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.

PSAL. 51. 17.
The sacrifices of God are a broken spirit: A broken and a contrite heart, O God, thou wilt not despise.

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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 worke of Grace on God's part; he pulls a sinner from sinnere 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 pros-
ecution of these two mayne points, I shall handle
them severally, and at large. And first, we will sift
out what this Contrition and Humiliation is, that
wee may not deceive 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
vildnesse of it, and the punishment due to the same,
is made sensibill 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 sensibill of sinne;
Secondly, when it hath a heartly and found for-
wrow 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 sleepeath, and goeth with
him; nay, the soule of a poore sinner would bear
back the blow, and would not have the word to
 teach 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 mee, and thy hand presseth
me sore. Psal. 3. 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
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off the burden that lay upon me, but thine hand pressed me sore, so that at last, when the sinner sees he cannot shake off the arrowes, then he 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 somwhat roundly home to them, and said, This is Christ Jesus whom ye have crucified, then followed the former work, namely, the acknowledgement of their sinnes, 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 sinnes, 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 prosperous 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 meanes of grace, they that refused Christ, and would not heare him; they are now brought upon their knees, and are resolued now, if any course might be taken, to get Christ and mercy. Tit. 1. 12. 13. one of their owne Prophets said, The Cretians are always liyers, evill beasts, and slowe beliyes: a man would thinke it a vain thing to meddle with them, they are such desperate wretches: but the rest faith, Reprove them sharply, that they may be found in the faith, so that a Cretian which is a filthy beast, by a found reproofe, may come to be a glorious Saint: and whereas the Jewes 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 blassest thou out of thy transgressions, for my owne names sake, I will remember

yours
for Christ.

Your sinner no more, and as the Apostle faith, Rom. i. 29. 30. The Gentiles were full of all unrighteousness, worse than they almost could be for all kinds of degrees of sinne, and yet many of them became full of all holiness. Such were some of you (faith the Apostle,) and in another place we may see that a Sinner may become a Saint in nature: we know, this scarlet is such a deep die, that all the Art under heaven cannot alter it: Yet the Lord can make of a Sinner, a milke-white Saint, Esa. r. 18. 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 goodness & power, the Lord is able to supply all wants, and amend that which is a miste, 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 holpe no more. No, no: he is All-sufficient still, he is not only able to continue that good, which the creature hath, but to make a glorious supply of what ever is wanting, as David faith, He pardoneth 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 saue for every sore, and a medicine for every malady; if our sinnes were more then God could pardone, or if our weaknesses 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 weakness in the creature: As God cannot deny himself: but the more & greater our sins & vwilnefrses are, the more will the strength & glory of his power appeare in pardoning of them, and whose fro. A 3. abourde,
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abounds, there grace abounds much more in the
pardonings of the same: Christ is All-sufficient 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 soul, 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.

26 1. The first use is for reprooфе, and it checks
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 suppose it cannot be.
This bringeth a great indignity to the Lord Jesus
Christ, and a great discouragement to themselves:
why? the Lord hath hardnesse, and difficulties at
command. When the siege about Jerusalem was
mervailous sore, and every man did despair of any
comfort or succour, the Prophet saide, before to morrow
this time shall a measure of fine flour be sold for a
shekele, 2. Kings 7. 1. 2. and then a Lord on whose
hand the King leaned, saide, If the Lord should
marke widdowes in heaven, how can this thing
be? and the Prophet saide unto him, Then shall he see it,
but not act of it, so it is with many that begg of
time, and the Lord answereth not, so that the soule is
marvailously starved, & the flood of iniquity comes
in a maine upon the soule, and all his sinnes come
to his view, and the heart begins to reason in this
manner, If the deplaies of Gods mercies should be
opened, can all these sinnes be pardoned? and can
this
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this damned sole of mine be saved? Surely, this cannot be. It is just with God we should seek mercy, given to others as bad as we are, and yet we not trust of it, because we distrust the Lord. Cain's sin was so much the greater, because he said it could not be forgiven: to it is a horrible sin to say, the Lord is not so merciful, as the devil is malicious; and that the world, and a sinful heart, shall be more able to damn me than 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 sin, our selves, and the devil above God & the Lord Jesus Christ. Oh therefore, check all those discouragements of soul, which too much prevail with us.

Vse 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 wrung upon, and the most prophane heart may bee pierced; Who therefore would not have his heart quickned up, to seek 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 sinful creatures, my soul pitied you, you that have had your hands imbrewed 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 darkness, though your case for the present be very desperate, yet here is a little twigg 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 stubborn, and rebellious as...
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you, have had mercy. If you have the hearts of men, looke for mercy, though your estate be fearfull for the present, yet it may be good: God hath not set the seal of condemnation upon your sinnes. He hath not yet sent you to hell. Consider this, whatsoever thou art, thou yet livest upon the earth, and enjoyest the meanes, 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 disease 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 loosenesse and security should be cast behind the backe of the Lord? Surely it cannot be.

Answ. It is possible, onely 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 hast beene an old wheather-beaten sinner, and hast 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 cleanse a soule skinne; so if thou hast had a filthy prophanes heart, which hath beene a thorow-fare to all wickedness, and thou hast thus given thy selfe liberty thenceunto, and hast
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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 finnes 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. 1. O Lord these paines are mervailous deepe, therefore purge mee with hylope; nay, he had never done with it, because his sins were more than 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 difficultie & hardnesse in thy selfe, thou that hast beene riveted in thy base lusts and corruptions, the Lord will make all cracke before thou shalt finde mercy; thou that hast out-braved heaven with thy prophane-nesse, the Lord will make thee a mirrour of humiliation, as heretofore thou hast beene a spectacle of sithinesse. A man that hath had a bone long out of joyne, and it is now seared, 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 sithinesse, it will cost him much paines and difficultie and heart-smart, before the Lord will bring the soule to a right set againe. Manasse humbled 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, & so David, when he had given his sins ease in bedding with them, the Lord brake at his bones, and did awaken him with a wittnesse.

3. Lastly, you must resolve to belowe the utmost 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 soked and rinced in it; so you must not thinke to have
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the foule staines of sinne washed 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: Ezeck. 36. 31. the text faith, Then shall you remember your own 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 Ephraim takes in Jerem. 31. 29. After that I was instructed, 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 Job 36. 9. When the Lord had once gotten his people into fetters, he shewed 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, What have I done? Jerem. 8. 6. 8. As a horse runneth into the battle and seareth 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 dispiser of Gods ordinances doth not say, How have I rejected the Lord Jesus Christ?
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Christ? And therefore no wonder though he bee 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 sinne before the soule 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 man's vilenesse, but it must have these two properties in it. First, he must see sinne clearly; Secondly, convicingly,

[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 man's sinne as it doth the wound of a man's 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, we are sinners; and such ordinary confession; but we never see the depth of the wound of sinne; and so are slaine by our sinnes. It is not a general sight, 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 sight & 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
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narrowly, & have much light to see what the vile
nessle 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 they testimoynes. Psal. 119. 59.
the phrase in the original is thus much; I turned
my finnes upside downe; hee looked all over his
wayes. And as in Zachary 11. 10. The people shall
looke into him whom they have pierced, and consider the
nature of their finnes, 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 coloures, we must not looke upon sin
through many mediums, through profis, pleasures,
and the contentiments 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 re
ceived 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 sweet
nessse of it, nor the drunkard upon his sinne in re
gard of the contentent 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 infold courses will doe you: how will you
judge of sinne then, when it shall leave a blot up
on thy soule, and a golt upon thy conscience? What
wilt thou then thinke of it? We must deale with
sinne as with a serpant; we must not play with a
serpant as children doe, because it hath a fine
speckled skin, but sie from it, because of the sting:
do we must deale with sinne. A prophaine Gallant
will prophaine the Sabbaths, because otherwise he
should be counted a Puritane: Looke not at the
speckled
for CHRIST.

Speckled skinne of sinne: but how shoule thou answer for thy sinne before God, especially seeing the Lord saith, I will not hold that man guiltlesse that blasphemes 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 venome 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 presene 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 make and quake at it, the least sinne that ever thou didst commit, though thou makest a light matter of it, is a greater evill then the paines of the damned in hell, setting aside their sinne; all the torments in hell are not so great an evill, as the least sinne is: men begin to shrinke at this, and loathe to goe downe to hell, and to be in endless tormentes.

[What a horrible thing sin is.]

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

1. REASON.

The first reason is this: That which deprives a man
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man of the greatest good, must needs be the greatest evil; nature fayes so much; that which deprives a
man of all that comfort and happiness wherein
the soule finds 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 salva
tion through him, to be one with the Lord: this is
the chieftest good of the soule: All things here be-
low 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 con-
trarily, riches, and honours, and profits, and pla-
sures, are as so many curses to us, if by them our
hearts be withdrawn 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 betweene God
and us, as the Prophet Esay faith: Your sinnes have
seperated betweene 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 of 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.

3. Reason,
3. Resf. 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 Pallace 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 fountain from whence they flow.

Now let us looke upon sinne through these things, and when our corrupt heart provokes us, and the world allureth us, and the devill tempts us to take any consentment in a sinfull way, suppose we saw hellfire burning before us, and the pit of hell gaping to swallow us, and sinne enticing 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 blest 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 prosperitie, and throw him downe to hell for ever.

Secondly, wee must see sinne simply as it is in it selfe,
The Soules preparation selfe, in regard of the proper worke of it; it is no-
thing else but a profest opposing of God himselfe; a sinfull creature joynes side with the devill & the
world, & comes in battail 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 an an, & in such
a woman & hate them for it; little doe they thinke
that they hate the God of Heaven & his holy na-
ture; and if it were possible, they would have no
God in heaven, to take notice of their sinnes, &
call them to account for them, as the wise man Ge-
malie1 said to the Pharises and Elders. Refraine your
selves from these men, and let them alone, for if this
Counsel 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 Gospel, and preaching thereof; I tell you, that
there is never a creature that lives in any such sinfull
course, but he is a fighter against God, and he
refits the Lord as really as one man doth another:
And as Stephen faith, Thy stiff necked & uncircum-
cised 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 meanes of gra-
ce; What a scarefull 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 defian-
ce against the God of hosts, and that I should sub-
mit 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 seal up that dooms which one day shall be
execu-
executed upon the wicked in hell at that great day of accompt; 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-verse 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 forlakes God, and plucks his heart from under the wisdom of God, that should informe him of the way of life, and the soule faith, God shall not blest me, God shall not be God unto me; but I will live as I list, 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 thicke with my selfe; suppose I heard the voice of the Archangel crying, Arise you dead and come to judgement; and the last trumpet sounding, and the Lord Jesus comming in the heavens with his glorious Angells, and did see the Goats 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 poor 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 save 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 doest men see it?
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[Why men see not the vilenesse of sinne.]

Afw. 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 Villain looks 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 vvant of love to his Master, and this made him take up that course which he did, but when hee threw away his thirteene pence, the Lord made him see the vilenesse of his sinne; it came clearly to his sight, and therefore hee cried 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 fool, and therefore the Tradesman seeth much profit come by cozening and false measures, and so gives way to himselfe therein, but hee sees not the sinne; so the oppreessor seeth the mortgages, and pawnes 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 sinnes, 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 judgement upon him at all, all things continue alike, (faith the wicked man) as it hee had said, you talke of the wrath of God that shall be revealed from heaven against all ungodliness: But where is the promise of his coming? Doe you not see that such
such a man is an oppressour and a prophane person? yet grovves rich and thrives in the world; and because God spares a wicked man still for the present, therefore he thinks all are but worst, he shall be free from the punishment to come (as the Prophet saith in the name of the Lord) These things hast thou done, and I kept silence. Psal. 50. 2. when thou vaunt upon thy Alebench, & there thou spakest against holinesse and purity: and because I did bare yet, and said nothing, therefore thou speakest wickedly, that I was even such a one as thy selfe. The wicked man takes Gods patience to bee a kinde of allowance to him in his sinne, (as the Wise man saith) because sentence against an evill worke is not speedily executed: therefore the hearts of the sinnes of men are wholly set in them to doe mischief, Eccles 8. 11. and as the Prophet saith, they call the proud happy. They that work wickedness are set up, and they that tempt God are delivered. Mal. 3. 15. As vwho should say, you say that the wrath of God is incensed against swearers, and drunkards, and the like; but we see them prosper, and because they doe prosper thus, their hearts are set to work wickednesse: but howsoever it is true the Lord doth sometime bear vwith wicked men; the longer God stays, the greater account they shall make, & the heavier judgements they shall receive from God. See what Job saith, Then sailest up my transgessions in a bagge, and thou sowest up mine iniquities. Job 14. 17. Wicked men doe treasure up vengeance against the day of the Lord, the prophane person treasures up wrath, and in the eighteenth verse he saith: The mountains falling come to nothing: as if hee had said, Good Lord, vwho can bear 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 seales up an
hundred thousand oaths in one bagge; & an ocean
of pride & mischiefes done to Gods people and
Church, are barrelled 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
rott 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 drunkenness, and for his blasphemy, and
then all his filthinesse comes in as so many bills
of inditement against him: Oh therefore labour to
see sinne alive: we play with sinne as if it were
dead: when children see the picture of a dead
Lyon upon a vall, 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 with your sins: but brethren, labour to
see sinne alive, and to see sinne roasting upon you;
see the paine 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.
for CH R I S T. 21

[How to see our sins convincingly.]

Secondly, we must see sinne convincingly, that it may be so to us as it is in it selfe; that looks what sinne is in it selfe, wee may so conceive of it in our soules being guilty of it, and this discovers it selfe in these two particulars.

First, when we have a particular apprehension in our owne person, that looke what wee confesse to be in sinne in generall, wee confesse the same in our owne soules; and that our soules are as bad as the sinnes of any: this is the cursed distemper of our hearts, hovvsoever we hold it to be truth in generall, yet when were come to our owne sinnes, the case is altered, and we never come to the right seeing of them, as they concern our owne particular. As the adulterer can easily confesse the danger and filthinesse of that sinne in others, but hee thinks not his sinne to be so vile, as the Wife man saith, Hoc that enteres into the house of an harlot, doulh, hee ever returnes againe, doulh he ever take hold of the path of life? Pro. 2. 19. The Lord is pleased to set such a heauie stompe on this sinfull distemper. These are truthes, and a man in his cold bloud will easily confesse it in the generall, that hee never returnes againe. Take the vwords as they are in the letter of them, and hovvsoever they have some other interpretations, yet in the letter it is thus read, he is ever hardly recovered. Hovvsoever it may be, yet with much difficulty. David had let his soule loose in that, and he did hardly recover himselfe again, scarce one of a thousand yet ever tooke hold of the way of life. And the drunkard will confesse the danger of his sinne in generall, when hee sees his drunken mates lie grovelling in the dust, he will be ashamed of of it, and say, Now no adulteree
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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 owne particular drunkenesse 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 thinkeis his adultery and drunkenesse not like to another mans, or else his knowledge is but vveake, or else hee feeth as a man in the twy-light, when the sunne is dowe, 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 vwitha vveake knowledge, 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 owne closet sinnes, and his boseme abominations, then hee hath not so much light as to perceive them so fully in himselfe as he thought to doe; therfore the rule is this: Arefst thy soule in a speciall manner of those sinnes vwhereof thou standest guilty; that phrase in Job is to good purpose, Thou lookest narrowly to my pathes, thou settest a print upon the heele of my seete: Job 13, 2. 7. as God followed Job to the hard heelles, and did narrowly observe his vwayes; so deale thou with thy owne 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 owne particular sinnes, and follow them to your hearts, and make huy and cry after your sinnes, and dragge your hearts before the Lord, and say; Is murther, 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
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Sithily and blasphemously my hand hath wrought wickedness, my eye was wanton, and my heart was uncleane 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 generall 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 neuer saw his sin kindly before, yet now his heart yeelded & hee began to see himselfe, & his sin in the naturall color of it. So the Apostle John saith, He that hateth his brother is a man slayer, & you know no man slayer hath eternall abiding in him. Then play thou the part of Nathan, and say, I am the man: it is this vretched 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 personall particular sinnes; so,

Secondly, the soule must be set down 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 known, as not seeking any shift or way to oppose that truth which is revealed; his particular apprehension of sinne, is like the indiremment 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 means 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 let
the soule in such a stand, that it shall have nothing
to say for it selfe, 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
wrake of the word, that it may not come home
to the heart. As a man in battale array labours to
put by the blow that it may not hit his body; so it
is with a corrupt heart when the Word comes ho-
me 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 blow 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 it selfe,
and pluckes away all defence, that the edge of the
word cannot be blunted, but that it will fall flat
on the heart, this is that I would put to your con-
sideration punctually; When there is that wise-
dome & knowledge revealed to the soule so po-
werfull, that it prevails with the heart, and it gi-
ves way thereto, so that all the replies and pleas of
the soule be taken away, and the soule falls under
the stroke of the word, not quarrelling, but yeel-
ding it selfe, that the word may work upon it,
and withall there is a restless 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 vworst of his sinne that is revealed, and
then it lies under the powuer of that truth which
is made knowne: 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 com-
ues into the congregation, and attends unto the
ordinary meanes of salvation, if now the Lord be
pleased to vworke mightily, at last the minde is en-
litened, and the Minister meetes with his cor-
ruptions, 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 ama-
zed 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 will pardon
him because he is so, and he need not consider of
this or that which the Minister calls upon him for:
see what God faith to such. It is a people of no un-
derstanding, therefore he that made them will not have mer-
cy on them, & he that formed them will shew them no
favour: Esay 27. 11. You thinke to carry all away
with ignorance, but the God of heaven will 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, nor your wife,
nor children, nor thy servant: this drives the soule
into amazement, when the Lords wroks this truth

in
in him, and hee frequents the ordinances more diligently, and sayes, If it be so, my case is fearfull. In conclusion hee findes every Minister faith so, and all writings confirme it, and he feeth it is so indeed, and it is the will and way of God: Then the soule is cast, 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 answer, and faith: I have thought as you doe, but now I see there is no such matter, these are but figge-tree leaves, and will not cover my nakedness. 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 break the heart too. This is a great part of the spirit of bondage spoken of Rom. 8, 15. We have not received the spirit of bondage to fear againe, when God hath revealed a mans bondage to him: So that he sees himselfe bound hand and foote: for (mark it) so long as a mans keepe 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 prophanes, I am hee; And if ever GOD hated such vvretches, hee hateth me. Now there is no escape, there is no plea at all, hee will not goe away and say, there is no such matter, Ministers may say, what they will. No, no, the soule that is truly convicted of sinne yeelds it selfe, and faith, I have sinned; Oh, what shall I doo? thus thou preseruer of man? 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 yeld 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 faith, this is my condition just; the Lord met with my heart this day; God resists the proud and prophane in heart, and bee resists mee too; I have heard much, and would not bee informed, therefore it is just with God to harden my heart for ever; the Lord hath come often with many loving persuasions to allure mee, and drayv mee to him: If the devill had had the means that I have had, he would have beene moved and more bettered by them than I have bin, and have done more than I have done; I have hated and despiied all, and to this day I have bin brought upon my knees; shall not Christ rule over me, and yet save me? 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 confesse I know more than all the men in the world can speake by me, 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 betweene 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
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the heart, as the King hath his Councillors which call all matters before them & consult about busi-
ness, and then they bring them before the King, to have a small 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 Queene, the understanding faith, this or
that is good, then the will faith, let me have it: the
understanding faith, these and these duties are re-
quired, and the will embraceth them; the under-
standing conceives what sinne is, and the will
faith. These and these evils have I done, and they
will cost mee my life if I repent not: As it wvas
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 evil: So it is with the soul of a
infull 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 plainly, that the Image of sinne
and Satan is upon thee, and that God is now becom
thy enemy, & that now thou goest on in the way
to destruction, & art become the heire apparent of
hell: And when these evil-tydings come to the
understanding, that leaves them upon the heart and
will of a man, and so lets it worke effectually upon
it as God doth blesse the same, as Paul saith, I know
that through ignorance they did it, if they had known
the Lord of life, they would never have crucified him.

This is the cause why we commit sin, because
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 heat 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 bones to sink his soule for ever, yet wee suffer it not to worke upon us, and wee attend not to it, because the brazen wall keepes it off: as the Proverb be, That the eye never sees, the heart never sees. Because wee see not our evills, 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 wilfullness that they will not apprehend their conditions, both are meritorious sinfull 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 appeal to the hearts of all that hear mee 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 touch'd for his sinnes, nor sorrow for his corruptions did ever come into his soule, but he hath lived senseleffe.
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and carelesse, and for this wounding of spirit hee counted it a wounder, for this humbleness 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 thinke) every man reason thus, (and every mans 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 bruished for his sinne, God will never ease him of it.

Therefore, vvee to that soule that is thus miserable and accursed, I beseech you passe this sentence against your selves: Oh brethren, the hearts of men are past this brookenesse of spirit, nay, they are enemies to it, they never had their judgements cleared and convicted of their sinnes, and therefore their hearts were never broken, and this brokenesse is so farre from their heart, as it never came into the head, vvee thinke not of the soule nature of sinne: Doe not thou thinke this to bee a good heart that was never humbled and prepared for Christ? alas, it is so farre from being truly wrought upon, that it was never in any way to partake of mercy from God, therefore thy condition is merchauns miserables, 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 capablie of it, he is in hell and feeth it not, he is under the power of Satan, and thinkest he is free of any good from the means appointed to that end.
for CHRIST.

