THE SOVLES
PREPARATION
FOR CHRIST:
BEING
A TREATISE OF
CONTRITION.
Wherein is discovered
How God breaks the Heart, and
wounds the Soul, in the conversion
of a Sinner to Himself.

Psalm 51:17
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God,
Show me not despise.

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Wrath of God is an insupportable burthen. 5 0
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ACTS 2. 37.
Now when they heard this, they were pricked in their hearts, and said to Peter and the other Apostles, Men and Brethren, What shall we do to be saved?

In this great work of preparation for Christ, observe two things. First, the dispensation of the works of Grace on God's part; he puts a sinner from sinne to himselfe, and secondly, the frame and temper of spirit that God workes in the hearts of those that hee doth draw: and that makes its selfe knowne in two particulars, partly in Contrition, partly in Hu-
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miliation. For our better proceeding in the proce-
cution of these two mayne points, I shall handle
them severally, and at large. And first, we will sit
out what this Contrition and Humiliation is, that
wee may not decewe our selves, and thinke wee
have them, when it is nothing so.

[What Contrition is.]

This Contrition (as I conceive) is nothing else.
but namely, when a sinner by the sight of sinne and
wildnesse of it, and the punishment due to the same,
is made sensible of sinne, and is made to hate it, and
hath his heart separated from the same; & the sight
of sinne makes it selfe knowne in three particulars.

First, when the soule is sensible of sinne;
Secondly, when it hath a hearty and sound sor-
row for the same, and an earnest detestation of it.
Thirdly, when he hath his heart separated from
his corruptions. All these are not wrought so
much by any power that is in us, as by the Almighty
power of God working in us; for the sinner would
not see his sinne, but the Lord forceth him, as the
holy Prophet faith: Thou holdest my eyes waking, I
am sore troubled that I cannot speake, Psal. 74. 4. The
Lord holds sinne to a earnall sinfull wretch, so that
his sinne walketh, and sleepeth, and goeth with
him; nay, the soule of a poore sinner would beat
back the blow, and would not have the word to
reach him, hee labours to shift off the arrowes of
the Almighty, which the Lord shooteth into the
soule: but the Lord will not suffer him so to doe;
Thy arrowes sticke fast in me, and thy hand presseth
me sore. Psal. 8. 2. As if the Prophet had said, I
would faine have beat backe thine arrowes, but
they sticke fast in me; and I would have shaken
off
off the burden that lay upon me, but thine hand preslced me sore, so that at last, when the sinner sees hee cannot shake off the arrows, then hee is content to be separate from his corruptions.

This is in generall in the text, wherein you shall plainly see these three particulars fully expressed.

First, the sight of sinne by the hearing of Peter's words, and it was not by the bare hearing of his words only, but when Peter came somewhat roundly home to them, and said, This is Christ Jesus whom ye have crucified, then follows the former work, namely, the acknowledgment of their sins, and the first cause that made them see their sinne, was a particular application of their sins, he came punctually and particularly to them, and said, You are they that have crucified the Lord Christ, this touched them, and made them see their sinnes.

Secondly, the daily and serious meditation and apprehension of their sins, and of those truths, which were delivered in the word, hearing, that is, daily pondering and considering of the evils, that were committed by them, and shewed to them.

Thirdly, they were pricked, they did not pricke themselves, but the Lord followed the truth that was delivered, and by his Almighty hand did make that word prosperoues to their soules: and though they would not pierce themselves, yet the Lord pierced them.

The second part of it is in these words, they were pricked in their hearts, not in their hands or eyes, but in their hearts.

The third part is in the separation from sinne in these words, Men and brethren, what shall we doe? Whatsoever you would have us to doe, we will doe it, and whatsoever sinne is forbidden, we are con-
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tent to be rid of it; nay, nothing was too heard, or
too much for them.

Give me leave to take a doctrine by the way
from the words; they, when they heard this, who
were these (they? ) see this in the 36 verse, them
that had crucified the Lord of life.

What will some say, is it possible that ever they
should be so pierced for their sinnes? it was said
of Judas that betrayed Christ. It had beene good for that
man that he had not beene borne. What shall we thinke
of those that murther Christ; then much more they
for killing of him, is it possible the Lord should doe
good unto them? yes, even they came to be pricked
in their hearts.

From these words this doctrine ariseth, It is
possible for the most stuborne sinners upon earth to
get a broken heart. They that stoned the Prophets
and killed them that were sent unto them, and slighted
all the means of grace, they that refused Christ,
and would not heare him; they are now brought
upon their knees, and are resolved now, if any course
might be taken, to get Christ and mercy. Tit. 1. 12
13. one of their owne Prophets said, The Cre\nations are always liars, evil beasts, and slow bellies: a man
would thinke it a vain thing to meddle with them, they are such desperate wretches: but the truth faith,
Reprove them sharply, that they may be found in the
faith, so that a Cre\nian which is a filthy beast, by a
found reprooofe, may come to be a glorious Saint: and
whereas the Iewes had loaden the Lord with
their sinnes; therefore it was just with GOD to
ease himselfe of his burden, and to send them and
their sinnes downe to hell together. Thus a man
would think; but the Lord did not so, as we may
in Esa. 43. 23. 25. I am hee that blott\nthout all thy
transgressions, for my owne names sake, I will remember
your
for CHRIST.

your sinnes no more, and as the Apostle faith, Rom. 1. 29. 30. The Gentiles were full of all unrighteousness, worse then they almost could be for all kinds of degrees of sinne, and yet many of them became full of all holinesse; Such were some of you (faith the Apostle.) and in an other place we may see that a Scarlet Sinner may become a Saint in nature: wee know, this scarlet is such a deepe die, that all the Art under heaven cannot alter it: Yet the Lord can make of a Scarlet Sinner, a milke-white Saint, Esa 1. 8. I doe not say it will ever be, and it doth always come to passe, but it is possible.

The reason is taken from the Lords Almighty goodnesse & power, the Lord is able to supply all wants, and amend that which is a misse, nay, he is able to do more then that thou standest in need of.

When the Lord made Heaven & Earth he did not spend all his strength, that he was able to helpe no more, No, no: he is All-sufficient still, hee is not only able to continue that good, which the creature hath, but to make a glorious supply of whatsoever is wanting, as David faith, He pardonneth all thy iniquities and forgiveth all thy sinnes: Psal. 103. 3. not some, but all, otherwise he were not All-sufficient, unless he had a salve for every sore, and a medicine for every malady; if our sinnes were more then God could pardon, or if our weakeneses were more able to overthrow us, then his strength to uphold us, he were not All-sufficient: Indeed there are some things which the Scripture, faith: God cannot doe, but it is not because of the want of power in God, but because there is a weakenesse in the creature; As God cannot deny himselfe: but the more & greater our sins & wickednesse are, the more will the strength & glory of his power appeare in pardoning of them, and when he doth
The Soulds preparation: there grace abounds much more in the
pardonning of the same: Christ is All-sufficienct in
power to procure mercy for all thy sins, and the Spi-
rit is all-sufficiently able to apply the satisfaction of
Christ to thy soule, and therefore be thy condition
never so fearful: (the sinne against the holy Ghost
only excepted) there is power and mercy in the
Lord to pardon thee, and it is possible for thee to
finde mercy.

*6* 1. The firt use is for reproofe, and it checkes
the desperate discouragement that harbours in the
hearts of many poore sinners, that if they finde no
power in themselves, no succour in the meanes:
they doe question in this case, and presently con-
clude an impossibility to receive mercy, and they
thinke there is no hope of pardon, as heretofore
they have had, no care in sinning, because they can-
not see how it may bee, they suppole it cannot be.
This bringeth a great indignity to the Lord Jesus
Christ, and a great discouragement to themselves:
why? the Lord hath hardenesse, and difficulties at
command. When the siege about Jerusalem was
nervalous fore, and every man did despaire of any
comfort or succour, the Prophet said, before to morrow
this time shall a measure of fine flour be found for a
shackle, 2. Kings 7. 1 2. and then a Lord on whose
hand the King leaned, said, If the Lord should
marke widdowes in Heaven, how can this thing be?
and the Prophet said unto him, Than shalt see it,
but not onee of it, so it is with many that begg ofter,
and the Lord answereth not, so that the soule is
maravilously starved, & the flood of iniquity comes
in a maine upon the soule, and all his finnes come
to his view, and the heart begins to reason in this
manner, If the deptles of Gods mercies should be
opened, can all these finnes be pardoned? and can
this
for Christ.

this damned soule of mine be saved? Surely, this cannot be. It is just with God wee should seek mercy, given to others as bad as wee, and yet we not taft of it, because we distrust the Lord. Caines soule was so much the greater, because hee said it could not be forgiven: to it is a horrible soule to say, the Lord is not so mercifull, as the devill is malicious; and that the world, and a soufull heart, shall be more able to damme me then God is to save me: if this were so, God were no God, and Christ no redeemer, and the Spirit no comforter: this is to make sinne, our selves, and the devill above God & the Lord Jesus Christ. Oh therefore, check all those discouragements of soule, which too much prevai-le with us.

Vfe 2. Secondly, it is a ground of great encouragement to provoke the hearts of all wicked men under Heaven, to looke out of that condition wherein they are, for some mercy; because the most wicked of the world may bee wrought upon, and the most prophane heart may bee pierced; Who therefore would not have his heart quickned up, so seeke out for recovery from that estate wherein hee is? All you poore creatures, if there bee any here present, as I doubt not but there are, Oh you poore and ungodly soufull creatures, my soule pit-ties you, you that have had your hands imbried in the blood of Christ, and whose sinnes are written with a pen of Iron, and are seen in every corner of the street, you that are thus in the gall of bitterness, and yet in the kingdom of darknesse, though your case for the present be very desperate, yet here is a little twigge in the middest of the maine sea, whereupon you may lay hold. And this may make you looke up, the Lord may shew mercy unto you; as proud, as stubborne, and rebellions as
The Soules' preparation.

you, have had mercy; If you have the hearts of men, looke for mercy, though your estate be fearful for the present, yet it may be good: God hath not set the scale of condemnation upon your sinnes, hee hath not yet sent you to hell. Consider this whatsoever thou art, thou yet livest upon the earth, and enjoyest the means, and it is possible yet to have all thy sinnes pardoned, Oh lay about thee, goe home, and say, Good Lord, were they pierced in their heartes, that pierced the Lord Jesus; and were their soules wounded? In conclusion then, why may not my porphane sinfull heart be humbled and pierced? It may be so; if the Lord say, Amen, it will be thus: that diseasfe is not past remedy that hath beene cured in others, therefore let this thy heart: as bad as thou, have beene humbled, and brought home, and therefore why not thou?

Object. But the soule will say, Can all these abominations be removed? and is it possible all these rebellions of my heart should be pardoned, all this loosencesse and security should be cast behind the backe of the Lord? Surely it cannot be.

Answe. It is possible; one labour thou that it may be, & that thou mayest not be puffed up with presumption, consider these three Cautions in thy seeking.

First, consider in thy seeking, a little mercy will not serve the turne; thou that haft beene an old wheather-beaten sinner, and haft wallowed in thy filthinesse, when thou goest to God for grace, consider it is not a little grace, or a small worke that will doe the deed; it is not a few spoonfulls or buckets full, that will cleange a soules skinne; so if thou haft had a filthy prophane heart, which hath beene a thorow-fare to all wickednesse, and thou hast thus given thy selfe liberty thet alone, and haft
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continued therein, there must be a Well of mercy
to purge such a miserable wretch as thou art.

When David had committed those two sinner
of adultery and had continued in them long, he was
forced to begge for much mercy, and to say, *Purge
me, wash me, cleanse me.* Psal. 51. O Lord these
sines are mervialous deepe, therefore purge mee
with hylope; nay, he had never done with it, be-
because his sins were more then ordinary? So, it will
cost a great deale of worke before a loose prophane
drunkarde can be made cleane.

Secondly, thou must expect it with much difficul-
ty & hardness in thy selfe, thou that hast beene
tivetted in thy base lusts and corruptions, the Lord
will make all crack before thou hast finde mercy;
thou that hast out-braved heaven with thy propha-
ness, the Lord will make thee a mirrour of humili-
ation, as heretofore thou hast beene a spectacle of
filthinesse. A man that hath had a bone long out of
joynt, and it is now festred, it will make him cry
many an oh, before it be brought into his right
place againe; So it is with a man whose heart is
full of filthinesse, it will cost him much paines and
difficulty and heart-smart, before the Lord will
bring the foule to a right set againe. Manasseh hum-
bled himselfe mightily before the Lord, because he
had beene a mighty proud rebellious man, the Lord
made his humiliation as miraculous as his sins had
beene, &c So David, when he had given his sins ease
in bedding with them, the Lord brake al his bones,
and did awaken him with a witnesse.

3. Lastly, you must resolve to bestow the ut-
most of your endeavour to get this mercy at the
hands of the Lord: It is not a dipping of a foule
cloath in water will cleanse it, but it must be soaked
and rinced in it; so you must not thinke to have

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The foule staines of sinne wasihed away with a few teares; No, no, you must rub your hearts over & over, and awake your consciences againe and againe; it is not a little examination, not a little sorrow will serve turne; the Lord will pull downe those proud hearts of yours, and (it may be,) let you goe a begging for mercy all your dayes, and well you may have it at your last gaspe when all is done.

Doctrine. The first doctrine I will observe, is this: There must be a true sight of sinne before the soule can be broken; for the text faith, They did first hear, and then apprehend the evil that was done by them; and thus they were brought to a saving remorse for their sinnes: Ezek. 36. 11. the text faith, Then shall you remember your owne evil wayes & your doings that were not good, and shall loath yourselves for your abominations. First, they shall remember their workes, and then loath themselves: it is the course that Ephraims takes in Jerem. 31. 29. After that I was instruted, I smote upon my thigh; and after I was turned, I repented, I was ashamed and confounded, because I did bear the reproch of my youth. And it is Gods course hee takes with his, as in Icb. 36. 9. Whil the Lord had once gotten his people into setters, he showed them their wickednesse, & makes their ears open to discipline. And in another place the Prophet sheweth the ground and reason why the people repented not, they understood not the ground and reason of their sin. For no man saith, VVhy have I done? Jerem. 8. 6. 8. As a horse rushesheth into the bataille and feareth nothing, so a wicked man continues in a sinfull course, never considering what he hath done; the drunkard doth not say, How have I abused Gods creatures? & the dispaiser of Gods ordinances doth not say, How have I rejected the Lord Iesus Christ?
for CHRIST. And therefore no wonder though he be not affected with that he doth.

Now for the better clearing of this doctrine, I will handle these three things. First, I will shew what this true sight of sin is: Secondly, I will shew the reason why there must be a true sight of sin before the foule can be broken for it: Thirdly, I will make use of the point.

[What the true sight of sin is.]

First, it is not every sight of sinne will serve the turne, nor every apprehension of a mans vilenesse; but it must have these two properties in it: First, he must see sinne clearly; Secondly, convincingly.

[The property of it.]

First, he that will see sin clearly, must see it truly and fully, and be able to fadome the compass of his corruptions, and to dive into the depth of the wretchednesse of his vile heart, otherwise it will befall a mans sinne as it doth the wound of a mans body: when a man lookes into the wound overly, and doth not search it to the bottome, it begins to fester and ranckle, and so in the end he is slaine by it; so it is with most sinners, we carry all away with this, Wee are sinners; and such ordinary confessions; but wee never see the depth of the wound of sinne; and so are slaine by our sinnes. It is not a generall flight, and confused sight of sinne that will serve the turne: it is not enough to say, It is my infirmity, and I cannot amend it: and we are all sinners, and so forth. No, this is the ground why we mistake our evils, and reforme not our wayes, because we have a flight & an overly sight of sinne: a man must prove his wayes as the Goldsmith doth his golde in the fire, a man must search narrowly
The Soules preparation narrowly, & have much light to see what the vile-
ness of his owne heart is, and to see what his sins are, that doe procure the wrath of God against him, as the Prophet David faith: I considered my wayes, and turned my feete into thy testimonies. Psalm 119.59. the phrase in the original is thus much; I turned my sinnes upside downe; hee looked all over his wayes, and as in Zeph 1.10. The people shall looke unto him whom they have pierced, and consider the nature of their sinnes, then shall they mourn: Note, that this cleare light of sinne may appeare in two particulars.

First, a man must see his sinne nakedly in its owne proper colours, we must not looke upon sin through many mediums, through profits, pleasures, and the contentments of this world; for so wee mistake sinne: but the soule of a true Christian that would see sinne clearely, hee must strip it cleane of all content and quiet that ever the heart hath received from any corruption, and the heart must looke upon sinne in the danger of it; as the adulterer must not looke upon sin in regard of the sweetnesse of it, nor the drunkard upon his sinne in regard of the contentment that comes thereby, nor the covetous man in regard of the profit that comes by his sinne: you that are such, the time will come when you must die, and then consider what good these sinful courses will doe you: how will you judge of sinne then, when it shall leave a blot upon thy soule, and a girt upon thy conscience? What wilt thou then thinke of it? We must deal with sinne as with a serpent; we must not play with a serpent as children doe, because it hath a sin speckled skin, but flye from it, because of the sting: so we must deal with sinne. A prophaine Gallant will prophaine the Sabbaths, because otherwise he should be counted a Puritane: Looke not at the
for Christ.

Speckled skinne of sinne: but how thou canst answer for thy sinne before God, especially seeing the Lord saith, I will not hold that man guiltlesse that blasphemeth my name, of what place or condition so ever he be. Looke now on the nature of thy sin nakedly.

Secondly, we must looke on the nature of sinne in the venom of it, the deadly hurtfull nature that it hath for plagues and miseries, it doth procure to our soules: and that you may doe, partly if you compare it with other things, and partly if you looke at it in regard of your selves: First, compare sinne with those things that are most fearefull and horrible; As suppose, any soule here present were to behold the damned in hell, and if the Lord should give thee a little peepe-hole into hell, that thou didst see the horror of those damned soules, and thy heart begins to shake in the consideration thereof; then propound this to thy owne heart, what paines the damned in hell doe endure for sinne, and thy heart will shake and quake at it, the least sinne that ever thou didst commit, though thou makest a light matter of it, is a greater evil then the paines of the damned in hell, letting aside their sinne: all the torments in hell are not so great an evil, as the least sinne is: men begin to shrinke at this, and loathe to goe downe to hell, and to be in endless torments.

[What a horrible thing sin is.]

Now I will make it good by three reasons, that sinne is a greater evil than those torments and plagues which the damned in hell doe endure.

1. Reason.

The first reason is this: That which deprives a man
man of the greatest good, must needs be the greatest evil; nature saies so much; that which deprives a man of all that comfort and happiness wherein the soule findes most content, that must needs be the greatest evil of all, but sinne onely deprives a man of the greatest good: for the good of the soule, is, to have a heart united unto God, and to have fellowship with him, to have him, and salvation through him, to be one with the Lord: this is the chiefest good of the soule: All things here below are made for the good of the body, and the body is made for the good of the soule, and the soule is made for God; and these things here below are onely so far good to us, as they are meanes to make us enjoy a nearer communion with God; and contrarily, riches, and honours, and profits, and pleasures, are as so many curses to us, if by them our hearts be withdrawne from God: The reason why God is estranged from us, it is not because we are poore, or pursued, or imprisoned, or the like; but it is sinne that breaks the union betwenee God and us, as the Prophet Esay saith; For sinnes have seperated betwene betwene you and your God: Esay 59. 2. Now that which seperates from God which is the chiefest good, it is our sinnes, it is not punishment, that takes away the mercy of God from us; but a proud rebellions heart, and the contempt of Gods ordinances; Therefore sinne is farre worse than all the plagues that the damned doe or can suffer.

2. Reason. Secondly, because there is nothing so contrary and opposite against the Lord as sin & corruption; and this is the reason why God is the inflicter or all the punishments of the damned in hell: it is through the Justice of God that they are damned, because God is of such a pure nature that sinne cannot be in him, nor practised by him.
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3. Reaf. Thirdly, because it is sinne that doth procure all plagues and punishments to the damned, and therefore being the cause why they suffer, it must needs be greater than all punishments: for all punishments are made miserable by reason of sinne, therefore sinne is a greater evil than all the miseries of the damned. If a man were in prison and had the peace of a good Conscience, his prison would be a Palace unto him, and though a man were in shame and disgrace, and yet have the favour of God, there were no misery in him; so it is with sinne, if no man suffer but for sinne, then sin is a greater evil than all other punishments, as being the fountains from whence they flow.

Now let us looke upon sinne through these things, and when our corrupt heart provokes us, and the world allures us, and the devil tempts us to take any contentment in a sinfull way; suppose we saw hellfire burning before us, and the pit of hell gaping to swallow us, and sinne inciting of us, and let us say thus to our soules, It is better for a man to be cast into the torments of hell amongst the damned, than to be over come with any sinne, and so to rebell against the Lord. Now therefore if those plagues and punishments make the soule shake in the consideration of them; Oh then blesse thy selfe so much the more from sinne which is the cause of all plagues whatsoever: Were a man in hell and wanted his sinnes, the Lord would love him in hell, and deliver him from all those plagues: But if any man were free from all punishments, and in honour, and wealth, if hee were a sinfull and wretched creature, the Lord would hate him in the height of all his prosperity, and throw him downe to hell for ever.

Secondly, wee must see sinne simply as it is in it selfe,
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Selfe, in regard of the proper worke of it; it is nothing else but a profest opposing of God himselfe; a sinfull creature joynes side with the devill & the world, & comes in battaile array against the Lord; and flies in the face of the God of hosts, when they they are called haters of God, Psalm. 83. that is, see grace in another man, in such a man, & in such a woman & hate them for it; little doe they thinke that they hate the God of Heaven and his holy nature; and if it were possible, they would have no God in heaven, to take notice of their sinnes, and call them to account for them, as the wise man Gamaliel laid to the Pharises and Elders. Restaine your selves from these men, and let them alone, for if this Counsell or worke be of men, it will come to nothing, but if it be of God, you cannot destroy it; lest you be found fighters against God; you make nothing of opposing the Gospell, and preaching thereof; I tell you, that there is never a creature that lives in any such sinfull course, but hee is a fighter against God, and hee resists the Lord as really as one man doth another:

And as Stephen saith, Ton sisse necked & uncircumcised in heart, you have resisted against the holy Ghost. You must not thinke that you resist men onely, no (poore creatures) you resist the Spirit, and so ayme at the Almighty in opposing of the means of grace; What a fearefull condition is this, I pray you, in cold blood consider this; and say thus, Good Lord! What a sinfull wretch am I? that a poore damned wretch of the earth should stand in defiance against the God of hosts, and that I should submit my selfe to the devill, and oppose the Lord of hosts?

And as you resist the Lord, so you doe also passe the sentence of condemnation upon your selves, and seale up that dooms which one day shall be execu-
executed upon the wicked in hell at that great day of account; that looke what God shall doe then, the same thou dost now by sinning; this is the doome, or (as I may say) the necke-verte of the wicked and the last blow; as now thou dost depart from God by sinning, so then thou shalt depart from God for ever. A wicked man forsakes God, and plucks his heart from under the wisdom of God, that should informe him of the way of life, and the sole faith, God shall not blest me, God shall not be God unto me; but I will live as I lift, and I will run downe post haste to hell. And when your hearts begin to rise against God and his ordinance, and your soules begin to goe against the Lord. I tell you what I would thickke with my selfe; suppose I heard the voice of the Archangel crying, Arise ye dead and come to judgment, and the last trumpet sounding, and the Lord Jesus comming in the heavens with his glorious Angells, and did see the Godes standing on the left hand, and the Saints on the right hand, and with that I did heare the terrible sound, Depart ye cursed: would you be content to heare that sentence passe against your soules? Oh what lamentation and woe your poore soules would make in those dayes! and therefore consider it well, and say that I doe that in sinning which the Lord will doe in the day of judgement: shall I depart from the Lord, and withdraw my selfe from mercie, and say, Christ shall not rule over mee and fave mee? Shall I doe that against my selfe which the Lord shall doe in that day? God forbid. There are two things hardly known; what God is, & what our sins are, or else we hardly apply the knowledge of them to our selves.

Object. But some will object and say, if sinne be so vile in it selfe, then why do not men see it?
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[Why men see not the vilenesse of sinne.]

Answ. To this I answer, the reason why men see not their sinnes, though it be so vile, it is mainly upon these two grounds.

First, because wee judge not of sinne according to the Word and verdict of it, but either in regard of the profit that is therein, or the pleasure that wee expect there from. The Vilerer lookes on his profit that comes by sinne, and the adulterer on his pleasure; and Judas saw the money, but he did not see the malice of his owne heart, nor the want of love to his Master, and this made him take up that course which he did, but when hee threw away his thirle pence, the Lord made him see the vilenesse of his sinne; it came clearly to his sight, and therefore hee cryed out: I have sinned, in betraying innocent blood. As bribes blind the eyes of the wise and pervert judgement, so sinne bribes the eyes of the foule, and therefore the Tradesman feeth much profit come by cozening and false measures, and so gives way to himselfe therein, but hee sees not the sinne; so the oppressour feeth the mortgage, and pawns that comes in, but he cannot see his sinne, till he be laid on his death-bed, and then the Lord sheweth him all the wrong that he hath done.

Secondly, another reason why wee see not the vilenesse of sinne, is, because wee judge the nature of sinne according to Gods patience towards us: as thus a man committs a sinne, and is not plagued for it, and therefore hee thinks God will not execute judgements upon him at all, all things continue alike, (faith the wicked man,) as is hee had said, you talke of the vwrath of God that shall be revealed from heaven against all ungodlinesse: But where is the promise of his comming? Doe you not see that
such a man is an oppressour, and a prophane person? yet grows rich and thrives in the world; and because God spares a wicked man still for the present, therefore he thinks all are but words, he shall be free from the punishment to come (as the Prophet faith in the name of the Lord) These things hast thou done, and I kept silence. Psal. 50. 2. when thou spakest upon thy bed, & there thou didnst speak against holinesse and purity: and because I did beare yet, and said nothing, therefore thou speakest wickedly, that I was even such a one as thy selfe; The wicked man takes God's patience to bee a kind of allowance to him in his sinne, (as the Wise man faith) because sentence against an evil working is not speedily executed. Therefore the hearts of the sonsnes of men are wilfully set in them to doe mischief. Eccles 8. 11. and as the Prophet faith, they call the proud happy. They that worke wickednesse are set up and they that tempt God are delivered. Mal. 3. 15. As who should say, you say that the wrath of God is incensed against sweares, and drunkards, and the like; but we see them prosper, and because they doe prosper thus, their hearts are set to worke wickednesse: but howsoever it is true the Lord doth sometime beare with wicked men; the longer God stays, the greater account they shall make, & the heavier judgements they shall receive from God. See what Job faith, Thou sealest up my transgressions in a bagge, and thou seest up mine iniquitie; Job 14. 17. Wicked men doe treazure up vengeance against the day of the Lord, the prophane person treasures up wrath, and in the eighteenth verse he faileth: The mountains falling come to nothing: as if hee had said. Good Lord, vwho can beare all these sinnes, that I have committed? Are they all sealed up, and shall all the judgements due unto
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them fall upon me heavier then the mountaines?

Good Lord, what rocke or mountaine can beare
the weight of my sins thus sealed up and setled,
and laid close to my heart. And so God scales up an
hundred thousand oaths in one bagge; & an ocean
of pride & mischiefes done to Gods people and
Church, are barreled up in another, & the Lord
shall one day lay all these upon thy neck: Who is
able to beare all these sinnes?

Now it falls out with a sinner as it is with a
bankrupt debtor, one man throwes him into pri-
son, and when he is there, every one comes against
him, and so he shall never come out, but die and
rot in the prison: So, though the Lord will not
execute judgement on thee speedily, yet in the end
the Lord will be paid for all thy sinnes; and when
thou art in hell, then mercy, and justice, and pa-
tience will cry all to heaven for justice and ven-
geance; then haply a drunkard is cast into prison
for his drunkennesse, and for his blasphemy, and
then all his filthiness comes in as so many bills
of inditement against him: Oh therefore labour to
see sinne alive: yve play with sinne as if it were
dead: when children see the picture of a dead
Lyon upon a wall, they labour to pull him in pie-
ces; but if there were a live Lyon in the place, it
would make the strongest to runne. So thou pain-
test thy sinne, and sayest, it is thy infirmity, and
God forgive your swearing, and the like; and thus
you daily vve with your sins: but brethren, labour to
see sinne alive, and to see sinne roaring upon you;
see the pavve of sinne, and the condemnation that
shall be throwne upon the soule by it, and this
will awake the soule in the apprehension of it.
Secondly, we must see our sins convincingly. That it may be so to us as it is in itself; that when what sinne is in itself, we may so conceive of it in our soules being guilty of it; and this discovers itself in these two particulars.

First, when we have a particular apprehension in our own person, what sin we confess to be in sin in general, we confess the same in our own soules; and that our sinnes are as bad as the sinnes of any: this is the cursed distemper of our hearts, howsoever we hold it to be truth in general, yet when we come to our own sinnes, the case is altered, and we never come to the right seeing of them, as they concern our own particular. As the adulterer can easily confess the danger and filthinesse of that sinne in others, but hee thinks not his sinne to be so vile: as the Wifeman saith, He that enteres into the house of an harlot, doth he ever returne againe, doth he ever take hold of the path of life? Pro. 2. 19. The Lord is pleased to set such a heauie stampe on this sinfull distemper. These are truths, and a man in his cold bloud will easily confess it in the general, that hee never returnes againe. Take the words as they are in the letter of them, and howsoever they have some other interpretations, yet in the letter it is thus read, he is ever hardly recovered. Howsoever it may be, yet with much difficulty. David had let his soule loose in that, and hee did hardly recover himselfe againe, scarce one of a thousand yet ever tooke hold of the way of life. And the drunkard will confess the danger of his sinne in general, when hee sees his drunken mates lie grovelling in the dust, he will be ashamed of of it, and say, Now no adulterer

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adulterer or drunkard shall ever come into the Kingdom of heaven; but here is the wound of it, when he comes to his own particular drunkenness and uncleanness, that he must looke into them, then the sight of a mans knowledge hath not so much power as to judge himselfe rightly, or to make a particular application to himselfe; but hee thinkes his adultery and drunkenness not like to another mans, or else his knowledge is but vveake, or else hee seeth as a man in the tway-light, when the sunne is downe, and the heavens begin to vwithdraw their light: though a man can see to read abroad, yet he cannot see to read in the house or chamber; so it is vwithavveake knowlege, and vwith a feeble understanding in a wicked man, he is not able to see the vile nature of sinne in himselfe, when hee comes to read his owyne closet sinnes, and his bowse of abominations, then hee hath not so much light as to perceive them so fully in himselfe as he thought to doe; therefore the rule is this: Arrest thy soule in a special manner of those sinnes wherof thou standest guilty; that phrase in Tob is to good purpose, Thou lookest narrowly to my pasher, thou settest a print upon the heele of my secto: Tob 13:27 as God followed Tob to the hard heeles, and did narrowly observe his wayes; so deale thou with thy owyne soule, and set a print upon the heele of thy heart; arrest thy heart in particular for thy sinnes, and I would have you perceive your owyne particular sinnes, and follow them to your hearts, and make hay and cry after your sinnes, and dragge your hearts before the Lord, and say; Is murder, pride, drunkenesse, and uncleanness, such horrible sinnes, and doth God thus fearfully plague them? Lord, it was my heart that was proud and vaine, it was my tongue that did speake filthily.
Silently and blasphemously, my hand hath wrought wickedness, my eye was wanton, and my heart was unclean and filthy, Lord here they are; it is my affections that are disorderly, and it is I that doe delight too much in the world: Thus bring thy heart before the Lord; you shall observe the same in David, so long as Nathan spake of sinne in general he conceived of it truly, and confessed the vilenesse of it, and the heart of this good King did rage against the man, saying, It is the Sonne of death: but as soone as the Prophet had said, Thou art the man, though hee never saw his sin kindly before, yet now his heart yielded & hee began to see himselfe, & his sin in the natural color of it. So the Apostle John saith, He that hateth his brother is a man slayer, & you know no man slayer hath eternal life abiding in him.

Then play thou the part of Nathan, and say, I am the man: it is this wretched heart of mine that hath hated the Saints of God, and therefore if I be a murtherer, will not my sinne keepe me from the Kingdome of heaven as well as another mans? Yes, that it will, if pride and stubbornnesse be such vile sinnes in others, then they are so in mee: and as there must be a sight of our personal particular sinnes; so,

Secondly, the soule must be set downe with the audience of truth, and the conscience of a sinner should be so convicted, as to yeeld and give away to that which is knowne, as not seeking any shift or way to oppose that truth which is revealed; his particular apprehension of sinne is like the indictment of a sinner before God, & his conviction is that which brings the soule to such a passe, that the heart will not, nay, it dares not, nay (which is more) it cannot escape from the truth revealed:

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As when a man is onely arrested, and no more, he may escape, therefore it is not enough particularly to arrest the soule, and bring it under command, that it cannot shift from the truth revealed; When the Lord comes to make rakes in the hearts of such as hee meanes to doe good unto; the text faith, hee will reprove the world of sinne, that is, hee will convince the world of wickedness, hee will met the soule in such a stand, that it have nothing to say for itselfe, he cannot shift it off; for there is in every mans heart naturally such corrupt carnall pleading, that it labours to defeat and put by the worke of the word, that it may not come home to the heart. As a man in battale array labours to put by the blowv that it may not hit his body; so it is with a corrupt heart when the Word comes home to the soule, as it doth some times into the heart of a drunkard, or an adulterer, or a murtherer, and the word of God seemes to stab the heart, they put by the word of God by carnall shifts, and so breake the power of it, that it cannot have its full blowv upon the soule, and so the word takes no place to any purpose in them.

Now this kinde of knowledge takes away all shifts, that the soule hath nothing to say for itselfe, and pluckes away all defence, that the edge of the vword cannot be blunted; but that it will fall flat on the heart, this is that I would put to your consideration punctually; When there is that vwise-dome & knowledge revealed to the soule so overpowerfull, that it prevails vwith the heart, and it gives vway thereto, so that all the replies and pleas of the soule be taken away, and the soule falls under the stroke of the vword, not quarrelling, but yeelding itselfe, that the vword may vworke upon it, and vwithall there is a refulxe amazement put into the
the heart of the creature, and a kinde of dazeling the eye, so that the soule is not content now before it see the worst of his sinne that is revealed, and then it lies under the power of that truth which is made known: these two make it plaine: The Minister faith, GOD hates such and such a sinner; and the Lord hates me too. faith the soule, for I am guilty of that sinne. Many times when a sinner comes into the congregation, and attends unto the ordinary meanes of salvation, if now the Lord be pleased to vvorke mightily, at last the minde is enlightened, and the Minister meetes vwith his corruptions, as though he were in his bosome, and he answereth all his cavills, and takes away all his objections: With that the soule begins to be amazed to thinke that God should meete with him in this manner, and faith. If this be so, as it is for ought I know, and if all be true that the Minister faith, then the Lord be mercifull unto my soule. I am the most miserable sinner that ever was borne.

Give mee leave to open a passage or two this way; Suppose there be an ignorant creature, that knowveth nothing, and he thinke God vvill pardon him because he is so, and he need not consider of this or that vvhich the Minister calls upon him for: see what God faith to such, It is a people of no understanding, therefore he that made them will not have mercy on them, or he that formed them, will shew them no favour: Esay 27. 11. You thinke to carry all away wwith ignorance, but the God of heaven wwill shew you no pitie, and he that made you, will not save you: When a poore soule begins to consider of this, hee that made us, will save us: Will he not? No, hee will not: Not one of you, not your wife, nor children, nor thy servant: this drives the soule into amazement, when the Lords vvorks this truth
in him, and hee frequents the ordinances more diligently, and saies, If it be so, my case is fearfull; In conclusion hee findes every Minister faith so, and all wvritings confirme it, and he seeth it is so indeed; and it is the will and way of God: Then the soule is cafft, and faith, I see this is just my estate and condition, and therefore vvoe to mee that ever I was borne.

This is right conviction, and though his carnall neighbours come to him, and begin to cheere him up, and say, The Lord is more mercifull than men are, Ministers must say something, &c. If the heart be truely convicted, it returns this ansvvere, and faith: I have thought as you doe, but now I see there is no such matter, these are but figge-tree leaves, and vil not cover my nakednesse: It is true, Christ came to save sinners, and he came to humble sinners too, hee came to bind up the heart, and he came to breake the heart too. This is a great part of the spirit of bondage spoken of Rom. 8. 15. VVes have not receaved the spirit of bondage to feare againe, when God hath revealed a mans bondage to him: So that hee sees himselfe bound hand and foote: for { marke it } so long as a mans keepes in these carnal shifts, he is not in bondage, But when he is once in bondage and fettered, he faith, If ever any had a proud heart, I am hee; If ever any were prophane, I am hee; And if ever GOD hated such vvretches, bee hateth me. Now there is no escape, there is no plea at all, hee will not goe awaye and saies, there is no such matter, Ministers may say vwhat they will. No, no, the soule that is truly convicted of sinne yeelds it selfe, and faith, I have sinned; Oh, what shall I doe unto thee thou preserver of men? faith Job, Chap. 7. 20. as if he had said, Lord, I have no plea at all to make, nor no argument to alledge, for
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my selfe, I onely yeeld up the bucklers, I cannot say so bad of my selfe as I am, I have sinned, and done foolishly in thy sight. Thus it is with a heart truly convicted, and throughly informed of the vilenesse of sinne; hee doth not withdraw himselfe and play least in sight, but hee saith, this is my condition just; the Lord met vvi with my heart this day; God resists the proud and profligate in heart, and hee resists mee too; I have heard much, and would not bee informed, therefore it is just vvi with God to harden my heart for ever; the Lord hath come often vvi with many loving persuasions to allure mee, and draw me to him: If the devill had had the means that I have had, hee would have beene moved and more bettered by them than I have bin, and have done more than I have done's. I have hated and despised all, and to this day I have bin brought upon my knees; shall not Christ rule over me, and yet save mee? No it cannot be, except I can bring my neck under the yoke of the Lord Jesus Christ, it is impossible I should be saved by him, I excuse not my selfe Lord; nay, I confess I know more than all the men in the world can speake by mee, and I yeeld to all this and more: what shall I say? O thou preserver of men!

Reason. The reason why God deals thus with poore sinners, is taken from the office which the Lord hath placed betwene the heart in man the ground lies thus.

[Why God convinceth men of their sins.

First, you conceive and understand a thing: Secondly, you will, and choose it.

The first is the in-let of the heart, so that nothing can affect the heart, but so farre as reason conceiveth it, and others it home to the soule, thereupon the
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The heart, as the King hath his Councillors which call all matters before them & consult about business, and then they bring them before the King to have a final sentence from him, to know what he will have, and what he will not have: So the understanding is like the Councillors, and the will is the Queen, the understanding faith, this or that is good, then the will faith, let me have it: the understanding faith, these and these duties are required, and the will embraceth them; the understanding conceives what sinne is, and the will faith, These and these evills have I done, and they will cost mee my life if I repent not: As it was with Job, when his Oxen and Cattell were taken, it never troubled him, because he never knew it, but when hee heard of it by the messengers, hee said, Naked came I out of my mothers wombe.

There must be a messenger before hee can be grieved for the evill: So it is with the soule of a full creature, the devill hath made a prey and a spoile of him, thou camest into the world in Adam, wise, holy, and gracious, but hee hath made thee ungodly and ignorant, and thou consideredst not this till God by his Ministers opens thy eyes, and makes thee see plainely, that the Image of sinne and Satan is upon thee, and that God is now become thy enemy, & that now thou goest on in the way to destruction, & art become the heire apparent of hell: And when these evill-tydings come to the understanding, that leaves them upon the heart and will of a man, and so lets it work effectually upon it as God doth bless the same, as Paul faith, I know that through ignorance they did it, if they had known the Lord of life, they would not have crucifed him.

