord, remember how I have walked before thee, &c.* Would you have conscience to give in the like testimony for you, then declare the sincerity of your hearts, when God calls you out. There is a story, the moral whereof is good; that a man who had three friends which hee loved well, and being sent for to the King, asked which of his friends would go with him; one tells him hee could not go, nor stir, another told him hee would go a little way with him, but could not go out with him; the third, hee tells him, hee will not only go with him, but answer all for him, bring him off. God is the King, the World, kindred, and conscience, are the three friends, the arrest, death, and the person sent for, the soul. The World, that will leave you, kindred bring you a little way, to the grave, there leave you, but it is a good conscience which carries a man thorough, and makes a man stand blameless before the tribunal. If you would have conscience bee your friend, then labour to discover sincerity now. A