It is with an ignorant fool as it befell 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 feareth 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 barres all out, so that nothing can doe good to the soule, All counsels, admonitions, reproves cannot prevail, all mercies allure not, because they find no sweetnesse in them, a Minister is as able to teach the stoule whereto he fit as to doe them good. Mee thinkeit 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 shoare, 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 helpe 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 pity 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, Oh, 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 29:42. As if he had said, Oh, bow by are sinking, they will not be reformed.
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nor reclaimed, nowv they are going the vway of al flesh, and to hell too, the vway 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 vway to hell and everlasting destrouction.

Vse. The use is this, as you desire the comfort of your soules, and to be prepared for mercy, and to pertake 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 Iesus 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. Nowv it may be some will say, it is good that you say; but vwhat meanes must vsce use to come to this sight of sinne?

Ans. I answer to such poor soules, give me leave to doe three things:

[Meanes how to see sinne convictingly.]

First, I will shew some meanes howv vvsce may come to see sinne convictingly.

Secondly, I will take a vway 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 vwhat harsh and tedious to our corruptions. The meanes are three.

First, vve must goe to God for knowledge; the Lord knowes our hearts, therefore vve must goe to him, that he would make vs able to knowv 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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do, and therefore the Lord said, Thou thoughtest
thy selfe rich and full, and that thou didst want no-
thing: It is an argument of a proud sinful heart, that
hee is alwayes well conceited of himselfe, and of
his owne wit, grace, and sufficiencie: but marke
what the Lord faileth to his Church, I counsel thee
to buy of me eye-salve: She thought all her com-
parers to bee 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
sines, &c. and therefore goe to GOD, and be-
seech him that dwells in endless light to let in
some light into your souls.

When the poore blind man Bartimaeus farte be-
ging by the way, saying, O thou sonne of David
have mercy upon me, Mark. 10. 15. and pressed ear-
nestly upon our Saviour, in so much that vvhile his
disciple rebuked him, hee cryed so much the more,
O thou sonne of David have mercy on me: and vvhile
Christ said, What wouldst 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 vvee for the eyes of our souls,
that vvee may see our sines.

Object. A blind mind brings a wicked heart
vwith it, and laves a man open to all sines, &c. there-
fore vvee ought to be more pinched for the want
of this sight, then of our bodily eyes: and if the
question be asked, what wouldst 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 sinn
convincingly and clearly!

2. MEANES.

Secondly, labour to acquaint your selves throughly,
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 sins revived, when God had opened his eyes to see his sinne, 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 faith. I had not knowne lust, except the Law had said, thou shalt not lust, by which is meant the tenth commandement; which forbids the secret distemper of the heart, though there is no delight and consent 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 takke 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 brabbling
for C H R I S T.

Blasing against the revealed will of God, that so what ever truth is delivered, though never so crostle 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 goe 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 my selfe then was needfull, I have gained said thy Word, but now no more. Now if any man see me to quarrell and take up armes against the truth of God, let that man know he was never truly humbled for his sins: It is a sinful rebellious spirit that caries it selfe thus against God and his Word, the shifts whereby the soule labours to beat back the power of the Word, may be reduced to these three heads,

I. S H I F T.

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

First, the soule hath a slight apprehension of sine, and thinkest 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 lesee, to make a slight account of sin, and that for these soure respects.

[ Why men make slight account of sine. ]

First, in respect of the commonnesse of it; be-
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cause that every man is guilty of it, wee slight 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 roome enough in hell for thee and all thy fellowes, hell hath opened her mouth wide; nay, the more companions thou hast had in thy sines, the more shall bee thy plagues.

Quest. 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 senselesse 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 sines be not hidious blasphemies, & the like, yet if they be peyry oaths, they are enough to finke thy soule; It is not your great swearer, but no sweerer 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?

Quest. 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 bee with thee too, if ever thou thinkest to receive any mercy from God.

Secondly, there is also a naturalnesse in all sinfull course, therefore say not, it is my nature and in-firmity, and I am of a choleric disposition, I shall sometimes sweare, when I am angry, and I cannot but be dranke sometimes, when I light into good company.

Que?. What, would you have us Saints on earth?

Answ. I, either Saints or Devils, never sanctified, never saved; never purged, never glorified, as the Apostle Saint John saith, Hee that hath this hope purgeth himselfe, as he is pure, 1 John 3, 3. he stri- veth with his whole endeavour to be pure, and always he hath a respect to all Gods commandments; And as the Author to the Hebrews saith, Pursue faith and holinesse, 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 seeme to fly away by disgrace & persecution, then you must pur- sue it; Nay, dost thou say it is thy nature to sin? Then I say the greater is thy wickednesse, if it be thy nature so to doe: Wee hate not a man because he drinkes poyson, but wee hate a Toad because it is of a poysonous nature; therfore rather mourne 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 finde against thee.

D They
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They that have received Christ, have a new nature; and therefore if I have a carnall corrupt nature, then my condition is most fearfull; 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 press 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 wind, as wil blow down thy soule into the bottomsle pit of hell. It is not I that say so, but our Saviour himselfe, By thy words thou shalt be justified; and by thy words 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 punish, Iud. 15. not one, murtherers and adulterers and the like, but all ungodly ones; the Lord will call thee to an acount for all thy abominations; nay, for all thy speeches against the people of God, upon thy Ale-bench when thou didst tosse 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
for CHRIST.

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. Whosoever men think of thoughts, yet they are the very life and sinewes of sinne, and they are brought forth by meditation of a man's 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 unavoidablenesse thereof. A theefe cannot rob all the town, but a covetous man may with all in the town be 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 that, and hee may commit adultery both with the chaste and unchaste too in his thoughts. A man may sine 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 at it were at a sete, and faith, I will not beleeeve it though there were five thousand Ministers to perswade mee to it: and why doth he for hath he any argu-
ment to alledge? 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 Jeremias would have convinced the people of their sinnes, and of the punishments threatened to them, they said, Thou speakest falsely, there is no such matter: Jer. 43.2. So is it, with many a carnall heart now adayes; if the Minister of GOD will not please their phantasies, then all the businesse 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 wicked-ness, and faith, I shall have peace though I walke after the imaginations of my owne 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 con-
tinue in it: For the Lord Jesus take consider this, there are too many of these in the Congrega-
tion, wilt thou not beleeeve 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 protest resolutions, the de-
vils believe and tremble, the devils believe that the Scriptures are the word of GOD, and they know there
there is infinite mercy in God, but they shall never taste of it, and they know, al 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 beleive 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 foule of a poore Minister shake within him, and were it in my power as it is not, the first works 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 well with me, 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 if it bee possible the thoughts of thy heart may be forgiven thee. Acts. 8. 22. It is a scarcefull 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 prevai
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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 happinesse hereafter. And thus
much of the first cavill.

2. Shift. Secondly, the soule faith, I confesse I
see more now then ever I conceived of before, I
did not conceive that sinne was so haymous, and so
dangerous as it is: Now I see it is marvelous great
and dangerous, yet this is my hope, that what-
soever 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 seer or oth-
er to put by the Word, and hee saries, I hope for
all this, the danger shall not fall upon mee.

Now the way that the soule useth to put by the
word, as to prevent the danger threatened appears
in these three particulars.

[How the soule puts by the threathings of the word.]

The first is this, how ever sin is never so vile in
it selfe, 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 murderer, or an adulterer,
or a theefe, or such like, then he had cause to teare
but God will not bring him to an account for eve-
ry small sinne. That this is the sleight of the soule,
will shew you, and then shew you how to
avoid it.

In
for CHRIST.

It is ordinary with every carnall heart more or less, to reason as Elijah with Job, how doth God know? can hee judge through the darknesse? thick clouds are a covering to him that hee seeth not, hee walketh in the circuits of heaven, Job xxii. 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, now 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 sinneresse, 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 Gospel, 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 considereth not his course, or else that GOD will not trouble himselfe to execute judgement upon him for all his sinneresse. As the Prophet faith, The Lord will not doe good nor evil, hee is meddaling 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 drunkard did consider that no such person should inherit the kingdom of Heaven, durst they go on? surely no. But they thinke they are but the words of some hot spirited Ministers, to awe, and scare men, and keepe them in
The Soules preparation compasse, and they will not be persuadied, but GOD is more mercifull then so, that hee should punish for every small sinne, they thinke this is more than reasonable. Let him make speed (with the wicked) that we may see it, Esa. 5. 19. and let if, a 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 graceless persons. To which I answer, It is desperate ignorance, and mervolous Atheisme of heart, whereby the devill labours to keepe men in sinne; the Lord knowes thy thoughts long before, if thou wouldest hide thy selfe from the Lord in the darke, the day and the night are all one with him, nay, the Lord will search Jerusalem with candel: the word in the original signifieth to tracke her. Nay, hee will not leave searching till he find thee out, for the ways of men are before the Lord, and he pondereth all his doings, Pro 5. 21. and if our hearts condemn us, God knoweth all things, and is greater than our hearts. 1 Joh. 3. 20. Doth thy Conscience check thee for vaine thoughts, and cursed devices? then GOD knoweth much more by thee then 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 thy pranks of the adulterer in the darkest night, and God is just to bring all things to judgement, and thee also to an accompt for them. I saie it is so, for wicked men to digge deep, to hide their counsell from the Lord: These things hast thou done (said God) and I kept silence, and therefore thou thoughtest I was altogether.
for CHRIST. 43

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 companions, and the adulterer his mates, and the unjust person all his tricks, Rom. 2. 14. Indeed, 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 sinnnes, and this shall be thy punishment.

2. Objeet. Secondly, if God be so mighty (say they) that he knowes all, and will call us to an accompt for all, then it is but sorrowing 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 answer: Doe you make a bus at it? be not deceived, GOD is not, nay, cannot be mocked, and therefore delude not your owne soules, every repentance will not serve the turne, thou mayest have remorse of heart, and repent, and cry to God for thy sinnnes, 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 weep before the Lord, but hee would not hearken to your voice." Deu. 1. 4. So the time may come that all weeping and wailing will not serve the turne. You see Iudas wept, and brought backe the thirty pieces of silver, Mat. 27-3. hee had mervailous horror of conscience, hee tooke shame to himselfe, and made restitution, and yet a damned creature for ever.

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Thou
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Thou that think'st it such an easie matter, ask 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 confesse 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 flampe: 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 meanes 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 happinesse on that which cannot helpe him? If thou didst consider thy owne weakenesse, thou wouldest not say that repentance is in thine owne power. Remember what the Apostle saith in 2. Tim. 2. 21, 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 only 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 save sinners, and why may hee not save me?

Ans. I answere, is that all? Is it come to this? And who knowes but that GOD may damn 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, Is may be all this while, and therefore
for CHRIST. 47
for a full answer, consider these two things: to shake off this carnall security, whereby men resolve to pinne their salvation on GODS mercies, to oppose his mercy. First, know this, that there is a time when God will not shew mercy. Behold, faith God, I gave her a time of repentance; but she repented not; therefore I will cast her upon the bed of sickness: Revel. 1. 21. 22. and as our Saviour saith to Jerusalem, Oh that thou hadst 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, faith 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 scale of condemnation upon thee, and so give thee over to all evil, to all sin, to all curses; and blot out thy name from under Heaven: Are you yet persuaded that this is Gods word? If you were but persuaded of the sorrow some have had, it would make you looke about you; The Wise man faith, Pro. 2. 28. That wisdome preseth to come out abundance of mercy laying. Oh you simple ones, how long will you contemne and despise purity and holinesse?

Now make, where people hath had this mercy, and wisdome offered to them, and yet they will despise it; then shall they cry, and call, but I will not answere (faith God) they shall seek me early, but shall not finde me. The period of Gods patience is come to an end, and there is no expectation of mercy; Call, and call you may, but God will not heare you;
The Scales preparation

you; you, whose consciences lie in your faces, and
tell you, that you have despised mercy, and you
would have none of God's Counsels, and you hate the
knowledge of his ways: Doe 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, &c strive, and always
be despised? Is it not marvailous 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 termes 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 wee are able. This is that
wee poore Ministers finde too often by woesfull ex-
perience, that when wee have taken away all ca-
vils from wicked men, and then if we might weepe
over them, and mourne for them, &c befeech them
to consider of it aright: Marke what they say,
good sir, spare your paines, wee 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 wast
borne! O poore creature, if I should cease spea-
kling, and all of usjoyntogether in weeping, and
lamenting thy condition, it were the best course;
Is it impossible thou shouldst ever beare God's
Wrath: And let these three considerations bee re-
membred and retained, which will make any man
to tremble, even the vilest wretches who will
blaspheme and sweare, &c if they be damned (they
say)
they have borne something; and they will also bear this as well as they can.

First, judge the Lyon by the pawe, judge the torments of hell by some little beginnings of it; and the drags of God's vengeance by some little slips 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 Wise-man faih). A wounded spirit who can bear? When God lays the flames of hell fire upon thy soule, thou canst not endure it; whatsoever a man can insick upon a poore wretch, may be borne; but when the Almighty comes in battle, may against a poore soule, 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 soule of a poore sinful creature; how is hee transported with an insupportable barthem? When it is day, hee wishes it were night, and when it is night, hee wishes 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 yielding, 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 so if all the creatures bee not able to bear the wrath of the Almighty, (as Job saith chap. 6. 12.) Is my strength the strength of bones, or is my flesh as graue that must bear thy wrath? As if hee had said, It must
The Soul's preparation bee as stone, or bristle, that must bear thy wrath. Though thou were as strong as bristle or stones, thou couldst not bear it: when the mountains tremble at the wrath of the Lord, shall a poor worme or bubble, and a shadow endure it? Conceive this much, if all the diseases in the world did seize 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 bane of God's indignation. If the beam of God's wrath bee so hot, what is the full summe of his wrath, when it shall seize upon the soule of a sinnfull creature in full measure?

3. Nay, if yet thou thinkest to lift up thy selfe above all creatures, and to bear more than they all, then set before thine eyes the sufferings of the Lord Jesus Christ, bee that creates the Heavens, and upholds the whole frame thereof, when the wrath of God came upon him, only as a sinner, 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 me? Matt. 27. 46.

Oh thou poore creature, if thou hast the heart of a man, gird up the loyoes of thy mind, and see what thou canst doe. Doest thou thinke to heare that which the Lord Jesus Christ could not bare without so much sorrow? Yet he did endure it without any sinnen or weakeenesse; hee had three slips of the Cup, and every one of them did sinkes his soule; and art thou a poore sinnfull wretch, able to bear the wrath of God for ever?

1. Motto. That I may the better prevaile with you,
for CHRIST,
you, consider these three motives; first, it is the onely old way to Heaven, for GOD never revealed any other, but this way in the old Law; the onely vway for the leaper to be clean set, 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 most every sinner confuse 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 onely 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 vway, or not at all. I pray you take heed, and doe not finde a shorter cut to heaven; the further you goe the contrary vway, the further you must returne back againe; this hath cozened many a man more than hee doth imagine.

As a straungler when hee is loath to goe through some filthy Lane, he will breake through the fence, and goe through the meadow, that hee may save the foule vway, 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 wretches in the world, and this hath cost them dear. They will not goe this vway by sorrow for sin to see the filthinesse thereof, and their cursed abominations: but they will have a new vway 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 saw themselves lost, and consider the plagues of their heart; And when

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Christ works savingly, hee opens the eye, and awakens the conscience, and a man must confess before hee can finde mercy, then the sole faith. I never saw this work upon my soule, I was never left. No: where broke you over then? you would needs to heaven a new way; you are like the shornie ground that would receive the Word with joy: Nay, I'll assure you, you must come backe againe, and see all those abominations which have beene committed in secret by you and discover them, or else there is no meanes to come unto life; Let us search and try our ways, saith the Church, Lam. 3. 40. you must not thunke that Christ will pardon all, and you doe nothing: No, first see your sinnes, and then you shall receive mercy and pardon for them.

2. Motive Secondly, the worke by this means will be much more easie then at another time. If thou once get thy conscience convicted, and thine eyes opened, the worke will goe on clearely and easilly: 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 awakened when you may have helpe, then afterward when there is no remedy? When any of Gods people fail or pray, they will remember you; what faith one, Doe you know such a man? yes very well: what is hee? Oh he was the most shamelesse drunkard that ever the sunne did see, or the earth bear. Was he so? Oh but now GOD hath opened his eyes, and awakened his conscience, he was never so froliske 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
for CHRIST

but beene a wretch, and a profest opposer of God's people, yet let us remember him; Yes that I will know his burden is great, I haue found it; and I hope so long as I have a knee to kneele, and a tongue to speake, I shall remember him. And then they pray for him, and say, Good Lord, who can beare 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 it is not farrer better to be as wise are, and not to awakke this severe Lyon? A man cannot conjure downe his conscience when it is up once.

Answ I answere: you must see your sinnes, that is the truth of it, doe not thinke to put it off: the Lyon will roare; 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, let uppon this worke, the issue will bee very succefulfull: 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 leene thy sinnes, therefore I will not see them, thou haft remembered 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 accompts? there was never sinner broken hearted but GOD did bind him up; and there was never any sinfully wounded for sinne but GOD did.
take up that course the
and which the faithfull
used, and which God
is our wisdome so to
and the last, Christ taught
not as the Scribes: there
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by my consent. But let
ace, a poore soule comes to
by way to set this man on
were all his objections and
all his doubts, and to make
cleare. Alas this course
us: And in the way of
me to examine a sinner take
all his carnall shifts, that
word, and force the soule to
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are not wrought upon
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ble, and hee shall find a mer-
vailous
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ever heale and comfort him, and therefore labour
to looke your face in the glasse of Gods Lavv, and
so see your owyne 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
adversary offer meanes of agreement, vvee ufe to
say, suffer it not to come to the publike triall, for
the case is naught; I say it vwill bee to vwith every
vvisked mans cafe, the Lord hath a controverse
vwith every vvisked man, and it must bee tried in
the publike day of judgement, or els you must
make a private agreement betweene GOD and
your owyne soules; If there be any drunkard, or
adulterer, or unjust person, that is guilty of any fin,
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 accompt for them; I tell you, it is the
most comfortable course in the vworld.

Use: 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, which 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
vwith us too: vvee are but stewards and Apotheca-
ries; let us take that course, and use those meanes
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 confences,) Cor. 3. 12. Did
not your confiences say so, that you could not
again - say
for CHRIST.

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 wisdom so to do. Matthew the seventeenth and the last, Christ taught the people with authority, nor as the Scribes: there is a kind of commanding power which the word ought to have upon men's consciences, if a man be a sinner, it will reprove him, and command reproofs to seale upon him. & if he be in distress of conscience, it will command comfort to take place in his heart.

Give me leave to speak my thoughts, and it is my judgement too: What doth it profit a man to scrape up a little Greek and Latin together, and to leave the sense of the Scripture undiscovered, and the conscience no whit touched, nor the heart stirred? He that knoweth any thing though he were but an ordinary school-boy, that had but any skill in the tongues, if he could not doe it, he should be scourged by my consent. But let it bee in case of conscience, a poor soul comes to anguish of spirit, the only way to set this man on foot again, is to answer to all his objections and questions; and resolve all his doubts, and to make the way good, & the case clear. 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 hee may to hinder the word, and force the soul to say, It is Gods word, though hee will not entertaine it.

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

Let a man try this course, and hee shall find a merci-
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valious difficulty; this is the reason why our
ministrythryves not, and the hearts of men are
not vvrought upon; because vvee labour not the
right vway to shew men their sinnnes, and to con-
vince their conscience, that they may not flinch
out from the ordinances of God: Nay, I take it to
bee the speciall cause, vvhv after all the pretious
promises that God makes knovvne, no man recei-
ues good by them: Wee offer savves to them that
know not vvhether they have any sinnes or no; And
vvee offer Physicke to those that know not vvheth-
ther they have any disease or no; vvee speake of
grace and Christ, but people thinken they have no
need of them; suffer mee to speake my minde here
in freely. That ministery vvhich doth not ordina-
rily humble the soule, and breake the heart for
sinnne, doth not convert and drawv home to Christ,

Now vvee come to shew the causes vvhv, and
the meannes howv sinners come to see their sinnes.
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.

Doth. The Doctrine from hence is this: A spe-
ciall application of particular sinnes, is a chieste meannes
to bring people to a light of their sinnnes, and a true
sorrows 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 beeene the prackte of all Gods faithful
 Ministers heretofore. As John Bapti$S, hee goes not
cunningly to vworke, secretly to intimate some
truths, but hee deales roundly with them; & saith,
8 generation of vipers, who forwarned you to flee from
the wrath to come? Luke 3. 11. 12. And hee shewes
them their sinnnes in particular. And when the
Publicans came to be baptised, he saith, Receive no
more
for CHRIST

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

When Ahab had slaine Naboth, the Prophet Elias
came to him and sayes. In the place where dogs lische
the blood of Naboth shall dogs lische thy blood, 1 Reg.
20. 21. Ahab said, Hast thou found me out, O my
enemy? And he said, I have found thee out, because
thou hast sold thy selfe to worke wickednesse in the sight
of the Lord, and the rest faith. When he heard this,
he put on sacke leath 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 hated before the Levites, hee did
plaineely reproove him to his face, and that not secretly,
but because hee had sinned openly, therefore hee
reproves him openly: so also our Saviour Christ
14. And this is the rule in general, as the Apostle
faith. Reprove them sharply; that they may be found in
the faith. Titus 1. 20.