Acts 3. 17.

This is the cause why we commit sin, because
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wee see it not, and therefore wee sorrow not for it. As it is with some hot climates in the world, though there be never so much heate in the Sun, yet if there bee no entrance for the heat into the house, it will not scorch not heat any, so the understanding is like the door or entrance into the house, and sin is of a fiery and scorching nature, if there be no passage, if the mind know not, the Will will not be affected with sin, it will never scorch his conscience, though a man carry sin enough in his bosom to sink his soul for ever, yet wee suffer it not to work upon us, and we attend not to it, because the brazen wall keeps it off: as the Proverb is, That the eye never sees, the heart never rues. Because wee see not our evils, and discern not our sinnes so clearly as wee should, therefore it is impossible wee should bee touched for them as wee ought to be.

Vse. 1. The first use is for instruction from the former truth delivered, wee may learne that an ignorant heart is a naughty heart, and a miserable-wretched heart, whether it be out of ignorance that man cannot, or out of willfulness that they will not apprehend their conditions, both are miserable sinfulfull and miserable, I desire to deale plainly in this point, because I know there are many that doe flatter themselves in their conditions, and thinke all is well with them. I will say nothing of the cause, but I appeale to the hearts of all that bee present this day, and your selves shall be Judges in these particulars: Imagine you did see a poore sinner come before you, & lay open his condition, and bewaile it with bitterness saying, That for his owne part hee never did find his heart touched for his sinnes nor sorrow for his corruptions did ever come into his soule, but hee hath lived senselesse.
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and careless, and for this wounding of spirit hee
pointed it a wonder, for this humblenesse of heart
it was ever a riddle unto him: let any one passe
sentence upon this man now, and tell mee seriously,
what doe you thinke of such a person? I heare (me
thinkes) every man reason thus, (and every man's
heart shakes at it), and faith, Good Lord. what a
senselesse poore ignorant creature is this? If no
humbling for sinne, no pardoning for sin, and no
share in Christ, no salvation. What, is this a good
heart that is not in the way to receive any good?
If a man be never broken for sinne, God will never
bind him up, and if never humbled, and burdened
for his sinne, God will never ease him of it.

Therefore woe to that soule that is thus misme-
rable and accursed, I beseech you passe this senten-
ce against your selves: Oh brethren, the hearts of
men are past this brokennesse of spirit, nay, they are
enemies to it, they never had their judgements clea-
red and convicted of their sinnes, and therefore
their hearts were never broken, and this broken-
nesse is so farre from their heart, as it never came
into the head, woe thinke not of the soule nature
of sinne: Doest thou thinke this to bee a good
heart that was never humbled and prepared for
Christ's alace, it is so farre from being truly vvronghe
upon, that it was never in any way to partake of
mercy from God; therefore thy condition is mer-
vailousmiserable, thy misery is as great as thy sinne,
if not greater, because when a sinfull creature is
wounded and galled for his sin, there is some hope
he may be cured and helped, but an ignorant soule
is not capable of it, he is in hell and feeleth it not.
he is under the power of Satan, and thinkest him-
selfe at liberty, nay, for the present, hee is unca-
ble of any good from the meanes appointed to that
end.
It is with an ignorant soul as it befall the drunkard that was asleep on the top of the Mast, who fears no harm, because he sees it not. So it is with a sinful heart, he is resolved to go on still in his sin, because he sees not the danger: take a man that hath his heart stabbed with a Stiletto, and the wound is so narrow, that it cannot be searched, there is no means to come to it: Just so it is with a blind ignorant heart, there is much means whereby good might be done to it, but an ignorant heart bars all out, so that nothing can doe good to the soul. All counsels, admonitions, reproofs cannot prevail, all mercies allure not, because they find no sweetness in them. A minister is as able to teach the stoole whereon he sits as to doe them good. Mee thinkes it is with a world of men that live in the bosome of the Church, as it is with such as have suffered shipwreck, they are cast upon the waves, and their friends are standing upon the shore, and see them, and mourn for them, there they see one sinking, and another floating upon the waves, even labouring for his life, and they sigh and mourn, but cannot help him. Just so is it with ignorant people that are swallowed up with the floods of iniquity, here is one man going, and there another in the broad way to destruction, and wee pitty them, and pray for them, that God would open their eyes, and give them the sight of their sinnes; but alas they are not able to conceive of any thing. Wee cannot come at them, and thus they sink in their sinnes.

Our Saviour looking over Jerusalem, said, O that thou hadst known at least in this thy day the things that belong unto thy peace, but now they are hidden from thine eyes. Luke 21.42. As if he had said, Oh now thy heart is sinking, they will not be reformed.
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now they are going the way of all Flesh, and to hell too. the way of peace is hidden from their eyes, they refuse the meanes that may doe them good, I might here condemn the Papists that say, ignorance is the mother of devotion, whereas it is the breeder of all wickednesse, and the broad way to hell and everlasting destruction.

**Use.** The use is this, as you desire the comfort of your soules, and to be prepared for mercy, and to perceive of that rich grace that is in Christ, as you desire to have the rich promises of the Gospell put over to you, as ever you would have the Lord Jesus Christ a guest to your soules, you are to be entreated to give your soules no content, till you have your eyes so opened to see your sinnes, that you may be convicted of them.

**Quest.** Now it may be some will say, it is good that you say: but what meanes must wee use to come to this sight of sinne?

**Answ.** I answerere to such poore soules, give mee leave to doe three things:

[Meanes how to see sinne convincingly.]

First, I will shew some meanes how we may come to see sinne convincingly.

Secondly, I will take a way all the lets that may hinder a man from it.

Thirdly, I will use some motives to stirre us up to use the meanes, and set upon the service, though it bee some what harsh and tedious to our corruptions. The meanes are three.

First, we must goe to God for knowledge; the Lord knows our hearts, therefore wee must goe to him, that he would make us able to know them too: the Church of Laodicea thought none like her selfe, as it is the fashion of many in this age to do.
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The Lord said, Thou thoughtest thyself rich and full, and that thou didst want nothing: It is an argument of a proud sinful heart, that hee is alwayes well conceited of himselfe, and of his owne witt, grace, and sufficiency: but mark what the Lord faith to his Church, I counsel thee to buy of me eye salve: She thought all her compters to be good gold, and all her appearances to bee good Religion: But the Lord bids her buy of him eye salve. As if hee had said, you see not your sinnes, &c. and therefore goe to GOD, and beseech him that dwells in endlesse light to let in some light into your soules.

When the poore blind man Bartimaeus larte begging by the way, saying, O thou sonne of David have mercy upon me, Mark. 10. 15. and pressed earnestly upon our Saviour, in so much that when his disciples rebuked him, hee cryed so much the more, O thou sonne of David have mercy on me: and when Christ said, What vouldest thou have me to doe for thee: he answered, Lord, that I may receive my sight. If hee did so earnestly seeke for his bodily eyes, much more should wee for the eyes of our soules, that wee may see our sinnes.

Object. A blind mind brings a wicked heart with it, and lays a man open to all sinnes, &c therefore wee ought to be more pinched for the vvant of this light, then of our bodily eyes: and if the question be asked, what vouldest thou have? honour, riches, or the like?

Answer: O Lord, the sight of my sins, I know sin is a vile loathsome thing: O that I could see sinne convincingly and clearly!

2. M E A N E S.

Secondly, labour to acquaint your selves thoroughly with
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with God and with his law, and to see the compass and breadth of it; the words of the commandements are few, but there are many sins forbidden in them, and many duties required.

The Apostle Paul thought himselfe once alive without the Law, Rom. 7. and who but hee in the world? hee was able to carry all before him, hee thought his penny good silver; but when the Law came (faith the text) then sinne revived, when God had opened his eyes to see his sinue, and the corruptions of his heart, then he law himselfe a dead man; yet Paul was a Pharisee, and brought up at the feet of Gamaliel, and one that did keepe the Law of God in a strict manner. Whence we learne, that a man may be an ignorant man, be his parts never so great for humane learning; and the same Apostle Paul, had he not knowne lust, except the Law had said, shou shall not lust, by which is meant the tenth commandement; which forbids the secret disposer of the heart, though there is no delight and content to it; who but Paul? and yet hee knew it not, and therefore no wonder though many otherwise will learned are ignorant in Gods law, therefore looke your selves in this glasse of the Word, all you that say, how ever you are not able to talke so freely as others, yet you, have as good a heart to God as the best. I tell you, if you could but see the filthinesse of your hearts, you would bee out of love with your selves for ever.

3. MEANES.

Thirdly, binde your hearts to the peace and good behaviour, and be willingly content to take every truth that is revealed, without quarrelling; and I would have a man to bind his heart, hand, and foote, that they may not dare to have any babling
bling against the revealed will of God; that so what ever truth is delivered, though never so crost and contrary to his corrupt nature, the soule may be willing to bee under the blow of it; and let the strength of the Word come full upon it. And this will make us feelingly to understand our condition: as in Job, when God had taken downe his proud heart; see how he submits himselfe, Behold, I am vile, what shall I say? I will lay my hand upon my mouth, I have sinned; but I will see no further. Job 40:3. as though hee had reasoned thus with himselfe, I have (I confess) pleaded too much for my selfe, I have made more shift for myselfe then was needfull, I have gaine-said thy Word, but now no more. Now if any man seeme to quarrell and take up armes against the truth of God, let that man know hee was never truly humbled for his sins: It is a sinfull rebellious spirit that carrie it selfe thus against God and his Word; the shifts whereby the soule labours to beat back the power of the Word, may bee reduced to these three heads.

1. SHIFT.

[ How the soule labours to beat backe the power of the word. ]

First, the soule hath a slight apprehension of mine, and thinketh that it is not so haynous, and so dangerous, as those hot spirited Ministers beare men in hand; this is usually the common conceit of all men naturally, and even of us all, more or lesse, to make a slight account of sin, and that for these soure respects.

[ Why men make slight account of sinne. ]

First, in respect of the commonnesse of it; be-
cause that every man is guilty of it, wee sight it; what faith one; Good now, what then, are not all sinners, as well as wee? though wee have many failings, yet we have many fellowes.

1. If wee were drunkards, or whoremongers; then it were somewhat: Thou sayest true indeed, thou hast many fellowes in thy sins, and thou shalt have share with many fellowes in the punishment to come; there is room enough in hell for thee and all thy fellowes, hell hath opened her mouth wide; nay, the more companions thou hast had in thy times, the more shall bee thy plagues.

Quet. O (faith one) all the world lies in sinne, and wee doe no more than the world doth.

Answ. But if the world lies in sinne, Christ never prayed for the world, and he will never save the world; What a senseless thing is this to bee such a one as God hates? Is this all thy pleasure, that thou art a hater of GOD? What odds is it for a man to bee stabbed with a penknife, or with a speare; or for a man to be murdered in the streets, or in his bed? so, though thy siones be not hidious blasphemies, & the like, yet if they be. petty oaths, they are enough to linke thy soule; It is not your great swearer, but no swearer, shall come into the Kingdom of Heaven. The text faith not, no great liers shall enter into Heaven, but no liers shall enter into Heaven; what difference is there betwenee a man that goes to hell for open rebellion; and a man that goes to hell for civill profession; and what difference is there betwenee an open adulterer and a secret adulterer?

Quet. But some will say. Are not all sinfull by nature? and are not some saved? and why not I as well as others? Answ.

For answer, I say, no man is saved by nature; but
But if any be saved, the Lord opens his eyes and breaks his heart, and so it must be with thee too, if ever thou thinkest to receive any mercy from God.

Secondly, there is also a naturalness in a sinful course, therefore say not, it is my nature and infirmity, and I am of a choleric disposition, I shall sometimes swear, when I am angry, and I cannot but be drunken sometimes, when I light into good company.

Quest. What would you have us Saints on earth?

Ans. I, either Saints or Devils, never sanctified, never saved; never purged, never glorified; as the Apostle Saint John saith, Hee that hath not hope purgeth himself as he is pure; 1 Joh. 3, 3. he stirreth with his whole endeavour to be pure, and always he hath a respect to all Gods commandements; And as the Author to the Hebrews saith, Perfect faith and holiness, without which no man can be saved. Heb. 12. 14.

If thou dost say, if it were an honour to pray in my family, and if Gentlemen and Knights did it, I would doe it. I tell thee, if holiness doth seem to fly away by disgrace & persecution, then you must pursue it; Nay, dost thou say it is thy nature to sin? Then I say the greater is thy wickedness, if it be thy nature so to doe: Wee hate not a man because he drinkes poysnon, but wee hate a Toad because it is of a poysnonous nature; therefore rather mourn the more for thy sinnes, because it is thy cursed nature so to doe; And say, Lord, did onely temptations, or the world allure mee to this, there were some hope that thou wouldst have mercy upon mee: but, O Lord, I have a cursed nature, and though there were no Devils, no world, no temptations outwardly, yet this cursed nature of mine would sinne against thee.

D They
They that have received Christ, have a new nature: and therefore if I have a carnall corrupt nature, then my condition is most fearefull: And say, did temptations and the world allure me, then there were some hope of mercy; but it is my nature to sinne, and therefore my estate and condition is most miserable and wretched: Oh wretched man that I am, who shall deliver me from this body of death? Rom. 7.

Thirdly, many say, words are but winde, and all this winde shakes no corne: And so when we presse men to the inward worke of the soule, not onely to keepe men from the halter; but to tell them, they must pull down their proud hearts, and be humbled for their sinnes, and the like; then they reply, thoughts fly away suddenly, & thoughts are free.

To which I answer, these words are such winde, as wil blow down thy soule into the bottomlesse pit of hell. It is not I that say so, but our Saviour himselfe, By thy wordes thou shalt be justified; and by thy wordes thou shalt be condemned: Matth 12.37. Though you make nothing of your swearing, and idle thoughts, and revilings of Gods people; yet the God of Heaven will require them at your hands, and you shall either receive acquittance from Christ, of them, or else vengeance for ever for them: For the Lord commeth with thousands of his Saints in flaming fire to punishe, Iud. 15; not onely murtherers and adulterers, and the like, but all ungodly ones; the Lord will call thee to an accompt for all thy abominations; nay, for all thy speeches against the people of God, upon thy Ale-bench when thou didst toffe them to and fro, and the Lord will set thy sinnes in order before thee: Psal. 50. nay, hee will call thee to an account for them, for all thy
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thy thoughts, though they are sudden and quickly passed over, as the Prophet Jeremiah saith: O Jerusalem, how long shall thy vain thoughts remain in thee? Jerem. 4. 15. Whatsoever men think of thoughts, yet they are the very life and sinewes of sinne, and they are brought forth by meditation of a many corruptions in this kind.

[How sinfull thoughts are produced.]

A man may sin more in thought than in any other kind whatsoever; both in regard of the vilenesse of sin, and his unavoydablenesse thereof. A theefe cannot rob all the town, but a covetous man may with all in the town were hanged, that hee might have their goods; and so an adulterer cannot commit sinne with every woman in the town, but he may lust after both, the godly and prophone, and hee may commit adultery both with the chaste and unchaste too in his thoughts; A man may sinne infinitely in this kind, and never have done: for no company nor place can hinder an adulterer from sinning and lusting, nor the malicious man from envying in his heart, nor the covetous man from desiring the goods of other men. Though thou darest not cut the throat of a Minister, yet thou canst malice all the Ministers in the country.

Fourthly, the soule hath a strange inward resolution of cleaving to sinne, whatsoever can be said or done to the contrary. And this inward resolution of the soule hath a delight in corruptions, though hee die, & bee damned for the same, this plucketh the heart from the Word, and layeth so many mists upon the understanding, that it cannot see the truth; when the soule hath nothing to say for it selfe, it falls to open and profess reviling of Jesus Christ, and defying of him; and hence it is that...
after many good arguments the soule stands as if were at a set, and faith, I will not believe it though there were five thousand Ministers to persuade mee to it: and why doth he for hath he any argument to allege? No, not a word, but hee that is proud will be proud, and hee that is a sweare will sweare, and will not make conscience of any thing; this comes from a proud and a sturdy heart. When Jeremiah would have convinced the people of their sins, and of the punishments threatened to them, they said, Thou speakest falsely, there is no such matter: Jer. 49, 2. So it is, with many a carnall heart now adayes; if the Minister of GOD will not please their phantasies, then all the business is. They knew all this before: when as indeed they know nothing at all. Therefore, faith God, Take heed there be not in any of you a root of bitterness; if the soule heareth the law and blesseth himself in his wickedness, and faith, I shall have peace though I wakke after the imaginations of my own heart, the Lord will not spare that man, but the jealousy of the Lord shall smoke against him, Deut. 18, 20, 29. This root of bitterness is nothing else but sinne, and a resolution to continue in it: For the Lord Jesus take consider this, there are too many of these in the Congregation, wilt thou not believe Gods word, I tell thee thou deniest almost that there is a GOD, and thou renouncest the Lord Jesus Christ and salvation by him, thou layest in effect, there is no God, and that there is not any means of grace revealed. What devilish blasphemy is this? let me speake to the terror of all such hearts, hell never entertained any such thoughts, the devils in hell for ought I know, have not any such profest resolutions, the devils believe and tremble, the devils believe that the Scriptures are the word of GOD, and they know there
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there is infinite mercy in God, but they shall never taste of it, and they know, at the plagues threatened shall come upon them, and they shake & tremble at the remembrance of it. What, doe the devils consent to the word of God, and conceive of it, and know that it is the truth of God, and shall be made good upon them? Then good Lord, of what a strange temper art thou, that wilt not believe it, and that wilt not consent that it is true? the devil is not worse than thou art in this case: I must confess that the consideration of these passages sometime makes the soule of a poore Minister shake within him, and were it in my power as it is not, the first worke that I would doe, should bee to humble and breake the hearts of all such vile wretches, but all that I can or will doe is this, that which the holy man Moses spake, and he spake it with a marvelous caution, you that never came to the sight of this horrible contempt, Take heed that there be not any among you, that faith, It shall goe with thee, whatsoever the Minister faith. It is as much as your soules are worth: and to such as are guilty of this sinne I will give the same counsell that Peter gave to Simon Magus, who had a base esteeme of the gifts of the Spirit: O (faith Peter) pray that it be possible the thoughts of thy heart may be forgiven thee. Acts. 8. 22. It is a searefull thing, it is a marvelous opposing of grace. And for you, whose eyes God hath opened, goe home and consider of the miserable estate of all such as lie in this sinne, goe to prayer, and send up requests in the behalf of all such poore creatures, and say, Is it to Lord, that there are many such who have the name of Christians, that will not bee reformed not humbled? Good Lord, than many, that have the name of Christians, will not come in, thy word will not prevail.
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prevail not take place in their hearts? Good Lord breake their hearts in pieces, breake in upon them, and let thy Word overcome them in mercy and compassion, and bring them to the true knowledge of sinne here, and happiness hereafter. And thus much of the first cavill.

2. Shift. Secondly, the foule faith, I confesse I see more now than ever I conceived of before, I did not conceive that sinne was so haynous, and so dangerous as it is: Now I see it is marvailous great and dangerous, yet this is my hope, that whatsoever falls, it will not light upon me, and therefore what need I care, I hope to prevent it, and then all will bee well. When the Word comes faire and full upon the conscience of a man, and would pierce his heart, and meetes him in every place as the Angell did Balaam, hee will have some fetch or other to put by the Word, and hee says, I hope for all this, the danger shall not fall upon mee.

Now the way that the foule useth to put by the word, & to prevent the danger threatened appeares in these three particulars.

[How the foule puts by the breathings of the word.]

The first is this, however sin is never so vile in itself, and hee is guilty thereof, yet hee thinkes the God of Heaven doth not attend to his sinnes, or else he is not so just or righteous, that hee will punish him for them. Indeed, if he were some notorious wretch, as a murtherer, or an adulterer, or a thief, or such like, then he had cause to teare; but God will not bring him to an account for every small sinne. That this is the snight of the foule, he will shew you, and then shew you how to avoid it.
It is ordinary with every carnall heart more or lesse, to reason as Eliphaz with Job, how doth God know? can hee judge through the darkest thickest cloudes are a covering to him that hath faith nor, hee walketh in the circuits of heaven, Job 22. 13. It is the guise of wicked men to say so: Nay, it is that which the hearts of Gods people are driven to a stand withall, when they consider the passages of wicked men, how God seeth them and doth not punish them, they say, How doth God know? and, Is there knowledge in the Almighty? When the Prophet saw the way of the wicked to prosper, their eyes to start out with snares, hee faith, Dost God see this, and not punish it? as if he had said, Did GOD care for all that is done here below, could he brooke such strange oppositions of his word and his Gospell, and his members? I doubt not, but that there is many an adulterous heart, that thinkes a darke night shall cover all his abominations; and the malicious man that contrives evil against Gods children, hee thinkes that GOD considers not his course, or else that GOD will not trouble himselfe to execute judgement upon him for all his sines. As the Prophet faith, The Lord will not doe Good nor Evil, hee is mercifull and quiet, hee will not trouble himselfe, neither for the good, nor for the evil, that is deserved by us: Nay, this is the bane of our Ministry, when people heare of many judgements denounced against sinne and sinners; (I tell you what they thinke of all this) they thinke they are words of course.

If the adulterer or drunckard did consider that no such person should inherit the kingdom of Heaven, durst they goe on? surely no. But they thinke they are but the words of some hot spirited Minister, to awe and scare men, and keepe them in
The Soules preparation compasse, and they will not be persuaded, but God is more mercifull then to, that hee should punish for every small sinne, they thinke this is more than reasonable. Let him make speed (laith the wicked) that we may see it, Esa. 5. 19. and let his counsell of the most high draw nigh, that we may know it. Zeph. 1. 12. As if they had said, You Ministers tell us much of Gods wrath against Jerusalem, let us see those enemies, and let the Lord bring to passe now, all these words are but winde, &c.

These are the carnall cavills of gracelesse persons. To which I answer, it is desperate ignorance, and mervailous Atheisme of heart, whereby the devill labours to keepe men in sinne, the Lord knowes thy thoughts long before, if thou wouldest hide thy selte from the Lord in the darke, the day and the night are all one with him, nay, the Lord will search Jerusalem with candles; the word in the orinigall signifieth to tracke her. Nay, hee will not leave searching till he find thee out, for the ways of man are before the Lord, and he pondereth all his doings, Pro 5. 21. and if our hearts condemn us, God knoweth our thoughts and is greater then our hearts. 1 Ioh. 3. 20. Doth thy Conscience check thee for vaine thoughts and crafty devices; then God knoweth much more by thee than thou knowest by thy selfe. God did see Achan stealing the wedge of gold, and David in his adultery, and he feeth all the malice of thy heart against his Saints, and all thy uprising of heart against Gods word: Nay, the Lord seeth all the pranks of the adulterer in the darkest night, and God is just to bring all things to judgement, and see also to an accompt for them. In vaine is it for wicked men to digge deep, to hide their counsell from the Lord: These things haft thou done (said God) and kept silence, and therefore thou thoughtest I was altogether

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You must not thinke God is so gentle. No, he will set all your sins in order before you, if not here for your humiliation, yet hereafter for your everlasting confusion: the drunkard shall then see all his pot-companions, and the adulterer his mates, and the unjust person all his trickes, Rom. 2. 14. Inde 15. 

nay, GOD will not bare thee one thought of thy heart, bee where you will, God will find you out with his judgements, and say, Lo, here is thy pride, and here is thy murther, and here are all thy abominations, this is the wretch that could carry fire in one hand, and water in the other, these are thy finnes, and this shall be thy punishment.

2. Obje. Secondly, if God be so mighty (say they) that he knowes all, and will call us to an accom: for all, then it is but forrowung so much the more, and that wee will doe afterwards, and this will make all well enough, it is but repenting.

Ans. To this I answere: Doe you make a bus at it? be not deceived, God is not, nay, cannot bee mocked, and therefore delude not your owne soules, every repentance will not serve the turne, thou mayest have remotte of heart, and repent, and cry to God for thy finnes, and this tormenting of thy heart will bee but a forerunner of thy everlasting damnation hereafter: the Lord may deal with thee as Moses said of the people of Israel, You return, and wept before the Lord, but hee would not hearken to your voice, Deu. 1. 14. So the time may come that all weeping and wailing will not serve the turne. You see Indus wept, and brought backe the thirtie pie-

ces of silver. Mat. 27. 3. hee had merveilous horror of conscience, hee tooke shame to himselfe, and made restitution, and yet a damned creature for ever.

D 5

Thou.
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Thou that thinkest it such an easie matter, aske thy owne heart this question: Canst thou bee content to lay open all thy cursed sinfull courses, and all the wrong that thou hast done? Consider what a hard matter it is to bring thy heart to it, to confess all thy close adulteries, and when thou hast done all this, thou mayest be as farre from salvation as Judas was, who went & hanged himselfe, therefore it is not every sorrow will serve the turne, and bring comfort to thy soule, but it must bee repentance of the right stamp: And againe, doest thou thinke thou hast repentance at command? this is that which cuts the throat of mens soules, and deprives them of all the benefit of the means of grace, thou art not sure thou shalt live, though thou dost, thou hast power of thy selfe to repent savingly, and shall any man be so senseleffe, as to hang his happiness on that which cannot help him? If thou didst consider thy owne weakness, thou wouldest not say that repentance is in thine owne power. Remember what the Apostle saith, 2. Tim. 2. 25. 26. Proving if peradventure at any time GOD would give repentance, that they may acknowledge the truth, and come to amendment of life out of the snare of the devil. It is onely but peradventure, it is a rare work, and few have it.

Quest. Thirdly, some will say, God may give me repentance, Christ came into the world to fave sinners, and why may hee not fave me?

Answe. I answere, is that all? is it come to thy? And who knowes but that GOD may damne thee too, if that be all, why may you not say more truly, what know I, but that God may give me up to a hard heart, and a blinde minde for ever, and I may for ever bee cast out of the presence of God? is it but, It may be all this while and therefore for
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for a full answer, consider these two things to
shake off this carnal security, whereby men resolve
to pinne their salvation on GOD'S mercy, to
oppose his mercy. First, know this, that there
is a time when God will not shew mercy, Behold,
saith God, I gave her a time of repentance, but she
repented not, therefore I will cast her upon the bed of
sickness: Revel. 17. 2. 2. and as our Saviour saith
to Jerusalem, Oh that thou had'st known in this thy
day, things belonging to thy peace; but now they are hid
from thy eyes, Luke 19. 43. GOD had sealed up
his mercy, and the day of salvation was past, and
when the day is over, though Noah, Daniel, & Job,
should pray for a people they should save neither sonne
nor daughter. Ezek. 14. 14. And if thy Father did
pray for thee that art a childe, if mercy be past,
the Lord will not spare that man, saith the text; as
if the Lord had said, I have abundance of mercy,
but thou shalt never taste of it; nay, for ought I
know, the Lord may set a seal of condemnation
upon thee, and so give thee over to all evill, to all
sin, to all curses; and blot out thy name from un-
der Heaven: Are you yet perswaded that this is
God's word? If you were but perswaded of the
sorrow some have had, it would make you looke
about you; The WISE man saith, Pro. 20. 18. That
wisdom professoth to pour out abundance of mercy
saying. Oh you simple ones, how long will you contemne
and despise purity and holiness?
Now make, whena people hath had this mer-
cy, and wisdome offered to them, and yet they
will despise it; then shall they cry and call, but I will
not answer (saith God) they shall seek me early, but
shall not finde me. The period of God's patience is
come to an end, and there is no expectation of mer-
cy; Call, and call you may, but God will not heare
you;
you; you, whose consciences flie in your faces, and
tell you, that you have despised mercy, and you
would none of God's counsels, and you hate the
knowledge of his ways: Do you thinke to get it
now by crying, when the date of mercy is out?
No, no, you would have none of God's mercy be-
fore, and now he will none of you: Do you thinke
it fit, that grace, and mercy, and the spirit, should
still stand and wait upon you, and strive, and always
be despised? Is it not marvelous just, that that
word which you have despised, should never worke
more; and that mercy you have refused, should ne-
ver bee offered to you any more? It is just, and you
shall finde it so in the end, and therefore take heed,
the terms of mercy be not out.

4. Lastly, if we cannot avoyde it, then we are
resolved to beare it as we may; if we be damned,
wee shall undergo it as we are able. This is that
wee poore Ministers find too often by woeful ex-
perience, that when wee have taken away all ca-
vils from wicked men, and then if we could weep
over them, and mourne for them, & beseech them
to consider of it aright: Marke what they say,
good sir, spare your paines, we are sinners, and if
wee be damned, then every tub must stand upon his
owne bottome: wee will beare it as well as wee
can: What, is the wind in that doore? Is that all
you can say? O woe to thee that ever thou wert
borne! O poore creature, I if I should cease spea-
kling, and all of us joyne together in weeping, and
lamenting thy condition, it were the best course;
Is it impossible thou shouldest ever beare God's
Wrath; And let these three consideration bee re-
membred and retained, which will make any man
to tremble, even the vilest wretches who will
blaspheme and sweare, & if they be damned (they
say)
First, judge the Lyon by the paws, judge the torments of hell by some little beginnings of it, and the dregs of God's vengeance, by some little sips of it. And judge how unable thou art to bear the whole by thy inability to bear a little of it in this life, in the terror of conscience (as the Wifeman faith) A wounded Spirit who can bear? When God lays the flashes of hell fire upon thy soul, thou canst not endure it; whatsoever a man can inflict upon a poor wretch, may be borne: but when the Almighty comes in battalia array against a poor soul, how can he undergo it? Witness the Saints that have felt it, as also witness the wicked themselves, that have had some beginnings of hell in their consciences. When the Lord hath let in a little horror of heart into the soul of a poor foul creature; how is hee transported with an insupportable burthen? When it is day, hee will that it were night; and when it is night, hee will that it were day. All the friends in the world cannot comfort him; nay, many have sought to hang themselves, to doe any thing rather than to suffer a little vengeance of the Almighty: And one man is roaring and yelling, as if he were now in hell already, and admits of no comfort: If the drops be so heavy, what will the whole sea of God's vengeance be? If hee cannot bear the one, how can he bear the other?

Secondly, consider thine owne strength, and compare it with all the strength of the creatures, and if all the creatures bee not able to bear the wrath of the Almighty, (as Job faith chap. 6. 12.) Is my strength the strength of bones, or is my flesh as brass that must bear thy wrath? As if hee had said, It must bee
The Souls preparation

bee a stone, or braife, that must beare thy wrath. Though thou wert as strong as braife or stones, thou couldst not beare it; when the mountaines tremble at the wrath of the LORD, shall a poore worme or bubble; and a shadow endure it?

Conceive thus much, if all the diseases in the world did feaze on one man, and if all the torments that all the tyrants in the world could devise, were cast upon him; and if, all the creatures in heaven and earth did conspire the destruction of this man; and if all the devils in hell did labour to inflict punishments upon him; you would think this man to be in a miserable condition. And yet all this is but a beam of Gods indignation. If the beames of Gods wrath bee so hot; what is the full summe of his wrath, when it shall feaze upon the soule of a sinfull creature in full measure?

3. Nay, if yet thou thinkest to lift up thy selfe above all creatures, and to beare more than they all; then set before thine eyes the sufferings of the Lord Jesus Christ, hee that creates the Heavens, and upholds the whole frame thereof, when the wrath of God came upon him, onely as a sature, hee cries out with his eyes full of tears, and his heart full of sorrow, and the Heavens full of lamentation. My God, my God, why hast thou forsaken mee? Mat. 27. 46.

Oh thou poore creature, if thou haft the heart of a man, gird up the loynes of thy mind, and see what thou canst doe. Doest thou thinke to beare that which the Lord Jesus Christ could not beare without so much sorrow? Yet he did endure it without any sinne or weakenesse; hee had three slips of the Cup, and every one of them did sink his soule; and art thou a poore sinfull wretch, able to beare the wrath of GOD for ever?

1. Motive. That I may the better prevaile with you,
you, consider these three motives: first, it is the only old way to Heaven: for God never revealed any other but this way in the old Law; the only way for the leaper to be cleansed, was to come out into the congregation, and to cry, I am unclean, I am unclean. This leaper was every sinner; this means of curing was the sight of his sinne; and as he did, so must every sinner confess his sinne, take shame to himselfe, and say, It is my proud heart, and this my loose life, &c. This true sight of sinne is the only doore to life and salvation: who would not goe that way, which is the right, and the ready way; if ever you receive mercy at the hands of the Lord, it must bee by this way, or not at all. I pray you take heed, and doe not finde a shorter cut to heaven: the further you goe the contrary way, the further you must returne back againe; this hath cozened many a man more then hee doth imagine.

As a traveller when he is loath to goe through some slippy Lane, he will breake through the fence, and goe through the meadow, that hee may save the foule way, at last when hee hath gone up and downe, and cannot get out againe, hee is forced with much losse of time to goe backe againe, and goe through the Lane. So it is with many sinfull vverches in the world, and this hath cost them dear. They will not goe this way, by sorrow for sin to see the filthinesse thereof, and their cursed abominations; but they will have a new way to receive mercy and comfort from God, yet at last they are driven to a stand, and then they will heare the Minister of God, when he faith, Christ came to see, and to save that which was lost, Luk. 19. 10. that is, those poore sinners that savv themselves lost, and consider the plagues of their heart; And when 

E. 2. Christ
Chrift works savingly, hee opens the eye, and awakeneth the conscience, and a man must confesse before hee can finde mercy, then the soule faith, I never saw this worke upon my soule, I was never loft. Not where broke you over then? you would needs to heaven a newe way; you are like the thornie ground that would receive the Word with joy: Nay, I beleue you, you must come backe againe, and see all those abominations which have bene committed in secret by you and discover them, or else there is no meanes to come unto life. Let us search and try our wayes, faith the Church, Lam. 3. 40, you must not thinke that Chrift will pardon all, and you doe nothing: No, first see your sinnes, and then you shall receive mercie and pardon for them.

2. Motive Secondly, the worke by this means will be much more easie then at another time. If thou once geth thy conscience convicted, and thine eyes opened, the worke will goe on clearely and easily: Many of Gods people will strike in with you, and many good Christians will pity you, and pray for you, and you shall have many helps this way, and therefore is it not better now to have your conscience awakend when you may have helpe, then afterward when there is no remedy? When any of Gods people fast or pray, they will remember you, why? faith one, Doe you know such a man? yes very well, what is hee? Oh he was the most shamelesse drinkard that ever the sinner did see, or the earth beare. Was he so? Oh but now GOD hath opened his eyes, and awakend his conscience, he was never so frilike before, but now hee is as much wounded, now his heart is broken, and his conscience flies in his face; It were good to remember him, though hee hath
for CHRIST, hath beene awrest, and a profest opposer of God's people, yet let us remember him. Yes that I will, I knowv his burden is great, I have found it; and I hope so long as I have a knee to kneale, and a tongue to speake, I shall remember him. And then they pray for him, and say, Good Lord, who can bear a wounded soule? Good Lord thou haft humbled him, and made him see himselfe vile and miserable, let him see thy, mercy in Christ. What a comfort is this to have a whole Country pray for him in this manner.

Object. But some will object. This is something dangerous, and drives men to a desperate stand; therefore is it not farre better to be as wee are, and not to awakce this severe Lyon? A man cannot conjure downne his conscience when it is up once.

As I answere : you must see your sinnes, that is the truth of it, doe not thinke to put it off; the Lyon will roar; and your conscience will be awakened one day; it is better to bee awakened now, then to have your eyes opened in hell when there is no remedy.

3. Motive. Thirdly, set upon this worke, the issue will bee very successefull : oh what a comfort will it bee to a poore soule in the time of death, when he shall come to render up his soule into the hands of God, that all his sinnes are wiped out; And then to heare those glad tidings from Heaven; Be of good comfort poore soule, thou haft seene thy sinnes, therefore I will not see them, thou haft remembred them and mourned for them, therefore I will never plague thee for them, who would not see his sinnes that Christ may cover them in that day of accomplis? there was never sinner broken hearted but GOD did bind him up: and there was never any truly wounded for sinne but GOD did ever
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ever heal and comfort him, and therefore labour
to looke your face in the glasse of Gods Lavv , and
so see your owne spots ; I confesse this is te-
dious to your sinnes, and the plagues due to them ;
but looke thou on them that God may not. If an
adverfary offer means of agreement, vvee use to
say, suffer it not to come to the publike triall, for
the case is naught; I say it vvill bee so vwith every
vvicked mans case , the Lord hath a controverfie
vwith every wicked man , and it must bee tryed
in the publike day of judgement, or else you must
make a private agreement betwenee GOD and
your owne soules ; If there be any drunkard , or
adulterer , or unjust person, that is guilty of any sin,
you had better take up the matter in private: Doe
not feare to looke upon your sinnes , but bring
them all out before the Lord, and see the ugly face
of them, and intreate the Lord to seale up unto
you the pardon of them, that you may never bee
called to an accomet for them; I tell you, it is the
most comfortable course in the world.

Vse. The last use for instruction to all my fellow-
brethren: let mee speake a word to them and to
my selfe too ; let us all take that course in dealing
with the people, & Gods ordinances, vwhich God
himselfe takes up ; As the steward disposeth of
every thing at his Masters will, and the Apothecary
orders drugs as the Physician appoints, so let it bee
with us too: vvee are but stewards and Apotheca-
ries; let us take that course, and use those means
that God hath appointed for his peoples good; God
faith, you must see your sinnes, and bee humbled
for them: and therefore let us labour to make men
see them. ( as the Apostle faith, I hope we were
made manifest to your confequences, 2 Cor. 3. 3. 7. Did
not your confequences lay to , that you could not
gain - say,
for CHRIST.

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again say it J we must take up that course the Scripture hath revealed, and which the faithful servants of God have ever used, and which God hath ever blessed: nay, it is our wisedome so to doe. Matthew the seventh and the last, Christ taught the people with authority, not as the Scribes: there is a kind of commanding power which the word ought to have upon mens consciences, if a man bee a sinner, it will reprove him, and command reproofes to sease upon him. & if he be in distresse of conscience, it will command comfort to take place in his heart.

Give mee leave to speake my thoughts, and it is my judgement too: What doth it profit a man to scrape up a little Greeke and Latin together, and to leave the sense of the Scripture undiscovered, and the conscience no where touched, nor the heart stirred? Hee that knowes any thing though hee were but an ordinary schoole-boy, that had but any skill in the tongues, if hee could not doe it, hee should bee scourged by my consent. But let it bee in case of conscience, a poore soule comes to anguish of spirit, the onely way to set this man on foote againe, is to answere all his objections and questions, and resolve all his doubts, and to make the way good, & the case cleare: Alas this course is not knowne amongst us: And in the way of examination, if you come to examine a sinner, take away all his cavills, and all his carnall shifts, that bee sith to hinder the word, and force the soule to say, It is Gods word, though hee will not enter-taine it.

[Why mens hearts are not wrought upon in the ministrie,]

Let a man try this course, and hee shall finde a men-
The Souter's Preparation

Various difficulty; this is the reason why our ministry thrives not, and the hearts of men are not wrought upon; because wee labour not the right way to shew men their sinnes, and to convince their conscience, that they may not flinch out from the ordinances of God: Nay, I take it to bee the speciall cause, why after all the precious promises that God makes knowvne, no man receiues good by them: Wee offer salves to them that know not whether they have any sore or no; And vvee offer Physicke to those, that know not whether they have any disease or no; vvee speake of grace and Christ, but people thinke they have no need of them; suffer mee to speake my minde here in freely. That ministry which doth not ordinarily humble the soule, and breake the heart for sinnen, doth not convert and dravv home to Christ,

Novv vvee come to shew the causes, why, and the means how sinnen come to see their sins. The Apostle speakes it to their faces. You are they that have committed this sin, you have crucified the Lord of life, this is your sin.