Object. Oh! but some will say, If I doe thus
plaineely deale with them, I shall discourage them
altogether.

Answ. Nay it will 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 thee is not my wife, and I am not her husband.
And the Lord faith by Ezechiel, Some of man, cause
Jerusalem to know her abominations Ezek. 16. 1. hee
doeth not say, cause the Country to know her abo-
imations; or the Country to know the sinnes of
the Court, but make Jerusalem know her owne
abominations. 

E 5
1. Rea-
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1. Reason. The reason be 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 hee, and another it is not he, only because he is not named. So when a Miniffer saith, in many things wee see none at 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 fors the dish afore him, but cuts him meate, and carves for him, and wee do in this case as the Nurse doth with the child, shee not only sets the meate before it, but shee mincest it, and puts it into the childs mouth: the Steward doth not onely lay, There is meate enough in the Market, but he buyes it, and brings it home, and sees it prepared, and gives direction what is for every one. The words of a faithfull Minifier are like arrowes, 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, thee will hit it. So many Ministers carstell a grave faire tale, and the like of sins in general, but these common reprooches, these intimations of sinne, are like arrowes shot a cock height, they touch no man; but when a Minifier makes application of sinne in particular, and faith, O all you drunkards and adulterers, this is your portion, and let this be as venom in your hearts to purge out your lusts then, &c. When our Saviour Chritt lapped up the Pharisee all in one speech, Math. 21. 45. it is said, that they heard the parable, and knew that he meant them.

Overly discourses that ment be great finnes, and the like, are like the confused noile that was in the Ship when Jonah was asleep in it, which never troubled him, till at last the Master came and said,
Arise, O sleeper, and call upon thy God, Jonah 1:6. 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 the far off, men come to Church, and sit and sleep, 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 prophaneness, and this will break thy necke one day; what assurance hast thou of God's mercy? & what canst thou lay for heaven? Then men begin to looke about them. There was never any convincing Ministry, nor any man that did in plainness 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 work one way or other, if a man cansef the blow, so it is: but if not, it wounds. I confess 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, it is sooner, as it strikes deepest; the words of the wise are compared to nails fasten'd by the Masters of Assemblies; the Doctrine delivered is like the nails pointed; but when it is clear, & then particularly applied, it is like the setting on the nails fast upon the hearts and consciences of men; And this I take to be the reason why many that have
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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 find 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 discovered, and his conscience is pinched by the same: Our Saviour faith, He that doth evil, hateth the light, lest his deeds should be reproved, as a thief hateth the light and the lansborne bearer, because they shew his villany; so they that are guilty of many sinfull courses, and base practises, hate the Minister that brings the Word with any power to their souls. A malefactor at the Assises can bee content to see an hundred men in the town, and is never troubled with them; but if hee sees one man that comes to give in evidence against him, and knows his practises: Oh, how his heart riseth with desperate indignation against that man! Oh, faith hee, this is hee 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 indictment 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 witness against him, and begins to arraigne him, and to indire him for his pride, and malice, and covetousness, and to convince him of them, and to lay him flat before the Lord, and his conscience: Oh then he is not able to bear it. What is the reason of this? Hee can hear others quietly, and say, Oh they are sweet men, they deal kindly and comfortably. Why? The maffe bites nor; (as the proverb
for CHRIST.

proverb be 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 certain, they know nothing at all. The reason is, because all this things not, they may sit and sleepe in their finnes, and goe to hell hood-wicket, 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 anything I might liue under his Ministry. It is just Ababs old humour, hee could use reasonably with four hundred false Prophets, and if there had beene five thousand more, they should all have beene accepted of him: but when Jabez s he said, Is there never another Prophet of the LORD: Oh yes (faith Abab) there is one Michaelab, but I hate him, hee never spoke good to me that is, hee never soothes me up. So it was the temper of the people mentioned in the Acts, when the Apostle say they were a rebellious people, hee dealeth plainly with them: but they cried, Away with such a fellow, he 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 deale with Gods faithfull Ministers, as the widow of Serapta did, when the Prophet had told her, that the maid in the barrel, and the yle in the cruze should not decrease: all this while hee was welcome: but when her child was dead, Oh, what have I to do with th sees shew, man of God? 1 Reg. 14: thinking indeed that the Prophet had killed her sonne: So all the while
while ye set the doore wide open, that all the drunkards and adulterers in the Country 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 word. But it is our duties, and we must doe it; and howsoever it is not accepted of the wicked, yet it shall find entertainment with God, and he shall give us our reward at that great Day.

2. Secondly, if particular application bee so powerfull, and so profitable, let mee speake a word to my selfe, & to my fellow brethen: It fali heavi on us that are not willing to practise 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 wisedome, and rashnesse, and a thing which befits not a Pulpit, but a mans words must be sweet, and toothsome, and hee must have a tender hand over men whoseover they be, bee they never so prophane. Nay, I dare say, if the Devill himselfe were here, hee must not bee troubled. Ministers must lay bolsters under mens heads, and bow pillowes under their elbowes, that they may sit easely, 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 T.

a patron that we looke for a living from: (if my cares had not heard it) it is strange to think how they daube this over. If their sinnes bee so grosse 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 wise is sufficient. Sc. 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 be considered, if there bee but any right 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 condemn a poore Christian upon good grounds, yet they will invent new vrayes and vrest the Text to dishonour Gods name; and then in all bitterness they can, vext themselves against faithful 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 Timotheus, (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 needeth this specially, reproving, and therefore doing this, is the maine thing that God requires, and the maine end for which the Word serves. Sharp reproofs makes sound;
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found Christians. Titus 1. 13. He that heales overlye,
hurts more than hee heales; Are there not many to
bee humbled; and are there not many lusts raigning
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.

Object. But some will object against this preaching,
that it is nothing but the rashness of mens
spirits, a kind of rayling that fits not a Pulpit.

Answ. To this I anawere, 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 Prophètes:
and God commanded Esay to lift up his voice, as a
trumpet, and shew my people their transgressions, and the
house of Jacob their sinnes.

That is, tell the drunkard and adulterer of their
sinne. Did Christ and his Apostles ralle? Are these
men onely wvise? Oh fearefull! that the soules of
men should be so desperately transported against the
truth of God, you that have any such thoughts
against the power of God, in the Ministry of the
Word, repent, and pray, that if it be possible the
vwords of your mouthes, and thoughts of your hearts
may be forgiven. The Apostles, and Christ himselfe
used this kind of teaching: VVoe who you Scribes
and Pharises, Acts 8. 22. seven times together, if
Christ had novv lived, you would have said, hee
had railed: Oh fearefull! I tell you this is the next
sinne to the sinne against the holy Ghost.

Object. But secondly, 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 necessary,
but novv in these times of knovvledge what
needs all this ado? all those troubles & reproofoes?
what, shall vve make men to bee chamlings, to
mince their meat for them; no, set their meat, set
the vword before them, and they are vwise enogh
to take their meat, and to apply the Word to
themselves.

Answ. I confesse it is true, the Lord (blessed
be his name) hath made his vword more evidently
knowne then formerly, and yet there is a great
deale of knovvledge vwanting 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, vwhat Ignorance is among them:
Nay, I will be bold to justifie it, that hee that
thinks himselfe the vwisest in understanding, if vve
come home to him by vway of examination, vve
shall make it knovvne to him, that he knovves little
or nothing of which he should & ought to knovv:
But imagine men had the knovvledge of the
Word, that is not the maine end of preaching, to
instruct men: but to vworke upon their hearts.
When a man hath taught men what they should
doe, hee is but come to the valls of the Castle;
the sort is in the heart, the greatest vworke of the
Ministery is to pull downe the vills of men, that
knowv the truth of God, and hold it unrighteousnesse:
Nay, they that doe knowv it, howv dull are they in
the performances of these duties God calls for at
their hands, so that vve had not onely need to mince
their meat for them, but even to put it into their
mouthes; nay, they sleepe vWITH meat in their
mouthes: I appeale to you that are inlightned in
the knovvledge of the truth: doe you not find dul-
nesse of mind, and in disposenednesse of spirit in the
performances of those duties God calls for at your
hands? It was spoken by a reverend Divine, that
the freest horse needes somtimes a spur to prickt
him.
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him forward: so I say, the best Christian needs a sharp reproof, to prick him forward in a Christian course.

3. Obje. But thirdly, if reason cannot prevail, they deth this preaching out of commendation, and say, When men want matter, then they ranstake mens consciences, and apply unto them their particular sins, & so they make up their Sermons.

Answ. I answer: then our Saviour Jesus Christ wanted matter, he preseth their faults to the Scribes and Pharises seven times together; nay in the 6xt of John he preseth one truth nine times, his aime and end was, namely, that he was the bread of life, he followeth it, and sealeth it on them. Now in these mens judgements, Christ wanted matter, hee had not wherevwith to spend the time, and therefore he speake to the hearts of men, and came home to their consciences: but to say the truth, the ground of their cavills that are cast against this kind of preaching, is, because this troubles the hearts of those to whom we speake, and brings vexation to the soules; Does we want matter for our preaching? no, but this I say, it is an easie matter for any man to observe truths out of a text, and to lay forth a point; this is an easie thing for any one that hath a judgement inlighted in the Scripture; but for a Minister of God is 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 else goe away and shame at the truth, and reproofs delivered: Or for a man to uphold a soule in the time of trouble, to comfort it, and take away all doubts, I say this is the hardest matter for a Minister to accomplish under the Sunne.
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 maketh his truth thus knowne to us, wee should submit to the power thereof. 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 let blood in the right veins, that your corruptions may be subdued, that they may have their death wound given them; take up that resolution of the Prophet David, I will have what the Lord saith to my soul. Psal. 138. 8. I will not heare what the Levit saith to the Courtier, or to the Commons; but I will see what the Lord saith to mee. Oh (say some) the Minister speaks home to such a one, he touched him to the quick: What is that to thee? Will another mans saine 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 be.
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 bee hidden to a feast, he is not content only to have the meat set before him, but if the Master of the feast will carve for him, he will take it kindly. Every faithfull Minister is the father of the people, and they are his children, they are the Stevvards of the Lords house, and give to every one their portion, terror, to whom terror belongs, and comfort, to whom comfort belongs.

Therefore, when you come into the congregation, and see the Minister giving and parting to every one his doale, reprooofe here, and instruction there; looke up to heaven, and labour to get something to thy owne particular, and say as Elish did in another cause, something for mee, instruct mee, reprove mee, make knovvne my sinnes, and discover my abominations.

When the dainties of salvation are distributing you that are at the lover end of the Table, should think vs with your selves, will the difie never come to the lover end? Oh that the Lord would now guide the Minister, to lay his hand on the fore of this cursed insdelity of minde? Oh, that the Lord woulde stonke donvne that sinne of mine this day!

And if thy heart bee any whit inlightned and touched, thou wylte 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 inquity, 2 Sam. 24.25. Why? Blessed be God (saith David) that sent thee this day to meet mee, and blessed bee thy counsell, which hath kept mee this day from comming.
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comming to shed blood, and avenging my selfe.

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 croseth mee:
Take heed of this temper of heart, and if God be
pleased to carve out to any man those particular
fruits that concern his good: goe away, & blesse
the Lord, and say, Blessed be his good word, and his
poore servant that met this day with my finnes,
I never observed that pride, I never observed that
malice, I never discovered that carelesnesse. What
became of Christ I cared not, what became of his
Ministers I respected not: what became of his
name I regarded not, but the Lord shevved me
my finnes, & blesse 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 feare-
full that the Minister should meet with his sins, so
farre the heart is naught: Nay, if it bee thus, if
your conscience testifie against you, that you are
loath to have your finnes dealt roundly withall,
you thinke the Minister should be milde, and not
use such bitter reprehensions, and sharpe reproofs:
I beseech you, thinke of it seriously, you deale
with your finnes in this kind as David did with
Absalom: when Absalom went out, he gives him
charge to smite him kindly and gently, that is, doe not
kill him, but take him prifoner, that was his
speech, Deale kindly for my sake with the young man
Absalon. 2 Sam. 18. 6.

Doeest thou deale so with thy sinnes? thou wouldest
have the Minister deale kindly with drunkennesse
and adulterie, and malice, doe not kill drunken-

esse
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But only take him prisoner, keepe him in, reforme the outward face of drunkenesse, that ye may not be drunken in the open streets, but in a corner, and so that men may not sweare at every turne, but when they come among gentle-

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

[ How to know whether wee hate sinne. ]

Imagine there were a traitor or rebell come into the Toymne, that sought to take away the Kings life, nay, suppose hee would his enemy or the like, will any one say that man hates an enemy, that cannot endure to have an enemy discovered, attached, and brought to execution? No sure, but hee loves him, he covers him, hee hides him, and would not have him known, he is a lover of a traitor, and a traitor himselfe: else why doe you Harbour a traitor, 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-

I cannot endure that the Minifter should discover these, I cannot endure that hee should attach them, and arrest my soule for my covetousnesse, & adultery, and the like? My heart riseth, and I would cover it, and hide it; nay, I can beare it out sometimes, and say, the traitor is not here, I am not the drunkard, I am not the adulterer you talke of, but if the Minifter will pursue thy soule, then thou shuttest the doore against him: If it bee thus with thee,
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thou art a friend to the traitor, thou never hatedst thy sinne, thou wert never yet brought to a true fight or sorrow for it. Wee will now proceehe: when they hard this, saith the text, the Word in the Originall carrieth a continual act, when they had heard, there was not an end, but the sting of the Word did still stick in their hearts. When they walked on the way, that sounded in their eares, I have crucified the Lord of life, and when they lay downe, that came into their mindes, I have shed the blood of the Lord, and when they arose, this was their first thought: I have contended thereunto, and imbowed my hands therein, this stuck upon the spirits of them, and the sting of the truth would not away, but after they had heard it, it remained still in their hearts.

Doct. The doctrine is this, That serious meditation of our sinnes by the word of God, is a speciall means to breake our hearts for our sinnes. After they had heard, (this notes a continual action,) the truth of God still stuck in their stomaches, the arrowes 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 muting and meditating, and pondering of this, when they could hold no longer, they could beare 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 stung the conscience of that man, hee will heare you all the weeke after, and say, Me thinkes I see the man still, bee aymed at me, hea intendeade mee, and me thinkes, I heare the word still sounding in mine eares,
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eases, hee is alwayes meditating on the word in
this kinde.

A serious meditation of sinne discovered by the
word, is a speciall meanes to pierce the soule for
the same: when David (Psal. 37.) had considere-
red the glory of wicked men, how their eyes fla-
red our with fatnessse, and they had more than
heart could wish, and who but they in the world?
they were not troubled, they were not molested;
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 intraules of him, and
therefore that place is mervailous pregnant. It was
the meane whereby Lot was so touched with the
abominations of Sodom: that righteous man dwell-
ing among them, in seeing and hearing, vexed his
righteous soule from day to day with their unlawfult
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 evills, 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 faileth. The ship was tossed with
the waves: Matt. 14:24. So meditation doth tosse
the soule with vexation. It was the practife of the
Church,
Church. Remembering mine affliction, the wormwood and the gall, my soul hath them in remembrance, and is humbled in me: Lamen. 3. 19. 20. In remembering I remembered, for so the original hath it, I remembered all my miseries and afflictions, and my sines that were the cause thereof; that is, I still mused and meditated thereof. And what followes? the heart was buckled and bowed thereby, and was broken in the consideration thereof.

Question. But you will say, what doe you mean by this musing and meditating;

Answer. I answere, 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 foure 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 attend unto it, and there rest, but it lookes on every side of the truth. It is a fine phrase of David, I thought upon my wayes, and turned my foot 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 wayes 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 filavage 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 looks
how farre sinne goeth, & considers the punishment
of it, and the plagues that are threatened against it,
and the vilenesse of it.

Secondly, it is a seeld exercise of the minde:
it is not a sudden flash of a mans conceit upon the
sudden; But it dwels and staises upon a truth, it
settles againe, & again upon that it hath bestowed
it selfe: When a man is deepe in meditation upon
a thing, hee neither seeth not heareth any other
thing, else the flame of the heart is not seted
upon the truth conceived.

A man that hath beene offered an injury by
another, when hee eates and walkes, still hee
thinkes of his injury, his heart is seted 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 seteled exercise for two ends first:
to make a further inquiry of the truth: and secon-
dly, 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 subject to
it, or else labour 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 draws the latch, and comes in, and
goeth about the house, meditation pulls the latch of
the truth, and sees, this is my sinne, this is the
cause,
for Christ. 75
came, 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, 1ob 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 meditates 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 be brought home unto the heart. It is the action of the understanding when a man doth gather all reasons, and musters 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 withurers that will grate upon men, and grind the faces of the poor, and suck the blood of the needy, they will exact upon men, and take use upon use; they will not be contented to take the principall, but they will have consideration for all the time, until they have sucked the blood of a poor man that is under such a muckworme: A poor man could be content to pay the principall, but to exact use upon use, this kills him: So doth meditation, it exacts & slayeth the soul of a poor sinner; you have committed adultery in a corner, but you shall not so carry it away. This you did against the knowledge of God.
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God revealed, against many mercies received, against many judgments threatened, against checkes of conscience, against many vows and promises remembred: 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 prevails 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 prevaine.

No, faith meditation, you have despised the Word, and God will take 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
layeth 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, bee
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 mee!
when I never saw my selfe, nor my finnes, bee
plucked mee out from my finnes: It is that Master
I have denied, bee came to doe me good, and to
save me, and I have denied him: Nay, even at a
deal 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 con-
trary, what? such a Master denied by mee, such an
Apostle, at such a time, before such persons, and
forced to it by such a silly mayden? All these
sinfull circumstances, the manner of them, the nature of
them, the haynousness of them, the holy Apostle
laid all these to his heart, and his heart sunke under
these circumstances thus gathered together, and
bee went out and wept bitterly.

Looke as it is in warre, were there many scores
that came against an Army, they might be conquer-
red, or many hundreds might bee resifted, but if
many thousands should com against a small army it
would be in danger to be overcome. Meditation
leadseth
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leadeth as it were an army of arguments, an army of curses, and miseries, and judgements, against the soul, 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 soul, God is against thee where-ever thou art, and what-ever thou dost. And then the heart begins to cry out as Eliasha's servant did, Master, what shall I doe? what? so many sinnes, and so many judgements 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 of account, so it fastens sinne upon the consciences of those to whom the word of God is spoken, in so much that the soul 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 nor, 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 twentye hours, if a man shall doe nothing but lay this salve to the wound and take it off, it would not heale the wound, & no wonder: Why? he will not let it lie on the best salve under heaven will not heale a sore, and eat out a corruption, unless it bee bound on, and let lie: So it is with the good word of God: many a soule heareth...
heareth the word of God, and his heart is touched for 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 sinne, and not heare 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 sore; remember the truth which touched thee first, and keepe that on, let nothing take it away from thoy 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 James Cap. 1. 2. compares a sight hearer, to a man that lookes his face in a glassie slightly, that forgets himselfe what visage hee had; but faith, Who so looketh into the law of liberty, and continueth therein, be not being not a forgetful hearer, but a doer of the Word, this man shall be bles- fed in his deeds: the Law of Liberty is the Law of God. And this Law being a glassie, you must not only hear, and bee gone, & slight and neglect it, but you must continue in looking, and then you shall see the complexion of your sinnes, and the vilenesse of your corruptions: when the drunkard heareth the baseness of his sinnes, and the adulterer the baseness of his abominations, they looke themselves slightly in the glassie 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 soule hardened, and I shall bee 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 to bale, 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 plesantly, 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 down 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 strainghe 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 condamne you.

Againe meditation doth befe the heart of a man, that he cannot escape, wherefoere 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 wee 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 found, the Scripture plaine, thy sinnes evident. Conscience, you know it; therefore heart you must doe it, (faith meditation;) take heede 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 sinnes; 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 sinne, at last it is weary, therefore unburdened therewith: the issue of the arguments is this, if meditation brings in sinne more powerfull, more plainly to the soule; if it be that, which binds and fasteneth it, and setteth it upon the soule; then the point is cleare, that serious meditation of sinne is a speciall meanes to bring a soule to the sight and sorowe for sinne.

Vse. The uses are three: If it bee so, that meditation is thus powerfull and profitable, for contrition of the heart, and so to bring in consolation to the heart; then what shall wee thinke of those men that are unwilling to practice this duty? nay, what shall wee thinke of that untowardness of heart which is in us against the command of this duty? It falls mervailous heavie upon us all more or lesse in this kinde; for wee are mervailous guilty in this kinde; a man had as good to bring a Beare to the flake, 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 practice, 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 slight 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
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they need it not; the wicked dare not: and so 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 heedlesse 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 faileth these are my finnes, these are my wayes: no man lookes over his course and conversation; hee doth not apprehend his finne; and that is the reason wee heare no humbling, of no repenting: but every man runneth into finne, as the horse runneth into the bartell, hence it is, that there are so many uncleane beasts in the Arke. In the old Law, 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 finnes, to humble us; there are many ungodly persons in the bosom of the Church, that mule not of their sinfull wayes, the Prophet Jeremiah saith; were 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 quietness, 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 can
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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 reveales, they make it a mostaviolous 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 saith by Esaie 26. 11. Whanthy hand is lifted up, they will not see: but they shall see and be ashamed: So say I, you that will not see your sinnes, but say, What needs all this strife; let the minister say what he will, shall wee be madmen, to be troubled, & shall wee be fools, to be difquieted 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 wickedly all his dayses, and comes to lye on his deathbed, 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 feeth nothing but sinne, and hell, and damnation, due to him for his sinne, and then he cries out, bee is damned. You might have seene 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 offer'd to the view of the drunkard, vvhich vway doth hee not use to compass his carnall delights; and shall the drunkard and prophane vvretch 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 bale judgements on their soules, and bend all their meditations that vway, and shall not they that desire to see God in glory doe the same?

2. Vse. 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 possi-ble: this is not forced, but followeth clearely from the former truth in this manner: for thus I reason:

That course which takes away the mind from muling, and the understanding from meditating on his evil vway, 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 muling, and the understanding from weigh-ing a mans evil thoroughly, therefore this must needs bee a mervailous impediment, and hinderaunce to those that endeavoure to vwalk uprightly before God in any measure, Amos 6. 5. There are rules of their reauality 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 sinnenovv, and meditate not of judgement novv, but come (say they) cast care away, fling away and cachere those me-lancholly imaginations: vwee 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, no
for CHRIST.

sorrow nor judgement, no saine now con sidered. And this is remarkable, and if a poore soule in that drunken distemper should bee smitten by the hand of God, and should suggest these words to his drunken companions; Wee are all here merry and jolly, and let our hearts in delight, but for all this, God will bring us to judgement, the eyes of God seeth our now drinking and bezeling, and the care of God heareth our blasphemies and swearing: and for these wee shall one day bee plagued: why, this should spoyle all the sports and jollity, they could not bee able to bare him, but they would presently sting him out of doores: this is that which baneth many a soule, therefore take notice of it, if any of you have had a sight of saine: 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 saines, and from being prepared for Christ; and hence it is, that many a poore soule that hath had the fire kindled, the terror that the Lord hath let into his soule, would have humbled his proud stomack, and melted his stubborne heart, but partly drunkennesse on the one side, and merrinesse on another, rooke away all the amazement whereby the soule might have beene wrought upon, and bee have received everlasting salvation: Therefore thinke of it. It was the course the Scripture obser ved in the lamenting Church, Zach. 11. 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 account in a crowd, but if a man will cast up his account, if hee will see his saines, and consider his base practices, hee must
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go side by himself, loose occasions and vaine 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 Jewes were affected with that hee had delivered, and that their hearts were touched, when they asked him what they should doe; hee faith, Save your selves from this generation, God hath now touched your hearts, suffer not Satan by these wicked instruments of his, to steal the terror of God out of your harts, for your drunken companions are like nothing else, but those ravening soules spoken of by Christ, that devoured the seed of that fell by the way side; the soule is the devil, the seed is the Word of God; now the devil doth not pluck this out of the soule himself alone; but often by cursed companions. The Alehouse is the bath, that harbours those ravenous beasts, and drunken companions. By these the devil useth 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. do not suffer them to steal the worke of Gods spirit away, which hee hath wrought in your hearts: this I observe 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.

V. V. Thirdly, seeing meditation brings marvelous 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 set upon it, and that with care and conscience you labour to persevere in the performance thereof, I beseech you
you thinke of it, what is more usuall in the world
then this, that men should make sleight, and little
account of their sinnes? nay, to goe boot uprigh
t under those execrable abominations, whereof
they stand guilty before God. Looke as it was with
Samson, he went away with the gates of Ga
c, and
made nothing of them, so there are many, that
carrie the gates of hell upon their backs, as
drunkenness and adultery, and yet they feare not,
nor are affrighted thereat; nay, Gods owne ser-
vants, 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 revea-
les it, but I cannot bee troubled for it, I cannot
finde my soule burdened with it: sinne is not
heavie unto me, but I carry it away easie, and
make no bones of the matter, though proud, and
leaued, and carelesse, and unprov'd, yet my heart
is not apprehensive of the weight of it: Let
me speake unto you: Are you not therefore here
hindered in the vway God requires of you, be-
cause you vweigh not and ponder not those evil
vwayes you stand guilty of before God, but you
are better content to see them and flignt 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 vweight be laid in the ground, if
a man never placke at it, bee shall not feele the
vweight of its your sinnes are not many hundreds,
but many thousand vweights, the least vaine thought
you ever imagined, the least idle word that ever you
uttered, are vweight enough to presse your soules
downe into everlaung perdition, and therefore
so many sinnes, so great, and so constantly com-
mittted, against so much knowledge, against so

many
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many comforts, and encouragements, against so many vowes and protestations, are much more heavye, and yet you seele them not: the reason is, you see them not, you vweigh not pride, you vweigh not malice, you vweigh not dead heartednesse; if you would vweigh them seriously, and consider of them thoroughly, you would finde that they were heavier than the sand on the seashore.

Object. But you vwill say, how should vve come to meditate on our sins aigght, that vve may have aight sight and sorrow for sinne.

Answ. For the opening of the point, I vvil discover three things: First, the ground on which our meditation must be 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 vvorde this blessed end in our soules.

Frist, consider the grounds, vvherveupon medita-
tion must be raised, and them I refere to these foure heads.

I. GROUND.

First, labour to see the mercy, goodness, and patience of God; that have beene abused and despised by that unkind dealing of ours, and that mer-
vailous carelessnesse, in those duties God hath required of us; the height of God, goodness to us,
layes out the height of all our iniquities com-
mittted: The greater the kindnesse and mercy of God is, the greater are our sinnes, that etheeeme not of this mercy, but abuse it, and despise it: This adds to our rebellions, this makes our sinnes out of measure, sinfull, because God hath beene out ofmeasure mercifull.

There
There are many times in one, when a man sinneth against many mercies, and walkes not worthy of them: wee may observe, that this is the course that God takes to brake 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? Isae 1. The Lord, by the Angell, thus speakes, I made you to goe out of Egypt, and brought you to the land which I sweare to your fathers, and I said I would never brake my covenant with you, and yee shall make no league with the inhabitants of the land, But yee have not obeyed my voyce; why have you done this worke?

Now the Lord prepareth this his kindnessse upon them, and labours to melt their hearts in the apprehension of his goodness to them, and their unthankfulness to him; the text faith, When they heard this, they lifted up their voyce, and wept. They considered Gods kindnessse to them, and their unkindnessse, 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, faith the Lord? Why was my mercy despised? Why was my goodness 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 stabs the heart, and works effectually upon the Israelites by this meanes, Doe 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. 32. 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 presente, there is never a man in the basest estate, and lowest condition, but hath had experience of Gods goodnesse, and meravelous lovingkindnesse this way. Were you ever in want, but God supplied you? Were you ever in weake
nesse, 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 cheered 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? Hears O heaven, and hearken O earth, the One knowveth his owner, and the Asse his Masters crib, and Israel knowveth not Gods kindnesse, nor acknowledgeth his goodnesse tow-ards them: the consideration heereof (one would thinke) should brake the hardest heart under hea-
ven: 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 deal 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,
say, his house was mine, and his poore was mine, and to deal thus unkindly, nature would have taught mee otherwise: what are our hearts to God that hath beeene gracious to us all, bee hath created us, and doth preserve and keepe, and afford many blessings ununto 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, &c. they will discover Gods mercy unto you: goe to your beds and tables, who gives these, and continues these? doth not the Lord, and yet sin against this God? O foolishe, people and unwise! all love on Gods part, and all negligence on ours? God exceeds in goodness, towards us, and we do exceed in unkindness, 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 thynke to flght 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 stubborne heart shall say, God is mercifull, and therefore we may live as we list, and bee as careless as we please: Take heede, that just law that hath beeene con- temned, and those righteous statutes that have beeene broken, and God that hath beeene provoked by you, will be revenged of you; did ever any provoke the Lord and prosper, and shall you begin? Where is Nimrod and Nebuchadnezzar, and Pharaoh.
and 
and God, and those proud persons that set their mouthes against God, and their hearts against heaven; what is now become of them? they are now in the lowestmost pit of hell.

God sent Pharaoh into the red sea, and ought we know, his soul may now be roaring in hell; this is certaine, that whosoever resisteth him shall finde him a swift judge to condemne him. The Apostle saith, Our God is a consuming fire. Heb. 12. And if my fire bee kindled, it shall burne in the bosom of hell. Deu. 32. 32. That Justice of God will not bee appeased vwithout satisfaction; that Justice is vvife; and cannot bee deceived, that Justice is powerfull, it cannot bee resisted, and not onely Justice, but mercy & patience will come in, and plea for vengeance against the sinner, and that will be the sorest 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, saith Mercy, Justice Lord, I have beene despised, Justice, saith Patience, I have beene abused, Justice, saith Goodness, I have beene vwronged. And how will it be then, when mercy it selfe shall condempne 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 lamentable of them; sinnes are a triche 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
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Bunde up all your sinnes thus, so many sinnes against God himselfe, in the first commandement; against his worship, 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 beene sinnes; able to smake our soules to the bottome of hell: bunde up your sinnes, 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 sinnes you make flight of, and make a tricke of youth, if you will believe your minde a little seriously, you will see them to bee farre otherwise: every sinne deserveth 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 deserveth 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, 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 sinnes, and those sinnes of thine were the witnesses against our Saviour, they were the Souldiers that tooke him, the thornes that pierced him, the spere that gored him, the Cross that rooke away his life: The truth is, the Souldiers, and Pilate, and the Scribes and Pharisees, could have done nothing to our Saviour but for thy sinnes; had it not beene for thy sinnes, had it not beeene for the sinnes of the elect, the Souldiers could not have apprehended him.
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him, the Pharisees could not have witnessed against him, there could have been no Judge to condemn him, very well then, thy sins cause all this, thy wicked thoughts and wicked actions confed our Saviour to cry out, My God, my God, why hast thou forsaken me? Hee sinke under the consideration of thy sins, and thou goest away and makes thine a trick of youth of them, and a matter of merriment, of loose talk, and wicked doing. Therefore when you are going home, thinke with your selves, it was my sins 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 go to bed thinke of it. I am one of those that have embroiled 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 drops of blood, those sweats and drops were for thy sins, and is this matter of merriment, and a trick of youth in the meantime? No, no, thy soule will finde it otherwise one day, unless the Lord remove those sins of thine, those sins will make thee howl in hell one day, unless you bee barthened with them here. thinke of this, I am one of those that by vaine thoughts and prophane actions, have crucified the Lord of life & if then you can make those sins a matter of merriment.

IV. Ground.

The fourth Ground, ariseth from the consideration of the punishment of sin, you must consider what sin will cost you; namely, those endless torments that cannot be conceived or prevented.
for CHRIST.

I will spare to speake of the paines of the wicked here. (I should have said much thereof) and come to speake ouely 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 Goodnesse of God, the wisedome of God, the Power of God, the Patience and longsuffering of God, and they come all to a sinner, a wicked hypocrate, or a carnall profector, and say; Bounty hath kept you, Patience hath borne with you, Long-sufferance hath endured you, Mercy hath relieved you, the Goodnesse of the Lord hath bin great unto you. All these comfortable attributes will bid you adue, and say, Earlevvell damned soule, 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 Goodnesse 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 Gods wisedome 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 etelesse torments, which can never bee ended, where you shall never bee refreshed, never eased, never comforted, and then you shall remem-ber your sinnes. My covenontnesse and pride was the cause of this, I may thanke 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 sweeteresefle in it; I end all with that of Job, O that my riues were well weighed, and my calamity laid in the balance: for now they would bee heaver.
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beginneth then the sand of the sea. So say I, oh that our
sinnes were weighed, and our iniquities weighed
in the balance together, such mercy have we
despised, such Justice have we provoked, such
Lord of life have we crucified, such torments have
wee deserved, endlessse, caselessse, and remediless;
if these were weighed, they would be heavie
then the sand, and like our soules under the con-
sideration 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; if 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.

I. The first is this: when wee have conceived
aright of sinne and the nature thereof, and the
punishment due thereunto, do not rest in the bare
consideration of these things, but never leave the
heart, bee still musing of these things, and bring
these blessed truthes home to the soules, and bind
these things on the will and affections, hold them
and fasten them there, force them upon the soul,
that the heart may not make an escape: take notice
of it. It is a rule I would have you consider of,
ever leave meditating till you finde your heart is
affected with the evil, as your minde and judg-
ment conceived of the evil before; namely, let the
heart feele that evil it conceived. Let the soule
feele that gall to bee in sinne, which the mind
apprehended to bee in it: you see these sins
loathsome and abominable, make the heart feele
them, and bee affected with them; the heart
sitteth off now, and therefore it is the cunning of
Christian to lay at the heart, and punctually
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timally, and hold these truthes 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 hide, and bee apprehensive of the gall, and bitterness, and vilenesse of the evill, as before it conceived it 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 of all provision and reliefe from comming in, and to 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 enemie 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 then, 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; If the soule bee looking after any sinne, If the soule would goe out a little to occasions, and take delight in his corruptions, the drunkard in his company, and the worldly man in his wealth, then bate that: When you are thus affected, beleaung the way, that you may finde no comfort, no ease; and when the soule is looking after occasions, and linger 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 yet 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 anguish; 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 evil way.

II. Secondly, when you have made the heart thus affected with sin, take heede it doth not the off and shake of the yoke. Meditation brings all those sinnes, and miseries, and vilenesse home to the heart, and the soule is made sensible by this meanes: Hold the heart there then, labour to kepe
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 troublesome
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 feeleth 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 maintaine that heat of heart,
which you finde in your selves by vertue of me-
ditation, 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 it selfe to that frame and disposi-
tion 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 unfitter than
it was before to make a vessell of, but after hee
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 heere, and of glory hereafter:
Meditation is that which melts the soule, the
drosse 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,
keepe it there, doe not let it grow loose againe,
and carlesse againe; for then you have as good
never have beene melted: And that is the reason
why many a poore sinner that hath sometimes

I 2

been
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been in a good way, and the Lord hath come kindly, and wrought powerfully on the heart, and yet at last it hath growne cold and lumpish, and as hard as ever hee was againe, and the worke as 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 tened 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 lanceeth the heart of a man, and it will goe downe to the bottome of the belly: When a man seeth his sinne, and weigheth his sinne, it will goe downe to the bottom sometime, and when your heart is thus affected, doe not heal it too soone, 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 so troublesome and sorrowfull, that you may be healed soundly, thoroughly, and comfortably.

A Citie that is beleaguered and wonne, hee that hath wonne it, sets a Garison over it, that hee may keepe it far ever under: So when the soule hath been wonne by the stroke of meditation, affecting the heart with sinne, then set a garison over the soule, and keepe it in awe, set a garison 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 fasse-kept...
to the consideration of sinne, that it may seek out for pardon for sinne.

This is a point of meravious use, and you must give me leave to be inlarged, because there are many deceits this way, in the spirits of a man; for mark it, this is the cunning of the devil, if it bee possible, hee will keepe a man that hee shall never see, muse, nor bee troubled for sinne; and therefore hee doth plucke him off, and sendes him to company on one side, and merriment on the other side, that by this means hee may keepe 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 make and ponder, and consider of his corruptions; if hee will raise upon his sinnes, then hee shall see nothing else but sinne: and thus the devil hath hindered many a poore 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 point of meditation of our sinnes, you shall thus discover it: So farre see why sinnes, so farre be affected with them, so farre hold thy minde 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 observable, and thus farre 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 be affected with them, and humbled under them, labour then to see an absolute necessity of a Lord Iesus Christ, and so farre see them, that
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they may drive thee, and compell thee to seeke unto Christ for mercy: and this is all God looke for, all the Lord requires and care for in this preparative worke: Therefore take notice of it, see thy finnes so farre as they may make thee meereely looke for a Christ, and to fall upon the armes of Gods mercy in and through him. For it is not forrow 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 speciall extreames, that the devill seckes to drive a man into. If a man presume of his owne sufficiency, and thinkes hee is well enough hee will not goe to Christ, because hee thinkes hee standes in no need of him: and if hee despair of forgivenesse by Christ, hee will not goe to Christ neither; the ground why a sinner despaires, it is not by reason of any sinne, excepting onely the sinne against the holy Ghost; despair is not grounded there, for Cain despaird, yet Mannaer committed greater sinnes then Cain, and despaird not; but the soule despaires out of stoutnesse of heart, because it hath not sufficiencie in it selfe, it wil not looke out for helpe and comfort from another: presumption faith, I have sufficiencie in my selfe, and neede not goe unto Christ: and despair faith, I have no sufficiencie, and therefore will not goe to Christ: heere is the property of despair: 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 Christ: For if all the finnes that ever were, are, or shall bee committed, ranne into one man, as all Rivers runne.
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runne into one Sea, Christ could as easily pardon his sinnes, as ever hee pardon 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 vowe of hope, and to despair: 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 limit of meditation, when the soule so farre seeth sinne, and the punishment deserved by it, that the heart is resolvd that none but Christ can take away these sinnes and the punishments due to them, and is resolvd 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 salvatión, 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 needs, that soule wants brokennesse 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 some thing 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 Jesus. 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 to goe: Why then, you thinke Christ is not able alone to helpe you, but you would have your worthinesse helpe Christ to safe you, and so you would joyne with the Lord Jesus in this great price of Salvation and Redemption: If your sinner were but small, and you had some worthinesse, that
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that so Christ might doe something, and your wrothinesse doe something, and so you might make up the price betwene you, then you could be content to goe to Christ, but otherwise you thinke you may not goe to Christ, without some wrothinesse of your owne. Again (belike) you will bee beholden to Christ for so much mercy, and so much grace, and so much forgivnesse: one of these two must needs bee the ground of this complaint, either wee would have our owne wrothinesse joyne something with Christ, or else wee are so unworthy that wee will not goe to Christ for so much mercy, but this unwrothinesse 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 worke of redemption.

Imagine a debtor were in prison, and a friend sends to him, what ever the debt be, if hee will but come to him, hee 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 hee will not come to him, nor trouble him: now one of the two must needs follow, either hee thinke his friend is not able, or willing to pay his debt, or else in truth hee will not bee beholden to him for so much, but if the dept 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 betwene them: so it is in this case, this is that which keepes the heart from laying hold on the promise: they thinke they are unworthy to partake thereof, which is nothing but pride of spirits: for either they would bring something, and share
The Soules preparation with Christ in the worke of redemption, or else they will not be holden to Christ for so much mercy.

Ob s. 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.

Answ. Ay! but is your soule content to goe to Christ, and yeeld to him? would you keepe any corruption? is there any sinne which you would not have Christ come and remove? The soule answereth, I would bee content to resigne all to the Lord Jesus Christ, but I am not so humble as others are: the ground of this complaint is nothing else but selfe 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 Jesus 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 thine sinnes, so farre meditate upon them, and so farre labour to have thy heart affected with thy sinnes, that three things may follow.

First, that you may see an absolute necessity of Christ, and that thou mayest use all meanes to seek 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, hear, yet rest not in hearing, but convoy into thy selfe who is revealed in hearing; receive the Sacraments, but rest not in them, but seek a Saviour which is
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is there signed: this is the very mind and pitch of meditation: thus farre drawe your hearts to the consideration of your sins, that the soule may bee forced to goe to Christ, and usa all meanes to find him: pray for a Christ, heare for a Christ, see a need of Christ, to blesse all thy services, and pardon all thy sins, and then you take a right course.

Oh but. 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 agayne: how shall we come to the life of meditation, that it may bee powerful in us?

Answ. There are two special helpers for this: First, labour to call in the helpe and assistance of conscience, that meditation may bee more fruitful and powerful; conscience is a great commander, it is God's vicegerent and chiefe officer; God is the general over seer of the affaires of the world; but Conscience hath authority to execute Judgement 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 hee list and refuse what hee please in this kinde. But Conscience hath a greater command, it is laid to accuse or excuse a man, Rom. 2:15: it comes with a law & a command, as the Apostle saith, 1. Joh. 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-
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cause of that; nay, though hee 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 heere, 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 prophanations of Sabbaths, so many oaths, so many blasphemies; but the soule faith. What is 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 heede of those sinnes upon paine of everlasting ruine. When conscience begin this to arrest a man, then the heart comes and gives way to the truth revealed, and conscience that settles it upon the heart.

II. The second meanes whereby Meditation may get power upon the soule, is this, wee make 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 seize upon the heart, and brake 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 prophanesse; They resist conscience: Looke as it is if a Sergeant arrest a man, he may escape his hands, or kill the Sergeant; but if the Sheri
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trite or the king himselfe 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, say Conscience, yet there is a commanding power of God's 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 taint 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 be 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 scorner to heare, and rebels against the Minister, Well, however the voice of the Minister, or the blowe fall heaviest for the time, yet if the Lord take the rod into his owne hand, hee will make the stoutest stomack stoope, and the hardest heart come in: when the Father takes the rod into his hand, and lays in hell fire, hee will set it home, take it off who vvill 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 saith 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 return, bee
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openeth their ears to discipline (faith the text) and
commandeth that they returne from iniquity, hee open-
seth the eye, and maketh a man see his sinnes, Job
36.6.10. and then hee commandeth 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 hee 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 Ministrye 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 hee is, and what-ever he doth, the
Lord presents his sinnes to him, when hee 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-
vertousness, and thy pride, and for these thou shalt
bee plagued; Looke upon these sinnes, they are
thine owne, and thou haft 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 any wee may get the
life and power of meditation.