Doct. The Doctrine from hence is this: A speciall application of partieular sins, is a chiefe means to bring people to a light of their sinnes, and a true sorrowv for them. The Apostle doth not generally propound their sinnes; but hee comes home to their Hearts, and it is not onely done in this place, but it hath beene the practife of all Gods faithful Ministers heretofore. As John Baptist, hee goes not cunningly to vworke, secretly to intimate some truths; but hee deales roundly with them, & faith, O generation of vipers, who forewarned you to flee from the wrath to come? Luke 3. 11. 12. And hee shewes them their sinnes in particular. And when the Publicans came to be baptised, he saith, Receive no...
for CHRIST  

more, then is appointed for you; and he faith to the 
souldiers, Doe violence to no man, and bee content with 
your wages; hee was the minister of humiliation 
and preparations; & therefore he deales thus plainely 
with them.

When Ahab had slaine Naboth, he Prophet Elias 
came to him and sayes, In the place where dogs liske 
the blood of Naboth shall dogges liske thy blood, 1 Reg. 
20. 21. Ahab said, Haft thou found me out, O my 
enemies? And he said, I have found thee out, because 
thee haft fold thy selfe to worke wickednesse in the sight 
of the Lord, and the text faith, When he heard this, 
he put on sackcloth and went softly: This was the 
power of a particular reprooke, though hee were a 
miserable wicked man. Thus did Paul deale with 
Peter, when hee halted before the Jews, hee did 
plainely reproove him to his face, and that not secretly, 
but because hee had sinned openly, therefore hee 
repoves him openly: so alfo our Saviour Christ 
shakes up the Scribes and Pharisees, Math. 23. 13. 
14. And this is the rule in generall, as the Apostle 
faith, Reprove them sharply, that they may be found in 
the faith. Titus 1. 20.

Obj. Oh! but some will say, if I doe thin 
plainely deale with them, I shall discourage them 
altogether.

Answ. Nay it wil make them found Christians 
indeed; see what the Lord faith, Plead with your 
mother: Hose. 2. 2. the word in the Originall is, 
Call her into the Court, call her by her name, & say, 
that shee is not my wife, and I am not her husband. 
And the Lord faith by Ezechiel, Sonne of man, cause 
Jerusalem to know her abominations, Ezek. 16. 1. hee 
doeth not say, cause the Country to know her abo-
minations, or the Country to knovv the sinnes of 
the Court, but make Jerusalem know her owne 
abominations.
1. Reason. The reasons are these: First, because the word thus applied hits sooner than otherwise it would. A Master commands a servant to do such a thing, and because he names him not, one thinks it is not he, and another it is not he; only because he is not named. So when a Minister saith, in many things, wee name all, hee hits no man, and so none are affected with it; but now particular application brings every mans part and portion, and not onely setsthe dish afore him, but cuts him meate, and carves for him, and wee doe in this case as the Nurse doth with the child, shee not only sets the meate before it, but shee minceth it, and puts it into the child's mouth: the Steward doth not onely say, There is meate enough in the Market, but hee buyes it, and brings it home, and sees it prepared, and gives direction what is for every one. The words of a faithfull Minister are like arrows, which if they be shot cock height, they fall downe againe and doe nothing: but when a man levels at a mark, then, if ever, bee will hit it. So many Ministers cantell a grave faire tale, and the like of sins in general, but these common reproothes, these intimations of sinne, are like arrows shot a cock height, they touch no man; but when a Minister makes application of sinne in particular, and faith, O all you drunckards and adulterers, this is your portion, and let this be as venom in your hearts to purge out your lufts then. &c. When our Saviour Christ lapped up the Pharisees all in one speech Math. 21. 45. it is said, that they heard the parable, and knew that he meant them.

Overly discourses that men be great sinnes, and the like, are like the confused noife that was in the ship when Jonah was a sleepe in it, which never troubled him, till at last the Master came and said.
And as a father observes, they came about him, and every man had a blow at him, and then he did awake. So because of general reproofs of sin, and terrifies a far off, men come to Church, and sit and sleepe, and are not touched nor troubled at all. But when particular application commeth home to the heart, and a Minister faith; This is thy drunkenness, and thy adultery and prophane stesse, and this will break thy necke one day; whereby assurance hast thou got of Gods mercy? & what cant thou say for heaven? Then men begin to looke about them. There was never any convicting Minifters, nor any man that did in plainesse apply the word home, but their people would be reformed by it, or else their consciences would be troubled, and desperately provoked to oppose God and his ordinances, that they may be plagued by it. The word of God is like a sword; the explanation of the text is like the drawing out of this sword, and the flourishing of it; and so long it never hits: But when a man strikes a full blow at a man, it either wounds or puts him to his fence: So the application of the word is like the striking with the sword, it will worke one way or other, if a man can fence the blow, so it is, but if not, it wounds. I confesse it is beyond our power to awaken the heart, but ordinarily this way doth good.

2. Reason. Secondly, as the word of God particularly applied, hits soonest, so it sinkes deepest, the words of the wise are compared to nayles fastened by the Masters of assemblies; the Doctrine delivered is like the nayles pointed, but when it is clear, & then particularly applied, it is like the setting on the nayles fast upon the hearts and consciences of men; And this I take to bee the reason why many that
have come many times to oppose the Ministers of
the Gospel; yet God hath broken in upon them,
and humbled their hearts, and made them see their
miserable condition.

The first use is for instruction; here we see the
reason why plain teaching finds such opposition,
why it is so cavilled at, by all Ministers and
others, because thereby the eye of the soul comes
to be opened, and all a man's abominations are dis-
covered, and his conscience is pinched by the
same: Our Saviour faith, He that doth evil, shall
see the light, lest his deeds should be reproved, as a thief;
that, the light and the lannessome bearer, because
they shew his villeny; so they that are guilty of
many sinfull courses, and base practices, hate the
Minister that brings the Word with any power
to their souls. A malefactor at the Assizes can be
content to see an hundred men in the town, and is
never troubled with them, but if he sees one man
that comes to give in evidence against him, and
knowes his practices; Oh, how his heart riseth
with desperate indignation against that man! Oh,
faith he, this is he that seekes my life, he will
make my neck crack; so it is with this soul-saving
Ministry, it is that which brings in a bill of in-
dictment against a man. Now a man can be content
to come, and heare, though it bee never so many
Sermons, but if a Minister comes in, for a witnessse
against him, and begins to arraigne him, and to
indite him for his pride, and malice, and cove-
tousness, and to convince him of them, and to
lay him flat before the Lord, and his conscience:
Oh then he is not able to beare it. What is the
reason of this? Hee can heare others quietly, and
say, Oh they are sweet men, they deale kindly and
comfortably. Why? The maffie bites not; (as the
proverb)
for Christ.

Proverb is) such a kind of Ministry workes not at all, and this is the reason why they are not troubled, but goe away so well contented. I have sometime admired at this: why a company of Gentlemen, Yeomen, and poore women, that are scarcely able to know their A. B. C. yet they have a Minister to speak Latine, Greeke, and Hebrew, and to use the Fathers, when it is certaine, they know nothing at all. The reason is, because all this things not, they may sit and sleepe in their sinnes, and goe to hell hood-wrick, never awakened, and that is the reason they will welcome such to their houses, and say, Oh, hee is an excellent man! I would give any thing I might live under his Ministry. It is just Ababs old humour, hee could sure reasonably with four hundred false Prophets, and if there had bene five thousand more, they should all have beene accepted of him: but when Zabosaphat said, Is there never another Prophet of the Lord: Oh yes (faith Abab) there is one Michael: but I hate him, bee never spoke good to men that is, hee never soothes me up. So it was the temper of the people mentioned in the Acts, when the Apostle law they were a rebellious people, hee deals plainly with them: but they cried, Away with such a fellow, hee is not worthy to live, Acts 4.22. What? said they, then it seemes wee shall bee cast off from the Lord, and be his people no more, they were not able to beare that: people in this case deal with Gods faithfull Ministers, as the widdow of Sarapha did, when the Prophet had told her, that the meale in the barrell, and the oyle in the cruse should not decrease; all this while hee was welcome: but when her child was dead, Oh, what have I to do with thee, thou man of God? 1 Reg. 14. thinking indeed that the Prophet had killed her sonne: So all the while...
The Souls preparation

while wee set the doore wide open, that all the drunkards and adulterers in the Counrrey may goe to heaven, you like us well enough, and we are as welcome as may be, and wee are mervailous good Preachers, and you think us fit for the Pulpit; but if we come once to lay sin to your charge, and to threaten condemnation for it, and to say, if God be in heaven, you shall never come there, if you continue in your sinnes, oh then they are up in armes; and say as the widdow did, Are you come to slay our soules, and awaken our consciences; Beloved, this argues a spirit that never found the power of the vword, But it is our duties, and vve must doe it, and howsoever it is not accepted of the wicked, yet it shall find entertainement with God, and hee shall give us our reward at that great Day.

Secondly, if particular application bee so powerfull, and so profitable, let mee speake a vword to my selfe, & to my fellow brethren: It falls heavie on us that are not willing to practive the same, but rather oppose it in others that desire to doe it; this plaine and particular application, is accounted a matter filinesse, and want of wisdom, and rashnesse, and a thing which befits not a Pulpit, but a mans vwords must be sweet, and toothsome, and hee must have a tender hand over men whatsoever they be, bee they never so prophan; Nay, I dare say, if the Devill himselfe were here, hee must not bee troubled, Ministers must lay bolsteres under mens heads, and low pillowe under their elbowes, that they may sit easily, and not trouble drunkards, and adulterers, but let them bee still in their sinnes, and so let them goe down to hell, this is that which the devill loves, and takes much content in. And it is certaine, if hee could prevaile, no other course should bee taken up; if a great man bee present, or
for C H R I S T.

a patron that wee looke for a living from. (if my cares had not heard it) it is strange to thinke how they daube this over. If their times bee so prettie that all the Congregation would cry shame, if bee did not reprove them, what will they say? reprove you, we will not, we dare not, but beseech you and desire you as every man hath his infirmity, a word to the wife is sufficient. &c. I blame my selfe so farre as my base feare possesseth me: but brethren: what will become of preaching in conclusion, if this may take no place in the hearts of people; and yet notwithstanding all this, there is one thing to bee considered, if there bee but any upright hearted Minister, or sincere Christian that is more exact than ordinary, what will the carnall Ministers doe? though they have no reason in the text, no ground in the Word to warrant them; though they cannot condemne a poore Christian upon good grounds, yet they will invent new vrayes and wrest the Text to dishonour Gods name; and then in all bitterness they can, vent themselves against faithfull Christians, and conscionable Ministers: and hence the hands of the wicked are strengthened, and the hearts of Gods people are much daunted; and the Gospel of Jesus Christ prevails not in the hearts of such as it is preached unto.

Marke the severe command that the Apostle gives his Scholer Timothy, (2. Tim. 4. 1.) I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, preach the word, be instant in season, and out of season, reprove, rebuke, (as if he had said) the stubborne hearts of men neede this specially, reproving, and therefore doing this, is the maine thing that God requires, and the maine end for which the Word serves. Sharp reproofes makes.
The Soules preparation found Christians. Titus 1.13. He that heales overly, hurts more than hee heales; Are there not many to bee humbled, and are there not many lusts rainging in the hearts of men, and women? Let us therefore throw away this shamefull hiding, and make our Ministry known to the soules of those to whom we speake.

Objei. But some will object against this preaching, that it is nothing but the rashnesse of mens spirits, a kind of railing that fits not a Pulpit.

Answ. To this I answer, the Prophets of God ever used and practised it; & the holy Apostles which were inspired in an extraordinary measure of the spirit, did imitate Christ, and his Prophets: and God commanded Esay to lift up his voice, as a trumpet, and shew my people their transgressions, and the house of Iacob their sinnes.

That is, tell the drunkard and adulterer of their sinne. Did Christ and his Apostles raile? Are these men onely vnise? Oh fearefull! that the soules of men should be so desperately transported against the truth of God, you that have had any such thoughts against the power of God, in the Ministry of the Word, repent, and pray, that if it be possible the words of your mouthes, and thoughts of your hearts may be forgiven. The Apostles, and Christ himselfe used this kind of teaching: VVoee who you Scribes and Pharises, Acts 8.22. seven times together, if Christ had now lived, you would have said, hee had raile: Oh fearesfull! I tell you this is the next sinne to the sinne against the holy Ghost.

Objei. But seconedly, they object, in this last age of the vworld there is a difference to be put; it is true, if men were not taught, this were necessa-ry, but now in these times of knowledge what needs all this adoee? all those troubles & reproofes?
for C H R I S T. 65

what, shall we make men to bee chamlings, to mince their meat for them? no, set their meat, set the word before them, and they are wise enough to take their meat, and to apply the Word to themselves.

Ans. I confess it is true, the Lord (blessed be his name) hath made his word more evidently knowne then formerly, and yet there is a great deale of knowledge wanting in the most sort of men; nay, I can speake it by experience, that the meaner ordinary sort of people, it is incredible and unconceivable, what ignorance is among them: Nay, I will be bold to justifie it, that hee that thinkes himselfe the wifest in understanding, if we come home to him by way of examination, wee shall make it knowne to him, that he knowes little or nothing of which he should & ought to know:

But imagine men had the knowledge of the Word, that is not the maine end of preaching, to instruct men: but to worke upon their hearts. When a man hath taught men what they should doe, hee is but come to the walls of the Castle; the fort is in the heart, the greatest worke of the Ministry is to pull downe the wills of men, that know the truth of God, and bold it unrighteousnesse: Nay, they that doe know it, how dull are they in the performances of these duties God calls for at their hands, so that we had not onely need to mince their meat for them, but even to put it into their mouthes; nay, they sleepe with meat in their mouthes: I appeale to you that are inlightened in the knowledge of the truth: doe you not find dulnesse of mind, and in dispoision of spirit in the performances of those duties God calles for at your hands? It was spoken by a reverend Divine, that the freest horse needes sometimes a spur to prick him.
him forward: so I say, the best Christian needs a sharp reproof, to prick him forward in a Christian course.

3. Object. But thirdly, if reason cannot prevale, they dash this preaching out of countenance, and say, When men want matter, then they ran-fack mens consciences, and apply unto them their particular bones, &c. to they make up their Sermons.

Ans. I answer; then our Saviour Iesus Christ wanted matter, he preseth their faults to the Scribes and Pharisees seven times together, nay in the sixt of Ioan he preseth one truth nine times, his aime and end vvas, namely, that he vvas the bread of life. he followeth it, and feeleth it on them. Now in these mens judgements, Christ wanted matter, hee had not wherevwith to spend the time, and therefore hee spake to the hearts of men, and came home to their consciences: but to say the truth, the ground of their cavils that are cast against this kind of preaching, is, because this troubles the hearts of those to whom we speak, and brings vexation to the soules. Doe vve want matter for our preaching? no, but this I say, it is an easie matter for any man to obserue truths out of a text, and to lay forth a point; this is an easie thing for any one that hath a judgement ilighted in the Scripture; but for a Minister of God in the worke of examination, to drive the soule of a carnall man to a stand, that he cannot escape; to make him goe away and hang the wings, in somuch that the soule shall be humbled, or elle goe away and flarle at the truth, and reproofe delivered: Or for a man to uphold a soule in the time of trouble, to comfort; and take away all doubts, I say this is the hardest matter for a Minister to accomplish under the Sunne.
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3. Vs. Thirdly, this should stirre up the hearts of all the people of God, to set an edge on their affections, to desire this manner of teaching, and when God makes his truth thus knowne to us, wee should submit to the power therof. You have most need of this, and there is most profit in this; therefore your hearts ought to be more enlarged to the coveting and submitting thereto.

[ How to profit in hearing the Worde preached. ]

And therefore you that are hearers, suffer me to provoke you to it; when the time comes that you are to approach to the house of God, pray unto the Lord that hee will direct you, and that the Minister may come home to your hearts, bring your hearts to the Worde, as the people did their sacrifices in the olde Law; they brought them, and laid them on the Altar, that the Priest might kill them, and divide them. So bring your hearts under the power of Jesus Christ, that they may be cut and divided, that you may be set blood in the right veine, that your corruptions may bee subdued, that they may have their deaths-wound given them; take up that resoluation of the Prophet David, I will heare what the Lord saith to my soul. Psal. 58. 8. I will not heare what the Levit saith to the Courier, or to the Commons; but I will see what the Lord saith to mee. Oh (say some) the Minister speakes home to such a one, he touched him to the quick: What is that to thee? Will another mans life cure thee? therefore labour that the Lord may come home to thy particular, that the Lord may save thee, and cut thee, and save thee, for thy everlasting comfort.

You are wise for the things of this life, you will
bee content to part with any thing that may procure your comfort: if a father were now on his deathbed making his will, every child would think, what doth my Father give me? And if a man be bidden to a Feast, he is not content onely to have the meat set before him, but if the Master of the feast will carve for him, he will take it kindly. Every faithful Minister is the father of the people, and they are his children, they are the Stewards of the Lords house, and give to every one their portion, terror, to whom terror belongs, and comfort, to whom comfort belongs.

Therefor, when you come into the congregation, and fee the Minister giving and parting to every one his doale; reprove here, and instruction there; looke up to heaven, and labour to get something to thy own particular, and say as Efraim did in another cause, something for me, Lord, something for mee, instruct mee, reprove mee, make knowvne my sines, and discover my abominations.

When the dainties of salvation are distributing, you that are at the lower end of the Table, should thinke vvith your selves, will the dish never come to the lower end? Oh that the Lord would now guide the Minister, to lay his hand on the sore of this cursed insidelity of minde? Oh, that the Lord vwould knocke dovvne that sinne of mine this day!

And if thy heart bee any whit inlightned and touched, thou vvilt be much contented and comforted, as David said to Abigail, when shee came to dissuade him from going against Nabal to destroy him, she said, Upon me, my Lord, be this inquiry, 2 Sam. 24.25. Why? Blessed be God ( faith David) that sent thee this day to meee mee, and blessed bee thy counsell, which hast kept mee this day from
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So, if thou hast a good heart, thou wilt not goe away repining and fretting at the Word, and say, the Minister meant mee, and crost mee: Take heed of this temper of heart, and if God be pleased to carve out to any man those particular fruits that concerne his good: goe away, & blest the Lord, and say, Blessed be his good word, and his poore servant that met this day vvitb my finnes, I never observed that pride, I never observed that malice, I never discovered that carelesnesse. What became of Chri$t I cared not, what became of his Ministers I respeeted not: what became of his name I regarded not, but the Lord shewed me my finnes, & blest bee God for that good worke which hath beene communicated to my soule by his servant.

[ A naughty heart discovered. ]

And observe this, so farre as the heart is searcely full that the Minister should meet vvitb his sins, so farre the heart is naught: Nay, if it bee thus, if your consciences testifie against you, that you are loath to have your finnes dealt roundly vvitball, you thinke the Minister should be milde, and not use such bitter reprehensions, and sharpe reprooses: I beseech you, thinke of it seriously, you deale vvitb your finnes in this kind as David did vvitb Absalon: when Joab was to goe out, he gives him charge to use him kindly and gently, that is, doe not kill him, but take him prisioner, that was his speech, Deale kindly for my sake with the young man Absalon. 2 Sam, 18. 6.

Doest thou deale so vvitb thy finnes? thou wouldest have the Minister deale kindly vvitb drunckennesse and adultery, and malice, doe not kill drunken-
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but onely take him prisoner, keepe him in,
reforme the outward face of drunkenness, that
wee may not be drunken in the open streetes, but
in a corner, and so that men may not sweare at
every turne, but when they come among gentle-
men, that they doe it cunningly.

The case is cleare, thy soule, if it bee of this
temper, it never hated sinne, it never sorrowved
for sinne, it never found the word of God vorking
upon it for the subduing of sinne.

[ How to know whether wee hate sinne. ]

Imagine there were a trairor or rebell come
into the Tovvne, that sought to take away the
Kings life, nay, suppose hee were thy enemy or
the like, will any one say that man hates an enemy,
that cannot endure to have an enemy discovered,
attatched, and brought to execution? No sure
but hee loves him, he covers him, hee hides him,
and would not have him knowne, hee is a lover
of a trairor, and a trairor himselfe: else why doe
you harbour a trairor; you cover him that hee
cannot come to judgement, and therefore you are
a friend unto him: so it is in this case; Canst
thou say that thou hatest sin, thou hatest malice
and covetousnesse, and loosenesse, and prophane
ness; and in the meane time, thy soule faith,
I cannot endure that the Minister should discover
these, I cannot endure that thee should attach
them, and arrest my soule for my covetousnesse, or
adultery, and the like? My heart riseth, and I would
cover it, and hide it; nay, I can beare it out some-
times, and say, the trairor is not here, I am not
the drunkard, I am not the adulterer thou talke of;
but if the Minister will pursue thy soule, then thou
shaltest the doore against him: If it bee thus with
thee,
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The doctrine is this, That serious meditation of our sinnes by the word of God, is a speciall meanes to breake our hearts for our sinnes. After they had heard, (this notes a continuall action,) the truth of God still stuck in their stomaches, the arrows of God would not out, the Apostle shot some secret shot into their soules, which came home to their hearts & consciences when they heard this: that is, the musing and meditating, and pondering of this, when they could hold no longer, they could bear no more, but came to the Apostles, and said, what shall we doe? Sometimes God brings a man into the Church to carpe at the Minister, and to see what hee may have against him: now if the Lord sting the conscience of that man, hee will heare you all the weeke after, and say, Me thinkes I see the man still, hee aymed at me, hee intended mee, and me thinkes, I heare the word still sounding in mine cares,
The Soules preparation cares, hee is always meditating on the word in this kinde.

A serious meditation of sinne discovered by the word, is a speciall means to pierce the soule for the same: when David (Psal. 37.) had considered the glory of wicked men, how their eyes fix'd our with fatnesse, and they had more than heart could wish, and who but they in the world? they were not troubled, they were not molest'd; then hee thought they were the onely men in the world, when hee had considered and mused of this, it pierced his soule, and hee was vexed with it, this went to the very intralles of him, and therefore that place is mervailous pregnant. It was the means whereby Lot was so touched with the abominations of Sodom: that righteous man dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their unlawful deeds. 2 Pet. 2.8. Many saw and heard besides Lot, and yet were not vexed, but he vexed himselfe, that is, the meditation of those evilles, and bringing them home to his soule, vexed him and troubled him, and the word is a fine word, implying two things.

[ Two things in the word. ]

First, the search, and examination of a thing.

Secondly, the racking and vexing, a man upon the triall: So it was with Lot, hee observed all the evils, he weighed them, and pondered them: and then hee racked his soule, and vexed himselfe with the consideration of them; the same word that is used here for vexing, is used in the matter of a storme, the text faith, The ship was tossed with the waves: Mat. 14. 24. So meditation doth tosse the soule with vexation. It was the practice of the Church,
Church. Remembering mine affliction, the wormwood and the gall, my soul hath them in remembrance, and is humbled in me: Lament. 3. 19. 20. In remembrance I remembered, for so the original hath it, I remembered all my miseries and afflictions, and my sins that were the cause thereof; that is, I still mused and meditated thereof. And what followeth, the heart was buckled and bowed thereby, and was broken in the consideration thereof.

Quest. But you will say, what do you mean by this musing and meditating;

Ans. I answer, meditation is nothing else, but a settled exercise of the mind for the further inquiry of a truth, for the affecting of the heart therewith.

[What meditation is.]

1. There are four things to be considered in it; First, it is an exercise of the mind: it doth not barely close with a truth, and apprehend it, and assent unto it, and there rest, but it looke[s] on every side of the truth. It is a fine phrase of David’s, I thought upon my ways, and turned my feet into thy testimonies. Psal. 119. 59. It is taken from curious words, which are the same on both sides; they that work them, must often turne them on every side, so it was with the Prophet David, I turned my ways upside downe, and looked every way on them. And so againe, Many shall runne too and fro, and knowledge shall be increased. Dan. 12. 4. Runne too and fro, what is that? It is not the bodily removing of the man, so much as the busie stirring of the minde, from one truth to another; it propounds one, and gathers another, so that it sees the whole silhouette of the truth. I use to compare meditation to perambulation, when men goe the
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bounds of the Parish, they goe over every part of it, and see how farre it goes; so meditation is the perambulation of the soule; when the soule lookes how farre sinne goeth, & considers the punishment of it, and the plagues that are threatened against it, and the vileness of it.

Secondly, it is a settled exercise of the minde, it is not a sudden flash of a mans conceit upon the sudden; but it dwells and stays upon a truth, it settles againe & againe upon that it hath bestowed it selfe: When a man is deepe in meditation upon a thing, bee neither seeth not heareth any other thing, else the streame of the heart is not settled upon the truth conceived.

A man that hath beene offered an injury by another, when bee eates and walkes, still hee thinkes of his injury; his heart is settled on it: So your hearts ought to be on the truth. The Apostle to Timothy saith; Continue in the things thou hast learned: 2 Tim. 3: 14. the word in the original is, Be in them; that is, let a mans minde bee moulded into the truth.

Thirdly, it is a settled exercise for two ends; first, to make a further inquiry of the truth; and secondly, to make the heart affected therewith; for this is the nature of meditation, not to settle it selfe upon a thing knowne, but it would either know more in those truths that are subjected to it, or else labours to gather something from them; it is with the truth, as it is with a man which goeth into the house, and pulls the latch, when hee was without, hee might see the out-siDE of the house, but hee could not see the roomes within, unless hee drawes the latch, and comes in, and goe about the house. meditation pulls the latch of the truth, and sees, this is my sinne, this is the cause,
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cause, here is the misery, this is the plague: and thus meditation searcheth into every corner of the truth.

4. Lastly, meditation labours to affect the heart, not only to know a thing, but to bring it home to the soul, these things are so, know it for thy good. Job 5. So when a man hath viewed all, and considered all, then meditation brings all to the heart, and labours to affect the heart therewith, this is that which brings sorrow and compunction for sinne, a settled exercise of the heart that meditators on sinnes that makes inquiry after them: and the grounds are two, and very remarkable.

1. Ground.

The first is, this meditation makes all a man's sinnes, and any truth belonging therunto more powerfully and plainly to bee brought home unto the heart. It is the action of the understanding when a man doth gather all reasons, and mullers up force of arguments, and labours to press the soul, and lay them heavy upon the heart, and bring it under the power of the truth. It is with meditation as it is with usurers that will grate upon men, and grind the faces of the poore, and suck the blood of the needy, they will exact upon men, and take use upon use, they will not bee contented to take the principall, but they will have consideration for all the time, until they have sucked the blood of a poore man that is under such a muckworme: A poore man could be content to pay the principall, but to exact use upon use, this kills him: So doth meditation, it exacts & slayeth the soule of a poore sinner, you have committed adultery in a corner, but you shall not so carry it away, This you did against the knowledge of God.
God revealed, against many mercies received, against many judgements threatened, against checks of conscience, against many vows and promises remembered: and, Item for this, and, Item for that, and thus meditation oppresseth the soule: But then the soule will say, happily it is but a trick of youth, or it is my infirmity: No, no, faith meditation, this hath beene your course from time to time continually, that hath been your haunt, it hath beene a riveted corruption that hath fastened upon your bones, and will goe to your grave with you, and it will bring you to hell. But then the soule faith, I will repent: No, no, faith meditation, your heart is hardened in this sinne, you have a heart that cannot repent nor yeeld, the word of God workes not, it prevailes not, the Minister hath flung hell fire in your face, and told you, that no drunkard, nor adulterer shall goe to heaven, and yet you goe away no more moved then the seate whereupon you sate, you have continued in sinne, and are hardened in sinne.

Thus marke how meditation exacts use upon use: But then the soule replies, I will goe to the Word, and waite upon the meanes, and it may bee the word will prevale.

No, faith meditation, you have despised the Word, and God will takes away his Word from you, or you from his Word, or his blessing from both.

What, is it a matter of infirmity? No, it is your continuall course.

And you repent, No you cannot, you cannot, you are hardened.

And you hope the Word will worke upon you, No, no, it is cursed unto you. Thus meditation exacts use upon use, untill the blood of the soule bee
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bee sucked up. Meditation breaks the soul, and lays weight upon the soul, in this case. It is a passage remarkable of Peter, when our Saviour told him, that before the Cock crew twice, hee should deny him thrice, the text faith, When the Cock crew the second time, Peter remembered the words of our Saviour, and went out, and wept bitterly: the Word in the original is this, the holy man heaped all the circumstances together, and reasoned thus, the Cock crowes. now I remember the words of Christ: Oh what a wretch am I, that should deny such a Master that called me: such a Master as found me, such a Master as was mercifull unto me! when I never saw my selfe, nor my sinnes, hee plucked mee out from my sinnes: It is that Master I have denied, hee came to doe me good, and to save me, and I have denied him: Nay, even at a dead lift: if ever I should have defended him, I should have defended him now; if ever I stood for him, I should have stood for him now, but to deny my Master, and forswear him, that I should doe it, an Apostle, beloved; an Apostle thus honoured, that I should doe it, when I professed the contrary, what such a Master denied by mee, such an Apostle, at such a time, before such persons, and forced to it by such a fally mayden? All these sinfull circumstances, the manner of them, the nature of them, the baynoniselle of them, the holy Apostle laid all these to his heart, and his heart sunke under these circumstances thus gathered together, and then went out and wept bitterly.

Looke as it is in warre, were there many scores that came against an Army, they might be conquered, or many hundreds might bee resisted, but if many thousands should come against a small army it would be in danger to be overcome. Meditation leadeth
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leadeth as it were an army of arguments, an army of curses, and miseries, and judgements, against the soule, how ever one misery or plague will not downe, but a man may brooke it, and goe away with it, yet meditation brings an army of arguments, and tells the soule, God is against thee where-ever thou art, and what-ever thou dost. And then the heart begins to cry out as Ehasha's servaunt did, Master, what shall I doe? what? so many sinnen, and so many judgments denounced, and shall fall upon me for them? Lord, how? shall I doe? how shall I bee delivered from these, and pardoned for these? thus meditation brings home sin more powerfully to the heart.

The second argument is this: as meditation brings in all bills at account, so it fastens sinne upon the consciences of those to whom the word of God is spokenn, in so much that the soule cannot make escape from the truth delivered, and from the judgements of God denounced against him: Sometimes when men heare the Word and threatnings denounced, then their hearts are touched; and they goe away resolved, not to commit sinne as they have done: But when they are gone, it works not, but the heart recoyles again, and goeth to its former course. The reason is, because you meditate not on the Word.

It is with the Word as with a salve, if a man have never so good a salve, which will helpe a sore in foure and twenty hours, if a man shall doe nothing but lay this salve to the wound and take it off, it would never heale the wound, & no wonder: Why? he will not let it lie on; the best salve under heaven will not heale a sore, and eate out a corruption, unless it bee bound on, and let lie: So it is with the good word of God: many a soule heareth
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heareth the word of God, and his heart is touched, or his sinne, and his conscience begins to be awakened; but when hee goeth out of the Church, all is gone, his affections die, and his heart dies, and his conscience is not touched: no wonder, you will not hold the word to your soules, you heare, and not hear it: you will see sinne, and not apprehend it; and therefore it is, that the Word over-powers not your corruptions: Doe you thinke the salve will worke when you keepe it not on? The Word of God is the salve, conviction of Conscience is like the binding on of the salve, meditation is like the binding of it to the fore; remember the truth which touched thee first, and keepe that on, let nothing take it away from they minde; hold that good word close to thy soule, and it will keepe thy heart in the very same temper, after the delivery thereof; as it was in the delivery. The Apostle Lamps. Cap. 1. 2. compares a slight hearer, to a man that lookes his face in a glasse lightly, that forgets himselfe what visage hee had, but faith, Who so looketh into the law of liberty, and continueth therein, hee being not a forgetfull hearer, but a doer of the Word, this man shall be blest in his deedes: the Law of Liberty is the Law of God. And this Law being a glasse, you must not onely heare, and bee gone, & slight and neglect it, but you must continue in looking, and then you shall see the complection of your sinnes, and the vilenesse of your corruptions: when the drunkard heareth the basenesse of his sinnes, and the adulterer the basenesse of his abominations, they looke themselves lightly in the glasse of the Law; But they must carry away the glasse with them, and looke themselves still, and the adulterer must say, I am a prophane creature, & my heart is polluted,
polluted, my conscience defiled, and my soul hardened, and I shall be damned: if a man should thus looke, and view his sinnes, and carry away the glasse with him continually, hee would see his life to ugly, and his heart so base, that hee could not be able to beare it. If the pills bee never so bitter, yet if a man swallow them suddenly, there is no great distaste, but if a man chaw a pill, it will make a man deadly sick, because it is against the nature of it: so our sinnes are like these pills, they goe downe some what pleasently, because wee swallow downe our oathes and prophanesse, and our malice, and contempt of God and his ordinances, and wee make it nothing at the religion of God, and the professors of it: you swallow downe pills now, but God will make you chaw those pills one day, and then they will be bitter: Though the swearer swallowes downe his oathes now, yet at last the Lord will make him remember, that he will not hold him guiltlesse, but arraigne him at the day of judgement: and make him cry guilty at the barre, and againe will make you chaw over your malice: you hated the Lords Word, and the worke of his Spirit: and this will condemn thee.

Againe, meditation doth bete the heart of a man, that he cannot escape, wheresoever hee is. meditation brings those things to his mind, and the plagues due threunto, so that hee cannot escape the dint thereof. It is the nature of our owne hearts, that we are loath to read our owne destiny, which will bee our bane and confusion: meditation calls over the thoughts of a man, tells him the reasons are good, the arguments sound, the Scripture plaine, thy sinnes evident. Conscience, you know it; therefore heart you must do it, (faith meditation;) take heed of drunkennesse, faith meditation, you heard
heard what the Minister said; these things are against God, and the wrath of God is gone out against you for these sins; these will be your bane, and will bring you to everlasting destruction. And when meditation doth thus yawle at the heart, the mind still musing, and the heart still pondering of sin, at last it is weary, therefore unburdened therewith; the issue of the arguments is this, if meditation brings in sin more powerfully, more plainly to the soule; if it be that, which binds and slayeth it, and leteth it upon the soule; then the point is clear, that serious meditation of sin is a special means to bring a soule to the fight and sorrow for sin.

Vse. The uses are these: If it be so, that meditation is thus powerful and profitable, for contribution of the heart, and so to bring in consolation to the heart; then what shall we think of those men that are unwilling to practise this duty? Nay, what shall we think of that untowardness of heart which is in us against the command of this duty? It falls mervailous heavy upon us all more or lesse in this kinde: for we are mervailous guilty in this kinde; a man had as good to bring a Beare to the stake, as a carnall heart to the consideration of his owne wayes; much more loath is hee to ponder seriously, and meditate continually upon his sinnes; nay, men are so farre from musing of their sinnes; that they disdaine this practise, and scoffe at it. What, say they, if all were of your minde, what should become of us? shall we alwayes bee poring on our corruptions? So wee may hap to runne mad, if wee were of your opinion, thus we flight and put it off, and trample on this duty, which is so profitable: the poore will not meditate on his sinnes, he hath no time: the rich
they need it not: the wicked dare not: and no man will in this case. What, shall a man set his soule on a continuall racke? (say they) shall a man drive himselfe to a desperate stand, and trouble himselfe unprofitably? cannot men keepe themselves well when they are well? this is the course and frame of the world, and wee may complaine of this carelesse and heedelesse age, as Jeremiah did of his time. No man repenteth him of his wickednesse, saying, What have I done? Jer. 8. 6. There is no question, no searching, no musing: no man faith, these are my sinnes, these are my wayes: no man lookes over his course and conversation, he doth not apprehend his sinne; and that is the reason wee heare no humbling, of no repenting: but every man runneth into sinne, as the horse rusheth into the bartell, hence it is, that there are so many uncleane beasts in the Arke. In the old Lawe, if there were any beasts that chewed not the cud, hee was counted uncleane: the chewing of the cud is serious meditation of the mercies of God to comfort us, and of our sinnes, to humble us: there are many ungodly persons in the bosome of the Church, that mufe not of their sinfull wayes, the Prophet Jeremias hath it; YVere they ashamed when they had committed abominations? Jer. 8. 12. nay, they were not at all ashamed, neither could they blush; hee adds reason in the eleventh verse, They could not be ashamed: why? because they cry, peace, peace; let the Minister speake what he can, and denounce what judgement he will, they promise themselves peace, and quietnesse, they consider not their wayes, and therefore their hearts are not disquieted therewith, nor troubled at the consideration thereof; nay, there are many that count it an excellencie, a cunning skill, if they
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can drive away, and shake off the sight of sinne, if they can put out the meditation of any thing the Word reveals, they make it a marvailous excellent piece of skill, and what they doe themselves, they would have others doe also: but they that now will not see, nor consider, nor meditate of their sinnes, the truth is, they shall see them, as the Lord faith by Esea 26. 11. When thy hand is lifted up, they will not see: but they shall see and be ashamed: so I say, you that will not see your sinnes, but say, What needs all this sturte; let the Minister say what he will, shall we be madmen, to be troubled, & shall we be fools, to be disquieted with the consideration of our sinnes? well, you will not make upon your sinnes now, but the time will come, that the Lord will set all your sinnes in order before you, and you shall not be able to looke off them.

And hence it is, that when man hath lived vwickedly all his dayes, and comes to lye on his death-bed, then all his sinnes come to his remembrance, and then conscience flies in his face, and sayes, here is a cup for a drunkard, and for an adulterer: now hee seeth nothing but sinne, and hell, and damnation, due to him for his sinne, and then he cries ou"t, hee is damned. You might have seen something before then: if you had seene them to bee humbled for them, you should never have seene them to bee damned for them. If there bee but any occasion of baseness offered to the view of the drunkard, vvhich way doth hee not use to compasse his carnall delights? and shall the drunkard and prophane vretch be so eager in lingering after sin, that hee may commit it, and be damned for it, and shall not a man so labour to see his iniquities, that hee may bee humbled for them before
The Soules preparation before God, and receive mercy from God in the pardon of the same? Shall the reprobate hale judgments on their soules, and bend all their meditations that way, and shall not they that desire to see God in glory doe the same?

2. Vfe. The second use is for instruction: from the former doctrine delivered, we may collect, that loose, vaine, joviall company, is the greatest hinderance to preparation for Christ, and the greatest obstacle to the vworke of grace that can bee possible: this is not forced, but followeth clearly from the former truth in this manner: for thus I reason:

That course which takes away the mind from musing, and the understanding from meditating on his evill way, that course is the greatest hinderance of the heart being humbled, and fitted for the Lord, for meditation brings in contrition, and that prepares, the heart for Christ: but your joviall company, and rioting persons, there is nothing under heaven that takes off the minde more from musing, and the understanding from weighing a mans evill throughly, therefore this much needes bee a mervailous impediment, and hinderance to those that endeavour to walk uprightly before God in any measure, Amos 6. 5. There are rules of their reveldry set downe, they thrust and put away the day of the Lord farre from them: that is the first law they make, the first statute they enact, thinke not of sinnenow, and meditate not of judgement now, but come (say they) cast care away, fling away and casheere those melanchollie imaginations: wee have many fallings, let us not therefore bee pondering of them, and make our selves so much the more miserable, this day shall bee as yesterday, & to morrow as to day.
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sorrow nor judgement, no sinner now considered. And this is remarkable, and if a poor soul in that drunken distemper should be smitten by the hand of God, and should suggest these words to his drunken companions; we are all here merry and jolly, and let our hearts in delight, but for all this, God will bring us to judgment, the eyes of God seeth our now drinking and bezeling, and the care of God heareth our blasphemies and swearing; and for these we shall one day be plagued: why, this should spoyle all the sports and jollity, they could not bee able to bear him, but they would presently fling him out of doors: this is that which baneth many a soul; therefore take notice of it, if any of you have had a sight of sinne: if a drunkard goe aside, and hang the wing a little, mark what men doe, if they can but once get him into their company, and make him shake off those damps, and run on in his former course, then this hinders him from meditating on his sinnes, and from being prepared for Christ; and hence it is, that many a poor soul that hath had the fire kindled, the terror that the Lord hath left into his soul, would have humbled his proud stomack, and melted his stubborn heart, but partly drunkennesse on the one side, and merrinesse on another, cocke away all the amazement whereby the soul might have beene wrought upon, and hee have received everlasting salvation: Therefore think of it. It was the course the Scripture observed in the lamenting Church, Zech. 12. 12. The house of David apart, and their wives apart, the house of Nathan apart, and their wives apart. There is no casting up of accounts in a crowd; but if a man will cast up his account, if hee will see his sinnes, and consider his base practices, hee must goe
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goethe side by himselfe, loose occasions and vain occasions withdraw the minde, and plucke off the soule from seeing the evil, and affecting the heart with it. Therefore the Apostle Peter, a little beyond my text, when hee saw the Iews were affected with that hee had delivered, and that their hearts were touched, when they asked him what they should doe; hee saith, Save your selves from this wannaer generation. God hath now touched your hearts, suffer not Satan by these wicked instruments of his, to feale the terror of God out of your hearts; for your drunken companions are like nothing else, but those ravenous soules spoken of by Christ, that devoured the seede that fell by the way side; the foule is the devill, the seed is the Word of God; now the devill doth not pluck this out of the soule himselfe alone, but often by cursed companions. The Alehouse is the bath, that harbours those ravenous beasts, and drunken companions: By these the devill meth to pluck out his good seede out of the heart; and therefore as you love your soules, suffer not your selves to bee drawn away by these cursed wretches: doe not suffer them to feale the worke of Gods spirit away, which hee hath wrought in your hearts: this I obserue to checke that cursed practise of men, who, when a man is troubled, send him to play at cards, or dice, or the like, which is the greatest means to hinder the worke of God in their hearts.