I thought to have proposed an example, that
you may see the practise of the truth delivered: as
imagine it were the sin of the opposing of the
Word. I would breake 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
this
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 condemna-
tion is hereby sealed irrecoverably. 2. Chron. 36. 16. the text faith, They despised God's 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. Woe be to thee Bethsaida: Woe be to thee Chorazin, for if the mighty works which have beene done in thee, had beene done in Tyre & Sidon, they would have repented in dust and ashes. But is it all bee easier for Tyre and Sidon in the day of judgement, then for thee: Nay, the Author to the Hebrews faith, Cap. 2. 3. How shall we escape if we 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 laugh 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 Consci-
ence 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 quie-
ted 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 weckel long: hee that never meditates of his sins.
 isot never like to be broken hearted for his sins; take notice of this. The text faith of these con-
verts. They were pricked in their hearts.

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

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

Secondly, What is meant by heart? You must know, that found sorrow, or sorrow soundly set or, is here meant by pricking, and this word pric-king resembles sorrow in three degrees: For the vword in the original imports not onely a bare pricking, but a searching quite through, and we have no vword in our English tongue to answer the same vword, but onely a shiveredness of the sou-
le all to pieces. I say there are three things wherein pricking resembles sorrow. First, the body cannot bee pricked, but there must bee somepain, some griece, some trouble wrought by it, and accompanying of it. Secondly, it is the separation of one part from another, as the naturall Philoso-
phers conceive, and as the Physitian gives us to understand, it is the Sundering of tvo 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 mean in that sorrow which is set home by the Al-
mighty:

First, there is a great griece and vexation of soule. Second-
Secondly, by reason of the burden that lieth upon the heart; that cursed knot, and union, and combination betwixt sin and the soul, comes in some measure to be severed and parted; the soul being thus grieved with the sin, is content to be severed from it: this is the thing we aima at.

Thirdly, this knot of corruption being loosed; and this closure being broken, and the soul-dring betwixt 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 prized 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 yee may be severed from our sines, and be subject to him in all obedience.

Secondly, what is meant by heart; not to tire you with any matter of signification, this Word implies 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 itself, and that ability of soul, whereby the heart faith, 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 refuseth: this is the office of the will, & it discovers his act there; As our Saviour faith, Where...
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Your creature is, there will your hearts bee also. And (as the Apostle saith) 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 seifeth upon the soule, and pierceth unto the very vVill: it vVvas not outward overly sorrowvV, but that vVhich vVent to the very root, and entered into the very VVheat.

By all VVhich, vVhee may see that sines unpar-doned, are of a piercing nature, they gash and wound the soule and conscience of transgressours.

VU And this mee thicknes should take off the imagination of those that thinke there is no delight, but in sinfull courses, they are much deceiued. There is no gall but in sinne, and there is no sorrow but from sinne, and saine one'y impined made our Saviour to buckle under it. Davids heart was crushed with it. Psal. 22. Psal. 40. And the Apostle saith, All the creatures groan under 22, Rom. 8:21, the earth groans 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 harlot, and it is a burden to the ayre to give breathing to a blasphemer, that belcheth out his oaths against the God of heaven; nay, it is that which sinks the damned into the bottomlesse pit, it is such as Jude had rather hang himselfe, 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 sinne, and take delight in sucking the pleasure of sinnen, yet the end will bee bitternesse. Their sweet meats 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.
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 vveepe for their sinnes, and to say; they vwould doe so no more: The adulterer is not onely pricked in his eye, that hee should see his adulterous queane, 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 repentance of Ninive, not onely the ordinary and refuse sort of people forsooke their sinnes, but even the King himselfe came from his throne, and sate in dust and ashes; yea, the Nobles and other subjects, 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 vveepe for his sinnes; but even the Queene of the soule, the will is false, puts on sackcloth and the heart, and all the affections, as so many subjects follow after: It breakes out into the eye, and the frame of the heart shakes with it, and the knees knock together, and the hands grow feable: it is not, O Lord be mercifull unto me, and so be gone: But it must goe to your hearts; and you may vveepe out your eyes, and cry your sins at the market crosse, if you have not put off the will and affection of sinning, as well as the tongue of sinning: the nature of this sorrow is merveilous strange: David faith, Make mee to hear of joy and gladnesse, that the bones which have brooken may rejoice. Psal. 5 1. 5 8. This sorrow that did sicke upon David, was not slite, but it breakes 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 strength that was in him.
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to shake. And in Psalm 34 20. My moisture is
turned into the drought of summer. This sorrow v vent
so deepe into his soule, that it did not onely take
away his outward refreshing, but it took away
all the moist humors, the inward juye, the ve-
ry oyle of life. It is admirable which the Pro-
phect Hosias faith, Chap.1 18. I will meet them as
a Bear bereaved of her whelps, and will rend the
kell of their hearts. You must not thinke to have a
whip and away, but the Lord will break the very
kell 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 sor-
row finkes many: Did you never see a soule in di-
versitie of Conscience? hee is all turned to dust
and ashes, this sorrow goeth to the quick; it is
not a little touch & avway, but it breaketh the heart
inwardly.

For the opening of this point, let me discover
these particulars: First, how the Lord workes this
sorrow, 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. Fiftly, make some uses, and therein
lay downes: Some means how we may helpe for-
ward this worke when it is begun.

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

I. First, the Lord commonly and usually lets
in a kindeof amazement into the mind of a sin-
ner,
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ser, 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; lust 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 drunk to day, and will be to morrowv; and the Minister preacheth against that sin, and yet hee will bee drunk still; and the blasphemer faith, Come let's sweare 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 he 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 distempor: Thus it was with Paul when he was running a-long to Damascus; and had gotten a lufly Steed to make haste, suddenly there did shine a light from heaven, and bee heard a voice from heaven, saying unto him, Saul, Saul, why persecutest thou me? Hee marvelled at the matter, and yet hee did not know what the matter was, and therefore hee saith, VVho art thou Lord? VVhat wouldst thou have me 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 compass him about with some threat-
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nings of the Law, and shewes him the nature of
sinne, and the damnation that comes by it, and
thereupon his thoughts beginne to hurry in one
upon another, and hee retires home, and thinkes
thus with him-felse. 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 then ever I thought
of; I did alwayes thinke that such sinnes as were
grosse, and punishable 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
so just, and so severe, and will hee punish all sin-
ers; and must I answer for all my petty oaths?
If I shall bee condemned for my vwords, and
thoughts, it is a strange thing: well, I will en-
quire further of the matter, it is mervoisful hard if
it be-true. Many a man hath beene thus, and goeth
no further for the present.

II. 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 means, 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 beleueth not is con-
demned already: so that now the sinner begins to
consider, that the condemnation threatened sleepe
not, and that God hath him in chase, and that
punishment that God threatens, shall be executed
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upon him sooner or later: thus the soule from a general amazed, 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 damme me, God may doe it; and if God should execute his vengeance upon mee, the soule feareth that the evill discovered will fall upon him, the nature of his feare is this, hee knoweth there is cause of feare, and hee cannot beare the evills when it is come. He faith, I am a unfull 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,VVho have not received the spirit of bondage to feare agains: 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 workes feare, and therefore the Lord faith by Moses, Thy life shall hang in doubts before thee, and thou shalt feare day and night, thou shalt have no assurance of thy life. It is vwith a soule in this feare, as it was with Belshazzar when hee commanded the cupes 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-writting against him on the vall, and when 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 evill appointed for mee, and vwith that, his heart began to tremble and shake; Just so it is vwith this feare, hee that runneth in the way of wickednesse, & thinkes to despise Gods Spirit,
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Spirit, & to hate the Lord Almighty, and resist the
wvorske of his grace, & faith within himselfe. Let
us goe & hear the Minister, that vvee vvey cavill
at him, and persecute him.

Now it may bee there comes this feare & hand-
vwriting against him; and vwho knowveth but that
it may bee thus vvith thee, vwhoever thou art:
for this is a note of the child of the devil, to hate
Gods servants and Ministers. Nowv vhen a vvice-
ked man heares this, hee faith, The vvorde of
God was profely spoken against me, these are my
sinnes, and these are the Judgements and plagues
threatened against them, & therefore vwhy may
not I be damned? and vwhy may not I bee pla-
gued? and thus his heart is full of feare, and hee
begins to reason vvith himselfe; Is this the nature
of sinne! and are the Judgements of God denounc-
ced against sinfull creatures? vwhy then, vwhat if
God should lay these Judgements upon my soone?
and vwho knowveth but God vvill doe so to me
this day; hee may pluck mee out of the land of
the living? I am sure my sinnes are such, and
Gods Judgements are such threatened against them,
and therefore vwhy may not this bee? and vwhen
hee goeth to bed, bee reasoneth thus; vwhat if
I never rise more? and vhen hee goeth home,
what if I never returne more? & God may take
me vwith my meat in my mouth, and cast mee
downe into hell fire for ever. The soole being in
this estate, and the heart being thus pestered and
plagued vvith the feare of Gods vvrauthe that follo-
vveth a man like a tailor, hee is hindered still that
hee cannot stone so freely, but sill the vvrauthe of
God pursuenth him, and faith, Doe you not feare
that God may take you away in the act of sinning,
and in the midst of your chambers and vvve-
sonne?"
for C H R I S T. 121

The heart being thus pestered with this feare, 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 Iudgement and be plagued. Now the soule labours to drink away, and play away this Sorrow. Another man haply that was a prodigall before, riseth 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, therebyeth something at the heart, and hee cannot tell which way to drive away his feare, but hee labours all in vaine: For this is to make up walls with untempered mortar, which will presently fall downe; it is as much as a man should labour to eafe himselfe of sin by finning, to give a man cold drinke in a hot burning Feaver.

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

The soule would faine have driven away this feare, but the Lord will not let him, but faith, These curses 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
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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 is 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 seifing
of the curse upon a sinfull soule; for this is the
nature of true sorrow, if evil bee to come, wee
feare it, if evil bee upon us, wee grieve and sor-
row for it; herein is the greatest worke of all,
and the Lord deals diversely, as hee seeth fit; spe-
cially these three wayes.

1. First, if God have a purpose to civilize a
man, hee will lay his sorrow as a fetter upon him;
hee only means to civilize him, and knocke off
his fingers from base courses, as we have knowne
some in our daies; many desperate persecutors of
Gods people, God casts this sorrow into their
hearts, & they say, they will persecute Gods 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 bee a 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. hea-
ven and salvation is departed from thee, thy sor-
row is begun here, never to have end hereafter,
but thou must continue in endless torments: thou
haile continued in sin, and therefore expect the
fierce anger of the Lord to bee upon thee for ever:
so that now the soule seeth the flames of hell, and
Gods vvrath upon the soule, and the terrours 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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welter it, and it may bee his conscience will be 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 finnes, & thou willest 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 civil course, and stayeth here a while, and at last comes to nothing.

11. Secondly, if God intends to doe good to a man, hee will not let him goe thus, and fail to a civil 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 peevishness, and pull off his vizard, and thaw him all his finnes, and pursue him; therefore as before, God entred the blow, so now he followes it home.

And hence it is that Iob faith, The arrows of the Almighty sicken fast in me, and the venom thereof drinkes up my spirits, and the terror of the Almighty encompasseth me against me every way.

And as David faith, Thou keepest my eyes walking, & my feet are ever before me. If God love a sinner, and meane to doe good to him; he will not let him looke off his finne; the Lord will ferret him from his deene, and from his base courses and practices: Hee will be with you in all your stee-
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ling and pilfering, and in all your cursed devices, if you belong to him bee will not give you over.

And in another place Job saith, How long wilt thou not depart from me, nor let me alone till I swallow down my spirit? Job 7:19. You had better a great deale now have your hearts humbled and broken, and see your sinnnes, than to see them when there is no remedy.

And in another place the holy man Job saith, Thou wilt not suffer me to take in my breath, but fillest me with bitterness, Job 9:18. Your eyes have beheldon vanity, and therefore now you shall see the Lords wrath against you for your sinnnes; 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 oashes 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 saith, Wilt thou brake a dry leaf to, and fro? And yet the Lord brake him: Now the soule teeth all the evill, and the Lord perfeth him, and sets conscience a worke to the full. Consider that of the Apostle. That all these 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 prophane, but even all that had pleasure in wickednesse. Now Conscience faith, Doesst 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, Con-
science flies in his face, and hee thinks heil 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-
fiell.

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 where he goes, and the soule
would faine bee rid of this, but hee
cannot; and yet all the while the soule is not hea-
vy 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 child that takes a live coate in his
hand, thinking to play with it, when hee feele
see in it, hee throwes it away; hee doth not
throw it away, because it is black, but because it
burnes 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 drunke 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 sin well
enough, but hee loves not the plague of sinne.

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

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thy pride, and drunkenneffe, and uncleanesse, 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 finne which make a man sorrowfull; First, finne it selfe, that doth defile a man, and separate him from God: Secondly, the punishment of finne. Now the sinner lookes either so farre at finne 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 finne, because it brings judgments & plagues; But thus far a hypocrite may goe, a Jude a Cause, a Soul; Cause would say his sins were greater then could bee forgiven: because he had killed his brother; but he could never see his sin so 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 finne, but the Lord faith to the soule, Even the least finne makes a separation betweene mee and thee; and the heart begins to reason thus: Lord, is this true? is this the smart of finne? and is this the vile nature of finne? O Lord! how odious are these abominations that cause this evil, and though they had not caused this evil, yet this is worse then the evil; 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
whereby my course might be maintained and made lefse tedious? vvhath if I did want this hor-
rous of heart, and had all the case in the vworld? and what if I might bee free from all misery on
earth? vvhath were this, so long as I had sinne in
my soule, that makes a separation betweene 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 command-
ements.

A godlefsse and a gracelefsse man, is a miselorable
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 selfe to the good vvill of God, but I have
vwithdravne my selfe from his vvill, 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 miselorable man; because it
makes a separation betweene me and my God.

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

If I had all the case, vwealth, honors, &c 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 Jesus Christ, though
you had all the case and pleasures in the world, so
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long as you have these ground, 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 soule can say, though I have no honour of heart, yet if I have this unfull heart, I am a miserable man.

Sometimes God deals thus punctually with a man. First, hee drives him to an amazement; Secondly, hee works in him mervailous fear of evil that is to come; Thirdly, hee postesteth the soule 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 soule, and worke all this on the sudden, but yet experience hath proved, and reason will confirme it, when God workes never so suddenly, hee affeceth the soule thus: when a poore soule commeth into the congregation, hee layeth some truth upon him, that is new and terrible, so that the soule dare not deny it, nor yet fully resist 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 soule, and so immediately arrests the soule, and then sorrowfully in amaine upon it, and the heart thinkes God meant his course, and the Minister spake against him.
him; and hee must goe downe to hell suddently; so that sometimes the sinner cries out in the congregation, and though hee conteneth himselfe for a time, yet hee buckles under the burden; all this may bee done at one Sermon, in one doctrine, or in one part of an use; but usuall this I have spoken of, is Gods manner of working.

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

I. Answ. I answere, the heart is most of all weaxy of the burden of sinne, as it is sinne, and thinkes it the greatest burden in the world: as a man that hath a great burden on his backe, wraitheth this way and that way, and if he cannot remove it, yet he will ease it; so the heart wraitheth all means, and taketh all courses, that if it were possible, it may cast off and ease it selfe of the vilenesse of sinne, and plague of sinne. This vearisomness of the soule, which followeth the weight of sinne, makes it selfe knownne in these three particulars.

First, his eye is ever upon it, his mouth is ever speaking of it, and hee is always complaining against it, and hee is readily consent to take shame to himselfe for it. If a man have a more 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 ) VVoos have added to all our sinnes 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 flitch in his side, or where ever his paine or trouble is; there hee complains most; and when the Physician comes to seelie on his body, hee faith, Is it here? No faith hee: It
is here: and when hee commeth to the right place, hee faith, There it is, cut there, and launceth there: So it is with a man that is stung with the yile nature of sinne, when hee comes to complaine of sinne, hee doth not altogether complaine of his honour, nor 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 soule feeth this, and complaines of it, and taketh shame to himselfe for it; as Paul deales with himself: which argues a heart truly weary of corruption. I was a persecutor, and a blasphemer, and the like; and I was received to mercy: 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 injurious person to Gods Church, there hee was weary, and there hee would bee eased, if it were possible. Let all vile wretches tremble at it, for God hathenough for all Pharaohs and Nimrods.

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 passengers, & save her young ones: So it is with an hypocrite, hee will complaine 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 confess his sin, when he is lawfulliy called to it, & when he pretends it; it is true sometimes God will accept of a confession made to him in secret, if it be in truth; but when God will have a man unbowell himselfe, and all his a-
bominations, and when a man commeth and desireth 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 wearisomenesse 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 plainely; 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 confesse and complain of their sins when God hath them upon the rack, as Judas 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 seperation betwenee God and his soule. Secondly, as the soule complaines of the vyle 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 anything that is finfull, 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 anything that is finfull: why? because it hath beene wearied with the burthen of it before. It is the practice of the lamenting Church in Hosea; Asher shall not save us, we will not ride on horses; neither will
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See say to the worke of our hands, To are our Gods: for with shee 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 cleane off.

The reason is, because when the soule seeth 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 feares an oath, and the adulterer shakes to see his queane, and hee trembles to see the place where his abominations have beene committed, and now his heart loathes all these. If a man hath bin once at deaths doore by drinking deadly poyson, he will never taste of it more; Nay, he will not endure the sight of that cup, hee vwill 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 seperation betwenee 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 vwill rather sinke and die then meddle vwith 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 vwill not omit it, the doing of this action is sinfull, and therefore I vwill not doe it: because the sinne is worse then the plague. He vwill take the lesse evill of the two, as vvee ease to doe in other matters: if a man hate his sinne for the plague, then so soone as that is removed, he returns to his sinne againe, the blouw
was but weake. This was the fault in Iudas his sorowv, hee did see, and confeffe his sinnes, and bewaile them, and did more than many will doe nowv a dayes, and tooke shame to himselfe; but though hee confeffed and complained of his sinne, yet hee vvould rather commit murther upon himselfe, then under-go the honour of sin; if hee had beene vvere of sin because of the loathsomnesse of it, hee vvould not have laid violent hands upon himselfe: These two passages are every vvhere, where true saving grace is.

II I. Nowv in the third place, If God should deprive a sinner of his judgement, and horror of conscience, yet if his heart bee truly apprehensive of sinne as it is sinne; hee cannot lay aside his sorowv; so long as sin prevailes, and gets head against him, and dogges him up and downe, nothing will content him, but the removall of his sinne: That soule vvhich was cured by any other meane save onely by CHRIST, was never truly vvounded for sin: if ease cures him, then horror 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 vvounded 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 ease 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 vvounded for sinne as sinne: It may be, horror and vexation lay heavy upon them, but it was not the broake of sinne that did trouble them.
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 carelesly nor vwillingly, and is not cured by any thing saving Christ, this man beha- veth 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 God's favour, the soule will take no nay, it will not be conten- ted unless it can finde some glimpse of acceptence 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 neere to saucour him, all his care is to cry out for helpe, though hee feeth no man, yet hee cryeth out, O helpe, help, for the Lords sake. Saul was without sight 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 sorrovv, it ever drives a man to God, whereas reprobate sorrovv drives a man from God: Nay, it may be, though the heart thinkes it shall never find mercy, yet the Lord carrieth on the soule in an earnest defire, and using the means, and will not off from God, and from his vword, and Sacra- ments, and ordinances; Nay, though he sometime concludes, that he shall never get mercy, nor get powver 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 sorrovv in the heart, vvhich

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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 poore creature that is press'd under his burthen crieth for helpe, when almost nature and strength doth faile, hee crieth still for helpe, and that is all hee can say, and so hee dyes, and this is the last word that he speaks with a soft still voyce, O helpe, helpe: So it is with the soule of a poore languishing sinner, when the heart is burthened with the vile,ness of the nature of sin, and the separation from God by the same, he doth not now cry ease, 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 meanes using when he is going the way of all flesh, this last word is, Mercy.

Mee thinkes I see this poore soule sliding away, & saying. How many sinnes have I committed? Oh mercy, mercy, Christ. And this is the last word he speakes, & 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 otherwise, if ever God set home this worke, hee will make you restlesse 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 truely weary of sinne.

When the young man came to Christ, & played faire and a farre off, and said, he could doe any thing. Well ( said Christ ) if thou canst doe any thing
The Soules preparation
thing, then goo and fell all that thou hast, and give
it to the poor, but bee went away sorrowfull, (Matth.
19. 22.) from Christ (the text faith) hee did not
come to Christ sorrowfull, but went away sor-
rowfull from C H R I S T, 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 brethren, What shall we
doe? They did not as a great many say nowa
dayes, if the Minister were fare enough off
from me, and I from him, I were happy, I can-
not bee quiet for him: these are rebrobat e spe-
ches: but the sinner that is truely humbled and
burthened with sin as sinne, he comes home, and
is resoluted to wait for mercy, till the Lord shew-
eth mercy to him. Carnall sorrow sent Iuda and
Achisopetel to the gallowes, but godly sorrow
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 towardes 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 be-
ven: and though I never finde mercy, yet for
mercy will I wait: thy mercy oneley Lord shall
content me.

But how is it possible my sins should wound and
pierce my soule in this manner, when as of all
things in the vworld faine is most pleasing to me,
and nothing so grievous as Gods commande-
ments?
First, the Soule must be pierced with sinne, because that is the greatest evil of the Soule, which if the heart doe truely apprehend, it cannot but be most of all burthened with it: If a man beare 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 burdened 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 vvhich it was created, through vvhich the soule must be happy, or for the vvant of vvhich it must be accursed. Novv sinne is as it vvere ten thousand weight, vvhich as sorrows, 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 vworld, and to be in heaven; yet if he had a soule hard and a sinfull soule, he vvere a miserable cursed creature, and if it vvere possible to be in hell, free from sinne, he vvere 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 Soule, but sin, vvhich estrangeth the heart from God, vvhich is the chieuest good. If a man had all the pleasures and contents the vworld could affoord, nothing will satisfe the Soule but God: and if the soule vvere in honour, and had the presence of God vwith it, it would not but he comforted and quieted therevwith. It is possible; nay, God doth it also, hee makes the Soule of a man feel the burthen of sinne, because
The preparation of the vileness of it, as well as of the plague and punishment of it. Whensoever the Lord will fasten a man's sin to his conscience, he is able to force the soul to apprehend the evil of sin, as well as the torment and plague of sin.

And the ground is this: take the soul as it is polluted with corruption and all abominations, sin is very cross to the nature of it, the soul hath it's being from God, and was made for him: howsoever the power of sin prevails with it, and made it fall short of God; yet the nature of the soul still, considering it as it is a creature, it is made for God, and desires to have fellowship and union with him; therefore mark how I dispute: If sin be the worst evil to the soul, as crossing the end of it, and depriving the soul of it's chiefest good, then the Lord is able to make the soul see sin as the greatest evil to the soul; but sin 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 soul see the evil of sin as well as the evil of punishment: no wonder then that the heart be most of all pierced with sin.

II. REASON.

The second reason is, because by sound sorrow the soul is truly prepared and fitted for the Lord Jesus Christ, and no other way than this: For when the soul comes to feel sin in the proper colours of it, and to be affected with the loath-someness, that is, that sin which hath formerly overruled it: now the soul begins to renounce the power of that sin, and to withdraw himselfe from the dominion of his corruptions, so that
that the union betweene sinne and the soule is now broken, and roome is prepared, and way made for the Lord Jesus to come into the soule; 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 vessell that hath beene for dishonour, if a man will turne the nature of it, and make it a vessell of honour, he must not onely heat it a little, but he must melt it throughly, and then it is fit to be a vessell of honour. So the soule of every sinfull man & woman is a vessell 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 he cleareth the vile-nesse of Sinne, and tryeth the heart with the burden of it, and binds the soule to good behaviour; that now the heart is readily content that Christ should come and doe all in the soule.

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 ha-
tred to Gods Children as ever, and worse too.

Novv, vvhy did these fall away? Why were
they never justified and Sanctified? and vvhy did
they never come to beleeve in the Lord Iesus?
The reason is, because their hearts were never
pierced for their sinne, they were never kindly
loosened from it; this is the meaning of the place
in Ierem. Chap. 4. 3. Plow up the fallow grounds
of your hearts, and sow not among thornes, is nothing
else, but with sound sowing foroyv to have the
heart pierced with the terrors of the Law seeling
upon it, and the vilenesse of sinne vounding the
Conscience for it. The heart of a man is com-
pared to fallowy ground that is unfruitfull; you
must not sow amongst thornes and thistles, first
plow it, and lay it bare and naked, and then
cast in your seed. If a man plow here a furrowv,
and there a furrow, and leave here and there a
bavvke, he is never like to have a good crop, there
will grow so many thistles, and so much grass, that it
will choke the seed: our hearts are this
ground, and our corruptions are these thornes and
thistles: Novv if a man bee content to hide some
sinne hatefull, because it is shamefull but vvill
keepe here a hutt and there a hutt, hee vvill never
make any good husbandry of his heart: though
a faithfull Minister should sowy all the grace of
the promises in his Soule, he vvould never get
any good by them, but the corruptions that
remaine in the heart vvill hinder the sowing worke
the reoe.  

There-
Therefor 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 choaked 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 despise 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 saith, The Lord's voice breaketh the Cedars of Lebanon. So the voice of the Lord like Lightning, must thunder into the corrupt heart of sinfull Creatures.

A Contrite heart is that which is powdered all to dust, as the Prophet saith, Psal. 90. Thou bringest us to dust, and then thou sayest, Return again ye 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: If a man cut off all from a branch, save one slender; 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 horroour 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 down to hell. So then, if the soule
onely can bee fitted for Christ by found 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 Gospel, 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 ease 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 found sorrow be
a worke of saving grace, and such a worke as can
not be in a Reprobate?

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?

Anej.
For CHRIST. 143

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

First, I will shew the order that this worke hath to the other Workes.

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

For the order: First, the heart in this worke is not yet conceyved to be in Christ, but onely to bee fitted and prepared for Christ.

If you stop heere in your consideration, and dispute not of any worke to come, it is onely in the way to bee ingrafted into Christ; but to, that undoubtedly that Soule vvhich hath this worke upon it, shall have faith pouvréd into it: for this is the meaning of that place, The Lord Jesus came to seek and save that which was lost, Luke 19.10. Now to bee lost, is not because a man is full and miserable in himselfe; but hee is lost that feeth the evil 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 bee fulfilled.

But he that is truly sensible of his sinne and the vilenesse of it, and abhorrés himselfe for it, hee is truly lost, he is not yet setted 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 he parteake not of them, yet hee shall be everlastingly saved and redeemed by Jesus Christ.

Queft. 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

Afw. I 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 saith: Behold, I will send my Messenger before me 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 himselfe.

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 selfe is as it were a patient, and onely beares the blowe of the Spirit; the spirit of the Lord, and the over-powring 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 Spiritual ability in my selfe.
for CHRIST.

[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 spirituall principle of grace and from that power which the heart hath formerly received from Gods 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 spirituall power to doe any thing of myself.

Now mark what I say: both these are saving sorrowes, but they differ mervailously: 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 sayth, Rom. 8.30. These whom he calleth, them he also justifies, and whom he justifies, hee glorifieth.

[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 yet not a sanctifying worke: 
TheSoules proprition
for, vocatureis when God so farre enlightens the
minde, as to buckle the heart, and to turne it
away from corruption to him, and then afterwards,
God brings the heart to be justified, and then san-
tified: they are first called, and then justified, and
then glorified.

SIMILE.

The difference of these two workes is thus to
bee conceived in this similitude, as it is with the
wheele of a clocke, that runne quite wrong: what
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 wheele right: Now
all this while the clock is a patient: & the work-
man doth all.

Secondly, when it is thus set right, then the
workman puts the plummetts and vwrights on it,
and now the vwheel can runne of themselves by
virtue of that poyle and vweight they have gosen:
so that these two are plaine different actions.

Just so it is with the frame of the Soule: the
wheels and the affections which are as the vwheel
of this great and curious clocke (for the soule goes
hell-ward and sin-ward, the minde knowes no-
thing, and the will & the affections embrace no-
thing 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 saith to him, If thou wilt have
sinne, thou must have hell and all together; and
then the soule saith; if it bee so, I will meddle no
more with sinne: the Adulterer will be unclean
no more: and the Drunkard will be dranke no
more.

Now,
for CHRIST.

Now, when the soul is thus moved, it looketh to Heavenward, and Godward, and is content Christ should rule over it: All this while the soul is a meere patient, this is a saving work, and a work of God's Spirit wherewith ever it is soundly wrought, and will in the end be faith and grace.

But now when the soul is set Heaven-ward, and God justifies a poor sinner, and plucks him to himselfe by faith, & adopts him to be his child; then the Lord gives him of his Spirit, and this is as the weight of the soul; then by the power of that Spirit the soul is able to runne right, and hath a principle of grace in it, and the poise of the Spirit of grace which doth possess the soul, makes it able freely to mourn for sinne, and to have the heart enlarged in the service of God: this is mainly the sanctifying work.

Ques. The second question is this, whether doth the Lord work this in all, and whether doth he work it in all alike or not? For I perceive the hearts of many poor Christians are gasping for this, the Lord never wrought upon mee in this manner, and my heart was never thus battered and bruised.

Ans. For the answere of this question, I will handle three things: First, that the work 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 work 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 plain, and reason is pregnant. Scriptures are many, I will only name three, as that in Luke, Our Lord Jesus Christ

N 2


The Soules preparation came to seek and save that which was lost, Luke 19. 10.

[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 and save that which was lost. Now Christ will not miss of his end; he came for the lost sheep; then the lost sheep he will have; and though the lost sheep 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, and feel the burden 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 Judas also; and yet they were never sought up nor saved.

The second place of Scripture, is out of John. No man cometh to me except the Father draweth him, Joh. 6. 44. by convincing you must conceive belee-
believing (as in that famous place of John, 6:35. Now, this text implies two things, and they are properly granted by the indwelling of the Holy Ghost, 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 clearer: 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 known his sin, and sets down the heart in the acknowledgement of sin, so that he feels the wretchedness and the burden of it, and is content to part with the same.

When the Lord shall lay all a man's abominations 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; then, he will be drunk, and unclean, 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 sin, in regard of the punishment of it, is not always accompanied with true believing, but a man must see his sin, further in the wretchedness of it, and in the abomination of it; and then he shall undoubtedly believe.

The stream of the whole Scripture runs 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 Esay layth, Chap. 61:1. The Spirit of the Lord is upon me: because he
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has accepted mee to preach glad tidings to the smooke,
the remission to bend up the broken hearted, to pro-
claim liberty to the captives, and the opening of the
Typhon to them that are bound, to proclaim the accpet-
able day of the Lord, and to comfort them that mourn:
Nay, the garment of Gladness is fitted only
for the broken-hearted, as in the third verse of
that Chapter, To appoint unto them that mourn in
Sion, to give unto them beauty for ashes, and the glory of
joy for mourning, and the garments of praise, for the spir-
t of heaviness: Nay, the promises of largess ext
rent in Scripture, doth utterly express belong unto
such as are broken in heart, or else they do im-
ply so much, that a man must bee so before ever
God can or will accept of him.

As in the Revelations, Chap. 22. 1-7. There every
one that will, let him come freely and take of the water
of the well of life, and live for ever.

Object. 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.

Ans. Nay but except hee 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 said to chase a woman, when hee is
content to part with all for her, and to have her
for her grace sake: so a man must part with sinne
and himselfe, and whatsoever is deare to him,
that he may have grace: now he will not part
with sinne, unless he be weary and burdened
with it; and therefore this wearying implies the
burthening of the heart with sinne: this much for
the promise of Scripture.

1. REA-
for CHRIST

I. REASON.

Now to add some Reasons that may compell 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 future conclusions: and thus I reason.

I. Conclusion.

It is a confessed case (I conceive) that every man by nature doth entertaine sinne as his God; and seekes and loves that which 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 prevaile not with the heart of them, nor awa them, but till they will have theire sines, 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 pounce away there corruptions, but they will have them though they be damned for them; what doth this argue, but that sinne is there 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 treasur in heaven, Math. 19. 22. hee was covetous, and this was a faire offer for a little trauh, hee should have everlasting life, now the text saith, He went away sorrowfull, hee would rather have

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his covetousnesses and his wealth, than heaven.

II. CONCLUSION.

There cannot be two Gods in one heart, two Kings in one throne, nor two Sinnen in one sacrament; 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 forsake 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 halt you betweene two opinions, if God be God, serve him. God will be chief in the Soule.

It is not possible to have heaven and hell together; it is impossible for a man to looke up to heavensteadfastly 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 rebel 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 kidde and fit for mee, Hosea 13, and as the originall hath it, Thou shalt be separate from all, and for thy
for CHRIST. 

selvs for me, and then I will marry them to my selfe in righteousness.

IV. CONCLUSION.

Lastly, the soule will not part with his corruption and lust, which are his God, unless hee be wearied with them, and find the gall and bitterness of their evil nature; I say, till then, it is impossible that ever the Soule should bee separate from that sin wherein it hath found such contentment; therefore it is of necessity that they be parted; but before the soule feareth 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 poore 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 drunksards potters, you had as good kill them, and they begin to say, It was vcel with the towne 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 soule, and to force the burthen 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 soule begins to reason thus with it selfe: and faith, Is it such a thing to be drunke, and is it more better to envie my brother? and can none such enter into the Kingdome of Heaven? and when the soule feareth 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 soule is resolved to
part with his finnes, 

and never to love it more: Good Lord, doe what thou wilt with me, onely take my soule, and save me, and take away my lusts and corruptions: The heart is constant length that Christ should 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 betwene them.

Iudas had it in a great measure, and God plucked his sweet morsels from his mouth, and made him confess his finnes, and take shame to himselfe; and to 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 horror and punishment of sin, yet hee had a murderous disposition still, hee that killed Christ, went and murdered himself also.

Now, from these former conclusions, I reason thus: If a mans finnes 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 separation betwene finne 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 answer, is this, some may say: Oh I never found this worke in mee. Therefore you must know, howeuer this worke is wrought in all for the substance of it, yet in a different manner in the moe.
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[All are not alike wounded for sinne.]

For the fashion that God useth in framing the heart is different; two men are pricked, 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 deals 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 clearse sight of sinne, and the heart must be weared 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 feastfull manner as it is in some; the word sayth it not, yet ther 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 fees 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,
Lastly, if God purpose to doe some great workes by him.

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

First, when any one hath beene 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 courtes, I shall do well enough; Nay, (delaude not thy selue, for) the Lord will bruise him, and rend the kall of his heart, and make him seek to a faithfull Minister for direction, and to a poore Christian for counsell, whom before he defiled; 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 to 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 thieves and close adulterers; the Lord plucks away their corruptions, and makes them vomit up their sweet morsels, and then they will say, These are my sines, 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 sayth: You cannot goe to heaven by a civill course, and you cannot have any dispensation for your profanation of the Sabbath;
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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 sinnes, and yet the world never see it.

In both these wee have an example, in Lydia and the Taylo; Acts 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 Taylo, was an outrageous rebellious wretch, for when the Apostles were committed to prison, hee layd them up in stocks and whipped them sore; O, sayes 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 Psalms, there came an earthquake which made the Prison doores to fly open, and the prisoners fetters fall off, but yet the Taylo's 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 beene fled; but the Apostles cryed to him, Does thy 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 theyr hearts severally, you know some locks are new and stiff, and therefore a key may easilly open them, but some lockes are old and rustie, 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.
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rusting, by restraining grace: now the Lord will
draw that man by the key of his spirit, and kindly
withdraw him from his sinne: But if a man have
beene an old rusty 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 gra-
cious promise that will break his heart: But the
Lord must come downe from heaven and break
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 fints which must
have many blowes before they will breake: so it is
with some hearts, the Lord must break them by
maine force: and as it is with a Tree, some bran-
ches 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 ttee with a Pen-knife, but a man
must take an axe, and give many a sore cut, that
all the people in the towne may heare it.

All men grow upon the root of sinne, which is
Adams rebellion: some are young, and have not
grown knotty in a rebellious course; every Sab-
bath day the Lord gives a cut at him by his coun-
sels, 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 rusty vile wretch, an
over-grown adulterer and drunkard, and his
heart is blinded in sinne: I tell you, if ever the Lord

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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 for sake his wicked courses; What (faith one) is such a man turned? he was as heaviest a persecutor as ever the Sun law: his father was an enemy to all goodness, 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 we 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, wheresoever 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 vvrought in him: Mans spirit is such, that he mis-judgeareth 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 with 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 soundness in this worke; and then be for ever sound: but if once deluded here,
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so heaven for that they cannot doe themselves.

And as it vvitc a man that is svwounding avway, they runne for strong cordiall vwater, 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 vwell, it is a vwork of mercy and pity.

But men, brethren, and fathers, you know not the heartbreaking sorrovves 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 nowv at a Ha, even nowv to be converted, and losened 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 proude heart never be humbled? thus the Soule sighes, 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 vwhen will it once be! did you but know this, it vwould make your hearts bleed to heare him; it is not the svwounding avway of a man in a qualme, No, no, the svword of the Almighty hath pierced through his heart and he is breasting out his sorrowv, as though he were going downe to hell, and he faith; if there be any mercy, any love, any fellowship of the spirit, have mercy upon me a poore creature, that am under the burthen of the Almighty; O pray and pity these svwounds and vexations of spirit, vwhich no man findes nor feelest, but hee that hath beene thus svwounded.

It is the signe of a soule svvholly denoted to de-struction, that hath a desperate disdain 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 heaven that know not thee, and the Kingdomes that have not known thy name; let thy wrathful displeasure take hold of them that add iniquity unto iniquity, and let them not come into thy righteousness, let them be blessed out of thy booke, Psa. 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 vvounded him, & wilt thou stab him to the heart; Good Lord! adde 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, how 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.

O 4 and
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and all both young and old. This is a true type of
such as are enemies to the poor Saints of God,
that are thus delolute & wounded in their consci-
ences; then being in the wildernes was a type of
the Saints conversion; and their comming to Ca-
nan, was a type of the Saints arriving at the hea-
venly City Jerusalem.

Now, canst thou jeere at the Saints, that are
thus wounded? and canst thou wound them fur-
ther, and pierce them to the heart, and discour-
age 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
known many such opposers of God & his Grace,
that have been forced to lay violent hands upon
themselves, and when the LORD hath gotten
some of them upon their sickle bed, they lay roa-
ing there, and the Lord layes his full wrath up-
on them; If there be any such in this congrega-
tion, I pray God let them see some sudden vein of
his vengeance, that if it be possible they may
find and feel the weight of this trouble of con-
science; that they themselves also may finde mer-
cy from the Lord.

The second part of the verse is this; as wee mu-
st pity those thus wounded, so hereby we 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 vain
to tell a poor wounded Soule of Hounds or
Hounds, or the like; hee is not wounded in his
body, but in his heart: the Physick must be ap-
pIed to the part diseased, if the head be sicke you
must not imply salve to the armes; and if the brief
be ill, you must not apply a salve to the foot: so
it is a vain 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-nesse, 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 spirituall Balm of Gilead, even the blood of Christ; the case is clear. All the Crosse, and Crucifixes, and Agnus Dei in the world, and all the Popish pardons can doe no good to a wounded Conscience. There is never a Popish shaveling under Heaven can cure a wounded soule, hee cannot apply that spirituall salve that should comfort him: hee may delude him, and leade him into the commisssion 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 feelles no hurt, so it often falls out, that a man feelles no sinne, but yet he is not cured, because his sinne is not remov'd, 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 Gods 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 fountain of tears with sorrow to be waile this age in this respect, it were worth the while, and if the Lord should send some "E legis", and say to him, Go to such a Country, or such a Shire, and see if there be any that doe mourn for their finnes, 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 laving sorrow, and therefore were never in Christ: these flywarne in out-streectes. And first it falls mervaiolous heavy upon such as take comement in theyr base courses, those loose Epicures and boone Gallants of our time, that goe staggering in our streectes, they are so farre from grieving for their finnes, that it is their greatest vexation that they cannot commit finne, and have elbow room to sinne freely; O what a grieve 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 poison in their soules and wound them, it becomes as meate to nourish them! They sleepe not except they have done mischiefes, (faith the "VVisioner") and their sleepe is taken away unless they cause some to fall; they eate the bread of wickednesse, and drink the wine of violence. So farre it is from being poyson unto them, and so farre are they from being troubled with sinne, that it is thei meate and pastime to sin: Isai Esau like. What did he? When he had eate and dranke, he rose up to play. Gen. 25, and this was all he looked after: When he had passd away his title to heaven, and happinesse, and esteemed of Christ and Heaven no more than of a messle of pottage, he ate & dranke; his heart was never touchd for what he
for CHRIST.

he had done, he did not smite upon his thigh, as Ephrain did, and say, Ver. at have I done? Have I sold away my birth-right for nothing? You that know the world, you know there are many that sit upon the ale-bench, and sware, and drink, and raile against God's 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 unlawful courses.

It was the guise of the old world: Haman went home sick, because he wanted the cap and knee from Mordeca: Amnon was sick of inceft, and Absab was sick of covetousnesse, and Achitophel was sick because his counsel was not followed; The Lord of heav'n knowes, the adulterer is sick because he cannot get the heart of company of his queane; many a man is sick of envie, it is rottennesse to his bones; yea, many a man goeth up and downe sick of it, and is not quiet, because he cannot vent his rage against a faithful Minister that checks him: you swearers, doe not your hearts rise against the King and State, for making a law against that sinne: Do you not hate the Constable and witnesses 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 stick not to say: I did sware 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 neigh-
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. Thel. 2. 13.) which beleue not this truth, but had pleasure in unrighteousnesse. 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 thinke, might lye as poysong 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 seee how the matter will goe with you: you that thus jybe and feast 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 bucke 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 light sense of sinne, but it never goes downe to the heart, the skinne is ripled a little, but the kall of theyr heart was never broken for theyr abominations. No man was to wash seven times in Iordan, 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:

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Men bathe their finnes with teares, but they doe not drowne them; they doe as parents doe with their Children, they will correct them a little, and presently cocker them againe; so the Hypocrite useth to trouble his corruptions, and complaine of them, and vexe them a little with sorrow; but in the meane time cocker them and dandle them againe. But sinne will not be so killed, and the heart will not bee so easily broken: this kind of sorrow is too slight and overly.