3. Ver. Thirdly, seeing meditation brings marvellous comfort and profit to our soules; you are therefore to be exhorted, since you see what it is that God requires, that with speed you sey upon it, and that with care and conscience you labour to persevere in the performance thereof; I beseech you
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you thinke of it, what is more usall in the world then this, that men should make neighe, and little account of their sinnes? nay, to goe boot upright under those execrable abominations, whereof they stand guilty before God. Looke as it was with Sampson, he went away with the gates of Gath, and made no thing of them, so there are many, that carry the gates of hell upon their backes, as drunkennesse and adultery, and yet they feare not, nor are affrighted therest; nay, Gods owne servants, that desire to looke towards Zion, Is not this your complaint many time? I cannot finde sinne heavy, I confesse the word discovers it, and reveales it, but I cannot bee troubled for it. I cannot finde my soule burthened with it: sinne is not heavie unto mee, but I carrie it away easely, and make no bones of the matter, though proud, and lend, and carelesse, and untoward, yet my heart is not apprehensive of the weight of it: Let me speake unto you: Are you not therefore here hindered in the way God requires of you, because you weigh not and ponder not those evill wayes you stand guilty of before God, but you are better content to see them and slieght them, then to remember them? I beseech you to take notice of it.

Looke as it is with men in the world, if five hundred pound weight be laid in the ground, if a man never plucke at it, hee shall not feele the weight of it: your sinnes are not many hundreds, but many thousand weights, the least vaine thought you ever imagined, the least idle word that ever you uttered, are weight enough to preffe your soules downe into everlasting perdition, and therefore so many sinnes, so great, and so constantly committed, against so much knowledge, against so many
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many comforts, and encouragements, against many vows and protestations, are much more heaive, and yet you seele them not: the reason is, you see them not, 'you weieh not pride, you weieh not malice, you weieh not dead heartedness: if you would weieh them seriously, and consider of them thoroughly, you would finde that they were heavier than the sand on the sea-shore.

Object. But you vwill say, how should we come to meditate on our sins aight, that we may have aight light and forrov for sinne.

Answ. For the opening of the point, I vwill discovv cover three things: First, the ground on vwhich our meditation must bee raised: Secondly, the manner how to follow it home to the heart: Thirdly, how to put life and power to it, that it may prevale, and worke this blessed end in our soules.

First, consider the grounds, vwhereupon medit- tation must bee raised, and them I referre to these sourse heads.

I. GROUND.

First, labour to see the mercy, goodnesse, and patience of God; that have beeene abused and despis- ed by that unkind dealing of ours, and that mer- vailous carelesness in those duties God hath required of us, the height of Gods goodnesse to us, lays out the height of all our iniquities committed: The greater the kindnesse and mercy of God is, the greater are our sinnes, that esteeme not of this mercy, but abuse it, and despise it: This adds to our rebellions, this makes our sinnes ut of measure sinfull, because God hath beeene out of measure mercifull.
There are many sinnes in one, when a man sinneth against many mercies, and walke not worthy of them: wee may observe, that this is the course that God takes to break the hearts of the Israelites, when they had neglected his ways, and broken his commandements, what was his message, when the Lord humbled the people, and brake them kindly? Iude 2. The Lord by the Angell, thus speakes, I made you to goe out of Egypt, and brought you to the land which I sware to your fathers, and I said I would never break my covenant with you, and yee shall make no league with the inhabitants of the land. But yee have not obeyed my voyage, why have you done this worke?

Now the Lord presteth this his kindnesse upon them, and labours to melt their hearts in the apprehension of his goodnesse to them, and their unthankfulness to him; the text is, When they heard this, they lifted up their voice, and wept. They considered Gods kindnesse to them, and their unkindnesse; how he did all for them and they did all against him: how the Lord was gracious to them for their comfort, but they did not walke worthy of it. Why, have you done this, with the Lord? Why was my mercy despised? Why was my goodnesse slighted? Why was my patience and long-suffering abused? And when they heard this, they wept in the consideration of their unnatural dealing: Nay, this is the thing remarkable in Moses, hee stab' the heart, and workes effectually upon the Israelites by this meanes, Do you then require the Lord? O foolish people, and unwise! Is not he thy Father that hath bought thee? Hath not hee made thee, and established thee? Deut. 12. 6. 

& will you thus reward the Lord? Thus carelessly,
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and thus proud, and disobedient? Why, Remember, faith hee, the days of old, and then hee reckons up Gods gracious dealing with them.

I apply this in particular: there is never a soule here present, there is never a man in the basest estate, and lowest condition, but hath had experience of Gods goodnesse, and wervalous lovingkindnesse this way. Were you ever in want, but God supplied you? Were you ever in weakesnesse, but God strengthened you? In sicknesse, who cured you? in misery, who succoured you? In poverty, who relieved you?

Hath not God beene a gracious God unto you? every poore soule can say; never a poore soule hath had a more gracious God than my soule, all my bones can say, Lord, who is like unto thee? this heart hath beene heavie, and thou hast cheared it; this soule hath beene heavie, and thou hast relieved it; many troubles have befallen mee, and thou hast given a gracious issue out of them all.

And shall I thus reward the Lord? Shall I sinne against his goodnesse and his kindnes? then what shall I say? Hear O heaven, and hearken O earth, the Oxe knowveth his owner, and the Asse his Masters crib, and Israel knowveth not Gods kindnesse, nor acknowledged his goodnesse towards them: the consideration hereof (one would thinke) should break the hardest heart under heaven: if men be but ingenious men, if they have received any great kindnesse from a friend, they were never in want, but hee relieved them, he tooke them into his house, and they might freely goe to his purse, or any thing he had. If a man should deale thus kindly with another, and this man should deny him an ordinary favour, hee will be ashamed to come into his presence; hee will say,
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Is it, his house was mine, and his ports was mine, and so deal thus unkindly, nature would have taught mee otherwise: what are our hearts to God that hath beene gracious to us all, hee hath created us, and doth preserve and keepe, and afford many blessings unto us; hee gives us our houses that cover us: it is God that affords us all this, and shall we sin against such mercy? therefore goe to the beasts of the field, and they will tell you, and to the birds of the ayre, & they will discover Gods mercy unto you: goe to your beds and tables, who gives these, and continues these? do not the Lord? and yet sin against this God? O foolish people and unwise! all love on Gods part, and all negligence on ours! God exceedes in goodnesse towards us, and we do exceede in unkindnesse, and unthankfulness towards him; This is the first ground upon which meditation must be raised.

II. GROUND.

Secondly, if this will not work upon you, if you have no good nature in you, consider that God is just too, if mercy cannot prevail with you, you shall have justice enough, and that without mercy; you must not thinke to slight Gods mercy, and carry it away in that fashion. But God is a just God, as hee is a gracious God; hee will be revenged of you; If any stubborn heart shall say, God is mercifull, and therefore we may live as we list, and bee as carelesse as we please: Take heede, that just law that hath beene con- tempted, and those righteous statutes that have beene broken, and God that hath beene provoked by you, will be revenged of you; did ever any provoke the Lord and prosper, and shall you begin? Where is Nimrod and Nebuchadnecar, and Pharaoh, and
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and Herod, and those proud persons that set their mouths against God, and their hearts against heaven; what is now become of them? they are now in the lowest pit of hell.

God sent Pharaoh into the red sea, and ought wee know, his soul may now be roaring in hell; this is certaine, that whosoever resistent him shall finde a swift judge to condemn him.

The Apostle faith, Our God is in a consuming fire. Heb. 12. And if my fire bee, kindled, it shall burne to the bottom of hell. Deu. 2. 32. That justice of God will not bee appeas'd without satisfaction; that justice is wise; and cannot be deceived; that justice is powerfull; it cannot be resisted, and not onely justice, but mercy & patience will come in, and plead for vengeance against the sinner, and that will be the fowrest plague of all. When you appeare before God, what will you expect? you will call for mercy to save you, and for patience to beare with you. Not so, faith Mercy, Justice Lord, I have beene despis'd; justice, faith Patience, I have beene abused, justice, faith Goodness, I have beene wronged. And how will it be then, when mercy it selfe shall condemn that soule? & Patience shall be an accuser of it, and Goodness shall call for vengeance against it.

III. G R O U N D.

Thirdly, consider the nature of your sinnes, and the haymousnesse of them: sinne is not a tricker of youth; or a matter of merriment; but a breach of the Law of God; and therefore it is good for a man in this case to examine every commandement of God, and the breach thereof: You know not your sinnes, therefore get you home to the Law, and looke into the glasse thereof, and then

handle
for CHRIST

Bundle up all your sinnnes thus: So many sinnnes against God himselfe, in the first commandement; against his vvorship, in the second; against his name, in the third; against his Sabbath in the fourth commandement; nay, all our thoughts, words, and actions, all of them have bene sinnnes: able to sinke our soules to the bottome of hell: bundle up your sinnnes, and lay one upon the heart and another upon the conscience, and then it will breake your backes: those small infirmities you make nothing of, and those sinnnes you make flight of, and make a tricke of youth, if you will beftow your mindes a little seriously, you will see them to bee farre otherwise: every sinne deferves death.
The wages of sinne is death, Rom. 6:1. not hee onely that murthers his neighbour, and takes away his life, but the malicious man, and the proud man deferves death. Nay, to come nearer to the text, what if I prove you had a hand in the shedding of the blood of Christ; dwell here a little and consider it, and you shall see the point cleare.

If there bee any soule here present that hopes to have any part in Christ, as if I should goe from man to man and aske, have you a part in Christ? you will say yes, surely I hope so: marke what I say then, if thou hopest for any mercy from Christ, then Christ was thy surety and bare thy sinnnes, and those sinnnes of thine were the witnesses against our Saviour, they were the Souldiers that tooke him, the thornes that pierced him, the spear that gored him, the Cross that tooke away his life: The truth is, the Souldiers and Pilate, and the Sanubes and Pharises, could have done nothing to our Saviour but for thy sinnnes: had it not bene for thy sinnnes, had it not benee for the sinnnes of the eleate, the Souldiers could not have apprehended him.
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him, the Pharisee could not have vvitnefed against him, there could have bee no Judge to condemne him; very well then, thy sinnes caused all this, thy wicked thoughts and wicked actions caused our Saviour to cry out, My God, my God, why hast thou forsaken me? Here sinke under the consideration of thy sinnes, and thou goest away and makes a trick of youth of them, and a matter of merriment, of loose talke, and wicked doing. Therefore when you are going home, thinke with your selves, It was my sinnes that had a part in the shedding of the blood of Christ; and when you are at meat, let that come into your minde. I have had a hand in the crucifying of the Lord Jesus Christ; and when you goe to bed thinke of it. I am one of those that have embrewed their hands in the blood of the Lord Jesus, that Saviour that is now at the right hand of God, that hath done so much for his servants, that sweat dropps of blood, those sweates and dropps were for thy sinnes, and is this matter of merriment, and a trick of youth in the meanet ime? No, no, thy soule will finde it otherwise one day, unless the Lord remove those sinnes of thine, those sinnes will make thee howl in hell fire one day, unless you bee burthened with them heere: thinke of this. I am one of those that by vaine thoughts and prophanec actions, have crucified the Lord of life; & if then you can make those sinnes a matter of merriment.

IV. GROUNDF.

The fourth Ground, arifeth from the consideration of the punishment of sin, you must consider what sin will cost you; namely, those endless torments that cannot be conceived, nor prevented.
for C H R I S T:

I will spare to speak of the pains of the wicked here. (I should have said much thereof) and come to speak solely a little of the last judgement.

Mee thinks I see the Lord of heaven and earth, and the attributes of God appearing before him: the Mercy of God, the Goodness of God, the Wisdom of God, the Power of God, the Patience and long-suffering of God, and they come all to a sinner, a wicked hypocrite, or a carnal professor; and say; Bounty hath kept you, Patience hath borne with you, Long-sufferance hath endured you, Mercy hath relieved you, the Goodness of the Lord hath bin great unto you; All these comfortable attributes will bid you adue, and say, Farewell damned soul, you must goe hence to hell, to have fellowship with damned ghosts. Mercy shall never be enlarged towards you any more, you shall never have Patience any more to beare with you, never Goodness more to succour you, never compassion more to relieve you, never Power more to strengthen you.

Nay, you that have heretofore withdrew your selves from God’s wisedom and Gospell, you shall never have Wisedome more to guide you, never Gospell more to comfort you, never Mercy more to cheare you: you shall then goe into endless and endless torturers, which can never be ended, where you shall never be refreshed, never eased, never comforted, and then you shall remember your sinnes. My covetousness and pride was the cause of this, I may thank my sinnes of this.

Thinke of these things (I beseech you,) seriously and see, if sinne be good now, see, if you can take any sinnenesse in it; I end all with that of Job, O that my sins were well weighed, and my calamity laid in the balance: for now they would bee heavier...
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heavier then the sand of the sea. So say I, oh that our finnes were weighed, and our iniquities weighed in the ballance together, such mercy have we despised, such Justice have we provoked, such Lord of life have we crucified, such torments have wee deserved, endless, easeliss, and remedieliss: if these were weighed, they would be heavie then the sand, and sinke our soules under the consideracion of them.

But some may say, I can thinke of these things, and consider seriously of them, and yet for all this my heart is no whit wrought upon thereby: I say therefore, when your meditation is thus raised, you must have this skill to follow home the blow, and make it worke kindly on the heart; and this is done by these three things.

1. The first is this: when wee have conceived aright of finne and the nature thereof, and the punishment due thereunto, doe not rest in the bare consideration of these things, but never leave the heart, bee still musing of these things, and bring these blessed truths home to the soules, and bind these things on the will and affections, hold them and fasten them there, force them upon the soule, that the heart may not make an escape: take notice of it, it is a rule I would have you consider of, never leave meditating till you finde your heart to affected with the evil, as your minde and judgement conceived of the evil before; namely, let the heart feel that evil it conceived, let the soule feel that gait to bee in finne, which the mind apprehended to bee in it: you see these finnes loathsome and abominable, make the heart feel them, and bee affected with them; the heart will flie off now, and therefore it is the cunning of a Christian to lay at the heart, and pursue it con-
for CHRIST. 97

timally, and hold these truths to the soule, that at last it may bee under the dint of the blow, and the power of God make the soule feele and finde, and bee apprehensive of the gall, and bitterness, and vileneffe of the evill, as before it conceived is so to bee: It is not enough for a man to exercise himselfe in the meditation of sinne, but a man must bring his soule in subjection under the power of that meditation; a man must not onely chew his meat, but hee must swallow it also, if he mean to have it nourish him: meditation is when the heart swalloweth downe these sinnes,that is, when he labours so to be affected with sinne, and the nature of it, as it doth require.

MEDITATION in this case, is like the beleaguring of a Citie, when a Citie is wisely and strongly beleagured, and be set round about, they doe two things: First, they batter it from without as much as they can; and secondly, they cut off all provision and reliefe from comming in, and so the Citie being partly battered from without, as much as they can, and being hindered from all reliefe of comming in: in conclusion, when they see the enemy is strong, and no provision can come to them, they are content to yeeld the Citie, and render up themselves; and if they send a party to him that doth besiege it, and say, they are ready to perish, why, hee bids them deliver them, and they shall be provided for, hee bids them yeeld, and they shall bee succoured, and before that day, there is no supply shall bee brought into the Citie. So it is with Meditation, and here is the cunning of a Christian, Doe as wise Souldiers doe, cut off all provision, that is, by serious meditation bring thy heart to such a loathing of sinne, that it may never love it more,
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more, besiege the heart with daily meditation, that so you may cut off any ease and refreshing, that the heart may seeme to have in any sinfull course. If the soule bee looking after any sinfull course, and take delight in his corruptions, the drunkard in his company, and the worldly man in his wealth, then batter that: When you are thus affected, beleaguer the way, that you may finde no comfort, no ease; and when the soule is looking after occasions, and lingering after his abominations, then say to your hearts. You will have your sinnes, though you have your shame with them, you will have your corruptions, though you have your confusion with them: when the soule would meddle with these, let meditation knocke of these. If you be still proud, and malicious, and quarrelling, take heed; you cannot have these, but you must have hell and all; you cannot have these, but you must have destruction and all: the mercy of God will not be abused, the justice of God will not be provoked, God will be revenged of you, and at last the heart by this meanes will be troubled: why, deliver up your sinnes then, and your soules, if your hearts finde any sorrow and anguishs, why, then yeeld up your soules unto Christ, that you may finde as much comfort in a good way, as you have done misery in an evill way.

II. Secondly, when you have made the heart thus affected with sin, take heede it doth not slide off and shake of the yoke. Meditation brings all those sinnes, and miseries, and vilenenesse home to the heart, and the soule is made sensible by this means: Hold the heart there then, labour to keeps
for C H R I S T. 99

keepe the heart in the same temper, that it is brought into, by the consideration of sinne, for this is our nature, when the stroke is troubleome that lieth upon us, and the sinnes are haynous that lie upon us, and are committed by us, these sinnes, these sorrowes, these judgements, when the heart feels this, it is weary, and would secretly have the wound healed quickly, and the sorrow removed, and the trouble calmed: Take heed of this, and labour to mainaine that heat of heart, which you finde in your selves by vertue of meditation, this is the pitch of the point: as there must bee subjection unto meditation, the heart must bee so affected with sinne, as it conceived it to bee, so there must bee attention; that is, the soule must hold itselfe to that frame and disposition so wrought as it should be.

Looke as it is with a Gold-smith, that melteth the metal that hee is to make a vessell of, if after the melting thereof, there follow a cooling, it had bin as good it had never beene melted, it is as hard, haply harder, as unfit, haply unsitter than it was before to make a vessell of, but after he hath melted it, hee must keep it in that frame till hee come to the moulding and fashioning of it: So Meditation is like fire, the heart is like a vessell, the heart is made for God, and it may bee made a vessell of grace hera, and of glory hereafter; Meditation is that which melts the soule, the dross must bee taken away from the soule, and sinne must be loosened from the heart: Now, when you have your heart in some measure melted, keep it there, do not let it grow loose againe, and carelesse againe; for then you had as good never have beene melted: And that is the reason why many a poore sinner that hath sometimes been
been in a good way, and the Lord hath come kindly, and wrought powerfully on the heart, and yet at last it hath grown cold and dampish, and as hard as ever hee was againe, and the worke is to begin againe. And take notice of it; looke as it is with the cure of the body, if a man have an old wound, and a deepe one, two things are observable; It is not enough to lance the wound, and draw out the corruption, but it must bee tender also, for if the wound bee deepe, it must not bee healed presently, but it must bee kept open with a tent, that it may bee healed soundly, and thoroughly: So it is here; meditation when it is set on, doth lance the soule, it lanceth the heart of a man, and it will goe downe to the bottome of the belly: When a man seeth his saine, and weigheth his saine, it will goe downe to the bottome sometime, and when your heart is thus affected, doe not heale it too soon, but hold the soule in that blessed frame and disposition: For as meditation doth lance the soule, so attention doth tent the soule; keepe the soule therefore troublesome and sorrowfull, that you may be healed soundly, thoroughly, and comfortably.

A Citie that is beleagured and worne, hee that hath wonne it, sets a Garifon over it, that hee may keepe it for ever under: So when the soule hath been wonne by the stroke of meditation, affecting the heart with sinne, then set a garifon over the soule, and keepe it in awe, set a garifon over the Conscience, and keepe all downe, keepe all under, that it may submit it selfe, and that kindly under the stroke of the truth, for it were a blessed frame, if wee could alwayes bee so in that temper that we are in, when we are first humbled for our sins.

III. Thirdly, the soule must bee so faste kept
for Christ

to the consideration of sinne, that it may seek out for pardon for sinne.

This is a point of marvelous use, and you must give me leave to be enlarged in, because there are many deceits this way, in the spirits of a man: for mark this, this is the cunning of the devil, if it be possible, he will keep a man that he shall never see, muse, nor be troubled for sinne; and therefore he doth pluck him off, and sends him to company on one side, and meritment on the other side, that by this means he may keep him from serious meditation of the evil. But if it bee so that God will make a man meditate of his sinnes, and that the heart of a sinner is fully resolved to muse, and ponder, and consider of his corruptions: if he will bore upon his sinnes, then he shall see nothing else but sinne: and thus the devil hath hindered many a poor soule from comming unto Christ, and from receiving comfort of him; he shall now be always poring upon his corruptions, and therefore here lies the skill of a Christian, not to neglect meditation, of pardon by Christ, and here is the aim of meditation of our sinnes, you shall thus discover it. So farre see thy sinnes, so farre be affected with them, so farre hold thy mind to them, that they may make thee see an absolute necessity of a Christ, that they may drive thee to him for succour: here is the maine thing observably, and thus fare wee may goe, and must goe, if ever God intend to doe good to our soules: and therefore when thou settest thy selfe to muse and meditate upon thy corruptions, and lay them to thy heart; when thou findest thy soule to bee affected with them, and humbled under them, labour then to see an absolute necessity of a Lord Jesus Christ, and so farre see them, that
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they may drive thee, and compell thee to seek unto Christ for mercy: and this is all God looke for, all the Lord requires and cares for in this preparative worke: Therefore take notice of it, see thy finnes so farre as they may make thee merely looke for a Christ, and to fall upon the armes of Gods mercy in and through him. For it is not sorrow for sinne, nor humiliation, nor faith in selfe, that can justifie us in it selfe, but onely as they make way for us to a Christ; and through him wee must receive comfort: for these two bee the special extreames, that the devill seekes to drive a man into. If a man presume of his owne sufficiency, and thinkes he is well enough hee will not goe to Christ, because hee thinkes hee stands in no need of him; and if hee despaire of forgivenesse by Christ, hee will not goe to Christ neither: the ground why a sinner despaireth, it is not by reason of any sinne, excepting onely the sinne against the holy Ghost; despaire is not grounded there, for Cain despaireth, yet Manasseh committed greater finnes then Cain, and despaireth not; but the soule despaireth out of stoutnesse of heart, because it hath not sufficiencie in it selfe, it will not looke out for helpe and comfort from another: presumptio faith, I have sufficiencie in my selfe, and neede not goe unto Christ: and despaire faith, I have no sufficiencie, and therefore will not goe to Christ: heere is the property of despaire, to cast away hope, when a man hath no hope that God will helpe him; now all the while the soule lookes for sufficiencie from Christ, there is hope, for though our finnes bee never so haynous, that's nothing, wee can hope in Chrift: For if all the finnes that ever were, are, or shall bee committed, tanne into one man, as all Rivers runn
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runne into one Sea. Christ could as easily pardon his sinnes, as ever hee pardoned the sinnes of any Saints in heaven: but here is the ground, when wee looke into our selves, wee can see there is no sufficiencie to comfort us, and wee will not goe to Christ, that wee may bee comforted, and so wee come to bee voude of hope, and to depaire: a despairing heart, is a proud stubborn heart; because hee cannot have what hee would of his owne, therefore hee will not goe to another to receive it, and so sinkes downe in his sinnes.

And therefore let this bee the period and stint of meditation, when the soule so farre seeth sinne, and the punishment deserved by it, that the heart is resolved that none but Christ can take away these sinnes and the punishments due to them, and is resolved to seeke to Christ, and bee beholden to him for all; when it is thus with you, then away to the Lord Jesus Christ, and let this meditation of a mans corruptions bee as a Bridge to carry him to Christ, that so hee may have salvation, which is promised through him, and shall bee bestowed upon all broken hearted sinners: and marke what I say, that soule that will not seeke out to Christ, and will not be beholden to Christ for what hee needes, that soule wants brokenness of heart: and this stubbornnesse of his ariseth from these grounds.

First, the soule will not goe out, because the heart thinks and presumes it hath no need of Christ, and therefore will not goe, but wee will not meddle with that, for that is proper to carnall men.

I. First, because the heart is not content in good earnest to be ruled by Christ, that hee should come and take possession, and doe all in him;
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therefore if the heart cling to corruption, it will bee content that Christ should case it, but not that Christ should sanctifie it, and remove that corruption which prevails over it; when a man is under the sight of sinne, hee would faine have God shew mercie unto him, and yet hee will not pray, nor read, nor use the meanes, but dwells upon the meditation of his sins, and neglects many ordinances of God, whereby it may receive comfort: this man would have a Christ to quiet him, but not to rule him; and this is the reason why in these cases the soule is never commonly kindly striken, there would faine have quiet and comfort; and yet they will not be driven to holy duties, nor be content that Christ should govern them; they are content to commit the sinne daily, and would have a pardon presently.

II. Againe, here is another deceit of the soule of a poore sinner, hee would faine joyne somethings with Christ, for the helping of him in that great worke of salvation, and this I take to be the complaint of sinners, and sometime broken hearted ones too; they dare not goe to expect mercy from the Lord Iesus. Why? why, because they are unworthy, so abominable their lives, so wretched their courses, that they dare not goe to Christ, that hee may shew mercy to them. I reason the point thus: Is it because of your unworthinesse that you dare not goe to Christ? So then, if you had worthinesse, this would encourage you for to goe: Why then, you think, Christ is not able alone to helpe you, but you would have your worthinesse helpe Christ to save you, and so you would joyne with the Lord Iesus in this great price of Salvation and Redemption: If your sinnes were but small, and you had some worthinesse, that
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that so Christ might do something, and your worthiness do something, and so you might make up the price betwixt you, then you could be content to goe to Christ, but otherwise you think you may not goe to Christ, without some worthiness of your owne. Againe (belike) you will bee beholden to Christ for so much mercy, and so much grace, and so much forgiveness; one of these two must needs bee the ground of this complaint, either you would have our owne worthiness joyned something with Christ, or else we are so unworthy that you will not goe to Christ for so much mercy, but this unworthiness indeed is nothing else but pride, a man will not bee beholden to Christ for so much mercy, but hee will share with Christ in the matter of salvation, or else he will not bee partaker of the great work of redemption.

Imagines a debtor were in prison, and a friend sends to him, what ever the debt be, if hee will but come to him, he will pay all; the man returnes this answer, if hee had not such a great debt to pay, he would be content to come to him, but the truth is, the debt is so great, that he will not come to him, nor trouble him: now one of the two must needs follow, either hee thinkes his friend is not able, or willing to pay his debt, else in truth hee will not bee beholden to him for so much, but if the debt were a little one, then hee would make a shift to pay some, and his friend some, and so they would make up the debt betwixt them: So it is in this case, this is that which keeps the heart from laying hold on the promise: they think they are unworthy to partake thereof, which is nothing but pride of spirit, for either they would bring something, and share
The Soulses preparation with Christ in the worke of redemption, or else they will not bee helden to Christ for so much mercy.

Obst. O! faith one, I never had my heart so broken and affected with sinne, as such a one hath; and therefore I dare not goe to Christ.

Ans. Ay! but is your soule content to goe to Christ, and yeeld to him? would you keepe any corruption? is there any sinne vvhich you would not have Christ come and remove? The soule answereth, I vwould bee content to resigne all to the Lord Iesus Christ, but I am not so humble as others are: the ground of this complaint is nothing else but false confidence in broken heartednesse; for the soule is not content to have so much broken heartednesse as is sufficient to bring a man to Christ, but it would have so much as that it might joyne with Christ to helpe him in the worke of redemption; they thinke it is not enough to have the soule so humbled, as to submit to the Lord Iesus Christ, but they would have so much as they would joyne with Christ in this great worke: which is nothing else but carnall confidence. Therefore the conclusion is this: So farre see thy sinnes, so farre meditate upon them, and so farre labour to have thy heart affected with thy sinnes, that three things may follow.

Frist, that you may see an absolute necessity of Christ, and that thou mayest use all means to seeke him, never being quieter till thou findest him; let him bee thy ayme in every ordinance thou takest in hand: pray, yet rest not in prayer, but in a Saviour that is obtained by it, heare, yet rest not in hearing, but convey into thy selfe who is revealed in hearing; receive the Sacraments, but rest not in them, but seeke a Saviour which is
is there signed: this is the very mind and pitch of meditation: thus faré drawe your hearts to the consideration of your sins, that the soule may bee forced to goe to Christ, and use all means to find him: pray for a Christ, heare for a Christ, see a need of Christ, to bless all thy services, and pardon all thy sins, and then you take a right course.

Ob sa. But you will say, our thoughts are dull, & our meditation fraile, and our wants heavie, wee get little ground of our corruptions, but are ever and anon falling into sinne againe: how shall we come to e the life of meditation, that it may bee powerful in us?

Answ. There are two speciall helpes for this: First, labour to call in the helpe and assistance of conscience, that meditation may bee more fruitfull and powerfull: conscience is a great commander, it is God's vicegerent and chiefe officer: God is the generall over-seer of the affairs of the world; but Conscience hath authority to execute judgment according to the sentence God hath revealed, and hath a greater command with the heart, then bare meditation hath: understanding and reason are but the underlings of the will, they are but servants and subjects to it, they onely advise the will whath is good, as a servant may suggest to his Master what is good, and yet his Master may take what bee list and refuse what hee please in this kinde. But Conscience hath a greater command, it is said to accuse or excuse a man, Rom. 2, 15 it comes with a law & a command, as the Apostle saith, 1, Ioh 1, 20. If our hearts condemn us; conscience makes the heart to yeeld.

Looke as it is happily with a person in debt, if a man have a Writ out for him, hee is not troubled greatly with that, hee will not goe to prison be-
cause of that; nay, though he shew it him, yet hee will not goe, but if hee brings the Sergeant to arrest him, then hee must goe, and then hee must be imprisoned whether hee will, or no: So it is here, meditation brings in the Writ, and sheweth a man his sinnes, layeth open all his duties neglected, so many hundred duties omitted, so many thousand sinnes committed, so many profanations of Sabbaths, so many oaths, so many blasphemies; but the soule faith, What is't to me? Others have sinned as well as I, and I shall doe so well as they; but Conscience is a Sergeant, and Sergeant doe your office; these are your sinnes; and as you will answer it at the day of judgement, take heed of those sinnes upon paine of everlasting ruine. When conscience begins thus to arrest a man, then the heart comes and gives way to the truth revealed, and conscience setteth it upon the heart.

II. The second meanes whereby Mediation may get power upon the soule, is this; we must cry and call for the spirit of humiliation and contrition, that God by that blessed spirit of his, which in Scripture is called the spirit of bondage, would set to his helping hand, and assist Conscience his officer, and take the matter into his own hand, & because there are many rebellious corruptions that oppose Gods truth, we must call to heaven for help, that God would sete upon the heart, and breake it: A perverse heart will blind the Judgement, and say, when Conscience comes, and faith, I will beare witness against you for your pride, and covetousnesse, and profanation; They resist conscience: Looks as it is if a Sergeant arrest a man, he may escape his hands, or kill the Sergeant; but if the Sheriffs
right or the King himself come and take the prisoner in hand, then hee must goe to prison whether he will or no: so it is here, though a corrupt heart can stop Conscience, stay Conscience, yet there is a commanding power of Gods Spirit; the Spirit of humiliation: And when God comes from heaven to aide his officer, the heart must stoope and be governed. Looke as it is with a child that is under government, his father perhaps bids the servant correct him, now it is admirable to see how the child will taunt with the servant, & struggle with him mightily, now when the father heareth this, hee faith, Give me the rod, & he tells the child, you would not bee whipped, but I will scourge you, and hee will set it home, and plague him so much the more, because he resisted the servant: so it is here, the Lord hath revealed his will, and sent his Ministers to discover your sinnes, and terrifie your hearts, it is strange to see what resistance we finde, one scornes to heare, and rebells against the Minister. Well, however the voice of the Minister, or the blow fall heavy enough for the time, yet if the Lord take the rod into his owne hand, hee will make the stoutest stomach stoope, and the hardest heart come in: when the Father takes the rod into his hand, and les in hell fire, hee will set it home, take it off who will or can, the Apostle calls it the Spirit of bondage: and observe the place, When the Spirit of bondage commeth, then commeth fear: Rom. 8. 14. The Spirit of bondage is said to bee the Spirit of fear, as who should say, The Lord theyveth a man his bondage by the Almighty power of his Spirit, and will make the soule feel it, and stoope unto it. In Job the Lord doth shew unto men their workes, and then he commands them to returne, hee
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openeth their care to discipline (faith the text) and
commandeth, that they returne from iniquity, bee open-
eth the eye, and maketh a man, see his sinnes, 1ob
36. 6. 10. and then he commands the heart to re-
turne whether it will or no. When the Lord doth
shew unto man his sinnes, and hols him to his sins,
that he cannot looke off them, this is the worke
of the spirit of bondage: when conscience hath
done his duty, and yet his mouth is stopped, then
the Lord himselfe comes; and how ever the
Word by the mouth of the Ministry could not
prevaile, yet God will set the sunlight of his spirit
to your soules, and then you shall see your sins,
and stoope under them.

When a man would cut off the sense of sinne,
yet where ever he is, and what ever he doth, the
Lord presents his sinnes to him, when he goeth
in the way, hee teades his sinnes in the pathes,
when hee is at meat, his sinnes are before him,
when he goeth to lie down, he goeth to read his
sinnes on the teaster of his bed. This is thy co-
ventousnesse, and thy pride, and for these thou shalt
bee plagued: Looke upon these sinnes, they are
thine owne, and thou hast deserved punishments
to bee inflicted upon thee for them: Thus we
see the grounds how meditation must be raised:
Wee see, how wee may bring meditation home
to the heart: wee see how also wee may get the
life and power of meditation.

I thought to have propounded an example, that
you may see the practice of the truth delivered: as
imagine it were the sin of the opposing of the
Word. I would break my soule withall: first by
meditation cast the compass of this sinne, looke
into the Word, and see whatsoever the Word
hath revealed of this sinne: The text faith, by
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this means the anger of the Lord is mervailously provoked , in so much that he will laugh at the destruction of such, Pro. 1. 26. Nay, by this means Christ himselfe is despised; nay, our condemnation is hereby sealed irrecoverably. 2. Chron. 6: 16. the text faith, They despised Gods word, till the wrath of the Lord arose , and there was no remedy & Nay , hereby we aggravate our condemnation. For Christ faith, Matt. 11. 22. VVoe be to thee Bethsaida : VVoe be to thee Chorafhin, for if the mighty works which have beene done in thee, had bin done in Tyre & Sidon, they would have repented in dust and ashes. But it shall bee easier for Tyre and Sidon in the day of judgement, then for thee : Nay, the Author to the Hebrewes faith, Cap. 2. 3. How shall we escape if wee neglect so great salvation? The case of such a man is desperate: how shall we escape? Thus you see the reach how farre this sin goeth , gather up all then, & tell your hearts of this, when they rebell and oppose the word of God ; How dare I doe this? what ? provoke God so farre as to laught at my destruction? what, despise Christ and his Spirit; nay, make my case irrecoverable, and aggravate my condemnation? but if the heart will not stoope under this, then call for Conscience to your charge, and then Conscience comes, and chargeth the soule on paine of everlasting condemnation to heare and to bee humbled ; And if this will not doe, intreat the Lord to take the rod into his owne hand, and bring these truths home unto the soule, that it may never be quieted till it be humbled : this is the course I would have you take, to bring the truth home to your soules. When the Minister hath done his Sermon, then your work begins, you must heare all the weeke long: hee that never meditates of his sins,
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is never like to be broken hearted for his sins; take notice of this, The text faith of these converts, They were pricked in their hearts.

This clause of the verse discovers unto us, that which brings in this shiverednedde and con traction of spirit, which the Lord calls for at the hands of his servants: Now give mee leave to make way for my selfe, by opening of the words, that having taken away all the vaile from them, you may more clearly see the truth delivered.

First, let mee shew you what this piercing or pricking of heart is.

Secondly, What is meant by heart? You must know, that sound sorrow, or sorrow soundly felt, or, is here meant by pricking, and this word pricking resembles sorrow in three degrees: For the word in the originall imports not onely a bare pricking, but a searching quite through; and we have no wordes in our English tongue to answer the same word, but onely a shiverednedde of the soule all to pieces. I say there are three things wherein pricking resembles sorrow. First, the body cannot bee pricked, but there must bee some paine, some griefe, some trouble wrought by it, and accompanying of it. Secondly, it is the separation of one part from another, as the naturall Philosophers conceive, and as the Physsitian gives us to understand, it is the sundering of two parts.

Thirdly, the parts being thus pricked, there is the letting of blood or water if any bee in that part thus pricked, so answerably in this sound sorrow in heart, there are three things; I meane in that sorrow which is fet home by the Almighty:

First, there is a great griefe and vexation of soule.
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Secondly, by reason of the burthen that lieth upon the heart; that cursed knot, and union, and combination between sin and the soul, comes in some measure to be served and parted; the soul being thus grieved with sin, is content to be severed from it; this is the thing we aim at.

Thirdly, this knot of corruption being loosed, and this closure being broken, and the soul-driv between sin and the soul being removed, there is now a passage for the letting out of all these corruptions, that the heart may be taken from under the power of sin, and be subject to the power and guidance of God. This is the nature of sorrow. And by the way, consider this, unless the Lord should thus wound and vex the soul, the heart that prised corruption as a God (as every natural man doth) would never be severed from it; did the soul see only the delight in sin, it would never part from it; and therefore God is forced to make us feel this, that we may be severed from our sins, and be subject to him in all obedience.

Secondly, what is meant by heart; not to try you with any matter of signification, this Word implied two things specially, which concerns our purpose, the first is mainly intended; it is not the natural part of a man which is in the midst of the body, that is, a fleshly heart; but it is the will it self, and that ability of soul, whereby the heart fadeth, I will have this, and I will not have that. As the understanding is settled in the head, and keeps his sentinell there, so the will is seated in the heart, when it comes, to taking or refusing, this is the office of the will, & it discovers his act there; As our Saviour fadeth. Where your
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your treasure is, there will your hearts be also. And (as the Apostle faith) a man confesseth with his mouth, and believeth with his heart, Mat. 6. 21: So then they were not only pricked as with a pin, but this sorrow seeth upon the soule, and pierceth unto the very will: it was not outward overly sorrow, but that which went to the very root, and entered into the very heart.

By all which, wee may see that sines unpardoned, are of a piercing nature, they gash and wound the soul and conscience of transgressors.