As it is with a debter, that hath borrowed money, he will complaine he had an ill bargaine, and desires that either he might have the debt abated, or the day put off, hee puts it off with meere talking: such a generation there are of whining hypocrites, that will outwardly complaine of their corruptions still; as Ahab did, he hated Micaiah, 1. Reg. 21. and afterwards hee fasted and prayed, that he might finde more freely without suspicion: so there is many a cursed hypocrite that lives in a faire countre, and yet will cheat and lye, and deale mervailous unjustly; and then hee will complaine of his finne, and confesse, onely to bathe his finnes, and subdue them he will not, and this he doth that he may finde more freely againes it is but fasting and praying, &c.

O brethren! it is a desperate hypocritie, that, forrow which God hath appoynted as a meanes to purge our finne, should be a meanes to cover our finne: will a fewe vmbilging 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 foule, it will live for all that: so, you cut off the armes or hands of it, but so long as the heart is not wounded, and driven to 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 sorrow 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 knows 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 sorrow.

There is a third sort of sorrow which is the worst of all, they are such as heretofore have drunk deep of this sorrow, and have beene extraordinarily strucken, and yet they are grown so much the more hardened in their sinnes, by all these blows, that God hath layed upon them: these are in a desperate condition, even such as God hath made howle in the congregacion, yet afterwvards fall into the same courses againe, and returne to their old byas, and nowv they can ouerface God and his Ministers, and all; and thinke it a matter of baseness to be disquieted in heart, as they have beene: such novices & children they were once, that they could not sleepe nor be quieted, but nowv they care not what all the Ministers under heaven say against them; nay, they can sleepe in our faces, and be drunk and vile, and be never troubled for it, they have gotten the skill of all: This is the most fearefull condition that almost a poore creature can fall into.
Thou accountest it thy glory and credit that thou canst beare all, and art mettall of profe, 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, Go to thy wayes, faith the Lord, speake to this people, for 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 awaken theyr consciences, and when thou hast done, then let their consciences be seared and fatal, then they will goe the right way to destruction; for if they would awaken, and sorrow 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 exceedingly, and force them to cry out, I am the man that have my heart fatad, and would not be touched and converted.

Now, if all be true that I have said, there are but few sorrowers for sinne, therefore few saved; here vsee the ground and reason, why many flye off from Godlinessse and Christianity: This is the cause; their soules were onely troubled with a little hellish forrovv, but theyr hearts were never kindly grieved for their sinnes. If a mans arme be broken and dis-joynted a little, it may
may grow together againe; But if it be quite
broken off, it cannot grow together. So the terror
of the Law affrighted his conscience, & a pow-er-
full Minister unjoynted his soule, and the Judge-
ments of God were 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 vvith a mans conversion, as in some men
ditching: they do not pull up all the trees by the
rootes, but plath them, so when you come to have
your corruptions cut off, you plath them, and doe
not vsound your hearts kindly, and you doe not
make your soules feel the burden of sinne truly;
this vvill make a man grovv and howvrish still,
howsoever more cunningly and subtly. This
lopping professour grovves more subtile in his
vvickednesse: the soule that hath beene terrified
for his lusts, he is now grovne a plathed Ade-uker,
an Alehouse haunter, he vvill be drunk more
cunningly and secretly, and so he that hath beene
an open opposer of Gods children, vvill now
vybe and jeast at them in a corner, and vvhen he
comes amongst his old companions, then he can
vent out all his malice.

This is the reason, why all vvicked men that
were in some good way of preparation of soule,
they turne theyr ybacks upon Christ; even because
they were never cut off kindly from theyr sins, 
but onely unjoynted, and that is the reason why
they fall to theyr old corruptions againe. This is
the maine caufe of all the hypocritie under hea-
ven: there was never any soule that made profes-
sion, and falls againe, but the ground of it is here.

3 Vs. The 3. Vs is for exhortation: If every
sorrow vvill not doe it, and if slight sorrow vvill
not
not do it, what then remains to be done? Then if ever thou wouldest 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 bowled upon their beds, they assembled themselves for some and some, but they rebelled against me, Hosea 7. 14. Thou hast a little slight sorrow, but oh, labour to have thy heart truly touched, that at last it may breake in regard of thy many distempers; the longer seed-time, the greater harvest; and though this sorrow be 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 Kingdome; 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 teares from your eyes. Blessed are they that mourn, for they shall be comforted sayth our Saviour; Math. 5. but VVe 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 all wayes, you had better now be wounded, than everlastingely tormented. And therefore, if you desire to see the face of God with comfort, and to have Christ speake for you, and say, Come ye 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 saith, A broken and contrite heart, (O Lord,) thou wilt not despise, Psal. 51. When
When men go into a strange Country for Merchandize, they will not take rattles and coyes for their money; but such commodities as they may get something by: So when the Lord comes for broken hearts, you must not think 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; not an hundred thousand falls, but it is a broken heart that God will blesse and glorifie.

Looke as it is with a womans conception; those births that are hasty, the children are either still borne, or the woman most commonly dyes; so doth not thou thinke to fall upon the promise presently. 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 brokenness of heart. Oh follow the blow, and labour to make this worke sound and good unto the bottom, and then you shall be 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 mourne so? O poore fools, there is not any, even the civilest profeesor in the Kingdom; but
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 witnesse. 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.

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

1. Ans. I answere, when the Lord begins to work 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 marvailing inward, 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 Marniners 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 steere aright, to direct their compassaright; but neere lands and rocks they will not come: So it is 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 wrongs, many perish because they goe off from this worke so loone; 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 farewell comfort.

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

This is a great point of wisedome, and sinks many a Christian; (I know what I say,) as it is with child-bearing, a woman when her throwes 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 Soul: 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 ful well; Why then, what becomes of all your sorrow? You can be as carnall and as secure as ever? It is certaine you are in child-bearing, 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 ebbe of grace.

Again, 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 preparation of the Soule for Christ, if this be naught, all comes to naught; therefore be so much the more searefull of your soules, because your condition is so much the more tickle in this, than in any thing else.
else, and rather desire soundness than quietness.

2. Secondly, when God stirs, do you stir your hearts too, be you stabbed further, and make the blow goe deeper; therefore wheresoeuer any truth goeth near to the heart, & awakens thee, looke up to heaven, and bleste God for it, and labour to drive the naile home to the head, and make the salve worke to the bottome; And let me advise you to this, when your soules are wrought upon by any reproofes or admonitions, take that truth, and labour to maintain the power of it upon your hearts all the weke after and let your soules be awed by it.

3. Thirdly, consider what thy soule findes to bee most 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 worse then shame, therefore looke up to heaven, and say, Oh, my heart did shake with shame, but sinne is farre worse, for what if the Lord take away my honour, that hee hath promis'd 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

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next way to be above punishment or any thing else.

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

1. First, there are three things presumed; 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. Men and brethren, what shall we do?

2. Secondly, they themselves were ignorant, and could not direct themselves what to do to come out of this estate, and therefore they said, Men and brethren, advise us what to do: if there be any helpe, ye 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 say there is nothing to be done; no, they say; What shall we do? 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 plain 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 anything 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 sinne, the soule falls off
from them, and bids farewell to all cursed course.

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
wee doe? Surely there is some course to be taken;
is there not? you that are Gods Prophets, tell us
if there be any hope for such poore distressed
sinners as wee 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; howsoever 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 heare 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 flaze, 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 st., (and in some horror of
heart, when temptation growes violent and long,
and the dishempers of a mans heart (Abre exceeding-
ly) may seeme to cast off all, and resolve with
David when hee had been 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
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be King of Israel, but they are all deceived;
They are all liars: but it was in his hatte, 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 swonne, leyes as if he were dead, but yet
hee comes to himselfe againe, and lookes up and
speakes: So how-ever the soule in some moraly
humour is driven to a swonne, and thinkes it im-
possible to finde mercy, or overcome his corrup-
tions; yet still hee recovers againe, and the Soule
that is truly broken for sinne, is upheld: as Iona
sayd, I am cast out of thy presence, I am even sunking,
yet will I looke towards thy holy Temple. Iona. 2. 4.
So howsoever the soule may be overwelmed in
a drunken fit of pride, or impatience; yet after the
Soule hath prayed, it sayth: I vvill vvayse vpon
God for mercy.

God deales vvith poore sinners in this case, as
men doe that pound precious Pownder, as Beyar-
stone or the like, to make some potion vvith all,
they vvill breake it, and pound it all to pieces,
yet they cover it up close, and vvill not loose
the least fand of it: as they breake it, so they
keepe it close that none bee lost: So vvhen God
doeth purpose to doe good to your soules, hee vvill
breake you, and melt you; and then you thinke
hee hath cast you, off in his anger: No, no, he
is pounding of you, but he vvill preserve those
soules notwistanding, and vvill not lose such
poore sinners vvhom he purposeth to doe good
unto.
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[ The soule hath many shakings. ]

As it is vvith pocket Dyals, a man may shake them this way and that way, but they are still Northward by vertue of the Loadstone; so there are many shakings in the Soule, sometime 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 a hope that it may bee otherwise: For the Lord holds the Soule by a secret vertue to himselfe, and driveth 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 doe? he faith, It is true, I can look 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, Lnk. 5. 18. Thus the soule thinkes vvvith it selfe.Oh the many sweet and gracious calls that I have had! I howv often hath Christ come houme to my heart, and desired entrance, and yet I shut the doore upon him: shall I now goe home to the Lord Jesus Christ? Howv justly may he rejecct me, that have rejected him? he may damne me, and yet hee may save me, & therefore I vvvitkee upon him for mercy; thus the soule vvill not off from God, but it hath a secret hope vvherewith the Lord keeps the heart to himselfe.

I REASON.
The reason is, because unlesse the Lord should
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leave this hope in the heart. It 
would utterly bee 
overthrovvn with 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 woulde finke under it, and 
the Lords 
wrath woulde drive thee to desparation: 
were it not that the Lord doth uphold thee 
with one hand, as he beateth thee downne with 
the other, it were 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, unlesse hee doth uphold him? God 
hath broken off the sinner by this sorrovy, 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 
sire those proud hearts of yours, and clip off those 
knotty lufts, 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, 
Hec 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 venge-
ance into the heart, it were enough to drive the 
soule to despaire, but God will lay no more upon 
us then will doe good to us.

II. REASON.

Secondly, if the Lord did not leave this hope in 
the heart, a mans endeavours in the use of the
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means, vvould be altogether killed: if there bee no hope of good, then there is no care of using the means, vvhereby any good may be obtained. Good is the loadstone of all our endeavours, a man vvill not labour for nothing: Despaire kills a mans labours, and plucks up the roote 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 soule to use the means, and say, I am a damned man, but if there be any hope I vvill pray, and heare, and fast, who knowes but God may shew mercy to my poore soule?

1. Vfs. We may here take notice of the merciful tendernes, 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 vvraeth still he drops in some cordials of comfort: hee deales not vvith 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 vvraeth let fly against him, his soule vvould sinke downe under him, but blessed be God, that hee doth not deale vvith our hearts as vvee deserve, if hee vvere as rigorouse 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 he relieves us, as vve may see in Saul, Acts. 9, hee had gotten letters to Damascus, and now vv hee hoped, being Generall of the field, to bind and to imprison all: and hee vvould not spare the poore Christians a jot, but Christ meets him in the field, and shew him Q. 2 dowv.
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dovne, and might have killed him too: but the
Lord desired rather that he might be humbled
then confounded: I cannot reade that ever he
sheved his letters, but layed all flat dovne 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 allure her, and bring her into the
wildernesse, and there I will give her the valley of
Achon for the door of hope, Hosea: 2. When Achon
was smitten for sealinge the wedge of gold, the Israelit.
tis called it the valley of Achon, and so it is called
to this day.

The valley of Achon 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 saith:
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 Moon nor Candle to
be seene: so though the soule bee nervious
and heavy, yet there is some crevise of
light and consolation let into the heart, still chearing
and refreshing it: the Lord knowes what mettall
we are made of, & remembers that we are but dust:
Psalm. 103, therefore hee so corrects us, that hee
may leave an inkling of mercy and favour in our
hearts.

Otherefore, let us continually admire and
bless this good God; and not quarrell with his
Ministers nor providence, and say, Other men
have comfort, and therefore why am I so troubled
and
For Christ. 185
and disquieted: how now? it is endless mercy that thou livest, therefore downe with thy proud heart, and strike 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 goodness and mercy. I hope God in his season will doe good to my soule.

2. Vfe. 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 things: if you have but a little glimpse of hope, cover it; and labour to mainaine 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 fineves of the soule, therefore strengthen it.

As a Mariner that is tossed with a tempest in a darke night, when he sees no starres, hee casts Anchor, and that chears him; this hope is the anchor of the soule, whereby it lookes out, 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 tossed 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 falling in a faire gale of pleasure, and carnall delight, but when the Lords wrath shall seize upon you, when he shall let in the flashes of hell fire.
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then you are tossed, sometimes up to heaven,
now down to hell: therefore cast anchor now,
and this hope will uphold you, for this hope
is called the anchor of the Soul.

Heb. 6:19. Thou dost not yet see the Lord refreshing of thee, but it may be otherwise. The people of Ninivie said, 'Who knows but God may repent,' this upheld their hearts, & made them seek the Lord in the use of the means, 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 down to hell, and make them sorrow for their sinness. And remember this against that day. 'Who knows but the Lord may show mercy?' and therefore yet heare, and pray, and fast, 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 God's love is the head of a Christian: now take away a Christian's 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 uncleane 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 means
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means the head of a Christian is kept sure.

ObjeA. But some will say, how shall wee main- taine and cherish this hope in our hearts?

[Means how to maintaine our hope, when God seems to walke contrary to us.]

Answ. The means are especially three. First, take notice of the All. sufficiency of God, as hee 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 sinnes? (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 Camell 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 looke unto man how he is glued to the world, so that all the Ministers under heaven cannot pull him away, but still hee will lie, and cozen; Reason and Judgement cannot conceive how this man should be saved, but with God all things are possible: See what the Apostle faith, Abrahams 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 was able 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 fruitful God.

ObjeA. 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 soulis 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 shal 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 ask, 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 ask as you should, yet God is able to doe exceeding abundantly more than wee can thinke or ask: so then no more but this, wee are not able of our selves to thinke a good thought, 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.

11. MEAN ES,

Secondly, the freeness of Gods promise mer-
vailously lifteth up the head above water; as the begger faith. The doale is free, why may not I get it as well as another? This sometimes dasheth our hopes: when the foule begins to thinke what mercy is offered, hee faith;

Objett. Oh! many are they that have it, could I feare God as I should, and seek for mercy as I ought,
for CHRIST I ought, then there were some hope; but I have no heart to endeavour or desire after any mercy, and I cannot bring my soule, nor submit my will to yeeld, and therefore shall I ever have mercy? 

Answ. Why not thou too? Doth God sell his mercy? No, he gives it freely, God keeps open house: Oh the freeness of that mercy and goodness 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 brokenness 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 walk in my ways. 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 God's hands: so there is no sinne (the sinne against the holy Ghost onely excepted) that can hinder the freeness of God's grace from saving us: if thou belong to him, hee will hale 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 pardones iniquity, because mercy doth please thee? Mich. 7. 18. The LORD sheweth mercy, not because thou canst please him, but because mercy pleaseth him. And in Esay hee faith, I am he that blottest out thy offences, for my owne names sake. Esai. 34. 24. 25.

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

**Ans.** See that in the twenty fourth verse, Thou hast brought me no Corne, neither hast thou filled me with the fat of thy sacrifice: but thou hast wearied mee with thy transgressions, yet the Lord faith, I am hee that pardoneth thy sinnes: Thou sayest, if thou couldest 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 freenessse of his Grace.

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

**Ans.** 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 feel the bitternesse of sinne first.

III. MEANES.

Lastly, consider the abundance of mercy and goodnesse that is in God, whereby hee not onely strives with us in the midst of all rebellions, but he is more mercifull then we are or can be rebellions: 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 faiths:

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

**Ans.** 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 sinnes that can be; (except that against the holy Ghost) and therefore the soule throwes it selfe upon this, the Apostle faith, Where sin abounds, grace abounds more: least any man should say, Let us sin that grace may abound: the text faith in another place, Whose 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 wantonesse of thine into bitternesse; the Lord will fling 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; hovvsoever God may bring thee to heaven, yet hee will make thee fry in hell, and hee will make thee thinke 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
to their houses, but they went to him, and said, 

\textit{Men and brethren, you have spoken against the sin of murder, and we confess we are guilty of this crime.}

\textit{Doc.} The Doctrine from hence is this: When the heart is truly broken for sin, it will be content to make open and free confession thereof; or thus, Sound contrition brings forth bottom confession. \textit{Men and brethren, what shall we do to be saved?} as if they had said, The truth is, we have heard of the fearefull condition of such as have killed the Lord Jesus, and we confess whatever you have said, he was persecuted by us, and blasphemed by us, we are they that cried, Crucifie him, crucifie him; we would have eaten his flesh, and made dice of his bones; we plotted his death and gloried in it; these are our sins, and haply a thousand more than they revealed; & this is remarkeable, \textit{They goe to Peter and the other Apostles, they did not goe to the Scribes & Pharisees and that curied crew.}

\textit{Note.} Whence observe this by the way, when the soule is thus truly broken, generally it will never repair 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 rather encourage them in their sins, than any way ease them, & recover them from the same: therefore 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 suspitions that these men goe onely to stoppe the mouth of conscience.
but never to have conscience awakned. You
see our converts here went to the Apostles,
not to the Scribes and fellow murthurers
but this by the way onely: I goe on in the
former point.

A broken hearted sinner knowes more by him-
selues than any man can doe, when a man is pinched
with famine or drought, he will open his vants
fully and freely, and so a man that is sicke, and hath
some heaue disease upon him, will tell of more
paines and gripings than any Physition 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?

Answ. I confesse that in the horror of consci-
ence he may doe it, but with the Dog he returnes
to his former vomitte, and with the Sow to her
swallowing 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 durtie puddle he comes at: so there are
some sinners that have bene well trained up, and
live in a good family, they are a little cleansed;
but when they come to live among wicked com-
panions, they grow as prophane as the rest: and
yet all this while they are hogges, and will mur-
mur at others that are more holy than themselves;
Now, the Dog is he, that hath had his eyes ope-
ned, and his conscience awakned, and some
horror laid upon his soule, and this doth make
him disgorge himselfe for a while, to ease himselfe
of his horror, but when that man returnes to his
sinnes, he will snarl and bite too, and fall heavily
upon Gods people, so much the more, because he

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hath
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hath confess his sinnes; thus it was with Judas, he swalowed downe his thirty pince, 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 fish 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?

Answ. 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 know, 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 truth I will propound and shew these two things.

First, the confession of a poore broken hearted sinner.

Secondly, I will shew you when the Saints of God are called to confess.

For the first, the difference between the true & the false 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
for CHRIST

sinner confesseth his sinner, that hee may take shame to himselfe, and glorifie God, this is the frame of the soule that truly confesseth his sinner, hee doth it to honour the Gospel, vvhich he hath so much dishonoured, to discover the vilenesse of his person and of his sinner, that he 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 Cross. Luk. 23. 40. vvhcn the reprobate was going to be executed for his sinner, hee railed upon Christ: Note. (vvhence observe by the vway) A wicked man will be a wratclough hee should goe to hell presently; now when he was railing, se vwhat the Good thief replies, Fear not thou not God? woe have sinned and are justly punished for our sinner, to dye and to goe to hell too, if God be not the more mercifull; this man, you see, was content to fall out with himselfe, and his sinner, 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 with another, as in the example of Zachmes: Luk. 19. 28 vvhareas the confession of a carnall hypocrite comes not so curantly off, it ticketh in his teeth, hee begins to confess something, and then he stands, he saith something, and calls it back againe; & is loath to take any shame for the evil committed: & therefore haply he will come when he is called, and goe away & confesseth nothing at all; Nay, if a Minister heare 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 sinne more freely without suspicion, for charity believes this, 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 hee 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 loathsome and vileesse that the heart speedeth 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 confess 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 feelles 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 impostomed, or the like, when the impostume is ripe, if it be launced to the quicke, the very coare and all comes out; but if it be pricked with a pin, there may some corrupt matter come out, but the coare remains yet in it still: so it is
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 sines of all, without any ifs, or ands, and he saith; 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 seeths onely the seare, and horror, and punishment of sin, executed or threatned, hee confesseth no more than may procure his case, hee desires not so much to have his corruptions removed, as to be freed from horror.

[ 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 sines, hee never comes to that maine sinnen 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 foule is taken aside with strange distempers; but follow that foule home, and you shall commonly finde some base corruptions that take up his heart; and another man complaines of his hard heart; it stirs not at the word of God, and Gods Judgements doe not melt him, when yet in the meane time he nouriseth that pride, & selfe-uncleaneesse, 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, hee takes:
The Soules preparation makes it with greedinesse againe; so it is with a hypocrite, his heart is burthened with extreme sorrow, and therefore heethrowes out so much as did trouble and galls his conscience, & may worke him some ease; but afterwards he returns to it againe; and this is the cause why wee have so many revolters, 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.