V/6 And this mee thinks should take off the imagination of those that thinke there is no delight, but in sinfull courses, they are much deceived. There is no gall but in saine, and there is no sorrow but from saine, and saine one's impaed made our Saviour to buckle under it, David's heart was crutched with it. Psalm 2. 2. Psalm 40. And the Apostle faith, All the creatures groan under sin, Rom. 8. 19. the earth groanes under sinners, and is willing to vomit them up, it is a burden to the Sunne, to give light to the adulterer to see his face, and it is a burden to the ayre to give breathing to a blasphemer, that belcheth out his ashes against the God of heaven; nay, it is that which makes the damned into the bottomlesse pit, it is such as have had rather hang themselves, than endure the horror of conscience for it: let this therefore dash the foolish conceit of them which thinke there is no pastime but in sines; how-ever men glory in saine, and take delight in fucking the pleasure of saine, yet the end will bee bitterness. Their sweet meat will have a souvre sauce, and those sins which are so sweet, will eate out all comfort from their soules, from everlasting to everlasting. They were pricked in their hearts.
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So that the maine point which fits our time, is this sound sorrow, piercing of the soule of those that are affected with it, they were not onely pricked in their eyes to veeepe for their sinnes, and to say; they would doe so no more: The adulterer is not onely pricked in his eye, that bee should see his adulterous queene, but it goeth further, and sinketh into his very soule, and pierceth through his very heart: It is with sorrow that hath any substance in it, as it was with the repen-
tance of Nisinas, not onely the ordinary and refuse sort of people forsooke their sinnes, but even the King himselfe came from his throne, and sat in dust and ashes; yea, the Nobles and othersubjects, and the very beasts of the field did fast. So it is comparatively with this sorrow, it is not onely for the tongue to talke of sinnes, and the eye to veeepe for his sinnes; but even the Queene of the soule, the will is self, puts on sack-claath, and the heart, and all the affections, as so many subjects follow after: It breaks out into the eye, and the frame of the heart shakers with it, and the knees knock together, and the hands grow fee-
able; it is not, O Lord be mercifull unto us, and so be gone: But it must goe to your hearts; and you may veeepe out your eyes, and cry your sins at the market crosse, if you have not put off the vwill and affection of sinning, as well as the tonge of sinning: the nature of this sorrow is mer-
vailous strange: David faith, Make men to hear of joy and gladness, that the bones which them hath bro-
den may rejoice, Psal. 51. 5. 8. This sorrow that did feile upon David, was not light, but it breaks all the bones, which are the maine pillars and props of nature, the burthen was so heavie and so great that it made all the strengthe that was in him.
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to shake. And in Psalm 34:20. My morylare is
turned into the drought of summer. This forrovv vvent
to deepe into his soule, that it did not onely take
away his outward refreshing, but it tooke away
all the moist humors, the inward juyce, the ve-
ry oyle of life. It is admirable which the Pro-
phet Hosea faith, Chap.11:8. I will meet them as
a Bear bereaved of her whelps, and will rend the
kall of their hearts. You must not thinke to have a
whip and away, but the Lord will break the very
kall of those proud hearts of yours, rather then
hee will suffer sinne to dwell in you, where his
throne should bee: And hence it is, that this for-
row sinkes many. Did you never see a foule in di-
ftresse of Confcience? hee is all turned to dust
and ashes, this forrow goeth to the quick, it is
not a little touch & avay, but it breaketh the heart
inwardly.

- For the opening of this point, let me discover
these particulars: First, how the Lord workes this
forrow, and how it is brought into the soule.
Secondly: I will shew you the behaviour of the
soule when it is thus pierced, and this will shew
the soundnesse. Thirdly, I will shew some reason
why it must be so. Fourthly, I will answer some
questions. Fifthly, make some uses, and therein
lay downe some means howv vve may helpe for-
ward this worke when it is begun.

- For the first, I knowv God deales sometimes
openly, and sometimes more secretly. But for
the first, how this pricking comes into the soule,
and howv the Lords stabs the soule, and makes a
man to thrust him through. This discovers it
selfe in three particulars.

1. First, the Lord commonly and usually lets
in a kinde of amazement into the mind of a sin-
ner,
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ner, and a kind of gathering: As it is with a sudden blow upon the head, if it comes with some violence, it dazells a man, that hee knowes not where he is; last so it is generally with the soule, the Lord lets in some flashes of his wrath, and darts in some evidences of his truth into the heart of a man, the hammer of Gods Law layeth a sudden blow upon the heart, and this discovers the vile nature of sinne; as when a drunkard is drunkke to day, and will be so to morrow; and the Minister preacheth against that sin, and yet hee will bee drunke still; and the blasphemer faith, Come let's save the Minister out of the Pulpit; now it may bee the Lord lets in some sudden truth, that unmaskes the soule, and drives him to a sudden amaze, that now hee sees his corruptions to bee otherwise then ever hee did; commonly hee doth not yet see the evil of sinne, but hee is driven to a stand and a pause, and hee doth not know what to say of himselfe, nor what to think of his sinne; there is a kind of tumult in his thoughts, and a confused cumber, hee knowes not what to make of himselfe, and hee goeth away in a kind of confused distemper: Thus it was with Saul when he was running a-long to Damascus; and had gotten a lusty Steed to make haste, suddenly there did shine a light from heaven, and hee heard a voice from heaven, laying unto him, Saul, Saul, why persectest thou me? Hee marvailed at the matter, and yet hee did not know what the matter vvas, and therefore he faith, Who art thou Lord? VVhat wouldst thou have mee doe?

As it was with Saul, so it is most commonly with us all; it may be a poore man drops into the Church, and the Lord lets in a light, & the Lord doth compasse him about with some threatenings
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rings of the Law, and shewes him the nature of
sinne, and the damnation that comes by it, and
thereupon his thoughts beginne to hurre in one
upon another, and hee retires home, and thinkes
thus with him-selfe, Surely the Preacher spake
very strange things to day, if all bee true that hee
spake, then certainly my condition is naught,
surely there is more in sinne than ever I thought
of: Ldid alwayes thinke that such sinnen as were
grosse, and punishtable by the Law of man, were
abominable, and God was incensed against them:
but what? will every wicked thought sinke the
soule into hell unless God pardon it? and is God
to just, and so severe, and will hee punish all sin-
ners? and must I answer for all my petty oathes?
If I shall bee condemned for my words, and
thoughts, it is a strange thing: well, I will en-
quire further of the matter, it is meruiaus hard if
it be-true. Many a man hath beeene thus, and goeth
no further for the present.

IT. Well then; Secondly, hee resolves to
heare the Minister againe, and hee falls to reading
and conferring with others, to try if it bee so as
the Minister before revealed unto him, and com-
monly hee goeth to heare the same Minister agai-
ne, and by this meanes, what with hearing, and
reading, and conferring, hee seeth the thing hee
doubted of is too certaine, and that the thing hee
questioned before, is without all doubt: the Law
is just, the Word is plaine, if God bee true, this
is true: The wages of sinne is death; Yea of every
sinfull thought: and Hee that believeth not is con-
demned already: so that now v the sinner begins to
consider, that the condemnation threatened sleepes
not, and that God hath him in chace, and that
punishment that God threatens, shall be executed
upon
upon him sooner or later: thus the soule from a generall amazement, comes to see that it is so, and by this means hee is surprised with a sudden feare of spirit in expectation and suspicion of what is discovered, lest God should lay it upon him, in so much that the soule faith, What if God should damne me, God may doe it; and if God should execute his vengeance upon mee, the soule feareth that the evil discovered will fall upon him, the nature of his feare is this, hee nowheth there is cause of feare, and hee cannot beare the evils when it is come. He faith, I am a sinnfull wretch, and God may damne mee for ought I know, and what if God should damne mee: this is the reason of those phrases of Scripture, We have not received the spirit of bondage to feare againe: the spirit shewes our bondage, and thence comes this feare.

Hence it is that the Apostle faith, God hath not given us the spirit of feare: That is, the spirit of bondage that workest feare; and therefore the Lord faith by Moses, Thy life shall hang in doubt before thee, and then shalt feare day and night, thou shalt have no assurance of thy life. It is vvith a soule in this feare, as it was vvith Balshai, vwhen hee commanded the cups to bee brought out of the house of the Lord, that hee and his Nobles, and concubines might quaffe in them, and brave against the God of Israel: then came a hand-writing against him on the wall, and vwhen hee saw it, his thoughts troubled him, and his face began to gather paleness, and his knees knocked one against another, as if hee should say, Surely there is some strange evil appointed for mee, and vvith that, his heart began to tremble and shake; Just so it is vvith this feare, hee that runneth vnor in the way of wickednesse, &c thinkes to despise Gods Spirit.
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Spirit, & to hate the Lord Almighty, and resist the work of his grace, & faith within himselfe. Let us goe & heare the Minister, that wee may cavill at him, and persecute him.

Now it may bee there comes this feare & handwriting against him, and who knowes but that it may bee thus with thee, vwhosoever thou art: for this is a note of the child of the devil, to hate Gods servants and Ministers. Now when a wicked man heares this, hee faith, The worde of God was profely spoken against me, these are my times, and there are the judgements and plagues threatened against them, & therefore why may not I be damned? and why may not I bee plagued? and thus his heart is full of feare, and hee begins to reason with himself; Is this the nature of sinne, and are the Judgements of God denounced against sinfull creatures? why then, what if God should lay these judgements upon my soule? and who knoweth but God will doe so to mee this day; hee may pluck mee out of the land of the living? I am sure my times are such, and Gods judgements are such threatened against them, and therefore why may not this bee? and when hee goeth to bed, hee reasoneth thus; what if I never rise more? and when hee goeth home, what if I never returne more? & God may take me with my meat in my mouth, and cast mee downe into hell for ever. The soule being in this estate, and the heart being thus pestered and plagued with the feare of Gods wrath, that followeth a man like a tailor, hee is hindered still that hee cannot sinne so freely, but still the wrath of God pursueth him, and faith, Doe you not see that God may take you away in the act of sinning, and in the midst of your chambering and vs.

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The heart being thus pestered with this fear, it is not able to endure it, hee labours to drive away this trouble and dread from his minde, and still hee thinkes God is against him, and hee heares some behind him saying, Thou must come to Judgement and be plagued. Now the soule labours to drink away, and play away this Sorrow. Another man haply that was a prodigall before, rifieth now early, and will bee exceedingly busied about his occasions all the day long, that these things may take up his minde; and the reason is, there lyeth something at the heart, and hee cannot tell which way to drive away his fear, but hee labours all in vaine: For this is to make up walls with untempered morter, which will presently fall downe: it is as much as a man should labour to ease himselfe of sin by sinning, to give a man cold drinke in a hot burning Fever.

III. Thirdly, the Lord pursueth the soule, and when the heart cannot bee rid of this fear, the Lord begins to let fly against the soule of a sinner, and discharges that evil upon him which was formerly feared, and affliction enters into the heart. The nature of fear, is to fear an evil to come: now the Lord makes the soule to see that it is not onely great drunkards and adulterers that are threatened, but every sinfull thought, and idle word.

The soule would faine have driven away this fear, but the Lord will not let him, but saith, These curfes shall kindle upon thee, and shall continue for ever to thy perdition. And hence comes this sorrow, the Lord lets in some vein of his vengeance, & some secret displeasure of his, and makes sin to stab the soule, & then the curse lyeth upon him, & the Lord, as it were, kindles the fire
of his wrath upon him really, & makes him see this is that which hee feared. Now his conscience is all on a flame within him, and hee faith to himselfe, Thou hast sinned and offended a just God, and therefore thou must be damned, and to hell thou must goe: This is the particular seising of the curse upon a sinfull soule; for this is the nature of true sorrow, if evil shall come, we fear it, if evil shall come upon us, wee grieve and sorrow for it, herein is the greatest worke of all, and the Lord deales diversely, as hee seeth fit; specially these three ways.

1. First, if God have a purpose to civilize a man, hee will lay his sorrow as a fetter upon him, hee onely means to civilize him, and knocke off his fingers from base courtes, as we have knowne some in our dayes; many desperate persecutors of God's people, God casts this sorrow into their hearts, & they say, they will persecute God's people no more, haply they are naught still, but God confines them: first, God onely rips the skinne a little, and layeth some small blow upon him: but if a man have beene rude and a great ryoter, the Lord begins to serve a Writ upon him, and faith, Thou art the man, to thee be it spoken, thy finnes are weighed, and thou art found too light, heaven and salvation is departed from thee, thy sorrow is begun here, never to have end hereafter, but thou must continue in endless torments: thou hast continued in sin, and therefore expect the fierce anger of the Lord to bee upon thee for ever; so that nowv the soule seeth the flashes of hell, and God's wrath upon the soule, and the terours of hell lay hold upon the heart, and hee confesseth he is so, and he hath done so, & therefore hee is a poore damned creature, and then the soule labours
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to welter it, and it may bee his conscience will bee deluded by some carnall Minister that makes the way broader than it is, and bids him goe and drinke, and play, and worke away his sorrow; or else it may bee, hee stops the mouth of conscience with some outward performances: it may bee his conscience faith, Thou hast committed these and these sinnes, & thou wilt be damned for them. And then hee entreats conscience to bee quiet and hold his peace, and hee will pray in his family, and heare sermons, and take up some good courses, and thus hee takes up a quiet civill course, and stayeth here a while, and at last comes to nothing.

II. Secondly, if God intends to doe good to a man, hee will not let him goe thus, and fall to a civill course: When a man begins to colour over his old sins, and God hath broken his teeth, that hee cannot worry as formerly, but yet there is no power in him; if the Lord love that soule, hee will much the more clearly reveale his sins unto him; God will pluck away all his chambering and wantonness, all his pride and peevishnesse, and pull off his vizard, and shew him all his sinnes, and pursue him, therefore as before, God entred the blow, so now he follows it home.

And hence it is that Job faith, The arrows of the Almighty stickke fast in me, and the venom theschoof drinkes up my spirits, and the terror of the Almighty encampes themselfes against mee every wy.

And as David faith, Thou keepest my eyes walking, & my sins are ever before mee. If God love a sinner, and meanes to doe good to him; he will not let him looke off his sinne; the Lord will ferret him from his denne, and from his base courses and practises: Hee will be with you in all your steal-
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...and in all your cursed devices, if you belong to him hee will not give you over.

And in another place Job faith, How long wilt thou not depart from me nor let mee alone till I smalke downe my Spirit? Job 7. 19. You had better a great deale now have your hearts humbled and broken, and see your sinnes, than to see them when there is no remedy.

And in another place the holy man Job faith, Thou wilt not suffer mee to take in my breath, but fillest mee with bitterness, Job 9. 18. Your eyes have beheldden vanity, and therefore now you shall see the Lords wrath against you for your sinnes; and you have breathed out your venom against the Lord of heaven, therefore now hee will fill your soules with indignation, in so much that ye shall breath in his wrath, as yee have breathed out your oathes against him: you have filled the Lords eyes & cares with your abominations; and the Lord of heaven shall fill you answerably with his wrath.

And in another place Job faith, Wilt thou break a dry leaf so tossed to and fro? And yet the Lord brake him: Now the soule feeth all the evill, and the Lord pursueth him, and lets conscience a worke to the fall. Consider that of the Apostle. That all those might bee damned which beleaved not the truth, but had pleasure in unrighteousnesse; Even all of them. What, shall no great ones bee saved? No, nor you little ones neither; all that lay not hold upon Christ, but have pleasure in unrighteousnesse, not onely great ones, and such as are abominably prophan, but even all that had pleasure in wickednesse. Now Conscience faith, Doest not thou know that thou art one of them that have had pleasure in unrighteousnesse, therefore away
away thou must goe, and thou shalt bee damned. Now the soule shakes, and is driven beyond it selfe, and would utterly faint, but that the Lord upholds it with one hand, as hee beats it downe with the other; he thinks, that every thing is against him, and the fire burns to consume him, and hee thinkes the ayre will poyson him. Conscience flies in his face, and hee thinks hell mouth is open to receive him, and the wrath of God hangs over his head, and if God should take away his life, hee should tumble head-long downe to hell.

Now the soule is beyond all shift; when it is day, hee witheth it were night, and when it is night, hee witheth it were day; the wrath of God followeth him wheresoever hee goeth, and the soule would faine bee rid of this, but hee cannot; and yet all the while the soule is not heavy and sorrowfull for sinne; hee is burdened, & could bee content to throw away the punishment and horror of sinne, but not the sweet of sinne; as it is with a childe that takes a live coale in his hand, thinking to play with it, when hee feels fire in it, hee throwes it away; hee doth not throw it away, because it is black, but because it burns him; So it is here: A sinfull wretch will throw away his sinne, because of the wrath of God that is due to him for it, and the drunkard will bee dranke no more; but if hee might have his queanes and his pots without any punishment or trouble, hee would have them with all his heart, hee loves the black and sweet of sinne well enough, but hee loves not the plague of sinne.

Foolish people (faith the Prophet) are plagued for their sins. If thou roarest for disquieter of heart, and thy bones are broken; it is because of thy sinne:

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thy pride, and drunkennesse, and uncleaneffe, brought this upon thee; if thou wilt bee eased of the plague, throw away thy corruptions, if you would have the effect removed, then take away the cause.

There are two things in sinne which make a man sorrowfull; First, sinne it selfe, that doth defile a man, and separate him from God: Secondly, the punishment of sinne. Now the sinner looks either so farre at sinne as it causeth punishment, or as it separates from God.

Haply a sinner will come to this, hee will be content to carry his heart, and that furiously against sinne, because it brings Judgements & plagues; But thus far a hypocrite may goe, a Caine, a Soul: Caine would say his sins were greater then could bee forgiven: because he had killed his brother; but he could never see his sin to vile, because it did separate him from God.

Now in the third place, if the Lord purpose to doe good to the soule, hee will not suffer him to be quiet here, but hee openeth the eye of the soule further; and makes him sorrow, not because it is a great and shamefull sinne, but the Lord faith to the soule, Even the least sinne makes a separation beetweene mee and thee; and the heart begins to reason thus: Lord, is this true? is this the smart of sinne? and is this the vile nature of sinne? O Lord! how odious are these abomina-tions that cause this evill, and though they had not caused this evill, yet this is worst then the evill; that they make a separation betweene God and my soule: Good Lord, why was I borne? and why came I into this world? why did God continue mee heere, and all the meanes of grace for my good, and all the comforts of this life

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whereby my course might be maintained and made lesse tedious? what if I did want this horrible of heart, and had all the ease in the world? and what if I might bee free from all misery on earth? what were this, so long as I had sinne in my soule, that makes a separation betwenee God and my soule? I was made to bee one with God, and to have communion with God, and to obey his commandements, but I have departed from God by sinne, and departed from his commandements.

A godlesse and a gracelesse man, is a miserable man, though hee were never plagued at all; I was made to honour God, and I have done nothing else but dishonoured him: I was made to subject my relfe to the good will of God, but I have withdrawne my selfe from his will, and this is my misery and my plague: If I had bee in hell, and had not had sinnes, I had bee a happy man, and though I had bee in heaven, and had had sinne, I had bee a miserable man; because it makes a separation betwenee me and my God.

Nay, the sinner still thus pleads with himselfe, What is this to mee that I am rich and miserable, honourable and damned, to have quiet, and ease here, and a benummed conscience, and so in the end to be throwne among the devills?

If I had all the ease, wealth, honors, & friends in the world, so long as I have this vile heart I could not be a happy man.

If you were never pierced for your sinnes, your condition is wofull, you shall have enough of it one day: you that are never troubled for your sinnes but goe on smoothly, know this, I charge you in the name of the Lord Iesus Christ, though you had all the ease and pleasures in the world, so
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Long as you have these proud, sturdy, unfaithfull hearts, you are as miserable creatures as ever breathed upon the face of the earth.

Thus the heart complains, as sometimes the lamenting Church did, "Woe to us that we have sinned, not because we have deserved plagues, but because we have sinned. Woe to us; for the God of grace is gone from us, and the God of mercy is gone from us, because we have sinned, and the God of blessedness is gone from us, because we have walked in cursed ways.

Hold here, and then your sorrow goeth right; if the soul can say, though I have no honour of heart, yet if I have this sinfull heart, I am a miserable man.

Sometimes God deals thus punctually with a man: First, he drives him to an amazement; Secondly, he works in him mervain.-feare of evil that is to come; Thirdly, he possesteth the soul with the feeling of the evil, and so forth, as in the former particulars, but yet is bound to no time, and therefore we must not limit the holy One of Israel: it is true, the Lord may preste in upon the soul, and worke all this on the sudden, but yet experience hath proved, and reason will confirme it, when God workes never so suddenly, he affected the soul thus: when a poore soul commeneth into the congregacion, he layeth some truth upon him, that is new and terrible, so that the soul dare not deny it, nor yet fully refust it, but is in a maze, and by it may be the Lord opens his eyes, and awakens his conscience, & makes that more evident to the soul, and so immediately arresteth the soul, and then sorrowfalt's in amaine upon it; and the heart thinkes God meant his courses, and the Minister spake against him.
him; and hee must goe down to hell suddenly; so that sometimes the sinner cries out in the congregation, and though hee continue himselfe for a time, yet hee buckles under the burthen; all this may bee done at one Sermon, in one doctrine, or in one part of an use; but usually this I have spoken of, is Gods manner of working.

Object. How doth the soule behave it selfe under this sorrow?

I. Answ. I answer, the heart is most of all weary of the burthen of sinne, as it is sinne, and thinkes it the greatest burthen in the world: as a man that hath a great burthen on his backe wrincketh this way and that away, and if hee cannot remove it, yet hee will easie it; so the heart useth all means, and taketh all courses, that if it were possible, it may cast off and easie it selfe of the vilenesse of sinne, and plague of sinne. This wearisomnesse of the soule, which followeth the weight of sinne, makes it selfe knowne in these three particulars.

First, his eye is ever upon it, his mouth is ever speaking of it, and hee is alwayes complaining against it, and hee is readily content to take shame to himselfe for it. If a man have a sore place in his body, his eye, and his finger will ever bee upon it: so it is with the soule: As the people when they apprehend the hideous wrath of God against them, they entreated Samuel to pray for them, for (say they) We have added to all our sines this specially, in asking us a King: 1 Sam. 12. 19.

As it is with a man that hath the stone in the reines, or some stitch in his side, or where ever his paine or trouble is; there hee complaints most; and when the Physitian comes to seele on his body, hee faith, Is it here? No faith hee: It
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is here: and when hee commeth to the right
place, hee faith. There it is, cut there, and leave
there: So it is with a man that is stung with the
vile nature of sinne, when hee comes to com-
plain of sinne, hee doth not altogether com-
plain of his honour, or of death; but he faith.
Oh! that chambring and wantonnesse, that pride,
and stubbornnesse, and rebellion of heart! Oh!
that rioting, and malice against the Saints of
God! The soules feeth this, and complains of it,
and takes shame to himselfe for it; as Paul dea-
les with himself: which argues a heart truly wea-
ry of corruption. I was a persecutor, and a bla-
sphemer, and the like; and I was received to mer-
cy; hee doth not say, I was in honour, or in
trouble, but I was a persecutor; hee doth not say,
I was thus, and thus plagued, but I was an inju-
tious person to Gods Church, there hee was wea-
ry, and there hee would bee eased, if it were
possible. Let all vile wretches tremble at it, for
God hathenough for all Pharaohes and Nimrod.
Away therefore with all these Lapwing cries
and complaints; it is the nature of that bird to cry
and flutter most when shee is farthest from her
nest, because by this means shee would cause pas-
engers, & save her young ones: So it is with
an hypocrite, hee will complains a great away
off his sinne, and have some secret turning.
It is admirable to see how hard it is for a man
to lay open his sinnes before God; it is a signe that
hee is never weary of sin, that hee is not willing
truly to confesse his sin, when he is lawfully cal-
led to it, & when he pretends it; it is true some-
times God will accept of a confesiion made to
him in secret, if it be in truth; but when God
will have a man unbowell himselfe, and all his a-
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bominations, and when a man commeth and desir- es comfort in this kinde, then for a man to cover his sinne, and to complaine a farre off, of some ordinary corruption, which every poore childe of God is troubled with, and that particular lust whereof he is guilty, for shame he is not willing to acknowledge; this argueth that the heart is naught, and never found this wearisome of sinne: I know, that the best heart under heaven will have many windings and turnings; but the Lord will never leave the heart in this case, till hee come to deale plainly; and say, These are my sinnes, and this is my uncleanenesse, and this is my secret theft, and thus he openeth himselfe at large, to that man whom God hath appointed for that end; but some are content to confess and complain of their sins when God hath them upon the rack, as Iudas did; but marke, his punishment is the greatest cause of his complaint, and hell is his greatest feare, hee is weary of sinne, because of the plague and punishment due to it, but hee never regards the vilenesse of sinne in this respect, because it makes a sepration betweene God and his soule. Secondly, as the soule complains of the vile nature of sinne, and desires to have his face covered with shame, so in the second place, it will never meddle with, not give way to any thing that is sinfull, so farre as it is revealed so to bee, setting aside suddaine passions, and violent temptations; but when a man is come to himselfe againe, his conscience is awakened; this is sure, the soule will not dare to tamper with any thing that is sinfull: why? because it hath beene wea- ried with the burthen of it before. It is the pra- tice of the lamenting Church in Hoesa; Ashur shall not save us, we will not ride on horses, neither will
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Wee say to the worke of our hands, To our God: for with thee the fatherlesse finde mercy. Hosea 15:3.

That is, we will meddle no more with any thing that is sinfull, whereby wee have dishonoured God heretofore; for they had trusted in their horses, and made Idols, and relied upon them, but now they cast them clean off.

The reason is, because when the soule feeth sinne, as it is sin, and that it is a burthen to the soule, and the heart is now weary of it, it will lay no more weight upon it, because now the heart is weary enough already. The blasphemer fears an oath, and the adulterer shakes to see his queane, and hee trembles to see the place where his abominations have been committed, and now his heart loathes all these. If a man hath bin once at deaths doore by drinking deadly poysnon, he will never taste of it more; Nay, he will not endure the sight of that cup, hee will rather fare hardly, and rather starve then eate and drinke that which shall kill him: so (faith the soule) it is sinne that hath made a seperaribn betweene me and my God, this pride, or this uncleanesse had bin the death of me, if God had not been mercifull unto mee, and therefore I vvill rather finke and die then meddle vvith these sins any more.

And hence it is, that if any thing come under the colour of corruption, the soule that is truly vveary of sinne, faith. Omitting of this duty is evill, and therefore I vvill not omit it, the doing of this action is sinfull, and therefore I vvill not doe it, because the sinne is worse then the plague, he vvill take the leffe evill of the two, as vvee use to doe in other matters: if a man have his sinne for the plague, then so soone as that is removed, he returns to his sinne againe, the blowv was
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was but weak. This was the fault in Iudas his sorrow, hee did see, and confesse his sinnes, and bewail them, and did more than many will doe now a dayes, and tooke shame to himselfe; but though hee confessed and complained of his sinne, yet hee vwould rather commit murther upon himselfe, then under-goe the horour of sin; if hee had beene weary of sin because of the loathsome-ssse of it, hee vwould not have laid violent hands upon himselfe: These two passages are every where, where true saving grace is.

III. Now in the third place, If God should deprive a sinner of his judgement, and horour of conscience, yet if his heart bee truly apprehensive of sinne as it is sinne, hee cannot lay aside his sorrow, so long as sin prevails, and gett head against him, and dogges him up and doyvn, nothing will content him, but the removall of his sinne: That soule which was cured by any other meanes save onely by CHRIST, was never truly v wounded for sin: if eale cures him, then horour was his vexation: If honour cure him, then shame was his burthen: If riches cure him, then poverty did most of all pinch him: but if the soule were truly wounded for sinne, then nothing can cure him but a Saviour to pardon him, and grace to purge him: for what is that to the soule, to have eafe and liberty, nay to be in heaven, if he have a naughty rebellious heart? nay, if it were possible for him, to bee in heaven with his sinfull heart, it vvould tyre him and burthen him there: Therefore those soules that are cured by any thing saving by Christ, those soules were never truly v wounded for sinne as sinne: It may be, horour and vexation lay heavy upon them, but it vvast not the stroake of sinne that did trouble them. Then
Then gather up all; Hee that out of the vilenesse which hee feeth in sinne, is content to take shame to himselfe, and will not meddle with his sinne, neyther carelessly nor willingly, and is not cured by any thing saving Christ', this man behaveth himselfe truly in the first place. Thus much of the tryall.

Secondly: againe, the soule is restlesse in importuning the Lord for mercy, and will not be quieted till it get some evidence of Gods favour, the soule will take no nay, it will not be contented unless it can finde some glimpse of acceptance through the goodnesse of God in Christ. This is plaine, if a man be burthened with a weight or some heavie load that is laid upon him, if that hee be fallen under his burthen, hee lyeth here like to dye, and if there be none necer to succour him, all his care is to cry out for helpe, though hee seeth no man, yet hee cryeth out, O helpe, help, for the Lords sake. Sam. vii. 21, withoutight three dayes, & no doubt he prayed to God all that while, Acts. 9. 17. as if he had resolved to give him no rest till he had found mercie: this is the nature of true sorrow, it ever drives a man to God, whereas reprobate forrow drives a man from God: Nay, it may be, though the heart thinks it shall never find mercy, yet the Lord carrieth on the soule in an earnest desire, and using the meanes, and will not off from God, and from his word, and Sacraments, and ordinances; Nay, though he sometime concludes, that he shall never get mercy, nor get power against his corruptions; and then one faith, You had best leave off all; Nay, (faith the soule,) I cannot be worse than I am, if I go to hell, I will goe this way.

There is a kind of sorrow in the heart, wyhich
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is heavenly and godly, but reprobate sorrow ever drives a man from God, and makes him say, If I am damned, I am damned, if I be a reprobate I am so. O thou wretch! is this all? If a poor creature that is pressed under his burden crieth for help, when almost nature and strength doth fail, he cries still for help, and that is all he can say, and so he dyes, and this is the last word that he speaks with a soft still voice, O help, help: So it is with the soul of a poor languishing sinner, when the heart is burthened with the violence of the nature of sin, and the separation from God by the same, he doth not now cry easy, and liberty, and riches. Lord: No, he cries mercy, mercy Lord on this vile heart of mine, and give me power against these mighty lusts: and after many means using when he is going the way of all flesh, his last word is, Mercy.

Mee thinkes I see this poor soule sliding away, & laying. How many sinnes have I committed? Oh mercy, mercy, Christ. And this is the last word he speaketh, & so he dyes, and no question but mercy shall be given. It is not a Lord have mercy upon mee, & God forgive mee will serve the turne: No, it is otherwife, if ever God set home this worke, hee will make you reflect in seeking mercy, & nothing shall content you but mercy to pardon your sinnes, and grace to subdue them, and the soule thinkes, if mercy would but shine upon him, and if his sinnes were taken away, that they might never hinder him in a Christian course, hee were a happy man: this is the frame of the soule that is truly weary of sinne.

When the young man came to Christ, & played faire and a farre off, and said, he could do any thing. Well (said Christ) if thou canst doe any thing, M 2
The Soules preparation

thing, then gee and sell all that thou hast, and give it to the poor, but bee went away sorrowfull, (Matt. 19. 22.) from Christ (the text faith) hee did not come to Christ sorrowfull, but went away sorrowfull from CHRIST, whereas if hee had beene burthened with sinne as sinne, hee would have come to Christ sorrowfull, and say; Now I see Lord, the world is a heavy burthen: O Lord helpe me against it, give mercy to pardon me, and grace to remove it: but our Saviour heard no more of the young man, and as it is in the text, this pricking of heart made the Iewes come to Peter, saying, Men and Brothren, What shall we doe? They did not as a great many say now a dayes, if the Minister were farre enough off from me, and I from him, I were happy, I cannot bee quiet for him: these are rebrobate speeches: but the sinner that is truely humbled and burthened with sin as sinne, he comes home, and is resolved to wait for mercy, till the Lord sheweth mercy to him. Carnall sorrow sent AND and Achitophel to the gallowes, but godly sorrow ever drives a man to God.

When Iona was in the Whales belly, hee sayd, Lord, though I cannot come to thy temple, I will looke towrds it: so a sorrowfull soule that is truely burthened with sinne, will say, though I cannot come to heaven, yet I will looke up to heaven: and though I never finde mercy, yet for mercy will I wait: thy mercy onely Lord shall content me.

But how is it possible my fins should wound and pierce my soule in this manner, when as of all things in the world none is most pleasing to mee, and nothing so grievous as Gods commandements?

I. REA-
for CHRIST.

I. REASON.

First, the Soule must be pierced with sinne, because that is the greatest evil of the Soule, which if the heart doe truly apprehend, it cannot but be most of all burthened with it: If a man bear two weights on his backe, that is most grievous which is most heavie, if the one be thirty, and the other forty pound weight, nature will be most burthened and pressed downe with the greatest weight: So there is no evil to properly and directly evil to the Soule, as the evil of sinne: Punishment deprives the Soule of ease and quiet, but sinne deprives the Soule of God, and the maine end for which it was created, through which the Soule must be happy, or for the want of which it must be accursed. Now sinne is as it were ten thousand weight, when as sorrow, and shame, and punishment, they are but a hundred weight: if it were possible for a man to have all the ease and quiet in the world, and to be in heaven; yet if he had a soule hear and a soule full of sinne, he were a miserable cursed creature, and if it were possible to be in hell, free from sinne, he were a happy man.

There is nothing that can doe properly good to the Soule but God, and nothing can properly doe any hurt to the Soules but sin, which estranges the heart from God, which is the chiefest good. If a man had all the pleasures and contents the world could afford, nothing will satisfy the Soule but God: and if the soule were in honour, and had the presence of God with it, it would not but be comforted and quieted therewith. It is possible; nay, God doth it also, he makes the Soule of a man feel the burthen of sinne, because
The Soules preparation of the vilenesse of it, as well as of the plague and punishment of it. When soever the Lord will fasten a mans sinne to his Conscience, he is able to force the Soule to apprehend the evil of sinne, as well as the torment and plague of sinne.

And the ground is this: take the soule as it is polluted with corruption and all abominations, sinne is very crosse to the nature of it, the Soule hath it's being from God, and was made for him: howsoever the power of sinne prevailed with it, and made it fall short of God; yet the nature of the Soule still, considering it as it is a creature, it is made for God, and desires to have fellowship and union with him: therefore make how I dispute: If sin be the worst evil to the Soule, as crossing the end of it, and depriving the soule of it's chief-est good, then the Lord is able to make the Soule see sinne as the greatest evil to the soule; But sinne crosses the end of the creature (for the end of the creature is God-ward, and to have union & fellowship with the Almighty;) Therefore the Lord is able to make the soule see the evil of sinne as well as the evil of punishment: no wonder then that the heart be most of all pierced with sinne.

I I. REASON.

The second reason, is, because by sound sorrow the soule is truly prepared and fitted for the Lord Jesus Christ, and no other way then this: For when the soule comes to feele sinne in the proper colours of it, and to be affected with the loathsomenes, that is, that sinne which hath formerly over-rul'd it: now the soule begins to renounce the power of that sinne, and to withdraw himselfe from the dominion of his corruptions, so that
that the union between sinne and the soul is now broken, and room is prepared, and way made for the Lord Jesus to come into the soul; when sorrow hath wearied the heart, and loosened it from the love of sinne, then the heart is fitted for Christ. As it is with a vessel that hath been for dishonour, if a man will turne the nature of it, and make it a vessel of honour, he must not onely heat it a little, but he must melt it throughly, and then it is fit to be a vessel of honour. So the soul of every sinful man & woman is a vessel of dishonour, and sinne hath mervailously polluted them. Now if you will have your hearts fitted for Christ, you must not onely have your hearts warmed a little by humiliation, but you must have them melted all to pieces, and the heart must bee content to part with all abominations whatsoever, that so the Lord may take place in it, and rule over it, even for ever. First, cast out the strong man, and then the Lord Christ will come in and take possession of the heart; Sinne and Satan are the strong man, and the Lord Christ bindes this strong man, and casts him out, when hee sheweth the vilenesse of Sinne, and tryeth the heart with the burden of it; and binds the soul to good behaviour; that now the heart is readily content that Christ should come and doe all in the soul.

Many have gone a great way in the worke of humiliation, & yet because it never went through to the quicke, they have gone backe againe, and become as vile as ever they were. I have knowne men, that the Lord hath layed a heauie burden upon them, and awakened their consciences, and driven them to a desperate extremity, and yet after much anguish, and many resolutions, and the prizing of Christ, as they conceived, & after the re-
nouncing of all, to take Christ upon his owne termes, as they imagined; and even these, when they have bin eased and refreshed, & God hath taken off the trouble, they have come to be as crosse to God and all goodness, and as full of hatred to Gods Children as ever, and worse too.

Now, why did these fall away? Why were they never justified and sanctified? and why did they never come to beleve in the Lord Iesus? The reason is, because their hearts were never pierced for their sinne, they were never kindly loofened from it; this is the meaning of the place in Ierem. Chap. 4. 3. 'Trow up the fallow ground of your hearts, and sow not among thornes; is nothing else, but with sound saving sorrowv to have the heart pierced with the terrours of the Lawr seising upon it, and the vilenesse of sinne vounding the Conscience for it. The heart of a man is compared to fallow ground that is unfruitfull; you must sow among thornes and thistles, first plowv it, and lay it bare and naked, and then cast in your seed; If a man plowv here a sorrowv, and there a sorrowv, and leave here and here a bawke, he is never like to have a good crop, there vvil grovv so many thistles, and so much grasse, that it vvil choave the seed: our hearts are this ground, and our corruptions are these thornes and thistles: Now if a man be content to finde some sinne hatefull, because it is Shamefull but vvil keepe here a lutt and there a lutt, hee vvil never make any good husbandry of his heart: though a faithfull Minister should sow all the grace of the promises in his Soule, he vvil never get any good by them, but the corruptions that remaine in the heart vvil hinder the saving worke the reof.

There-
Therefore plow up all, and by sound saving sorrow labour to have thy heart burthened for sinne, and estranged from it, and this is good husbandry indeed; the want of this was the wound of the thornie ground, as you may see in the Parable, Mark. 13. those hearers had much of the World in them, much ease, and profit, and pleasure, and these choked the Word and made it utterly unfruitfull, and so they never received comfort nor mercy afterwards. This is that which the Prophet David sayth, A contrite and broken heart, O God, show wilt not despiseth, Psal. 51.17. If you would have your hearts such as God may take delight in and accept; you must have them broken and contrite: David faith, The Lord's voice breaketh the CEDARS of Lebanon. So the voice of the Lord like Lightning, must thunder into the corrupt heart of sinful Creatures.

A Contrite heart is that which is powdered all to dust, as the Prophet sayth, Psal. 90. Thou bringest us to dust, and then thou sayest, Return againe yee sons of Men: So the heart must be broken all in pieces to powder, and the union of sinne must bee broken, and it must be content to be weaned from all sinne. As you may make any thing of the hardest flint that is broken all to dust, so it is with the heart that is thus fitted and fashioned; If there be any corruption that the heart lingers after, it will hinder the worke of preparation: It a man cut off all from a branch, save one sliver; that will make it grow still, that it cannot bee ingrafted into another stocke; So though a mans corrupt heart depart from many sinnes and scandalous abominations: yet if hee keepe the love of any one sinne, it will bee his destruction: as many a man after hortour of heart hath had a love
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love after some base lust or other, and is held by it so fast, that he can never be ingrafted into the Lord Jesus. This one lust may break his neck and send him downe to hell. So then, if the sole onely can bee fitted for Christ by sound sorrow, then this must needs pierce the heart before Christ can come there; but the heart cannot be fitted for Christ without this, and therefore of necessity, the heart must be truly wounded with sorrow for sinne.

III. Reason.

[Sorrow for sinne makes us set a high price upon Christ.]

The last reason is this, because by this means the heart comes to set a high price upon Christ and grace, eyther the Grace of God offered in the Gospell, or that good way which God hath commanded us to walke in. If the heart finde the greatest evil to bee in horror and vexation, then easse and quietnesse from these will be the greatest good; but now the soule seeth Grace to bee truly precious; because it seeth sinne to be truly vile: and this is the end why the Lord makes the soule see the vilenesse of sin; that the heart may be brought to see the excellencie in Christ, and prize him above all.

1. Queft. Now there are two questions to be answered: First, whether this sound sorrow be a worke of saving grace, and such a worke as cannot be in a Rebrobate?

2. Queft. Secondly, whether God doth worke this in all men that are truly converted and brought home to Christ, and whether he workes this in all alike or no?

Answ.
For CHRIST. 143

Answ. For the first, whether is this a work
having grace yea or no, and such as cannot be
a Reprobate: for answer to this:

First, I will shew the order that this work
eth to the other Workes.

Secondly, I will shew the difference of this
from sanctifying sorrow, and yet it comes to be
sanctifying sorrow.

For the order: First, the heart in this work is
not yet conceived to be in Christ, but only to
be fitted and prepared for Christ.

If you stop here in your consideration, and
distract not of any work to come, it is only in
the way to be engraven into Christ; but so,
that undoubtedly that soul which hath this
work upon it, shall have faith poureved into it:
for this is the meaning of that place, The Lord Jo-
us came to seek and save that which was lost, Luke
19. 10. Now to be lost, is not because a man is
in full and miserable in himselfe; but he is lost
that feareth the evill of sinne, and the punishment
that comes thereby, and comes to be lost in his
own apprehension, in regard of his owne estate:
and hee that is thus lost, shall be sure to have
Christ and salvation by him. It was the end why
Christ came, and therefore it shall be fulfilled.

But he that is truly sensible of his sinne and the
wilenesse of it, and abhors himselfe for it, hee
is truly lost, he is not yet settled on Christ, for
then he were safe enough, but he is truly sensible
of his lost estate, and therefore shall have faith &
Christ; though yet hee partake not of them, yet
hee shall be everlastingely saved and redeemed by
Jesus Christ.

Quest. And therefore this is an idle question,
What if a man dye in this work of preparation
before he come to have Faith?

Answ.
The Soules preparation

1. Say, it is an idle question; because it is impossible that hee which is thus prepared for Christ and grace, but hee shall have them before he dye. As the Prophet sayeth: Behold, I will send my Messenger before mee to prepare my wayes, Mal. 3. 1.

2. When the heart is fitted and prepared, the Lord Christ comes immediately into it; The Temple is the Soule, and the way is the preparation for Christ; so as the Soule is yet to be conceived as in the way of preparation for Christ; not to have any formall worke of grace, whereby he is able to doe any thing for himself.

The next thing, is the difference of the sound saving Sorrow, from sanctifying Sorrow, and you must know there is a double sorrow. First, there is a sorrow in Preparation: Secondly, there is a sorrow in Sanctification.

[Two-fold Sorrow.]

The sorrow of the Soule in this preparative worke of it, is thus to be conceived; when the word of God leaves an impression upon the heart of a man, so that the heart of it selue is as it were a patient, and onely beares the blowe of the Spirit; the Spirit of the Lord, and the over-powering force of the same, forceth the Soule to beare the Word: and hence come all those phrases of Scripture, as Wounded, Pierced, Pricked, and the like, onely in the Passive voyce; Because the Soule is a patient, and the Lord by the almighty hand of his Spirit, breakes in upon the Soule, so that this Sorrow in preparation is rather a Sorrow wrought upon mee, then any worke comming from any Spirituall ability in my selfe.
What preparative sorrow is.]

This is Sorrow in preparation when I am a patient, and wherein I receive the worke of the Spirit, and am forced and framed by the Spirit to doe that which I doe in this kind.

[What sorrow in sanctification is.]

But then secondly, there is a sorrow in sanctification, and that is this, that sorrow that doth flow from a Spiritual principle of Grace and from that power which the heart hath formerly received from God's Spirit: For sanctification comes after justification, and after the soule hath received faith and grace, then the heart hath a new power given unto it, whereby it is able to set forth it selfe into any holy action, so that in this a man is a free worker, whereas sorrow in preparation is a worke wrought on mee, and I am a patient and doe onely endure it: but I have not any Spiritual power to doe any thing of my selfe.

Now marke what I say: both these are saving sorrows, but they differ marvelously: many thinke that every saving worke is a sanctifying worke, which is false, for every saving worke is not a sanctifying worke, as the Apostle saith, Rom. 8.30. Those whom he calleth, them he also justifies, and whome he justifies, hee glorifies.

[Every saving worke is not a sanctifying worke.]

Glorification implies sanctification here in part, and glory for ever hereafter: there is a saving worke & calling, but ye not a sanctifying worke: for,
The Soul's Progress for, vocation is when God so farre enlightens the minde, as to buckle the heart, and to turne it away from corruption to him, and then afterward God brings the heart to be justified, and then sanctified: they are first called, and then justified, and then glorified.

S I M I L E.

The difference of these two workings is thus to be conceived in this similitude, as it is with the wheeles of a clocke, that runs quite wrong, who must a man doe to set this clocke right againe? He must first stop it that it runne no longer wrong, and then turne it, and set the wheeles right: Now all this while the clock is a pacient, & the workman doth all.

Secondly, when it is thus set right, then the worker puts the plummetts and weights on it, and now the wheeles can runne of themselves, by virtue of that poise and weight they have gotten: so that these two are plaine different actions.

Just so it is with the frame of the Soul, the will and the affections which are as the wheeles of this great and curious clocke (for the soule goes hell-ward and sin-ward, the minde knowes nothing, and the will & the affections embrace nothing but Hell and Sinne) now to bring these into an holy order, the Lord must stop the soule, and that is done by the discovery of sinne, and by his humiliation of heart, when the Lord lets a man see his sinne, and sayth to him; If thou wilt have sinne, thou must have hell and all together; and then the soule sayth; If it bee so, I will meddle no more with sinne: the Adulterer will be unclear: no more: and the Drunkard will be drunke no more.

Now,
Now, when the soule is thus turned, it looketh to Heavenward, and Godward, and is content Christ should rule over it. All this while the soule is a meere patient, this is a saving worke, and a worke of Gods Spirit where ever it is soundly wrought, and will in the end be faith and grace.

But now when the Soule is set Heaven-ward, and God justifies a poore sinner, and pluckes him to himselfe by faith, & adopts him to be his childe; then the LORD gives him of his Spirit, and this is as the weight of the soule, then by the power of that Spirit the soule is able to turne right, and hath a principle of grace in it, and the poise of the Spirit of grace which doth possesse the soule, makes it able freely to mourne for sinne, and to have the heart enlarged in the service of God: this is mainly the sanctifying worke.

2nd. The second question is this, whether doth the Lord worke this in all, and whether doth he worke it in all alike or no? For I perceive the hearts of many poore Christians are gasping for this, the Lord never wrought upon mee in this manner, and my heart was never thus battered and bruised.

Answ. For the answere of this question, I will handle three things: First, that the worke is the same in all: Secondly, that the manner is different in the most: Thirdly, that many have it in them, and yet perceive it not how or when it was wrought.

First, this worke of Contrition of heart is wrought in every one for the substance of it, before he is, or can be planted into Christ: for the truth of this Scripture is plaine, and reason is pregnant; Scriptures are many, I will only name three, as that in Luke, Our Lord Jesus Christ N 2.
The qualification of those whom Christ will save.

We may observe two things: First, the qualification of that party whom Christ will seek and save: he must be a lost man in his own apprehension. Secondly, see the certainty of salvation of such a one. Christ came for this end; he came to seek up, and save that which was lost. Now Christ will not misse of his end; he came for the lost sheep, then the lost sheepe hee will have, and though the lost sheepe cannot seek nor save themselves, yet Christ will save them.

Thus you see, all men must be thus disposed before they can be saved: and if thus fitted and disposed, they shall be certainly saved. It is not enough for a man to be in a miserable estate and damnable condition, but he must also see it; and his heart must be truly affected with it, & fende and feful the burthen of it; not so much for the punishment, but for sinne whereby his heart is estranged from God, and also God from his soule.

Now that the sensibleness of his lost condition is there spoken of, and this man that hath it shall be saved, may appeare, because the sensibleness of a mans condition in regard of the punishment of sinne is such, as a man may have, and yet never have grace and salvation: Cain had the feeling of Gods wrath, and felt the punishment of it, and so did Jude also, and yet they were never sought up nor saved.

The second place of Scripture, is out of Ioh.
No man commeth to me except the Father dreweth him, Ioh. 6. 44. by comming you must conceive belee-
for C H R I S T.

believing (as in that famous place of John. He that comes to me shall never hunger, and he that believes in me, shall never thirst: Joh. 6. 35. Now this text implies two things, and they are professedly granted by the judgment of the Apostle, for the people murmured why the Pharisees and the great ones believed not, and followed not Christ, to whom Christ answers: Unless my Father from Heaven draw them: they cannot come: so that these two things are clear: First, a man must be drawn: Secondly, if he be drawn, he shall surely come.

This drawing is this much: when God opens the eye of a man, and makes knowne his sinne, and lets downe the heart in the acknowledgement of sinne, so that he feeles the vilenesse and the burthen of it, and is content to part with the same.

When the Lord shall lay all a mans abomination upon him, all his adulteries, and all his thefts; and now he sees what it is to depart from a blessed and a pure God;Other, he will bee drunke, and uncleane, and malicious no more, because the heart is weary of it, and is content to part with it.

From hence I reason thus: true drawing is ever accompanied with true believing; but this sense of sinne in regard of the punishment of it, is not always accompanied with true believing, but a man must see his sinne further in the vilenesse of it, and in the abomination of it; and then he shall undoubtedly believe.

The streame of the whole Scripture runnes this way, and that in Matthew: Come to me all ye that are weary and heavy laden, and I will give you. Math. 11. 28, and this is that which Esaiayth, Chap. 6. 1. 2. The spirit of the Lord is upon me: because he...
The Soules preparation hath answered mee to preach glad tidings to she smokes, to bind up the broken hearted, to proclaime liberty to the Captives, and the opening of the way to them that are bound, to proclaime the acceptable day of the Lord, and to comfort them that mourn: Nay, the garment of Gladnesse is fited only for the broken hearted, as in the third verse of that Chapter, To appoint unto them that mourn is given, to give unto them beauty for ashes, and the eyle of joy for mourning, and the garment of praise, for the spirit of lowenesse: Nay, the promises of largest extent in Scripture, doe either expressly belong to such as are broken in heart, or else they do imply so much, that a man must bee so before ever God can or will accept of him.

As in the Revelation, Chap. 22. 17. How many one that will, let them come freely, and take of the water of the well of life, and live for ever.

Objeet. So then, some may say, though a man were not broken hearted, yet if he will take this water of life, he shall live for ever.

Answ. Nay, but except he be broken hearted and humbled, he will never take it; as a man must have grace, so he must will the water of life: now, to will the water of life, is this to choose grace as the chiefest good, and to prize grace more than any thing else in the world, and to esteem the Lord Jesus and his grace truly precious.

A man is sayd to chuse a woman, when hee is content to part with all for her, and to have one for her grace sake: so a man must part with finnes and himselfe, and whatsoever is deare to him, that he may have grace: now he will not part with finnes, unless he be weary and burdened with it, and therefore this wearying implies the burdening of the heart with sinnes: thus much for the proofs of Scripture.
Now to add some Reasons that may compel our Judgements to yeeld to this truth; And they are taken; First, from the qualification of mans heart naturally; and secondly, from what he must be, before he can receive Christ.

I will discover my thoughts in foure conclusions; and thus I reason,

I. CONCLUSION.

It is a contest case (I conceive) that every man by nature doth entertaine sinne as his God; and seekes and loves that most of all; himselfe, and his sinne, is his God; In this case it is his chiefest good, and the heart will not, nay, it cannot be content to part with it; What is the cause that we propound Christ, and grace, and salvation, to a company of poore simple creatures, and yet the counsels, the promises, and commandements of God prevaine not with the heart of them, nor awe them, but still they will have their sinnes, and the offer of Christ and grace lyes in the dust; the adulterer will have his queanes, and the drunkard will have his cups, and they will not suffer the word to plucke away their corruptions, but they will have them though they be damned for them; what doth this argue, but that sinne is their God? Nay, it is cleare, not onely in palpable reason, but the Scripture is evident this way; It is the match Christ offers to the young man, if hee would sell all and follow him, hee should have treasue in heaven, Math. 19. 22. hee was covesrous, and this was a faire offer for a little truth, hee should have everlasting life, now the text saith, He went away sorrowfull, hee would rather have
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his covetousness and his wealth, than heaven.

II. CONCLUSION.

There cannot be two Gods in one heart, two Kings in one throne, nor two Sinnes in one fundament; you cannot have Christ, and yet be an underling to sinnes will Christ be a Physician to heale you, that you may have your sinnes still? No, our Saviour is plaine to the contrary, you cannot serve God and Mammon; If the adulterer will have his queanes, then he must forfake the Lord, and if he will not part with his lust, nor have his heart circumcised, nor broken, then he must goe downe whole to Hell; as the Prophet said, Why halst thou betweene two opinions, if God be God, serve him. God will be chiefe in the Soul.

It is not possible to have heaven and hell together; it is impossible for a man to looke up to heaven steadfastly with both his eyes and down to the earth, both at one time.

III. CONCLUSION.

Thirdly, you must of necessity cast off the yoke of corruption, and rebell against that; you must have your first God, pride, and malice, and the like, to be untronned; before the Lord Christ will set up his Scepter, and before he can be welcome to your Soules; you must have your hearts divorced from your first husbands, from sinne, and all those abominations which you have loved and hugged as your life, if ever you would have Christ make a match with you, and take possession of your Soules; the Lord sayth, Thou shalt be as a widow and fit for me, Heaven 13, and as the original hath it, Thou shalt be separate from all, and fit thy selfe.
Lastly, the soul will not part with its corruption and lust, which are his God, unless he be wearied with them, and find the gall and bitterness of their evil nature; I say, till then, it is impossible that ever the soul should be separate from that sin wherein it hath found such contentment; therefore it is of necessity that they be parted; but before the soul leeth the venom of sin, it will not part with it, & so he cannot come to receive the Lord Jesus Christ; and hence it is, that the Lord in his infinite wisdome is thus not only willing to doe for a poor sinner, but to force him to it; for there is such love and liking to sinne, that if you pull away the adulterers queanes, and the drunkards potes, you had as good kill them, and they begin to say, It was well with the town before the Minister came there; the reason is, because they would live in sinne.

Now the Lord is pleased to lay a heavy weight upon the soul, and to force the burden of sinne upon it, that whereas before, the heart did find much sweetnesse in these base courses; the Lord makes them as bitter as gall, or wormwood; and then the soul begins to reason thus with itself; and faith, Is it such a thing to be drunke, and is it worse than to envie my brother? and can none such enter into the Kingdom of Heaven? and when the soul feeth God taken away, and Heaven separated from him, he faith, Is this the pleasing sinne that I have loved? and is this the nature of my pride to have God resist me? this lyes heavy upon the heart, and at last the soul is resolved to

N. S. part
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part with his sinne; but never to love it more: Good
Lord, doe what thou wilt with me, onely take
my soule, and save me, and take away my lust
and corruptions: The heart is content at length
that Christ shoulde doe all; and now the match is
made: the sight of sin from the punishment of it,
will never separate the soule from sinne, nor break
that union that is betwenee them.

Judas had it in a great measure, and God pluckt
his sweet morsels from his mouth, and made him
confesse his sinnes, and take shame to himselfe;
and so God doth with many, and makes them say,
I have beene a Drunkard and an Adulterer, and a
desperate opposer of God and his ordinances: But
though Judas loathed the horroure and punishment
of sin, yet hee had a murtheros dispozition still,
hee that killed Christ, went and murthered him-
selhe also.

Now, from these former conclusions, I reason
thus; If a mans sinnes be his God, and if there
cannot bee two Gods in one heart, and if those
corruptions of the heart must of necessity be cast
out, and if the heart will not part with sinne till
it be wearied with it, and that is done by godly
sorrow; then it is a matter of necessity, that the
heart must be pierced; and there must bee a sepa-
ration betwenee sinne and the soule, before Christ
will marry the soule, and rule in it, or else there
shall be two Gods in one heart, which cannot be.

The second thing in this answere, is this, some
may say; Oh I never found this worke in mee.
Therefore you must know, however this worke
is wrought in all for the substance of it, yet in a
different manner in the most...
For the fashion that God useth in framing the heart is different; two men are pierced, the one with a Pinne, the other with a Speare: two men are cut, the one with a Pen-knife, the other with a Sword: So the Lord deales kindly and gently with one soule, and roughly with another, and handles it mervailous sharply, and breaks it all to pieces. There is the melting of a thing, and the breaking of it with hammers; this I say the rather to checke the imagination that harbours in the heart of some men otherwise holy and wise, (and yet mistaken in this point) they thinke the Lord never workes grace, but in this extraordinary manner.

It is true, God sometime must use this affrighting of Spirit, and when proud spirits come to grapple with the Lord, hee will make their sturdy hearts to buckle: And it is true; there must bee a clear sight of sinne, and the heart must be wearied with the vilenesse of it, and be content to part with sin: This is wrought in all: but that it must bee in all in this extraordinary fearfull manner as it is in some, the word sayth it not, neyther is God bound to any manner, there is a difference among persons.

As for example: First, if the person be a scandalous liver, and an opposer of God, and his grace and sets himselfe against the Lord Iesus Christ, if he set his mouth against heaven, and professe himselfe an enemy to God, and to his truth.

Secondly, if a man have harboured a filthy heart, and continued long in sin, and hath beene a close Adulterer, and continued long in it.

Thirdly, if a man have beene confident in a civil course.
Lastly, if God purpose to doe some pere workes by him.

In all these foure cases hee layes a heauie blow upon the heart, and commonly the nature of the persons requires it.

First, when any one hath been an opposer of God and his grace, if the Lord should deale gently with him, other vile wretches would be ready to say, Such a man is gone to heaven, though he be thus and thus, yet the Lord dealt lovingly with him: and therefore though I continue in these courses, I shall do well enough; Nay, (deade not thy selfe, for) the Lord will bruise him, and rend the ball of his heart, and make him seek to a faithfull Minister for direction, and to a pious Christian for counsel, whom before he defied; the world shall know what it is to oppose God, and to persecute his children; as he broke Pauls heart, and made him say, I am he that have persecuted the Saints.

Commonly the Lord will not shew mercy to such as these are, in hugger-mugger, but will make the world see their humiliation, as they have seen their rebellion and opposition.

Thus the Lord deals with the secret thief and close adulterer: the Lord pluckes away their corruptions, and makes them vomit up their sweet morsels, and then they will say, These are my sinnes, and this heart of mine is hardened by the continuance in them: And therefore it is that the Lord workes in this manner.

But if the soule be otherwise trained up among godly parents, and live under a soule-saving Ministry, that saith: You cannot goe to heaven by a ciyill course, and you cannot have any dispensation for your prophanation of the Sabbath; I say,
I say, if a man live under such a Ministry and keeke good company, the Lord may reforme this man and cut him off from his corruptions kindly, and breake his heart secretly in the apprehension of his sines, and yet the world never see it.

In both these wee have an example, in Lydia and the Layler; Act. 16. Lydia was a sinfull woman, and God opening her eyes, & melted her heart kindly, and brought her to a taste of his goodnesse here and glory hereafter. But the Layler, was an outrageous rebellious wretch, for when the Apostles were committed to prison, hee laid them up in stocks and whipped them sore: O, saies he, now I have gotten these precise followes into my hands, I will have my penneworths of them.

Now there was much work to bring this man home; when the Apostles were singing Psalmes, there came an earthquake which made the Prison doores to fly open, and the prisoners setters fall off, but yet the Laylers heart would not shake; at last the Lord did shake his heart too, and he came trembling, and was ready to lay violent hands upon himselfe, because hee thought the prisoners had bene fled; but the Apostles cryed to him, 

Dooby selfe no harme: for we are here, with that he fell downe before them, and said; Men and brethren, what shall I doe to be saved?

I conclude thus, naturally all men are locked up under infidelity, now the Lord opens theire hearts severally, you know some locks are new and fresh, and therefore a key may easly open them, but some lockes are old and rusty, and therefore must be broken open by force of hand; so it is with some mens hearts, howsoever sinne prevails over them, and they are full of pride, and the like; yet their hearts are kept cleare from rusting.
The Soul's Preparation

rafting, by restraining grace: now the Lord will draw that man by the key of his spirit, and kindly withdraw him from his sin: But if a man have beene an old rustie drunkard or adulterer, no key can open his heart; alas, it is not a little matter will doe the deed, it is not now and then a gracious promise that will breake his heart: But the Lord must come downe from heaven and breake open the doore by strong hand, by awaking his conscience, that all the Country rings of him.

[Mans heart is like a stone.]

You know all mens hearts are compared to stones; some stones are soft, you may crush the to pieces with your hands, and some are flints which must have many blowes before they will breake: So it is with some hearts, the Lord must breake them by maine force: and as it is with a Tree, some branches are young and smooth without knots; and some are old ones, and full of knots; now if a man come every day, and give a little cut at the tender branch, at last it will off easily; but it is no cutting of an old tree with a Pen-knife, but a man must take an axe, and give many a fore cut, that all the people in the town may heare it.

All men grow upon the root of sinne, which is Adam's rebellion: some are young, and have not growne knotty in a rebellious course; every Sabbath day the Lord gives a cut at him by his counsels, and by his threatnings, and by his promises; at last it falls off kindly, and they are content to part with their sinnes, and to rest upon Christ for mercy.

Another man is an old sturdy vile wretch, an over-grown adulterer and drunkard, and his heart is blinded in sinne; I tell you, if ever the Lord
cut off this man from this base course, he must come with a mighty hand, and with his booke of the Law: God is ever laying at his soule blow after blow, and so at last he begins to fortake his wicked courses; What (faith one) is such a man turned? he was as heavy a persecutor as ever the Sun law: his father was an enemy to all goodnesse, and hee was as bad: Like father like sonne: Hath the Lord brought him home? Yes, now he sends to the faithfull Ministers, and to Gods people for comfort and direction.

The third and last part of the answer is this: That when God workes gently with Christians, they hardly perceive the worke, though wise Christians may approve that which is done: for this is certaine, whersoever Christ is, there preparation was; if ever man be saved, Christ hath made him see his lost estate.

Sometime the worke is secret, and the soule apprehends it not, because it is so, and though he doe, yet it is an unknowne worke to him, he knowes not what to make of it, hee can finde in his heart to hate those and those sinfull courses, yet he cannot see how this was vrought in him: Mans spirit is such, that he mis-judgeth the worke; but give me a Christian that God doth please to worke upon in such a manner, as to breake his heart soundly, and to throw him downe to some purpose, though it cost him deare: this man walkes vwith more care and conscience, and hath more comfort comming to himselfe, and gives more glory to God, whereas the other doth but little good in his place, and hath little comfort comming to him.

Therefore labour for soundnesse in this worke; and then be for ever sound: but if once deluded
The Soules preparation here, then for ever ceazened, and everlastingly damned.

How to carry our selves towards such as are wounded for their sins.

Wee. 1. The hift Vie is for inruction: It is fio, that the Soule of a man is thus pierc'd to the quick, and runne throrow by the wrath of the Almighty? Then let this teach the Saints and people of God, how to carry themselves towards such as God hath thus dealt withall. Are they pierced men? Oh, pitty them: let our Soules, and the bowels of compassion and compation be let out towards them, and let us never cease to doe good to them to the very uttermost of our power and strength. And to the performance of this, not only reason persuades us, but Religion binds us, and pity moves us.

See what the Lord faith by Moles, If a man fee his neibours Oxen or Ass fall into diuiffe by the way, the Lord commandeth to eafe them and succour him, to lay all businesse aside, and not to hide hisfelfe from him. Deut. 22. 1-3.

Thus the Lord commands mercy to the unreasonable creature, that is thus wearied with the weight that hee carrieth, hath the Lord care of Oxen? as the Apostle faith in another place. It is for our sakes that the Lord requires this duty: The meaning is this, shall not the heart of thy brother be eased, that is tired thus with the wrath of the Almighty? Shall not this poore fainting creature be succour'd? are you men, or are you beasts in this kind? If a Hogge bee but in diuiffe, it is strange to fee howe foule come about it: are we devils then, that we can fee poore creatures burthened with the unconceivable wrath of the Lord for CHRIST. 161

lord, and not pitty them: doe you fea the, and not mornwe and teuour, and pray to heaven for them? See what Job faith, and let him speak in the behalfe of all diuiffe Soules: (to faith here, ) if my frowres were all weighed, they would prefser heavier than the fland. Job. 19. 21. 22. Sinke not hee cryes for fuccour. Oh you my friends, me pitty upon me: for the hand of God is heate upon me: Imagine you have him firting upon the dunghill worme, it is not the hand of a man or an enemy, but the heate hand of God; and therefore all you my friends, doe fee my reaon and my frowres, have pitty upon me.

Thefe pales arcs and blundered checks, and fide hearts, and hands of thefe, (as this fooner run) have you no regard of a man in diuiffe? have you no pitty with the Lamenting Child, to ob Serve prayed and burdensome Soules, their frowres and frowres in secret by the mouch: Oh! when that walkings in the streets, have you no receiue of a poore deftite forlorn creature? And terme mordly wounded, or had my parents groan me thine. The fea might have cafeed me; I have no pitty, for I thinke they might have cafeed me, had I beene defpacted. The King might me advanced me to honors, but was there ever thy pitty to me, for me or fowe? It is the falt of mercy that feeeth him defpacted, or in, it is the God of all grace and comfort, that fift hold my heart with the terror of his wrath, and be any pitty or compation in you, thehre, and succour; but I did defpact him in every man be in troubled for the paines of thefe, then I defpacted, and not that all for neybers come to be perfec ted when they have done all they can: ey-pray O 3.
The Soules preparation

How to carry our selves towards such as are wounded for their sins.

Ver. 1. The first Vie is for instruction: Is it so, that the soule of a man is thus pierced to the quick, and runne throug by the wrath of the Almighty? Then let this teach the Saints and people of God, how they should carry themselves towards such as God hath thus dealt withall. Are they pierced men? Oh, pity them: let our soules, and the bowels of compunction and compassion be let out towards them, and let us never cease to doe good to them to the very uttermost of our power and strength. And to the performance of this, not only reason persuade us, but Religion bind us, and pity moves us.

See what the Lord faileth of Moes. If a man's enemies one or all, fall into distress by the wrath of God, and the Lord commandeth to ease him and succour him, to lay all business aside, and not to hide himself from him. Deut. 24. 1, 2, 3.

Thus the Lord commandeth mercy to the unreasonable creature, that is thus wronged, and afflicted: and the Lord careth of Oxen, as the Apostle faith in another place. It is for our sakes that the Lord requires this duty: The meaning is this: shall not the heart of thy brother be eased, that is treated thus with the wrath of the Almighty? shall not this poor fainting creature be succoured? are you men, or are you beasts in this kinde? If a Hogg be, but in distress, it is strange to see how folks come about it; are we devils then, that we can see poor creatures buried with the unconsiderable wrath of the Lord, and not pity them? do you see those, and not mourn and succour, and pray to heaven for them? See what 10th faith, and let him speak in the befeale of all distressed soules: O faith, how, if thy store was as heavy as the hand, Job 10. 10, 11, 12. Think of the cries of the distressed. Oh you my friends, me pity upon me! for the hand of God is heavy upon me. Imagine you saw him sitting upon the dunghill weeping, it is on the hand of a man, or an enemy, but the heavy hand of God; and therefore all you my friends, that see my grief and my sorrows, have pity upon me.

Thrice pale ays and buffeted cheeks, and bleared eyes, and hands of the re, (thus seven days,) had my father givne me. Oh! let not the weake in the streets, have you no regard of a man in distress, and heavy to pity? with the Kings of Moes, to be every provided and intend, that their eyes and bowels be in secret by that much: Oh! let the weake in the streets, have you no regard of a poor defective, forlorn creature? If I be once wounded, or had my heart givne me, then the flame might have cased me; and I be no more, but by this thing might have concluded, had I been displeased, the King might me advanced me to honors, but was there enlieveth a lie to me, for I saw no flame: It is the God of mercy, that thus might be disdained with the weake, it is the God of all grace and comfort, that had laid my heart with the weake of his people, be any pity, or compassion in you, me comfort, and succour such poor distressed soules in every place in England, and in their distress, Oh! what bitter cries the poor have, that all for weight, are come to the perfection when they have done all they can, cry prayer.
The Soules preparation to heaven for that they cannot doe themselves.

And as it with a man that is fswounding away, they runne for strong cordially water, and for this man and that friend, to succour him; and they cry all, Help, help, for the Lords sake, he is clean gone! this is all well, it is a work of mercy and pity.

But men, brethren, and fathers, you know not the heartbreaking sorrowes that are in the soules of these poore creatures; hee lies as it were in child-bed, and is in the very pangs of conversion, and his heart is even now at a Ha, even now to be converted, and loosened from sinne, and to have Christ brought into his soule: O that GOD would send some amongst you that you might see some experience of it! Oh faith the poore soule, will these and these sinnes never be pardoned and will this proud heart never bee humbled? thus the Soule fighthes, mournes, and faith, Lord I see this, and feele the burthen of it, and yet I have not a heart to be humbled for it, nor to be freed from it; Oh vven when vwill it once be? did you but know this, it would make your hearts bleed to heare him; it is not the fswounding away of a man in a qualme, No, no, the fword of the Almighty hath pierced through his heart and he is breathing out his sorrow, as though he were going downe to hell, and he faith; if there be any mercy, any love, any fellovvship of the spirt, have mercy upon me a poore creature, that am under the burthen of the Almighty; O pray and pity these wounds and vexations of spirit, vvhich no man findes nor seeles, but hee that hath beene thus vwounded.

It is the signe of a soule vvholy denoted to de-struction, that hath a desperate dildaine against poore
poore wounded creatures, O faith one, I hope you have hearing enough, have you not; it may be you will tumble down into a well, or hang your selfe, will you not? Oh fearefull, is it possible there should harbour such a spirit in any man? there is not a greater brand of a man denoted to destruction than this: I doe not say onely he is starke naught for the present, but it is a fearefull brand of a man denoted to eternall destruction; if the devill himselfe were upon earth, I cannot conceive what he could doe worse.

When the woman was about to bee delivered, Rev. 14.4. the Red Dragon was there ready to destroy the child, see what the Prophet David faith of such, Lord powre out thy wrath upon the heathen that know not thee, and the Kingdomes that have not known thy name; let thy wrathfull displeasure take hold of them that add iniquity unto iniquitie, and let them not come into thy righteousnesse, let them be blessed out of thy booke, Pl. 79.24.25.26. What's the reason of this; why did David make this imprecation, & say; Lord set open the gates of hell, that thy wrath may fall upon the soules of such as these are, the text faith, They persecute him whom thou hast smitten: the Lord smites a poore sinner, and thou art ready to persecute him too: the Lord hath wounded him, & wilt thou stab him to the heart; Good Lord! add iniquity to iniquity! The sinne is marvelous, and the curse unconceivable.

When Amaleck met Israel, and tooke them at advantage, because they were weake and weary, Remember (faith the text) what he did to thee in the way, bow he feared not God, and the Lord faith, I remember what Amaleck did to the people of Israel: goe therefore and blot out his name from under heaven.
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and kill all both young and old. This is a true type of such as are enemies to the poor Saints of God, that are thus desolate & wounded in their consciences; then being in the wilderness was a type of the Saints conversion; and their coming to Canaan, was a type of the Saints arriving at the heavenly City Jerusalem.

Now, canst thou jeere at the Saints, that are thus wounded? and canst thou wound them further? and pierce them to the heart, and discourage them? The Lord will remember thee in the day of thy death, & as thou hast shewed no mercy, so shalt thou receive no mercy in that day. I have knowne many such opposers of God & his Grace, that have beene forced to lay violent hands upon themselves, and when the Lord hath gotten some of them upon their sickbed, they lie roaring there; and the Lord layes his full wrath upon them; If there be any such in this congregation, I pray God let them see some sudden vein of his vengeance, that if it be possible they may find and feele the weight of this trouble of conscience; that they themselves also may finde mercy from the Lord.

The second part of the pre is this; as wee must pity those thus wounded; so hereby wee see the best way to send helpe to such as are wounded in their hearts, the wound is in the heart, therefore let the salve be applied to the heart. It is in vaine to tell a poore wounded soule of Haukes or Hounds, or the like; bee is not wounded in his body, but in his heart: the Physick must be applied to the part diseased. if the head be sickke you must not imply salve to the armes: and if the breast bee ill, you must not apply a salve to the foot: so it is a vaine thing to offer riches, or pleasures,
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or profits, to a man that is wounded in his conscience for sinne, the wound is not there: if the wound were in disquietnes, then pleasure would cure it; if the wound were in poverty, then riches would cure him; if the wound were in base-ness, and contempt, then honours would cure him. No, the heart is wounded, and the conscience is terrified in the apprehension of God's wrath; and therefore apply the spiritual BALM of Gilead, even the blood of Christ; the case is clear, all the Crosses, and Crucifixes, and Agnus Dei in the world, and all the Popish pardons can do no good to a wounded Conscience. There is never a Popish shaveling under Heaven can cure a wounded foule, hee cannot apply that spiritual salve that should comfort him: hee may delude him, and leade him into the commission of sinne, but hee cannot minister any true comfort unto him: thus they cure a poore Christian by fearing of his conscience, and make him sinne so much the more, and never be troubled for sinne, as if a man should kill a sick person, and say now he feeleth no hurt, so it often falls out, that a man feeleth no sinne, but yet he is not cured, because his sinne is not removed, and his heart unpacified in the blood of Christ.

2. Vse. Secondly is it so, that the wound of a sinner is in his heart? then wee have here a matter of complaint, that wee may justly take up against the secure generation wherein we live, there is but little saving grace, if there be no preparation for Christ, there can be no true evidence of grace, nor of God's love in Christ; if there be no preparation for a building, there can be no building set up. The Lord be mercifull to a world of men that live in the bosome of the Church, if
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We had a fountaine of teares with sorrow to waile this age in this respect, it were worth the while, and if the Lord should send some Egipt, and say to him, Goe to such a Country, or such a Shire, and see if there be any that doe mourn for their sinnes, and comfort such: Alas! what would become of a world of persons?

This is a bill of inditement against three sorts of people; it arraignes and condemnes such, as never yet shared in this worke of Preparation, and of saving sorrow, and therefore were never in Christ: these sweare in out-streets. And first it falls mervailous heavy upon such as take consentment in their base courtes, those loose Epicures and boone Gallants of our time, that goe staggering in our streets, they are so farre from grieving for their sinnes, that it is their greatest veneration that they cannot commit sinne, and have elbow room to sinne freely; O what a grieafe it is to them, to have a Minister checke them, and that there is a law to punish them for sinne; and whereas a sinne should be poifon in their soules and wound them, it becomes as meate to nourish them! They sleepe not except they have done mischief, (saith the VViseman) and their sleepe is taken away unless they cause some to fall; they eat the bread of wickednesse, and drink the wine of violence. So farre it is from being poifon unto them, and so farre are they from being troubled with sinne, that it is their meate and pastime to sin; Iust Efaa like: What did he? When he had eate and dranke, hee rose up to play. Gen. 25. and this was all he looked after: When he had past away his title to heaven, and happiness, and esteemed of Christ and Heaven no more than of a messie of potrage, he ate & dranke; his heart was never touched for what he
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He had done, he did not smite upon his thigh, as Ephraim did, and say, VV.: hast have I done? Have I sold away my byrth-right for nothing? You that know the world, you know there are many that sit upon the Ale-bench, and sweare, and drink, and raile against Gods servants, and are never troubled for it; Nay, the world is come to this passe, that it is their greatest vexation, that they are hindered in their unfull courses.

It was the guise of the old world: Haman went home sicke, because he vanted the Cap and knee from Mordeca: Amon was sicke of inceits, and Jaldab was sicke of covetousnesse, and Achithophel was sicke because his counsell was not followed; The Lord of heaven knowes, the adulterer is sicke because he cannot get the heart & company of his queane; many a man is sicke of envy, it is rottenneffe to his bones; yea, many a man goeth up and downe sicke of it, and is not quiet, because he cannot vent his rage against a faithfull Minister that checks him: you sweaters, doe not your hearts rise against the King and state, for making a law against that sinne: Do you not hate the Constable and witneses that come in against you? you account these the greatest plague to you in all the world, I appeale to the hearts of you all, that heare mee this day; can you say you are troubled for sinne, and yet grieve, because you cannot commit sinne still? Woe, woe to your soules that thus delight in sinne.

There are many that despight the spirit of grace, and sick not to say; I did sweare such a man out of the house, and I did drinke such a man under the table dead: Reade that place of the Apostle, and there you shall see your doome, and if there be any such in your families, or amongst your neig-
neighbours, throw this in their faces, and if they will goe downe to hell, let them goe with paine, that all they might be damned (faith the text 2. Thef. 2. 13.) which believed not the truth, but had pleasure in unrighteousness. God is not partial, but faith. That all they might be damned, it would almost shake a mans heart to thinke of it.

How many notorious vile wretches may say, Good Lord, what will become of our families, and villages? we are opposers of God and his grace, shall all be damned? I dare not say what God will doe to thee, the text faith so; This, mee thinkes, might ly as poyson and Rats-bane upon the heart of a sinfull creature: The Lord in mercy looke upon you, and make sinne as loathsome and bitter unto you, as ever it hath been sweet & pleasant. You see how the matter will goe with you: you that thus jybe and jeast at the Saints, and sport your selves in sinne, the time may come that it will be a dry feast, as it was with Dives that was drunke, and fared deliciously every day, Luk. 16. 15. hee had a dry feast in hell, and could not have a drop of water to cool his tongue. So it will be with you, you must eyther buckle and mourne for sinne, or else burne for ever.

Secondly, it condemnes such as are in a faire straine, such are they that have a slight sense of sinne, but it never goes downe to the heart, the skinne is ripléd a little, but the kall of theyr heart was never broken for theyr abominations. Neeman was to wash seven times in Jordan, so this water of godly sorrow is of a healing nature, but these men doe not rub and rinse theyr soules in it, they onely dip theyr soules in a little sorrow; but you must wash it throughly and fully, if ever you desire to have the leprosie of sinne purged out: Men
Men bathe their sins with tears, but they do not drown them; they do as parents do with their children, they will correct them a little, and presently cocker them again; so the hypocrite useth to trouble his corruptions, and complains of them, and vex them a little with sorrow; but in the mean time cocker them and dandle them again. But sin will not be so killed, and the heart will not be so easily broken: this kind of sorrow is too slight and overly.

As it is with a debtor, that hath borrowed money, he will complain he had an ill bargain, and desires that either he might have the debt abated, or the day put off; he puts it off with mere talking; such a generation there are of whining hypocrites, that will outwardly complain of their corruptions still; as Ahab did, he hated Micaiah, 1. Reg. 21. and afterwards he fasted and prayed, that he might sin more freely without suspicion: So there is many a cursed hypocrite that lives in a faire course, and yet will cheat and lye, and deal mervailous unjustly, and then hee will complain of his sinne, and confess, onely to bathe his sinnes, and subdue them he will not, and this he doth that he may sinne more freely againes; it is but fasting and praying, &c.

O brethren! it is a desperate hypocrisy, that, forrovvv which God hath appointed as a means to purge our sinne, should be a means to cover our sinne: will a few vvambling teares doe the deed, and breake the heart? is this acceptable sorrow? you your selves are ashamed of this worke and doe you think God will accept of it? No, no, It is not the rending of the garments, nor the weeping of the eyes, that will doe the deed; but you must breake your hearts: If you onely cut off
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the legs or wings of a fowle, it will live for all that: so, you cut off the armes or hands of sinne, so long as the heart is not wounded, and driven away by any amazement for sinne, it will live with you here, and in hell too.