Thirdly, the soule that is truely 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 suspition, for feare 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 mysselfe; the soule is willing to fling it selfe into the arms 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 marvaious 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.
yet, poore soule, when he is out of his trouble, he returns to his vomit, and is worse than before, and to 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 himselfe with his body and goods, he desires he may be no losser by him, he suspects he shall not be able to pay him, but hee hopes, so farre as hee is able, to give him content: but another cunning mate promiseth to pay all, if he will give him further day, but intende no such matter. Last so it is with a soule that is truly broken for sinne, hee lays himselfe in Gods presence, and referrs himselfe into Gods hands, and faith: The truth is, Lord, I know, this proud corrupt heart of mine will not yeeld, it will deceive me: I am afraid I shall not be able to walke 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 confess his sines? I answer, the Doctrine faith, When hee is called to it. But you will say, when is a man bound & called to make confession?

Answ. 1. For answere, I will shew it in foure conclusions.

[When a man is bound to confess his sin.]

First, when the soule hath had a true sight of sinne, & hath confessed it to the Lord abundantly, and through Gods 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.
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against it: not that a Minister can absolve or pardon any (as the Popish travelings 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, "Confesse your sinnes one to another, and pray one for another." Iam. 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 remaines 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 fitt to do it, 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 himselfe, hath no need to seeke to the Phyitian: but if it bee beyond his owne skill, & if kitchin-physick will doe no good, then he is bound to seeke out to a Phyitian, unless he will bee his owne murderer. It is just so with the soule of a man that is sorowful for sinne: when he hath consciently used all meanes, and yet his closet-prayers, & his closet-fastings will not doe the deed, then hee is bound to seeke out to a faithfull Minister, for he is the Phyitian that God hath appoynted, whereby all the sicknesses of the soule may be eased & cured.

4. Lastly,
for CHRIST.

4. Lastly, if a man have been guilty of common open sin, and it is known abroad that he hath been an open swearer and adulterer, if God hath broken his heart thorowly for his sinnes, and he lyeth (it may be) upon his death-bed, and now enjoyes the company of a faithful Minister, or some holy Christian, he 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 these wicked wretches that have shared with him in the sin; if ever he be truly broken, and if God throw him on his sickbed, and these things be laid 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 godliness, I was a persecuter 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 drunk, 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 confesse.
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his sinne; this is farre enough from the tyrannicall confession of that strange Popish doctrine of auricular Confession: they hold, all men are bound, whatsoever theyr condition bee, whether their finnes be pardoned or unpardoned, they are bound to confesse all their mortall finnes, 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 snare mens consciences; and secondly, to picke mens purses: for when a man hath confessed his mortall finnes, his conscience is snared, 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 wee enioyne no man to confess: 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 opposite against it, & account it a matter of madness and childishnesse, to acknowledge their offences to any man. Men would be comforted in regard of the sorrow they feele, 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 finnes, and to keepe them close from the knowledge of the Minister.

It may be, the wife is sicke, and the husband faith.
for Christ.

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

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

You that keepe 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 Physhitian because he thinkes hee is able to beare it out, till at last the disease begins to fester inwardly, and all the Physhitians under heaven cannot cure him; if he had sent in time, he might have beene eased: so it is with many sinfull creatures, out of a sturdy stoutnesse of heart, they scorne 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 beare 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 drunkennesse, & this
malice, and this madness against God and his
people. I was a cunning perfector, and with such
a woman I committed adulterey, and at last, when
he hath ended his confession, he sinkes and dyes:
Now the Minister comes too late, yee will beare
the checke of conscience, and in time the wound
growes fore, & your soule sinkes into irrecoverable
misery; Oh, woe to that Soule, this is all because
he would not have his heart launched: well, if
thou wilt not, then take that cursed heart of thine,
and expect Gods wrath with it, if thou repent not.
See how God deals with a sinner in this kind:
The text saith, His bones are full of the sinnes of his
youth, which shall lie with him in the dust: Although
sinne be sweete in his mouth, though he spare it, and
keeps it close as Sugar under his tongue, it is as the
gall of Aspes within them; Iob. 10 11 12. take
heed how you keepe your sinnes close, when
conscience and horror cals upon you to con-
fesse 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 Aspes; if still you will have your sins,
remember that the God of heaven beares witnesse
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. Remembet that impotramed heart
of
for CHRIST.

of thine might have beene launced and cured; but thou wouldest needs keepe thy lust and corrup-
tions stil.

For the Lord Jesu Christes sake, now pitie your
selves, if you desyre your everlasting comfort, now
rake 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;
rear now in pieces those wretched hearts, that
the coare being let out, the cure may bee good
and sound!

I se, 2. Secondly, this reproves the cunning
hypocrite, howsoever he is content to be ashamed
for his sin, and to shew the soulenesse of it, yet it
is admirable to consider what slye passages and
trickes he will have before he comes to open any
thing; sometimem he sends for a faithfull Minister,
and it is his entendement to confess his folly, and
yet he goes back againe and confesseth nothing at
all; but if the Lord follow the clofe hearted hy-
pocrite, and let in some more of his indignation,
and make his wrath to blaze upon his soule, then
he sets downe a resolution to confess all; and yet
there is such dawbing and such secret acknow-
ledgement of sinne; it sticks in his teeth, some-
thing 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 fromence, but
yet is unfit to vomit, it may be he casts the upper-
most 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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fane bite it in againe if he could, but there is a
witnessse within, that must not be seene.

When Rachel had stolen her Father Labans Idols, 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 confess that which all the world cries shame of him for, but there is some Idol lust, as secret uncleanness, or private theft, that he will not confess.

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

First, me thinkes the sinne itselfe is like the sinne of Ananias and Saphira Act. 5. 3. he sold all that he had, and as the Lord moved him, & commanded him, hee gave way to it that it should bee given to the poore: But 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 scarefull sinne.]

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

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

Thus,
Thus it is with the Hypocrite: his conscience is 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 go to some faithfull Minister, and reveal my selfe to him: and when thou hast done, thou keepest backe half from him, & thou lyest against Conscience, the Word & Spirit, and all: and when the Minister saith, Is this the bottome of thy sins? Didst thou not commit such and such a sinne? Oh! no! I was never guilty of any such matter: and yet thou liest. 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 croudes 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 hydest his sinnes shall not prosper, saith the Wiseeman, Prov. 28. 13. Howsoever 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 accurssed to thee, thou shalt receive no mercy at all: hee that confesseth and forsaketh his sinnes, shall finde mercy; but hee that confesseth not his sinnes, shall not finde mercy.

As we use to have a neast-egge to breed upon, so it is the devils cunning to leave a neast-egge, some bosome left or other in thy soule, and the Devill sits upon this same, as upon a neast-egges.
and when the devill is cast out by sight overy
confession of your sinnes, yet there is some secrat
lust 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 uncleanesse than
there was before: therefore, as you desire that
Satan may not fill your hearts, and as you desire
to have any meanes blessed to you, come off
kindly and currently, either not confesse at all, or
else confesse currently, that you may finde mercy
in the time of need.

Vse 2. The second Vse is for Instruction, to
teach us, that a broken-hearted sinner is easily
convicted of his sinnes, and willing to undergo
any reproofe; 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 occasional pas-
sage 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 to a
man that hath a contrite heart, and trembles at my
Word, Esa. 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 flurdy
heart) but a broken heart shakes at the word of
God: if there come a promise, a broken heart
trembles,
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trembles, least 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 maine lust, as secret malice against the Saints of God, and uncleanness, 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 mourns 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 unclean wretch; shall all these sinnes 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 shake within you, and you will say. This is my sinne, and these are my abomina-
tions, whereby God hath beeene so much dishonour.

V. 3. The third Vse 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 wa'ke in that way which God hath revealed; this is the baseness of our hearts, we are loath to unbruckle our vile and secret distempers, they are shamefull themselves, and yet we are loath to take shame for them.

Therefore, deal openly and freely, with your soules, confess your sinnes 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 words; and after all thy
tears, & 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, &
thou 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.

Object. 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 vessel is not fit to receive precious li-
quor; so this confession is not to be opened to
every carnall vrettch, that will blaze it abroad;
the minister to whom you confesse, ought to have
these three graces.

[A skilfull Minister.]

Hee must bee a skilfull and able Minister of
God, one that is tained 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-
case. (Not that any Minister under heaven can bee
to wise and holy, as to give pardon to a poore
sinner;
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sinne: but onely he is able ministerially to doe it under God. He must bee able to approve himselfe the Minister of God; he must have the tongue of the learned, and bee able to breake 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 Phisitian. ]

Hee must be a mercifull Physitian, one that will pity a poore soule: they that have experience of trouble and misery in themselves, are most compassionate to others in distress: hee that hath been tossed in the Sea, will pity others that have been in the same danger. If these people had gone to the Scribes and Pharisees, they had been well holpen. No, but they went to Peter, and therefore found helpe: when Judas had finned, and betrayed his Master, and his soule was full of horror; hee went to the Pharisees and confessed his sinnes, but what succour found he? they answered him, What is that to us? Mat. 27.4. Haft 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 add 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 fit mens humours, nor answer the desires of S. 4. theyr
theyr 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 suitting for the sore, so he must be faithfull in keeping secret the sin that is laid open to him, that nothing may fly abroad, no not after his death, except it be in some cases.

Motives to confess our sins.

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. Motive.

Because it is a very honourable thing, and will exceedingly promote the cause of a Christian, you will hardly yield to this on the sudden; a man doth think, that if the Minister knowes his vileness, 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 winne 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 faithfull Minister will approve of such persons, his love is so great towards them; O, say the Minister, it did mee good to heare that man confessed so freely: I hope the Lord hath vrought kindly in him, certainly now he is in the way.
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; doe you thinke we perceiue it not? Yes, we may feele it with our fingers, and (when you are gone, I tell you what wee think) surely that man is an hypocrite, hee 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 strenght against it; because hee comes not oft kindly in this work of Confession.

When you doe nakedly open your sinnes to a faithfull Mynister, you goe out in battell against sinne, and you have a seconde in the field to stand by you; but especially there is comfort in this particular, for the Mynister will discover the lusts, and deceits, and corruptions, that you could not finde out, and hee will lay open all those holds of Sathan, 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 doe out in single combate against Sathan, and (doe what hee could,) not revealing himselfe to others for helpe, was overthrown forever.

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 bee 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 base lust to remain still, as malice, or uncleannesse, &c. Then the soule is carried into fearefull abominations.

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

[ 3. M O T I V E. ]

This open and free confession, may keep the sinne secret, & for the onely way to have a man's sinnes covered, is to confess them, that so they may not be brought upon the stage before all the world.

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

Afw. I say, the onely way for secrecy, is to reveal our sinnes to some faithfull Minister; for if we confess our sins, God will cover them; if you take shame to your selves, God will honor you; but if you will not confess 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 Iudas had taken notice of his sinne, & yeelded to Christ's accusation, and desired some conference with Christ privately, (and said,) Good Lord, I am that Iudas, and that hell hound that have received mercy from thee in the outward meanes, and have
have been entertained among thy people; yet it is I
that have taken the thirty pence, Lord: pardon this
sin, & never let this iniquity be laid to my charge;
I doubt not, but though Judas his soule could not be
saved (because that now we know God's decree
of him) yet God would have saved him from the
publike 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 & 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 malitious, &
covetous still; well, you will have your thirty
pence still, and they are laid up safe, as Achans
wedge of Goud was; remember this, God will one
day open the cloysters 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
confesse 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; but
as Iulian the Apollata said, When the Arrow was
shot into his heart, he plucked it out, and cried,
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 plainly expressed, and it is this; A
restlesse dislike of themselves and their sinnes: as
if they had sayd, Men and brethren, were care not
what we doe against those evils of ours, where-
by the Lord hath beene so much dishonoured, and 
vvee indangered commando us vwhat you wil, 
vvee must not rest thus, so loathsome are our sin, 
that vvee vwill do any thing rather than be vvee are.

[DOCTRINE]

So from hence the doctrine is this: The soul that is truly pierced for sin, is carried against it: with a restlesse dislike and distaste of it: or thus: Sound contrition of haert, 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, happie had it bin for us if vvee had never listenned to the plotts of the Scribes and Pharises, but that vwhich is past cannot be undone or recalled.

What must now be done? if vvee rest here, vwe perish for ever: can nothing be done against these our sinnes, that have done so much against the Lord Iesus? Vvee must loath our selves, and our sinnes, and vvee must get out of this estate, or else vvee are undone for ever.

Novv for the further opening of this point, I vwill discover these three things: First, I will shew vwhat a distaste and dislike this is. Secondly, vwherein this hatred and dislike of sinne consists. Thirdly, I will shew the reason, vwhy it must be so.

1. For the first, namely, vwhat dislike this is: for the clearing of vwhich, you must looke backe to that vwhich I spake before of godly sorrow. For of the very same stamp and nature, is this dislike and hatred of sinne: and it is thus much in effect.

[Dilig]
for CHRIST.

[Dislike and hatred of sin, what it is.]

First, there is a hatred in preparation; and secondly, a hatred in sanctification: both are saving workes, but both are not sanctifying workes. Vocation is a saving worke, but not a sanctifying worke, they are two distinct workes.

This hatred in preparation is that vvhich the Lord workes upon the Soule, and smites upon the Soule, and thereby puts this kinde of turning into the heart; not 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 seele the butrthen of it; so the heart is now brought to dislike sinne; this is a worke vwrketh upon the soule, rather then any thing done by the soule; the Lord is now fittting and preparing the soule for the presence of his blessed Spirit.

And in this great worke 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, hee vvereith the soule with the butrthen of sin. Thirdly, by hatred the soule is brought to goe away from those carnall lusts & corruptions, with a secret dislike of those sinnes whiche he hath bin vvereied withall.

In all these, the Soule is a patient (and undergoeth the worke of humbling, and breaking,) rather than any vvyay active and operative.

Thus the heart is turned away from sinne, and set against those corruptions whiche heretofore it
it was burthened with; as it is with the wheels of a Clocke, when the wheels have run apace, before a man can set them right againe, hee must stop it, and turne it to its right place, and all the are meerely wrought upon the wheel, 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 plammets, then it is able to runne of it selfe, though the workman hand bee not there. So the will and affections of a man, which are the great wheels of this curious clocke of the Soule, these wheels 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 make the soule with the horror, and vexation, and loathsomnesse of his sinnnes.

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 drunkenness, 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 beare downe his lusts, and to love God strongly, out of that power of grace which the Lord hath put into the soule.
for CHRIST.

[ Difference betwixt sorrow for sinne, and hatred of sinne. ]

There is this difference betwixt sorrow for sinne, and hatred, sorrow feeleth the burthen, but hatred slings it away; sorrow looseneth the heart, but hatred lets out the corruption; sorrow faith, doth sinne thus pierce the soule; and hatred faith, no more sinne then; thus the Lord by his Spirit prepares the Soule.

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 leasch your selves, Ezek. 30. 31. A poore Christian would reare his heart in pieces in the apprehension of his owne villenesse, 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 mee 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 hath it wrought in you? doth it worke a holy indignation and revenge against your full course? that when thy soule feeleth his filthy abominations rising, swelling, and babling 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 couldst bee content to live without a heart, even to forgive thy selfe, that so thou mayest not be troubled with that vile heart of thine, and so dishonour God no longer. I befeech you observe it, when a man is brought thus farre, Oh he cries.
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cryes to God, and faith, Lord, was there ever
poore sinner thus pestered with a vile heart? Or
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 loatheth
selfe, and in what measure the soule is carried with
a reflexse 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 Image
of silver, and the ornaments of thy Golden Images, thou
shall cast them away. in a monstrous cloath, and say,
Get you hence. Ely. 10. 21. 22. They hated all
sinne, but especially their Idolotrous courses; for
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
true 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 traitor that would
kill him, and a man that hates a thiefe that would
rob him, they are willing, that any man should
discover that traitor or thiefe: and they will en-
terstaine him kindly, and reward him for it.
for CHRIST. 221

He desires to have his sinne discovered.

When the Ziphites came to Saul, and told him where David was, marke what he saith: Oh blessed be ye of the Lord, for you have had compassion upon me. 1. Sam. 23.10.21, 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 bottom, and if I sinne I must answere for it: Nay, hee will bleste the Lord for it, and say, Blessed be the Lord, and blest be such a Minister, and blest 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 meet with the base haunts of his heart, and if the word hit & wound that matter-sinne of his, he is mervolous content therewith, hee cares not from whom the helpe comes. The sharpest and keenest reproves: that will make his very heart, and draw blood out of sinne, and the most powerfull deliverer of Gods word, that divides betweene the marrow and the bones, he likes best.

He labours to have his sin killed.

Nay, though the great Cannons roare, and Gods ordinances worke mightyly upon his heart; for
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that his corruptions may be killed and subdued; he blesseth the Lord, and sayth: Blessed be the Lord, I have had a good day of it, the Lord layd battery against this wretched heart of mine; I blessed God for these reproaches and judgements threatened; my heart is in some assurance 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 to see 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 keep him from his owne house, but he pursues him even to the place of Justice: So the Soul that truly hates sinne, will not only keep it from his owne heart, but he will pluck it from the hearts of others, so farre as possibly he may.

When Haman had a spleene against Mordecai, he was not only desirous to kill him, but he would kill all the nation of the Iews; this was hated indeed: So it is with a broken heart, if a broken hearted father have had a proud heart, and hath been weared with it, he labours to kill all the brood of those cursed dissempers in his children.

[He hates all occasions and meanes of sinning.] Lastly, he labours to cross and undermine all those occasions and meanes that have given any succour to his corruptions of heart: the Soul hath such a secret grudge against the thriving of sin, that it loathes all occasions that may maintain his sinne:
for C H R I S T:

finne: 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 truely hates sin, and hath beene truly broken for it, will hate all occasions and whatsoever may bee any means to strengthen it. Even all these proud and whorish lockes, and these Spanish cuts, and all these waman and garish attire, and tight behaviours, which were nothing else but the Tent wherein his vaine filthy light heart hath lodged.

Thus it was with Mary Magdalen, 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 betweene God and the Soule, and with which the safety of the Soule cannot stand.

Every thing in reason differs 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 not ficknesse, not disgrace that pincheth me, but my sinne first caus'd all these?

It is the poiason of sinne in poverty, and the poiason 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. T 4

Had
The Soules preparation.

Had I a heart to seeke God, and to love him, & depend upon him; in poverty God would search me, and in shame he would honour mee, and in misery he 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 cryes, 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, endless torment 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. I. The first Vse is a ground of admirable comfort, & strong consolation to all such as have found this dislike & hatred of sin: he may believe his heart hath beene broken for sinne, & so consequently, he shall certainly have Christ and grace.

ObjeE. 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 mercys, but how shall I know whether my soule hath beene ever as yet truely wounded for sinne, as sinne?

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

I. Answ. I answer, If thy heart is carried against thy sinnes with an utter indignation against them, then certainly thy soule hath beene truely broken: Indeed, sometimes a man doth hate his sinnes, more than ever hee hath beene burdened with them; but thus it is commonly, if thy hatred bee good, thy sorrow hath beene sincere; for how can thy
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thy 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 beene wounded with it? therefore let me advise all those that desire to have an evidence of the works 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 diememers, (even those that would affect you most) should be made knowne either in publike by the ministery of the Word, or in private by some faithfull Christian? and can you be content that he should come home to your hearts, & dragge out your corruptions before the world? then you have beene wounded for sinne, and are enemies against it, (as David saith) Try mee 0 Lord, and examine mee, and prove my heart, and my reins, and see if there bee any wickedness in mee, Pia. 39. 24. opened. Hee deals 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, sers 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 mee, convince mee Lord, and discover my hypocritie, 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 hastest 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
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 sink thee.

As it is amongst men, when a man hath found
his enemy, hee followes the Law hotly, and hee
will have his life or, else it shall cost him a fall:
hee pursues him from one Court to another, and
makes all the friends that hee can, that hee may
plague him; and if all the Law in the land will doe
it, hee will have him hanged; this is a right hated
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 trib-
unal, 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. Vf 6. Secondly, is this contrition? & doth
it bring forth such fruits? then true broken god-
lie sorrow is rare in the world, and there are few
that have it, even among those that think them-
selves 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 knock at your
neighbours hearts, and say, Is there any broken
hearts here? it will appeare there are but few
broken hearts here to be found amongst the pro-
fessors of the Gospel, and so, few shall be saved.

If this hatred of sinne bee a true evidence of
broken-
broken-heartedness, what will become of a world of prophane persons, that are carried on with the pursuit of sin, 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 doe? let us doe any thing rather than be hindered in our pleasures; what shall we doe 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 prophane as you will, and that will bee your portion, unleffe 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 answer, they shall seek me sorely, but shall not finde mee; because they hated knowledge, and did not seek the fear of the Lord. Pro. 1. 28.

Oh how searefull is the doome, and how certain is the desolation of such poore wretches! Now, the L O R D, for his mercy sake, settle these truths in every one of your hearts.

A M E N, A M E N.

S O L I D E O G L O R I A.