Oh, doe not cozen your owne soules: it is not the teares of the eye, but the blood of the heart that your sinnes must cost, and if you come not to this, never thinke that your sorowv is good; and therefore you that finde your selves guilty, lay your hands upon your hearts, & say, Good Lord, this is my portion, the Lord knowes I have confessed my sinnes, and yet have taken liberty to sinne: but my heart was never burthened with this evil and vilenesse of sinne; and therefore to this day I never had this true soroyv.

There is a third sort of soroyv which is the worst of all, they are such as heretofore have drunke deepe of this soroyv, and have beene extraordinarily strucken, and yet they are grown to much the more hardened in their sinnes, by all these blowes, that God hath layed upon them: these are in a desperate condition, even such as God hath made howle in the congregation, yet afterwards fall into the same courses againe, and returne to their old byes, and now they can ouer-face God and his Ministers, and all; and thinke it a matter of basenesse to be disquieted in heart, as they have beene: such novices & children they were once, that they could not sleepe nor be quieted, but now they care not what all the Ministers under heaven say against them; nay, they can fleare in our faces and be drunke and vile, and be never troubled for it, they have gotten the skill of it: This is the most fearefull condition that almost a poore creature can fall into.

Thou
for C H R I S T

Thou accountest it thy glory and credit that thou canst bear all, and art mettall of proofe, and no bullets can pierce thee; thou wast troubled before, but now thou hast shaken it off; This I say is thy shame, and will aggravate thy condemnation: nay, I take it to be one of the forest tokens under heaven, of a gracelesse heart. If thou hast had thy conscience awakened, and hast beene troubled for sinne, and now dost flye off. It is a signe of Gods high displeasure towards thee; thou takest the right course, as if God had invented a way to destroy thy soule, as you may see in Esay, Goe thy wayes, faith the Lord, speake to this people. But they shall not hear; make the heart of this people fat. Esa. 6. 7. 8. 9. as though he had said, there are a company of people in such a place; Go to thy wayes to them, open theyr eyes, and touch their hearts, and awakene their consciences, and when thou hast done, then let their consciences be seared and fainted, then they will goe the right way to destruction; for if they would awaken, and sorroyv kindly, and repent, I must needs save them.

Let these men remember that it is a heavie signe God hath forsaken them; mee thinkes this should trouble theyr soules exceedingely, and force them to cry out. I am the man that have my heart fazed, and woul not be touched and converted.

Now, if all be true that I have said, there are but few sorrovers for sinne, therefore few saved; here wee see the ground and reason, why many flye off from Godlinessse and Christianity: This is the cause; theire soules were onely troubled with a little hellish sorroyv, but theire hearts were never kindly grieved for theire sinnes. If a mans arme be broken and dis-joynted a little, it
may grov together againe; But if it be quite broken off, it cannot grov together to the terror of the Lavy affrighted his conscience, & a powerfull Minister unjoynted his soule, and the Judge-ments of God vvere rending of him: but he was never cut off altogether: therefore he returns as vile, and as base, if not worse, then before, and he grovves more firmly to his corruptions.

It is vwith a mans conversion, as in some mens ditching: they do not pull up all the trees by the rootes, but plath them, so vhen you come to have your corruptions cut off, you plath them, and doe not wound your hearts kindly, and you doe not make your foules feel the burthen of sinne truly: this will make a man grov and howvrish still, howvsoever more cunningly and subtilly. This topping professour grovves more subtle in his vnwickednesse: the soule that hath beene terrified for his lusts, he is now grovne a plaished Adultery, an Alehouse haunter, he will be drunk more cunningly and secretely, and so he that hath beene an open opposer of Gods children, will now jybe and jeast at them in a corner, and vhen he comes amongst his old companions, then he can vent out all his malice.

This is the reason, vwhy all vnwicked men that vvere in some good vway of preparation of soule, they turne theyr backes upon Christ; even because they were never cut off kindly from theyr sins, but onely unjoynted, and that is the reason vwhy they fall to theyr old corruptions againe. This is the maine caule of all the hypocritie under heauen: there vvas never any soule that made profes-sion, and falls againe, but the ground of it is here.

3 Vfe. The 3. Vfe is for exhortation: If every sorrow vvill not doe it, and if flight sorrow vvill not
not do it, what then remains to be done? Then if ever thou would'st be comforted, and receive mercy from the great God, labour to take the right way, and never be quieted, till you doe bring your hearts to a right pitch of sorrow: let it never be said of you as it was of them in Hosea. They have not cried unto me with their hearts, when they howled upon their beds, they assembled themselves for some and some, but they rebel against me, Hosea 7. 14. Thou hast a little flight sorrow, but oh, labour to have thy heart truly touched, that at last it may brake in regard of thy many distempers; the longer feed-time, the greater harvest; and so howsoe'er this sorrow is troublesome now, it will be very comfortable in the end; and though it be tedious to lay all these cursed abominations upon thy heart: yet it will not be harsh when the Lord remembers you in his Kingdom, it will never repent you, that you have had your hearts humbled and broken, when the Lord comes to heale you; it will never repent you that you have wept, when the Lord comes to wipe away all tears from your eyes. Blessed are they that mourn, for they shall be comforted saith our Saviour; Math. 5. but Ver. to you that are at ease in Sion, Amos. 6. 1. There is a time of mourning for sinne; you cannot have ease and quietnesse alwayes, you had better now be wounded, than everlastingly tormented. And therefore, if you desire to see the face of God with comfort, and to have Christ speake for you, and say, Come you poore heavie-hearted sinners, I will ease you; if ever you desire this, labour to lay load on your hearts with sorrow for your sinnes, Oh what comfort shall a poore broken heart finde in that day! David faiths, A broken and contrite heart (O, Lord) show wilt not despise. Psal. 51.

P 3
When men goe into a farre Countrey for Merchandize, they will not take rattles and noyes for their money; but such commodities as they may get something by: so when the Lord comes for broken hearts, you must not thinke to put the Lord off with a little painted sorrow; No, no, it is a broken heart that the Lord will not despise. Would you know what kinde of heart the Lord will accept and never cast off? It is a broken heart: tell your friends and neighbours of it, mee thinks you looke as if you would faine finde acceptance with God, and goe to heaven; O then, get a humble, lowly, broken heart; the Lord regards not all the rivers of oyle in the world; nor an hundred thousand falls; but it is a broken heart that God will blesse and glorifie.

Looke as it is with a woman's conception, those birthes that are hasty, the children are either still borne, or the woman most commonly dyes: so doe not thou thinke to fall upon the promise presentely. Indeed you cannot fall upon it too soon upon good grounds; but it is impossible that ever a full soule or a haughty heart should believe, thou mayest be deceived, but thou canst not be ingrafted into Christ: therefore when God begins to work, never rest till you come to a full measure of this brokenesse of heart. Oh follow the blow, and labour to make this worke sound and good unto the bottome, and then you shall bee sure to receive comfort, as the Prophet David saith, Our eyes are up unto thee, till thou have mercy on us. Psal. 3. 2. Let your consciences bee wounded throughly and kindly, and resolve not to heare the cursed counsell of carnall friends, that say, What neede you mourn? O poore fooles, there is not any, even the civillest professor in the Kingdom.
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but if God discharge his sinnes at his heart as hee could doe, it were enough to make him goe howling with sorrow to his grave: therefore, humble your selves before God, and never be at rest till the Lord shew mercy to your soules, never unburthen your soules before God ease you, and doe not breake prison. For if you doe, God will send after you with a witness. No, no, When God hath put thee into prison, breake not out till God send to deliver you; and then your hearts will be filled with comfort: soundly humbled, soundly comforted: if a man be lost, Christ will seeke him up, and save him.

Quest. Now, it may bee some poor soule will say, How shall I bring my heart to this sound worke of sorrowing for sinne?

1. Answ. I answer, when the Lord begins to worke upon you, and you begin to see your corruptions, then possesse your soules with the apprehension of the ticklishnesse of your condition wherein you are: this worke is great and marvelous inwardly, and you may easily be deceived: and the danger is great if you be deceived; it is in this case with the soule, as it is with a ship on the sea, when the Marriners passe by and see the Rockes where such and such ships have beene split, and the men and all lost; they are very wary to steerre aright, to direct their compasse aright; but neere lands and rocks they will not come: So is it with this humbling of the heart, many have beene cozened and deceived therein: therefore now hold this rule. Let that soule whose eyes God hath opened, and brought under his blowes (let such I say) rather feare he is not found in the worke, than feare that he shall not have ease: for every man faith, I pray you Sir, comfort and
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refresh me; and will God never give me comfort?
But herein they goe wrong, many perish because
they goe off from this worke so soone; never did
any perish because he received the work soundly.
Therefore reason thus with thy owne heart; and
say, Good Lord, be mercifull to me, my condition
is very tickle; If now I be deceived, then fare
well comfort.

Was not Cain and Ladin vexed and disquieted,
and yet damned?

This is a great point of wisedom, and finds
many a Christian; ( I know what I say, ) as it
is with child-bearinge, a woman when her thro-
was comes often and strong, there is some hope
of deliverance; but when her throwes goe away,
commonly the child dyes, and her life too. So is
in this great worke of contrition, which is
nothing else, but the child-birth of the Soule;
when your throwes goe away, take heed that your
salvation goes not too; Once you could say, the
Minister spake home to my heart, I remember
the time full well; Why then, what becomes of
all your sorrow? You can be as carnall and as se-
cure as ever? It is certaine you are in child-bea-
ring, but your throwes have left you, and your
brokennesse of heart is gone, and therefore you
are in an ill case, surely at some low ebb of grace.

Againe, if a mans heart bee soundly broken,
though he fall into some sinne, he may be recalled;
but if hee have not his heart soundly broken, hee
is undone. If the foundation bee naught, the
building must needs fall; So it is in this prepara-
tion of the soule for Christ, if this be naught, all
comes to naught; therefore be so much the more
fearefull of your soules, because your condition is
so much the more tickle in this, than in any thing
else.
for CHRIST.

2. Secondly, when God slitteth, doe you stabb your hearts too, be you stabbed further, and make the blow goe deeper; therefore wherefoever any truth goeth neere to the heart, & awakens thee, looke up to heaven, and blefe God for it, and labour to drive the naile home to the head, and make the saile worke to the bottome; And let me advise you to this, when your soules are wrought upon by any reproofoes or admonitions, take that truth, and labour to maintaine the power of it upon your hearts all the weeke after, and let your soules be awed by it.

3. Thirdly, consider what thy soule findes to bee moste evill and detestable, whether it be poverty or disgrace, or losse of liberty; and then if it be sinne (marke what I say,) get up thy heart higher in the very apprehension of sinne as it is sinne: and let thy soule be more affected with the vilenesse of sinne, than of any other hardship whatsoever; As thus, suppose thy heart bee very proud, if shame and disgrace befall thee; Oh how doth thy heart shake in the apprehension of it, thou canst live no longer, except some honour come: Now sin is worfe then shame, therefore looke up to heaven, and say. Oh, my heart did shake with shame, but sinne is farre worfe, for, what if the Lord take away my honour, that hee hath promised to such as feare his name? and what if he blot my name out of the booke of life, therefore sinne is worst of all. This is certaine, there is no evill the soule feares or findes, but sinne is the cause of it, but the separation of the soule from the Lord is the greatest evill, therefore sinne is the cause of it; and therefore rest not till thy soule shake in the apprehension of it. This is the next
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next way to be above punishment or anything else.

Now I come to the fruits of godly sorrow, which are from these words. They said to Peter and the other Apostles, Men and Brethren, what shall we do? In these words there are three things presupmed; and three things plainly expressed.

1. First, there are three things presupmed; they did see themselves in a miserable and damnable condition, as if they had said; Hell is now gaping; it is but turning of the ladder, and we go to hell for ever. Man and brethren, what shall we do?

2. Secondly, they themselves were ignorant, and could not direct themselves what to doe to come out of this estate, and therefore they said. Men and brethren, advise us what to do: if there be any helpe, yee know it.

3. Yet still there is a secret kind of hope, and the heart suspects that it may and will bee otherwise with them, they doe not lay there is nothing to be done; no, they say; What shall we doe? Surely there is some way to finde helpe, if wee could tell it.

Againe. There are three things plainly expressed in these words: they make an open and plaine confession of their sinnes, when they were sicke at the heart, they could make open confession, and lay the hand upon the sore; and say, If there be any vile wretches under heaven, we are they.

2. Secondly, a thorough resolution against their sinnes, and a hatred of the same, as if they had said, We are resolved to doe any thing whatsoever it is, we care not, so wee may thwart our sinnes.

3. The last thing expressed, is a sequestration of
of the soule from this time, the soule falls off from them, and bids farewell to all cursed courses. First, I come to the three things presumed; and because I shall have occasion afterward to handle the two former, I will begin with the last of the three, which is this, *Men and brethren, what shall we do?* Surely there is some course to be taken; is there not? You that are God's *prophets*, tell us if there be any hope for such poor, distressed sinners as we are.

**Doctrine.** So the Doctrine is this, there is a secret hope of mercy, wherewith God supports the hearts of those that are truly broken hearted for their sinnes: however these men did see themselves miserable, yet they did not throw off all, and say, *Men and brethren* there is no hope for us, therefore we will hear no more; but, seeing we must goe to hell, we will take our pleasure while we live here in the world, while we may, and if we must be damned, wee will be damned for something: No, these people had some hope that they should finde mercy, the Lord will not quench the smoking flaxe, but kindles it further, and the Lord drawes the soule, and plucks it to himselfe, and makes it looke up to him, and wayt upon him for helpe and mercy.

I confesse, it is true, that sometimes the soule in some desperate fix, (and in some horroure of heart, when temptation growes violent and long, and the distempers of a mans heart sterre exceedingely) may seeme to cast off all, and resolve with David when hee had beene long pursued by Saul, *I shall one day fall by the hand of Saul, so the soule faith, God will one day leave mee, and I shall perish*; And as David faith in another place, *Psal. 77. 1*: *All men are liars*; that is, they sayd, I shall be
The Soules preparation be King of Israel, but they are all deceived; they are all liers: but it was in his haste, in a proud, impatient, haughty humour.

This is our Nature, if God buckle not to our bow, and heare us not even when wee will: then (in a proud humor) wee are apt to say: Oh my sinnes will never be pardoned, and I shall never get ground against my corruptions. A man that is in a swoone, lyes as if he were dead, but yet hee comes to himselfe againe, and lookes up and speakes: So how-ever the soule in some unruly humour is driven to a swoone, and thinkes it impossible to finde mercy, or overcome his corruptions; yet still hee recovers againe, and the Soule that is truly broken for sinne, is upheld: as Iona saith, I am cast out of thy presence, I am even sinking, yet will I looke towards thy holy Temple. Iona. 1. 4.

So howsoever the soule may be overwhelmed in a drunken fit of pride, or impatience; yet after the Soule hath prayed, it saith: I will vsryp upon God for mercy.

God dealeth with poore sinners in this case, as men doe that pound precious Pownder, as Bezar-stone or the like, to make some potion vsithall, they will breake it, and pound it all to pieces, yet they cover it up close, and will not loose the least sand of it: as they breake it, so they kepe it close that none bee lost: So when God doth purpose to doe good to your soules, hee will breake you, and melt you; and then you thinke hee hath cast you, off in his anger: No, no, he is pouding of you, but hee will preserve those soules notwithstanding, and will not lose such poore sinners vvhom he purposeth to doe good unto.
As it is with pocket Dyals, a man may shake them this way and that way, but they are still Northward by virtue of the Loadstone; so there are many shakings in the Soule. Sometimes it feareth God will not be mercifull, sometimes it hopes that hee will: thus it is tossed to and fro, but still it is Heaven-ward, and there is hope that it may bee other wise: For the Lord holds the Soule by a secret vertue to himselfe, and draws the heart to seeke for mercy.

When the Prodigall child was brought to a desperate strait, he began to consider what hee had done. Whereas before he said, Shall I ever bee a slave in my fathers family? But at last when all was spent, What doth he do? he saith, It is true, I can looke for no helpe and favour, and I cannot tell whether my Father will receive me or no, yet my Fathers servants have bread enough, and shall I starve for hunger? O wretch that I am! I have left a kinde fathers house, yet come what will, I will home againe, and say, Father, I have sinned, Luk. i. 18. Thus the soule thinkes vvith his selfe. Oh the many sweet and gracious calls that I have had! I how often hath Christ come home to my heart, and desired entrance, and yet I shut the doore upon him: shall I now goe home to the Lord Jesus Christ? How justly may he re-ject me, that have rejected him? he may damnme, and yet hee may save me, & therefore I vwill staite upon him for mercy:thus the soule vvil not off from God, but it hath a secret hope vwhere.

REASON.
The reason is, because unlesse the Lord should loove
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leave this hope in the heart, it would utterly be
overthrowne vwith despaire; you that make
nothing of your loose thoughts, & vaine speeches,
I tell you, if God did set but one sinfull thought
upon thy heart, thy soule vwould sinke under it, and
the Lords vwrath vwould drive thee to desparation;
vvere it not that the Lord doth upholde thee
vwith one hand, as he beates thee downne vwith
the other, it vvere impossible but the soule should
despaire (as the proverbe is): But for hope the heart
would breake. Who can stand under the Almighty
hand of God, unless hee doth uphold him? God
hath broken off the sinner by this sorrow, but he
will not throw him to hell: As the Gardiner cuts
off a graft to plant it into a new stocke, not to
burne it: So the Lord cuts off a sinner from all
abomination, but he will not cast him into hell,
the Lord melts the heart of a poore sinner but
consumes him not, but as the Goldsmith melts
his gold, not to consume it all away, but to make
it a better vessell: So the Lord melts a poore sinner
to make him a vessell of glory: the Lord will
fire those proud hearts of yours, and clip off those
knotty lusts, but if you belong to him, hee will
leave a little remainder of hope, that you may be
formed and fashioned, not consumed.

It is the argument of the Lord by the Prophet.
Hee will come and dwell with, and refresh the broken
soule, and hee will not contend for ever, lest the Spirit
should faile before him, Esa. 57. 16. If the Lord
should let in but one scattering shot of his vengeance
into the heart, it were enough to drive the
soule to despaire, but God vwill lay no more upon
us, then vwill doe good to us.

II. Reason.

Secondly, if the Lord did not leave this hope in
the heart, a mans indeavours in the use of the
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means, would be altogether killed: if there bee no hope of good, then there is no care of using the means, whereby any good may be obtained. Good is the loadstone of all our endeavours, a man will not labour for nothing: Despair kills a man's labours, and plucks up the root of all his endeavours. If there be any good present, hope makes us labour to increase it; if any good bee to come, hope labours to attaine it: But good there must be.

So hope provokes the soul to use the means, and say, I am a damned man, but if there be any hope I will pray, and beare, and fast, who knowes but God may hevv mercy to my poore soule?

1. Vg. We may here take notice of the mer- vailous tenderneffe, and the loving nature of God in dealing with poore sinners, that in all his courses of justice remembers some mercy, and in all the potions of his wrath still he drops in some cordials of comfort: hee deals not with us as he might, but so, as might be most comfortable every way, and usefull to vvorke upon our hearts, and to draw our soules home unto himselfe. Should the Lord come out against a poore sinner, and in his wrath let fly against him, his soule would sinke dovvne under him, but blessed be God, that hee doth not deal with our hearts as vvee deserve, if hee vvere as rigorous against us, as vve have beene rebellious against him; vvee should sinke in sorrow, and fall into despaire, never to be recovered any more.

But as the Lord batters us, so hee relieves us, as vve may see in Saul, Acts. 9, hee had gotten letters to Damascus, and now hee hoped, being Generall of the field, to bind and to imprison all: and he would not spare the poore Christians a jot, but Christ meets him in the field, and throwy him dovv:
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downe, and might have killed him too: but the
Lord desired rather that he might be humbled
then confounded: I cannot reade that ever he
shewved his letters, but layed all flat downe before
the Lord, and so was accepted. The Lord shewed
him his misery, yet hee lets him not perish there,
but gives him a little crevise of comfort.

When the Lord dealt with the children of
Israel, he said, I will assure her, and bring her into the
wildernesse, and there I will give her the valley of
Acher for the doore of hope. Hosea: 2. when Acher
was shewn for sealing the wedge of gold, the Israelis
was called it the valley of Acher, and so it is called
to this day.

The valley of Acher is the valley of trouble, of
stoning. So the Lord doth here, hee draweth
the soule into the wildernesse of sorrow for sinne,
but doth he leave the soule there no, there is the
doore of hope also, and there the soule shall sing
as in former times. And hereupon the soule faith.
There is some hope that God will doe good unto
me for all this, there is hope the Lord is melting
me, to make me a vessell of glory: that's a gloomy
night when there is neither Moone nor Candle to
be seen: so though the soule bee marvellous
gloomy and heavie, yet there is some crevise of
light and consolation let into the heart, still chear-
ing and refreshing it: the Lord knowes what mettall
we are made of, & remembers that we are but dust: 
Psal. 103, therefore he so corrects us, that hee
may leave an inkling of mercy and favour in our
hearts.

O therefore, let us continually admire and
bless this good God; and not quarrell with his
Ministers nor providence, and so: Other men
have comfort, and therefore why am I so troubled
and
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and disquieted; how now? it is endless mercy that thou livest, therefore downe with thy proud heart, and slie those distempers of Spirit, and say: The Lord hath broken and wounded me, but blessed be his name, that I may come to Church, and that he hath not dealt with me as I have deserved, but in goodnesse and mercy; I hope God in his season will doe good to my soule.

2. Ver. Secondly, let us be wise to nourish this same blessed work in our hearts for ever; let us have our hearts more and more strengthened, because thereby our hearts will bee more & more enabled to beare and undergoe any thing; if you have but a little glimpse of hope, cover it; and labour to maintaine it, and if ever God let in any glimpse of mercy into your hearts, let it not goe out: it is ever good to take that way that God takes; the Lord sustaines our hearts with hope: hope is the finevves of the soule. therefore strengthen it.

As a Mariner that is tost with a tempest in a darke night, when he sees no starres, hee casts Anchor, and that cheares him; this hope is the anchor of the soule, whereby it lookes our, and expects mercy from God: the poore soule seeth no light nor comfort, nothing but the wrath of an angry God; and hee faith, God is a just God, and a jealous God, even that God whose truth I have opposed, is displeased with me, then the soule is tostled and troubled, and runnes upon the rocks of despair; how shall the soule be supported in this condition? You will find this true one day, therefore looke to it before: you vile drunkards are now failing in a faire gale of pleasure, and carnall delight, but when the Lords wrath shall seaze up on you, when he shall let in the flashes of hell fire.
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then you are tossed, sometimes up to heaven, now downe to hell: therefore cast anchor now, and this hope will upholde you, for this hope is called the anchor of the Soule, Heb. 6:19. Thou dost not yet see the Lord refreshing of thee, but it may be otherwise. The people of Ninivie said, Who knowes but God may repent, this upheld their hearts, & made them seeke to the Lord in the use of the meanes, and the Lord had mercy on them. If you belong unto the Lord, he will come against those drunken proud hearts, and rebellious hearts of yours, and drag them downe to hell, and make them sorrow for their sinnes. And remember this against that day. Who knowes but the Lord may shew mercy? and therefore yet heare, and pray, and fau, and seeke unto him for mercy. Wee fence those parts of our bodies most, that are most precious, and the hurt whereof is most dangerous. Hope is called the helmet of Salvation, 1. Thel. 5, and the assurance of Gods love is the head of a Christian: now take away a Christians head, and he is cleane gone: the devill ever labours for that, and faith; You come to heaven? prove it: Loe, think you God hath neede of Drunkards and Adulterers in heaven? and will God provide a Crowne of Glory for his professed enemies? Hath God made heaven a hogsstie for such unclean wretches as you are? No, no, there is no such expectation of mercy: this wounds the head of the soule, but hope is the helmet that covers the head of a Christian, makes him say, I confess, I am as bad as any man can say of me: heaven is a holy place, and I have no goodness at all in me, yet there is hope the Lord may break this proud heart of mine, and take away these distempers of Spirit. Now by this
for CHRIST.

Means the head of a Christian is kept sure.

Obje. But some will say, how shall we maintain and cherish this hope in our hearts?

[Means how to maintain our hope, when God seemes to walke contrary to us.]

Answ. The means are especially three. First, take notice of the All-sufficiency of God, as he hath revealed himselfe in his Word; say not as many doe, I cannot conceive it, or I cannot find it, but what doth the Word say? Is not God able to pardon thy finnes? (away then with those, I cannot conceive it, and the like:) Is there any thing hard for me, faith God? Whatsoever thy estate is, there is nothing hard to him that hath hardnesse at command; when our Saviour said, It is as easy for a Camel to goe through the eye of a needle, as for a rich man to goe into heaven. Math. 25. 24. Good Lord, said they, Who can be saved? But Christ said, With God all things are possible. If you look unto man how he is glued to the world, so that all the Ministers under heaven cannot pull him away, but still hee will he, and cozen: Reason and Judgement cannot conceive how this man should be saved, but with God all things are possible: See what the Apostle saith, Abraham above hope beleevd under hope, that hee should be the Father of many Nations, Rom. 4. 18. 21. This he did, because he knew, he which had promised wasable to performe it: and this did feede his hope, hee did beleev above hope in regard of the creature, under hope in regard of God. As if he had said, I have a dead body, but God is a living God; and Sarah hath a barren womb, but God is a fruitfull God.

Obje. It may be thou sayest, if any exhortation would
would have wrought upon me, then my heart might have been brought to a better passe; but can this stubborne heart of mine be made to yeeld? And can these strong corruptions of mine be subdued?

Ans. Howsoever thou canst not doe it, yet God can quicken thee, and although thou art a damned man, yet he is a mercifull God, this All-sufficiencie of God is a hooke, whereon our soules hang: when the Apostles had prayed that the minds of the Ephesians might be opened, and that they might be able to know the love of Christ: because some one might say: How shall we know that which is above knowledge, the text saith, Now to him that is able to doe abundantly above all that we can thinke or aske, according to his mighty power that worketh in us, to him be glory, Ephes. 3. 19. 20. As though he had said, Though you cannot think or aske as you should, yet God is able to doe exceeding abundantly more than wee can thinke or aske; so then no more but this, wee are not able of our selves to thinke: yet there is sufficient power in God, and though wee are dead hearted, and damned wretches, yet there is sufficient salvation in God. Let us hang the hand of hope on this hooke.

I. MEANES,

Secondly, the freeness of Gods promise marvellously lifts up the head above water; as the beggar faith, The doale is free, why may not I get it as well as another? This sometimes dasheth our hopes: when the soule begins to thinke what mercy is offered, hee faith;

Objec. Oh! many are they that have it, could I feare God as I should, and seeke for mercy as I ought.

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I ought, then there were some hope; but I have no heart to endeavour or desire after any mercy, and I cannot bring my soul, nor submit my will to yeeld, and therefore shall I ever have mercy?

Answ. Why not thou too? Doth God fell his mercy? No, he gives it freely, God keeps open house: Oh the freeness of that mercy and goodnesse that is in God! he requires nothing of thee to procure it, but hee shewes mercy because he will shew mercy; thou hast no will, but God hath a will: and his shewing of mercy depends not on thy will, but upon his owne free-will. It is true, God will make a man will, and breake his heart, because no man otherwise can bee saved; but it is as true, that Christ will give you brokennesse of heart as well as heaven and salvation. I will take away the heart of stone, and give you a heart of flesh, and cause you to walke in my wages, Ezek. 36. 26. faith the Lord: hold this truth in thy soule: As there is no worth in the soule that can deserve any thing at Gods hands: so there is no sinne (the sinne against the holy Ghost onely excepted) that can hinder the freeness of Gods grace from saving us: if thou belong to him, hee will take thee to heaven, and pull thee from hell, he will make thee lie in the dust, and wait for mercy, and come groveling for his grace, and that freely, without any thing on thy part: VVho is a God like to thee (faith Micah) who pardonnest iniquity, because mercy doth please thee? Mich. 7. 18.

The LORD theewed mercy, not because thou canst please him, but because mercy pleaseth him. And in Esay hee faith, I am he that blotteth out thy offences, for my owne names sake, Esa. 34. 24. 25.

Object. But the soule may say, they were Gods people
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people that did humble themselves, and they had hearts to feate him.

Answ. See that in the twenty fourth verse, Thou hast brought me no Corne, neither hast thou fed me with the fat of thy sacrifice: but thou hast served mee with thy transgressions, yet the Lord faith, I see that pardoneth thy sinnes: Thou sayest, if thou coulst pray, and humble thy selfe, there were hope of mercy; the text doth not say, It is a sinner, but it is I, a God, that must doe it, this is the freeness of his Grace.

Objett. But some may object, Is it possible that a man should receive any mercy, and yet bee so stubborn and rebellions? This makes way for Drunkards to live as they list, and yet thinke to goe to Heaven.

Answ. I answere, It is true, the Lord will pardon them if they belong to him, but hee will doe it with a witnesse: the Lord will doweze that soule of thine in the veine of his vengeance, but hee will pardon thee too: God will pardon thy sinne in Christ, but hee will make thee feele the bitternesse of sinne first.

III. MEANES.

Lastly, consider the abundance of mercy and goodness that is in God, whereby hee not only strives with us in the midst of all rebellions, but he is more mercifull then we are or can be rebellious: this helps the heart of another thing that cuts it. For when the soule seeth all his sinnes for number, for nature, so many, and so abominable, he faith;

Objett. Can mercy be shewed to such a wretch as I am?

Answ. Yes: for as God is All-sufficient, and his promise...
promise free, so he hath plenty of mercy for the worst, he exceeds in mercy all the times that can be; (except that against the holy Ghost) and therefore the soul throwes it selfe upon this: the Apostle faith, VVhere sin abounds grace abounds much more: least any man should say, Let us sin that grace may abound: the text faith in another place, VVhosso
damnation is just: This knocks off the fingers; though a sinfull wretch abuse God and Grace, yet mercy will overcome the heart in this case, but it will cost him deare; though thou turnest the grace of God into wantonnesse, the Lord will turne that wantonnesse of thine into bitternesse; the Lord will sting that heart of thine one day, and make thee see whether it be good to forfake mercy when it is offered; it will bee easier for Sodome than for thee, when thou shalt see a company of poore Sodomites fry in hell; howsoever God may bring thee to heaven, yet hee will make thee fry in hell, and hee will make thee think a Sodomite to be in a better condition for the present, than thou art.

Ob. But some will say, God cannot in justice save such a wretch as I am.

An. For answer to this, see what S. James faith, Mercy rejoiceth, or triumpheth, over Justice: howsoever Justice faith, he must be plagued, yet Mercy faith, Christ hath made a plentifull satisfaction for him: so then, if God be all-sufficient, and his promise free, and his mercy superabundant, then wee may bee stirred up to hope for mercy from God, our hearts may be supported herein for ever.

Now I come to some other particulars that are plainly express in our text.

First, they made a free and open confession of their sins, they did not stay till the Apostle went
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to their houses, but they went to him, and said, 
Men and brethren, you have spoken against the 
Sin of murther, and we confess we are guilty 
this sinne.

Doct. The Doctrine from hence is this: Wha 
the heart is truly broken for sin, it will be con-
tent to make open and free confession thereof; 
or thus, Soand contrition brings forth bottom 
confession. Men and brethren what shall we do to 
be saved? as if they had said. The truth is, wee 
have heard of the fearfull condition of such as 
have killed the Lord Jesus, and we confess what-
soever you have said, he was persecuted by us, and 
blasphemed by us, we are they that cryed, Crucifi 
him crucifie him; wee would have eaten his 
Beeh, and made dice of his bones; we plotted his 
death and gloried in it; these are our sins, and 
haply a thousand more that then they revealed; & 
this is remarkeable. Theygoe to Pater and the other 
Apostles, they did not goe to the Scribes & Pharisees; 
and that cursed crew.

Note. Whence observe this by the way, when 
the soule is thus truly broken, generally it will 
ever reapeire to such as are carnall & wicked men: 
for these people knew, that the Scribes and 
Pharisees had their hands deeply imbrued in Christ's 
blood as themselves; and besides, they knew them 
to be such naughty-packes, that they would ra-
ther incourage them in their sins, then any way 
ease them, & recover them from the same: there-
fore they went to the Disciples, because they were 
holy & gracious persons, and willing to succour 
them; and it is certaine, that soule was never 
truly broken for sinne, that goes for helpe to such 
as are guilty of the same; it is suspicious that these 
men goe onely to stoppe the mouth of conscience, 
but
but never to have conscience awakned. You see our converts here went to the Apostles, not to the Scribes and fellow-murderers but this by the way only: I go on in the former point.

A broken hearted sinner knowes more by himselfe than any man can doe, when a man is pinched with famine or drought, he will open his wants fully and freely, and so a man that is sicke, and hath some hevies disease upon him, will tell of more paines and gripings than any Physitioner can doe: So it is with the soule that is deadly sicke in the fight of his sinnes and abominations.

Quest. But may not a wicked man that never was truely broken hearted, make a large & open confession of his sinnes?

Ans. I confesse that in the horror of conscience he may doe it, but with the Dog he returns to his former vomite, and with the Sow to her wallowing in the mire; the Hogge that is kept in a cleane meadow, will looke somewhat white, but if he comes from thence, he will lye downe in the first durtty puddle he comes at: so there are some sinners that have beene well trained up, and live in a good family, they are a little cleansed; but when they come to live among wicked companions, they grow as prophane as the rest; and yet all this while they are hogges, and will murmur at others that are more holy than themselves; Now, the Dog is he, that hath had his eyes open, and his conscience awakened, and some horroure laid upon his soule, and this doth make him disgorge himselfe for a while to ease himselfe of his horroure, but when that man returns to his sinnes, he will snaile and bite too, and fall heavily upon Gods people, so much the more, because he hath
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hath confess his sinnes; thus it was with Judas, he swallowed downe his thirty pence, but God made him come and acknowledge his sinne, and take shame to himselfe, and yet a Judas, a devill, and at this day in hell. I tell you, this his confession out-bids most people in our generation; the fis is content to nibble at the baite, and so it is taken with the hooke, and when it hath the hooke and bait too, it would be rid of both: so when horror of conscience hath fastned upon the soule of a man, because of sinne, he could be content to vomit his sinne and all up, and yet hee is a very beast.

Quest. But doth hearty confession argue true Contrition?

Ans. I answere, there is a kinde of confession which no man attaines unto, but he hath a broken heart, Judas, nor no carnall heart under heaven comes to this, and you must knovv there is no word spoken by the one but may be spoken by the other, and therefore the difference is not from the words, but from the inward frame of the heart: And for the opening of this trutheth I vvill propound and shew these two things.

First, the confession of a poore broken hearted sinner.

Secondly, I vvill shew you when the Saints of God are called to confesse.

For the first, the difference betwixt the true & the falso confession, is discovered in these three particulars.

[ I. Difference betwixt true and false confession of sinnes. ]

First, they differ in the end, a broken-hearted sinner
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Sinner confesseth his sinnen, that hee may take shame to himselfe, and glorifie God, this is the frame of the soule that truely confesseth his sinnen, hee doth it to honour the Gospel vvhich he hath so much dishonoured, to discover the vilenesse of his person and of his sinne, that hee hath so much set up; hee is willingly content that the glory of it may bee Gods, and the shame his owne. Consider that passage of the good Thief upon the Crosse, Luk. 23. 40. vvhile the reprobate was going to be executed for his sin, he railed upon Christ: Note, (vvhence observe by the vway)

A wicked man will be a wretch though hee should goe to hell presently; now vvhen be was railing, see vwhat the Good thiefe replies; Fear not not God? wee have sinned and are justly punished for our sinnen, to dye and to goe to hell too, if God be not the more mercifull; this man, you see, was content to fall out vvith himselfe, and his sinnen, and to honour the justice and holiness of God in condemning of him. It is said in Ezekiel.

They shall remember their ways that were not good; and shall be ashamed, Ezek. 16. 16. that is, they shall take shame to themselves, they shall not shrink for the same; a gracious heart cannot tell vwhat to doe to make sinne, and it selfe base enough before God, that his soule and sin may fall out one vvith another, as in the example of Zachaeus: Luk. 19. 28 vwheres the confession of a carnall hypocrite comes not so currantly off, it ticketh in his teeth, hee begins to confesse something, and then he stands: he faith something, and calls it back againe, &c is loath to take any shame for the evill committed: &e therefore haply he will come when he is called, and goe away & confesse nothing at all; Nay, if a Ministeheare any thing of
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him, he will hide it & tell a flat lye, rather than take shame to himselfe for it: it is true, a carnall hypocrite may confesse sometimes to give the Minister content, as commonly such doe; he may confesse, to get inward with a man and to get commendations; nay, he may confesse, to shine more freely without suspicion, for charity believesthis, that when a man hath confessed his sinne, he will never sinne in that kind againe, nay, sometimes hee doth it to stop the mouth of conscience, and therefore when conscience is full of horror, to quiet conscience, & to still the clamor thereof, he is content to reveale his sinne: that so he may have some secret peace for his sinne: thus farre they differ in their ends.

Secondly, they differ in their grounds: the cause and ground of a broken hearted sinner, it is from the loathfomnesse and vilenesse that the heart feeth in sin, and therefore it confesseth to free it selfe from that sinne, and to let out all those abominations that are so loathsome and tedious to him; as the sinner that is truly burdened confesseth all his sinnes, so especially those that are most loathsome & secret, even those sinnes whereby the heart hath bin most estranged from God, for as before the soule did confesse sin freely, because hee was content to take shame to himselfe, so now he doth it to rid himselfe of the same. Then a man feeleth sin kindly, when it goeth to the very inwards of the soule; it is in this case with a broken-hearted sinner, as it is with that part of a mans body, that is impastume, or the like, when the impastume is ripe, if it be launced to the quicke, the very coare and all comes out; but if it be pricketh with a pin, there may some corrupt matter come out, but the coare remaines yet in it still: so it is with
for CHRIST

with an impostumed heart, when a man is truly pierced with his abominations, he is content to lay open the most inward corruptions of all, that there may be a perfect killing of all, nay, it labours to sweep out the most secret sinnes of all, without any ifs, or ands, and he sayeth; Oh, this proud, wretched, adulterous heart of mine, hath beene my bane, and it will be my destruction for ever, if God be not more mercifull, now the coare and all comes out; whereas the hypocrite that seeth onely the feare, and horror, and punishment of sin, executed or threatned, hee confesseth no more than may procure his ease, hee desires not so much to have his corruptions removed, as to be freed from honour.

[The hollow-hearted confession of hypocrites]

And therefore, a hypocrite will scumme over all his confessions, his talke will bee a hundred miles from his sinnes, hee never comes to that maine sinne which keepes his heart from God; and it is remarkable, one man complaines hee is troubled with wandering thoughts in hearing the Word, and his soule is taken aside with strange distempers; but follow that soule home, and you shall commonly finde some base corruptions that take up his heart; and another man complains of his hard heart; it stirres not at the word of God, and Gods Judgements doe not melt him, when yet in the meane time he nouriseth that pride, & selfe-uncleannes, that is the cause thereof, and there are many besides these: as it is with a Dog, hee doth not gorge up his meate because hee loathes it, but because his stomacke is troubled with it, and therefore when his paine is over, he takes...
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makes it with greedinesse againe; so it is with a hypocrite, his heart is burdened with extreme sorrow, and therefore hee throwes out so much as did trouble and gall his conscience, & may work him some ease; but afterwards he returnes to it againe; and this is the cause why wee have so many revoltors, and backsliders, after such open confessions: they confesse onely to ease themselves of the horror, and therefore when the horror is gone, they fall to their old sinne againe, whereas a sound Christian doth confesse his sin, onely from the loathsomenesse of it.

3. Thirdly, the soule that is truly broken, makes confession with an inward resolution never to meddle with sinne any more; yet all this while the soule is full of feare and suspicion, for fear of falling into those sinnes againe, therefore it desires rather to discover it selfe by desires and wishes, then any confidence in it selfe; and therefore the soule faith, O, that the Lord would once give me power against these corruptions! Oh, how happy should I be! but alas! I have no power of my selfe; the soule is willing to fling it selfe into the armes of Gods mercy, and to commit himselfe wholly to the meanes of grace, that God may get himselfe honour by him; onely hee desires him to bee good unto him by giving of him power against his corruptions.

Whereas the hypocrite that is in feare of some judgement, and the wrath of God hath seazed upon his soule; that he may get ease, will promise any thing, and bee marvailous open, and yet confident in himselfe and say, If God would give mee health, and raise me up againe, all the world shall see I will be a new man, and they shall see, how holy, and how carefull, and how exact I will be.
Yet, poor soul, when he is out of his trouble, he returns to his vomit, and is worse than before, and so much the worse, because he hath made open confession. As it is with a debtor, an honest man comes freely and doth acknowledge his debt, and desires the Creditor to satisfy himself with his body and goods, he desires he may be no loser by him, he suspects he shall not be able to pay him, but he hopes, so far as he is able, to give him content: but another cunning mate promiseth to pay all, if he will give him further day, but intendeth no such matter. Just so it is with a soul that is truly broken for sin, he lays himself in God's presence, and referres himselfe into God's hands, and faith: The truth is, Lord, I know, this proud corrupt heart of mine will not yeild, it will deceive me: I am afraid I shall not be able to walk holily: take this heart of mine, and doe what thou wilt with it, onely purge out my sin and corruption: this is the manner of his confession.

Ob. But, is every man bound thus freely & openly to confesse his sinnes? I answer, the Doctrine faith, When he is called to it. But you will say, when is a man bound & called to make confession?

Answ. 1. For answer, I will shew it in four conclusions.

When a man is bound to confesse his sin.

First, when the soul hath had a true sight of sinne, & hath confessed it to the Lord abundantly, and through God's mercy hath gotten some assurance of the pardon thereof, then hee need not looke to men for pardon, because the end of confession is accomplished already. A man therefore confesseth his sinne, that he may finde some helpe againe.
The Souls preparation against it: not that a Minister can absolve or pardon any (as the Popish shavellings imagine) but that he may have the direction, helpe, and prayers of a godly Minister.

2. Secondly, if we have wronged any body that we have conversed withall, though God hath pardoned the sinne, yet we are to confess it, that we may make peace, and pray one for another, this is the meaning of that place, Confess your sinnes one to another, and pray one for another. Lam. 5:16.

3. Thirdly, if a man have used all meanes ordinary and extraordinary, and hath fasted, and prayed, and sought the Lord for pardon of sin, and strength against it, and yet his conscience remains troubled, & he sinkes under the burden of his corruptions, in this case a man is called to confess his sinnes to a faithfull Minister. Indeed a man may confess them to a faithfull Christian, but it is Gods ordinance to confess them to a faithfull Minister, not that a Minister can pardon his sinnes, but onely to declare when he is sinned, and to apply mercy accordingly. It is not a matter of complement, but a duty commanded: It is in this case with the soule, as it is with a mans body; hee that is able by his owne skill and his kitchin-physick to cure his selfe, hath no need to seeke to the Phisitian: but if it bee beyond his owne skill, & if kitchin-physick will doe no good, then he is bound to seeke out to a Phisitian, unless he will bee his owne murderer. It is just so with the soule of a man that is sorrowfull for sinne: when he hath conscionably used all meanes, and yet his closer-prayers, & his closter-fastings will not doe the deed, then hee is bound to seeke out to a faithfull Minister, for he is the Phisitian that God hath appoynted, whereby all the sicknesse of the soule may be eased & cured.

4. Lastly,
Lastly, if a man have been guilty of common open sinnes, and it is knowne abroad that hee hath beene an open sweareer and adulterer, if God hath broken his heart thorowly for his sinnes, and hee lyes (it may be) upon his death-bed, and now enjoyes the company of a faithfull Minister, or some holy Christian, hee is bound to acknowledge his sinnes, that as God hath beene dishonoured by him, so now he may honour God, and shame himselfe, and discourage the hearts of those wicked wretches that have shared with him in the sin: if ever hee be truely broken, and if God throw him on his sicklebed, and these things beelayed to his charge, hee will cry out of himselfe and say, Oh, I have hated the light of Gods truth; I did persecute the cause of godlineffe, I was a persercuter and blasphemer, faith Pauls, so it will be with your proud and rebellious hearts, if ever God open your eyes, and awaken your consciences, as they must be, either here, or in hell.

Therefore, when your companions come about you, cry shame of your selves, and say, The Lord knowes, and all the Country knowes, that I have beene a drunkard, and an adulterer; it is the gall of my heart. Now if God had not bin mercifull unto me, I had drunke, and drunk my last: it hath cost me deare, and so it will be with you too. It is strange to see how God throwes some upon their death-beds, and fills their consciences full of horror, and yet a man cannot wrest a word from them? Nay, though all their drunken companions come about them; they have not a word to say to them, I doe not thinke that the heart of any Christian will endure it, if ever God break his heart kindly.

Thus you see what man is bound to confess.
The Soules preparation his sinne; this is farre enough from the tyrannical confession of that strange Popish doctrine of articul Confession: they hold, all men are bound, whatsoever their condition bee, whether their

finnes be pardoned or unpardoned, they are bound to confesse all their mortal sinnes, and to expect their pardon authoritatively from the Priests hand, upon the paine of great matters.

[Popish Confession what it is.]

The ayme of the Papists herein, is, first, to sharte mens consciences: and secondly, to picke mens purses: for when a man hath confesse his mortal sinnes, his conscience is soared, and then they must give so much money for the pardon of them agreeable to the offence: Now wee bind no man upon paine to come necessarily; but if he can get pardon from God in the use of the meanes, & get power against his corruptions, in this case we enioyne no man to confesse; but when the Saints doe come, it is not because wee will or can fell pardons, but onely to fit them for mercy. And this is the truth, and that our Church holds.

This falls mervailous heavy & soule upon those that are so farre from this duty, that they are oppo-site against it, & account it a matter of madness and childishness, to acknowledge their offences to any man. Men would be comforted in regard of the sorrow they feel. but they would not be content to open their sinnes, and take shame to themselves: This harbours in the hearts of many carnall wretches, and so they are deprived of the fruit of the Gospell: They thinke it their cunning, to shift, and mince their sinnes, and to keepe them close from the knowledge of the Minister.

It may be, the wife is sicke, and the husband
faith, I pray you shew her some comfort. Why, faith, the Minister, what needs shee any comfort, seeing she was never in distresse? Oh! faith he, she hath lived an honest quiet woman, and so by this means we heare of nothing but good. I would saine wrest this madnesse out of the hearts of carnall wretches. When the Lord hath them upon the racke, then their consciences are full of horror, and they know not which way to take; yet they sorne to acknowledge any thing: shall they bee( convicted of their sins, and) such babies, to cry their sinnes at the Market-cross; they have a better course than so: for (say they) who knows it? and let him prove it, or the like. What if no man ever yet knew it? thy owne conscience, and God, knows it.

If thou goest to a Physitian, thou wilt lay open all thy sore, and all thy paines to him, or else thou expected no helpe from him; and canst thou looke for any comfort from a Minister, & never discover thy sinnes, whereby thou art hindered in a good course? men would be comforted, and yet never knew why they were afflicted.

You that kepe your sinnes so close, and maintaine them so tenderly, the God of heaven will plucke those sweete morsels from your mouthes, and lay them upon you when you would bee rid of them; As a man that is sicke, hee will not send to the Physitian because he thinkes hee is able to beare it out, till at last the disease begins to seester inwardly, and all the Physitians under heaven cannot cure him; if he had sent in time, he might have beene easel: so it is with many sinfull creatures, out of a sturdy stoutnesse of heart, they sorne to confesse their corruptions; well, now God opens their eyes, and they begin to say, This
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is not well, and that is not well; but you will not
send for the Minister all this while, if it be honour
of conscience, you will bear it; well, at last you
come to your death-beds, and the Lord layes his
heavie hand upon you, and then you cry for the
Minister and all; Oh, faith one, woe to me, because
of this adulterous heart, this drunkenness, 
and this malice, and this madness against God and his
people; I was a cunning persecutor, and with such
a woman I committed adultery, and at last, when
he hath ended his confession, he sinkes and dies:
Now the Minister comes too late, yee will bear
the checke of conscience, and in time the wound
growes sore, 
and your soule sinkes into irrecoverable
miserie; Oh, woe to that Soule, this is all because
he would not have his heart launced: well, if
thou wilt not, then take that curled heart of thine,
and expect God's wrath with it, if thou repent not.
See how God deals with a sinner in this kinde;
the text, faith. His bones are full of the names of his
youth, which shall lie with him in the dust: Although
sinne be sweete in his mouth, though he spare it, and
keepe it close as Sugar under his tongue, it is as the
gall of Aspens within them; Job. 10 11 12. take
heede how you keepe your sinnes close, when
conscience and honour calls upon you to confes-
se them, and God hath you upon the racke,
and faith. These sinnes you have committed in
secret, either confesse them, or they shall turne to
the gall of Aspens; if still you will have your sins,
remember that the God of heaven beares witness
this day against that soule, that will not come off,
but hides his sinne; take heed that God say not
Amen: when thou art going the way of all
flesh, then thou wilt cry for mercy, but then the
Lord will say, Remembret that impostuned heart
of
of thine might have beene launced and cured; but thou wouldest needs keepe thy lust and corruptions still.

For the Lord Iesus Christ's sake, now pity your selves, if you desire your everlasting comfort, now take shame to your selves, that you may be for ever glorified. O now! launce those proud rebellious hearts of yours, that you may finde some ease; teare now in pieces those wretched hearts, that the coare being let out, the cure may bee good and found!

Vfe. 2. Secondly, this reproves the cunning hypocrite; howsoever he is content to be ashamed for his sin, and to shew the foulennesse of it, yet it is admirable to consider what flye passages and trickes he will have before he comes to open any thing; sometimes he sends for a faithfull Minister, and it is his entendment to confesse his folly, and yet he goes back againe and confesseth nothing at all; but if the Lord follow the close hearted hypocrite, and let in some more of his indignation, and make his wrath to seaze upon his soule, then he lets downe a resolution to confesse all; and yet there is such dawbing and such secret acknowledgement of sinne; it sticks in his teeth, something hee will say that may bee every man can say against him; and then hee speaks of hardnesse of heart, and of wandering thoughts, and that which even the best of Gods people are troubled withall; but he never comes to those sinfull lusts that lie heaviest upon his soule.

If a man that is sicke have a soule a-macke, but yet is unfit to vomit, it may be he casts the uppermost up, but the spawne of it remains; so it is with the hypocrite, he sayth something, and now and then a word falls from him, and hee would
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faine bite it in againe if he could, but there is a
witnesse within, that must not be seene.

When Rachel had stole her Father Labans idol, hee followed after Jacob for them, and searched among the stuffe; but Rachel being something foolishly addicted that way, fate still upon them, and Laban must not search there: So it is with the close hearted hypocrite, he is content to confesse that which all the world cryes shame of him for, but there is some idol lust, as secret uncleannesse, or private theft, that he will not confesse.

Now for the terror of all such gracelesse persons, I desire to discover two things in the point. First, that this is a mervailous fearfull sinne: Secondly, it is a dangerous sinne.

First, me thinkes the sinne it selfe is like the sinne of Ananias and Saphira A.C. 5. 3. he sold all that he had, and as the Lord mooved him, & commanded him, hee gave vway to it that it should be given to the poore: But vvhene when it was sold, hee kept backe one part of it: and when Peter said, Did you sell it for so much? Is this all the price? Yes faith hee.

[ To hide our sinnes, is a fearfull sinne. ]

Now marke what Peter faith, Why hath Satan filled thy heart, that thou hast not lyed to man, but to God? Satan many times steps into the heart; but vvhene hee is said to fill the heart, hee shuts out the worke of judgement and reason, and the Word, and Spirit, & all good Resolutions in those particular occasions, which concern a man.

As if Satan should say, Knowledge shall not direct him, the Spirit shall not perswade him, and the Word shall not prevale with his heart; but I will take possession of him in despieth of all these: this is Sathans filling of the heart.

Thus
Thus it is with the Hypocrite: his conscience awakened, and faith: Thou must confess thy sins, or else thou shalt be damned for them: the Word commands thee, and the Spirit persuades thee to confess thy sins, and hereupon thou sayest: This is my condition, and there is no ease nor comfort to be had in private means, and therefore I must goe to some faithfull Minister, and reveale my selfe to him: and when thou hast done, thou keepest backe halfe from him, & thou sayest against Conscience, the Word & Spirit, and all: and when the Minister faith, Is this the bottome of thy sins? Diddest thou not commit such and such a sinne? Oh! no! I was never guilty of any such matter: and yet thou sayest. Marke what I say, this is to have Satan fill thy heart, thou givest up thy heart into the possession of the Devill: Knowledge directs thee not, the Spirit persuades not, and the Word prevails not; but the Devill corrupts into every corner of thy heart, and thou wilt cover thy sins, and so perish for them everlastingly.

2. But secondly, as the sin is vile and odious, so it is as dangerous: ‘He that hideth his sinnes shall not prosper, faith the Wifeman, Pro. 28. 13. Howoever thy heart may be still for a while, yet thou shalt not prosper in thy family, nor in the Word and Sacraments, but all means are accursed to thee, thou shalt receive no mercy at all: hee that confesseth and forsaiketh his sinnes, shall finde mercy; but he that confesseth not his sinnes, shall not finde mercy.

As we use to have a nest-egge to breed upon, so is the devils cunning to leave a nest-egge, some bosome lust or other in thy soule, and the Devill sits upon this same, as upon a nest-egge.
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and when the devill is cast out by sight overly confession of your sinnes, yet there is some secre last still left in the heart, and that will breed a thousand abominations more in you. For ( I beseech you take notice of this) the devill returns and brings seven devils more than himselfe, and he hatcheth seven times more uncleanness then there was before: therefore, as you desire that Satan may not fill your hearts, and as you desire to have any means blessed to you, come off kindly and currently, either not confesse at all, or else confesse currently, that you may make mercy in the time of need.

Vg 2. The second vs is for Instruction, to shew us, that a broken-hearted sinner is easily convicted of his sinnes, and willing to undergo any reproofoe; he that will confesse his sinnes freely of himselfe, will easily yeeld when he is called upon to doe it. If the Word lay any thing to his charge, he will not deny it, a man neede not bring any witnesses against him: hee will never seeke to cover his sinne, but if any occasionall passage of speech come, that may discover his sin, he takes it presently, and yeelds to it, and faith; I am the man, I confesse, this is my sinne and my folly: he doth not fence his heart against the truth.

To whom shall I looke ( faith God ) even so a man that hath a contrite heart, and trembles at my Word, Es. 66. 2. this is the roote, and this is the fruit: the heart must bee contrite and broken by the hammer of Gods Law, before it can shake at the hearing of the Word; A broken heart comes not to flout at the Minister, ( nay, that is a sturdy heart ) but a broken heart shakes at the word of God; if there come a promise, a broken heart trembles,
trembles, lest he hath no share in it; and if there be any command, he trembles, lest he should not be able to obey it: but if the Lord meet with some snaine, lest, is secret malice against the Saints of God, and uncleannesse, or the like; if the Lord give a wipe at these things in the Word, then this broken heart hath enough, he hath his load, and longs to be private; he remembers that truth; and the wound being fresh bleeds again, and he mournes again, and lays hold on his heart, and faith. Good Lord, I was this malicious wretch. I intended this mischief to thy Saints, and (if it had beene in my power) I could have sucked their blood: I was that uncane wretch; shall all these sines be pardoned? and shall all these cursed abominations bee removed? Can these corruptions be subdued?

Brethren (yea cannot bee ignorant how) a wounded heart is affected with every touch, you that have broken hearts you know it, I shall not need to tell you: Therefore, when ever the Lord comes to take in those filthy and drunken hearts of yours, they will make within you, and you will say. This is my sinne, and these are my abominations, whereby God hath bee so much dishonoured.

Ver. 3. The third Ver. is for exhortation, if you know these things (as I am perswaded you doe), then be intreated in the name of the Lord Jesus, to wake in that way which God hath revealed; this is the baseness of our hearts, we are loath to unbreake our vile and secret distempers, they are shamefull themselves, and yet we are loath to take shame for them.

Therefore, deale openly and freely, with your soules, confess your sines freely, that God may:
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deale comfortably with you; hath the Lord at any
time let in this horror into thy soule; and is thy
heart now troubled at the word; and after all thy
teares, & paines, & means using with uprightness,
doe thy corruptions still remaine? are they not
yet subdued as they might be? canst thou not get
any assurance of the pardon of them? I say then,
cast away thy shamefull hiding and concealing of
sinne, and do not say, what will the world and
Ministers say of me? away with these shifts, God
calls thee to confession, the Saints have done it, &
shou must, nay, thou wilt doe it, (if ever thy heart
be kindly broken, as it should be) in some mea-
sure pleasing unto God, and profitable to thy selfe.

Objec. But some will say how may we doe it?

Answ. For answer thereunto, I will first give
direction how to doe it; Secondly, I will give
some motives to work our hearts to the same.

[To whom we should lay open our sinnes
by confession.]

First, be wise in chusing the party, to whom
you must confesse your sinnes, for every wide-
mouthed vessell is not fit to receive precious li-
guor; so this confession is not to be opened to
every carnall vretch, that will blaze it abroad;
the minister to whom you confesse, ought to have
these three graces.

[ I. A skilfull Minister.]

Hee must bee a skilfull and able Minister of
God, one that is trained up, and is master of his
Art, and so experienced, that hee may be able in
some measure to finde out the nature of the dis-
cease. (Not that any Minister under heaven can bee
so wise and holy, as to give pardon to a poore
sinner;
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sinner but only he is able ministerially to do it under God. He must be able to approve himself the Minister of God: he must have the tongue of the learned, and bee able to break the heart, and prepare the soule for Christ; & then to apply the cooling promises of the Gospel to him.

There are many, who instead of curing of the soule, kill it, and by popping the Sacrament into a mans mouth, think to send him to heaven: but in conclusion, send him to hell.

[2. A mercifull Physician.]

Hee must be a mercifull Physician, one that will pity a poore soule; they that have experience of trouble and misery in themselves, are most compassionate to others in distresse: hee that hath bin tossed in the Sea, will pity others that have bin in the same danger. If these people had gone to the Scribes and Pharisees, they had bin well holpen. No, but they went to Peter, and therefore found helpe: when Iudas had sinned, and betrayed his Master, and his soule was full of horror; hee went to the Pharisees and confessed his sinnes, but what succour found her? they answered him, What is that to us? Mat. 27.4. Haist thou sinned, then beare it, and looke to it thy selfe: so it is with carnall wretches; what comfort yeeld they to a poore distressed conscience? they adde sorrow to sorrow, and say, It is nothing but melancholy, and he hath gotten this by hearing some fiery hot Minister, or by reading too much in some booke of Election and Reprobation.

[3. A faithfull Minister, & how knowne.]

Hee must be a faithfull Minister, one that will not sit mens humours, nor answer the desires of
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their hearts, in speaking what they would have him; but his faithfulness must appear in two things.

First, in dealing plainly with every one, though a man be his patron, or of what place or condition soever he be, if he have a proud heart, hee must labour to humble him.

And secondly, as he must apply a salve setting for the sore, so he must be faithfull in keeping secret the sin that is laid open to him, that nothing may flye abroad, no not after his death, except it be in some cases.

[ Motives to confess our sinnes. ]

Now what remains, but that you all be moved to take up this duty, and provoke your hearts freely to confess your evil ways: to which purpose let me give you three Motives.

[ 1. M O T I V E. ]

Because it is a very honourable thing, and will exceedingly promote the cause of a Christian, you will hardly yeeld to this on the sudden; a man doth think, that if the Minister knowes his vilenesse, he will abhorre him for it.

But ( I assure you brethren ) there is nothing that doth more set forth the honour of a Christian, and winnes the love of a Minister, than this. Indeed, it is a shame to commit sin, but no shame to confess it upon good grounds: Nay, when the heart comes kindly off, it is admirable to see how a faithful Minister will approve of such persons: his love is so great towards them: O, sayth the Minister, it did mee good to heare that man confess so freely: I hope the Lord hath wrought kindly in him, certainly now he is in the way.
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to life and happiness; Oh, how I love him! I could even be content to put that man in my bosom.

Whereas this overly, & loose dealing of yours, is loathsome to us; do you think we perceive it not? Yes, we may feel it with our fingers, and (when you are gone, I tell you what we think) surely that man is an hypocrite, he hath a hollow heart, hee is not willing to take shame to himselfe for his sin, his confession never comes to the bottom.

[2. MOTIVE.]

Confession is a matter of great safety; I take this to be the onely cause, why many a man goes troubled, and gets neither comfort in the pardon of his sinne, nor strength against it; because hee comes not oft kindly in this work of Confession.

When you doe nakedly open your sinnes to a faithfull Minister, you goe out in battell against sinne, and you have a second in the field to stand by you: but especially there is comfort in this particular, for the Minister will discover the lusts, and deceits, and corruptions, that you could not finde out, and hee will lay open all those holds of Satan, and that means of comfort that you never knew; I am able to speake it by experience, this hath broke the necke of many a Soule, even because hee would goe out in single combate against Satan, and (doe what hee could,) not revelations himselfe to others for helpe, was overthrown for ever.

As it is with the impostumed part of a mans body, when a man lets out some of the corrupt matter, and so skinnes it, never healing it to the bottom; at last it cankers inwardly, and comes to
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a gangrene, and the part must be cut off, or else a man is in danger of his life: so when you let out some corruptions by an overly confession, but suffer some bosome lust to remain still, as malice, or uncleannesse, &c. Then the soule is carried into fearefull abominations.

Many have fallen foul'y, and lived long in their sinnes, and all because they would not confesse freely: therefore as you desire to finde out the deceitfulness of your corruptions, confesse them from the bottome of your soules.

[ 3. MOTIVE. ]

This open and free confession, may keepe the sinne secrets for the onely way to have a mans sinnes covered, is to confesse them, that so they may not be brought upon the stage before all the world.

Objeft. Oh, sayth one; this is contrary to common reasons: wee are afraid to have our sinnes knowne, that is our trouble; wee keep our sinnes close, because we would preserve our honor.

Answ. I say, the onely way for secrecie, is to reveale our sinnes to some faithfull Minister; for if we confesse our sins, God will cover them: if you take shame to your selves, God will honor you; but if you will not confesse your sins, God will breake open the doore of your hearts, and let in the light of his truth, & the convicting power of his Spirit, and make it knowne to men and Angels, to the shame of your persons for ever.

If Indes had taken notice of his sinne, & yeelded to Christ's accusacion, and desired some conference with Christ privately, (and said:) Good Lord, I am that Indes, and that hell hound that have receiv'd mercy from thee in the outward meanes, and have
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have been entertained among thy people, yet it is I
that have taken the thirty pence. Lord pardon this
sin, &c never let this iniquity be laid to my charge;
I doubt not, but though Jude his soule could not be
saved (because that now we know God's decree
of him) yet God would have saved him from the
publick shame that was cast upon him for it:
but hee did not, doe so, but hid his malice in his
heart, and professed great matters of love to Christ,
and kissed him, and thus hee thought to cover his
sinne wisely: but what became of that? the Lord
forced him to come &c indite himselfe in the high
Priests Hall, before the temporall and spirituall
Councell.

So you that keepe your sins as Sugar under
your tongues, and will be loose, and malicious, &c
covetous still; well, you will have your thirty
pence still, and they are laid up safe, as Aenian
wedge of Gould was; remember this, God will one
day open the closets of your hearts, and lay you up-
on your death-beds, and then haply yee will prove
mad, and vomit up all; were it not better to conffesse your sinnes to some faithfull Minister
now?

If you will not give the Lord his glory, he will
distraine for it, and have it from your heart bloud,
as Julian the Apostata said, When the Arrow was
shot into his heart, heplucked it out, and cryed,
saying; Thou Galilean, thou hast overcome me, the
Lord distrained for his glory, and had it out of his
heart bloud.

Now I come to the second fruit of Contrition,
which is here plainely expressed, and it is this: A
restlesse dislike of themselves and their sinnes: as
if they had sayd, Men and brethren, wee care not
what wee doe against those evils of ours, where-
by the Lord hath beene so much dishonoured, and wee indangered us what you will, wee must not rest thus, so loathsome are our sins, that wee will doe anything rather than be as wee are.

[DOCTRINE.]

So from hence the doctrine is this: The souls that is truly pierced for sin, is carried against it with a restless dislike and disfaste of it: or thus: Sound contrition of heart, brings a thorow detestation of sin; this they professedly proclaime before the Apostles. As if they had said thus much in more words:

"You say, we are they that have crucified the Lord of life, and we confess it; Oh, happy had it been for us if wee had never listened to the plots of the Scribes and Pharisees, but that which is past cannot be undone or recalled.

What must now be done? If wee rest here, wee perish for ever: can nothing be done against these our sins, that have done so much against the Lord Jesus? Wee must loathe ourselves, and our sins, and wee must get out of this estate, or else wee are undone for ever.

Now for the further opening of this point, I will discover these three things: First, I will shew what a distaste and dislike this is. Secondly, wherein this hatred and dislike of sinne consists. Thirdly, I will shew the reason, why it must be so.

1. For the first, namely, what dislike this is: for the clearing of which, you must looke backe to that which I spake before of godly sorrow. For of the very same flame and nature, is this dislike and hatred of sinne; and it is thus much in effect.
First, there is a hatred in preparation; and secondly, a hatred in sanctification: both are saving works, but both are not sanctifying works. Vocation is a saving work, but not a sanctifying work, they are two distinct works.

This hatred in preparation, is that which the Lord workes upon the Soule, and sinneth upon the soule, and thereby puts this kinde of turning into the heart; nor that the heart hath any powerfull inward principle of grace before, (for this is the first that the Lord workes) so that as before the soule was forced to see sin, and to see the burden of it; so the heart is now brought to dislike sinne; this is a work wrought upon the soule, rather then any thing done by the soule; the Lord is now fitting and preparing the soule for the presence of his blessed Spirit.

And in this great work of Preparation, the Lord workes these three things.

[ How the soule is prepared for Christ. ]

First, he stops the soule from going on any longer in sinne. Secondly, he wearieith the soule with the burden of sin. Thirdly, by hatred the soule is brought to goe away from those carnall lusts & corruptions, with a secret dislike of those sinnes which he hath bin wearied withall.

In all these, the Soule is a patient (and under goes the woorke of humbling, and breaking,) rather than any way active and operative.

1. Thus the heart is turned away from sinne, and set against those corruptions which heretofore it
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it was burthened with; as it is with the wheeles of a Clocke, when the wheeles have run wrong, before a man can set them right againe, hee must stop it, and turne it to its right place, and all these are meerely wrought upon the wheele, by the hand of the workman; for of it selfe, it hath no poise nor weight to runne right; but when the Clock-master puts to his plamers, then it is able to runne of it selfe, though the worke-mans hand bee not there. So the will and affections of a man, which are the great wheeles of this curious clocke of the Soule, these wheeles doe naturally of themselves runne all hell-ward, and sin-ward, and devill-ward: Now before, the Soule can receive a new principle of Grace;

First, the Lord unmaskes a man, and makes him come to a stand, and makes him see Hell gaping for him, thus the heart is at a maze.

Secondly, the Lord lays the weight of sinne & corruption upon him, and that doth sinke the soule with the horror, and vexation, and loath-somnesse of his sinnes.

Thirdly, then the soule is carried away from sinne by hatred and dislike; and faith, Is this the fruit of sinne that delighteth mee? Oh then, no more malice, no more drunkennes, thus the heart is turned away: but after the soule is once brought on to God by faith, & goes to God, and receives the spirit of sanctification, (of which we shall speake afterwards) there is a new principle of life, & out of this gracious disposition the soule is now growne to hate sinne freely, and to knocke off the fingers from corruptions, and beats downe his lusts, and to love God strongly, out of that power of grace which the Lord hath put into the soule.

Difference
There is this difference betwixt sorrow for sinne, and hatred of sinne.

For the proofe of this point, see what the Prophet faith, You shall consider your wayes, and your doings that were not good, and shall loath your selves, Ezek. 30. 3. A poore Christian would teare his heart in pieces in the apprehension of his owne vilenesse, and faith; Good Lord, shall I ever be plagued and annoyed with this sturdy malicious heart? & shall I ever carry this vile heart about me, that will one day carry me to hell, if thou bee not the more mercifull? this makes a man even fall out with himselfe.

Againe, see what the Apostle faith, for this thing you have had godly sorrow, but what hast it wrought in you? doth it worke a holy indignation and revenge against your unlawful corsou? that when thy soule seeth his filthy abominations rising, swelling, and bubbling within thy heart, it takes on exceedingly, and will scarce owne it selfe, but lookes away from sinne, and is weary of it selfe, in regard of the same; Nay, (if it were possible) that thou couldest bee content to live without a heart, even to forgoe thy selfe, that so thou mayest not be troubled with that vile heart of thine, and so dishonour God no longer. I beseech you observe it, when a man is brought thus farre, Oh he cryes
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cryes to God, and faith, Lord, was there ever any
poore sinner thus pestered with a vile heart? Oh
that this heart should ever bee so opposite against
the Lord? Lord, except I had a better heart, I
would I had none at all: thus the heart loathes it
selfe, and in what measure the soule is carried with
a restless dislike of sin, as it is sin, in the same
degree it is most violent against those sins, whereby
he hath most dishonoured God: as you may see in
Zachew, Luk. 19, his heart did more rise against
his Master sin; so the Lord having humbled the
repentant Church, thou shalt defile thy graven Images
of silver, and the ornaments of thy Golden Images, thou
shalt cast them away as a monstrous cloath, and say,
Get you hence. Ely. 30.21.22. They hated all
sinne, but especially their Idolotrous courses; so it
will be with the heart that is truly broken, he will
cast away with hatred all his pleasing and profita-
ble sins: Thus much of the first passage.

[Wherein a true dislike of sinne
consists.]

Quest. The second is this: Wherein doth this
ture hatred of sinne consist?

Answ. I answer. First, if the soule doth truly
abhorre sinne, it is very willing to make search for
it in every corner of the heart. And any sin that
he cannot know himselfe, hee is willing that any
Christian, or any friend should make them knowne
unto him: A King that hates a traytor that would
kill him, and a man that hates a thiefe that would
rob him, they are willing that any man should
discover that traytor or thiefe, and they will en-
testaine him kindly, and reward him for it.
He desires to have his sinne discovered.

When the Ziphites came to Saul, and told him where David was, mark what he saith: Oh blessed be ye of the Lord, for you have had compassion upon me. I Sam. 23. 10. 11. lust so it is with a broken bleeding heart, that hath an open hatred against his corruptions; if any Minister or Christian will make knowne some base lusts that lurke in his soule, he will not flye out, and say, What is that to you? Every tubbe must stand upon his owne bottome, and if I sinne I must answere for it: Nay, hee will bless the Lord for it, and say, Blessed be the Lord, and blessed be such a Minister, and blessed be such a neighbour, for they have shewed mee my sin, and had compassion upon my soule.

Secondly, as the soule desires to have his sinne revealed, so it desires to have sinne killed, and it makes no matter how it be killed, or by whom, so it be killed at all. Hence it comes to passe, that the soule which truely hates sinne, is ever seeking to those meanes, that are most able to give strength to him, and to overcome his corruptions; and is well pleased that any Minister should meete with the base haunts of his heart, and if the word hit & wound that master-sinne of his, he is most glad with, he cares not from whom the helpe comes. The sharpest and keenesest reproves, that will shake his very heart, and draw blood out of sinne, and the most powerfull deliverer of God's word, that divides betwene the marrow and the bones, he likes best.

[ He labours to have his sin killed. ]

Nay, though the great Cannons roare, and God's ordinances worke mightily upon his heart, so that:
The Soules preparation that his corruptions may be killed and subdued, he blesteth the Lord, and sayeth: Blessed be the Lord, I have had a good day of it, the Lord layd battery against this wretched heart of mine; I blest God for these reproves and judgements threatened; my heart is in some measure broken under them, I hope my corruptions have gotten their deaths wound this day.

[Hee hates sinne in others.] Thirdly, as he desires to see sinne killed in himself, so he is not able to see sinne in others, but so farre as God hath put authority and opportunity into his hands, he pursues it with deadly indignation.

As a man hates a Murderer, he will not only keepe him from his owne house, but he pursues him even to the place of Justice: So the Soule that truly hates sinne, will not only keepe sinne from his owne heart, but he will plucks it from the hearts of others, so farre as possibly he may.

When Haman had a spleene against Mordecai, he was not onely desirous to kill him, but he would kill all the nation of the Jews, this was hatred Indeed. So it is with a broken heart. If a broken hearted father have had a proud heart, and hath been wearied with it, hee labours to kill all the brood of those cursed dissemblers in his children.

[He hates all occasions and meanes of sinning.] Lastly, hee labours to croffe and undermine all those occasions and meanes that have given any succour to his corruptions of heart: the Soule hath such a secret grudge against the thriving of sin, that it loathes all occasions that may maintain his sinne:
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SINNE: as the drunkard and adulterer hate the place where they went in to commit sinne.

As in warre, haply they cannot take the enemy, but they will drive him out of the Country, and burne downe all his Forts, and fill up all his Trenches, that he may finde no provision: so the heart that truly hates sin, and hath beene truly broken for it, will hate all occasions and whatsoever may bee any meanes to strengthen it. Even all these proud and whorish locks, and these Spanish cutts, and all these wanton and garish attires, and light behaviours, which were nothing else but the Tent wherein his vaine filthy light heart hath lodged.

Thus it was with Mary Magdalene, Luk. 7. 38 &c. the reason why it is so, is this, because the heart that hath bin broken for sinne, and burdened with the evil of it, hath now found by wofull experience, that sinne is the greatest evil of all others; and therefore (for the preservation of it, selfe) it will hate that sinne which separates betwene God and the Soule, and with which the safety of the soule cannot stand.

Every thing in reason desires the safety & preservation of it selfe, the soule knows sin to be the greatest enemy, & therefore it is most invenomed with violence against sinne, and faith. Whence come all these miseries? and what is the mint out of which all these plagues and judgements come? Is it not my sinne? It is not poverty, it is noticknesse, nor disgrace that pincheth me, but my sinne first caused all these?

It is the poyson of sinne in poverty, and the poyson of sinne in shame, and the wrath of God in all these, by reason of my sinne. These evils were not evil to mee, but that my sinnes make them so.
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Had I a heart to fear God, and to love him, and depend upon him; in poverty God would enrich me, and in shame he would honour mee, and in misery hee would comfort me: It is not poverty, nor shame, that doth hurt mee; but sinne lyes and venomes my soule.

And therefore the soule now cries, Man and brethren, what shall I doe to be freed from these corruptions? Great are the evils that I have found, and marvellous are the plagues that I have felt, by reason of my sinnes: but farre worse will that portion be, that I shall have in hell, in endless torments hereafter: this will be the perfection of all misery; let it be any thing rather than this: it is better here now to be plagued, than everlastingly damned.

VSe. 1. The first Vse is a ground of admirable comfort, & strong consolation to all such as have found this dislike & hatred of sin: he may before his heart hath beene broken for sinne, & so consequently, he shall certainly have Christ and grace.

Object. I doubt not, but every soule is persuaded of this, and faith: Indeed, if I could find my soule grieving within me for my rebellions and sins, I should not doubt of mercy: but how shall I know whether my soule hath beene ever as yet truly wounded for sinne, as sinne?

[How to know that your souls are truly broken for sinne.]

1. Answ. I answer, if thy heart is carried against thy sinnes with an utter indignation against them, then certainly thy soule hath beene truly broken: indeed, sometimes a man doth hate his sinnes, more than ever hee hath beene barthened with them; but thus it is commonly, if thy hatred bee good, thy sorrow hath beene sincere; for how can any
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"By heart goe against sinne, except thou have found some evil in it? and how canst thou bee an enemy to corruption, except thy heart hath bee wounded with it? therefore let me advise all those that desire to have an evidence of the worke of grace in their soules, to goe in secret, and examine their hearts, whether they can make hay and cry after their corruptions, can you bee content that all your sinfull distempers, (even those that would affect you most) should be made knowne either in publike by the ministrery of the Word, or in private by some faithfull Christian; and can you bee content that he should come home to your hearts, & dragge out your corruptions before the world? then you have beeene wounded for sinne, and are enemies against it. (as David faith) Try mee O Lord, and examine mee, and prove my heart, and my reins; and see if there bee any wickednesse in mee, Psal. 39. 24. opened. Hee dealt like a good subject that unlocks all the doores, and bids the officers search if there be any Traitor in his house, if any one hide the Traitor, hee is a Traytor himselfe in so doing; so David as it were, fets open the doore of his heart, and faith; Good Lord, if there bee any wickednesse in mee yet not discovered, Lord let that word, that Spirit, and that messenger of thine finde it out, reprove me, convince me Lord, and discover my hypocrisie, and pride of heart. This is an honest heart certainly.

2. Secondly, when thou hast found out thy sinne by the help of the Minister, here thou wilt not rest, but huntest for the blood of thy corruptions, and canst not be quiet till thou seest the death of them: the Soule can doe little of it selfe, but it would have the Lord doe all for it: so though thou have not sanctifying Grace, and haft not power.
The Soules preparation of thy selfe to kill thy corruptions. Yet thou makest all thy friends thou hast to use all means to sinke thy enemies, that else would sinke thee.

As it is amongst men, when a man hath found his enemy, he follows the Law hotly, and he will have his life or else it shall cost him a fall: he pursues him from one Court to another, and makes all the friends that he can, that he may plague him, and if all the Law in the land will doe it, he will have him hanged; this is a right hatred indeed; so the soule can doe little of it selfe, yet it endeavours and makes a levie of forces, & prayers, and will not leave sinne with life, it pursues sin hotly, and if all Gods words and all the Promises, and if the grace of Christ will do the deed, it will not rest till it see the decay of sinne; and therefore, it will even drag sinne before the Lords tribunall, and there cry for judgement, and say; Lord, kill this proud malicious heart of mine, these are thy enemies, and the enemies of thy grace; Lord, they sought my blood, let mee have their blood; blood for blood, tooth for tooth, O let mee see their destruction!

2. Ye. Secondly, is this contrition? & doth it bring forth such fruits? then true broken godlie sorrow is rare in the world, and there are few that have it, even among those that think themselves some body in the holome of the Church: therefore save me a labour, and cast your eyes abroad in the world, and inquire in the houses & villages where you dwell, and knocke at your neighbours hearts, and say, Is there any broken hearts here? it will appear there are but few broken hearts here to be found amongst the professors of the Gospell, and so, few shall be saved.

If this hatred of sinne bee a true evidence of broken-
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broken-heartednesse, what will become of a world of profligate persons, that are carried on with the pursuit of sinne, from which they will not be plucked; the drunkard will have his cups, and the adulterer his queanes, and the chapman his false weights; they are so farre from this dislike of sinne, that they hate every thing save sin; they hate the godly Magistrate that would punish them; nay, they hate the Lord himselfe, and say, it was pitty there was such a law made to punish sin, what shall we do? let us doe any thing rather than be hindered in our pleasures; what shall we do that we may not be checked and reprooved? get you downe to hell, and there you shall have elbow-roome enough, there you may be as wicked and as profligate as you will, and that will bee your portion, unless the Lord be mercifull unto you. Consider what the Wiseman speaks, (Pro. 21. 29) and doe not thinke, a little humbling of you selves before God, and a few prayers will serve your turne. No, no, Then shall they cry, (faith the text) but I will not answere, they shall seek me earely, but shall not finde mee, because they hated knowledge, and did not seek the fear of the Lord. Pro. 1. 28.

Oh how fearefull is the doome, and how certaine is the desolation of such poor wretches! Now, the LORD, for his mercy sake, settle these truths in every one of your hearts.

AMEN, AMEN.

SOLI DEO GLORIA.